

Gangaji Podcast
Being Yourself
Episode 39
Host Barbara Denempont
A Prayer for Peace
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GANGAJI: Maybe grace, deliverance comes to get you. Knocks on your door and says, "You have a chance to be at peace." And in your willingness to take that chance, to accept that invitation to be at peace, then you have an opportunity to share this peace, everywhere.

BARBARA DENEMPONT, HOST: Hello and welcome to *Being Yourself, Self-Inquiry with Gangaji*. My name is Barbara Denempont. Recently we received an email from Robin, a woman whose life has been in service to young girls who were the daughters of sex workers in India and also those being sex trafficked. Right now, she's taking a much-needed retreat from this remarkably demanding work. Amazingly, she's living in a simple mud hut at about four thousand meters or thirteen thousand feet surrounded by the majesty and the vastness of the Himalayas. Now she walked to this little town where she could access the internet and sent us this email and at the end of it, she wrote, "I just wanted to write and give you an idea of how many people your work is reaching in the craziest, smallest corners of the world. But lastly, a personal request: If you have the time, I'd truly appreciate it if you'd take a few minutes to pray for me." Well, the answer of course is, "Yes" and in fact Robin's words today are the inspiration for this podcast this month. This piece was recorded in Melbourne, Australia in 1999. Here is, "A Prayer for Peace."

(Excerpted from Melbourne, Australia Satsang with Gangaji, April 16, 1999)

GANGAJI: Yes, welcome. I am very happy to see you here on a Friday night in a city that is alive with entertainment and possibilities of pleasures on every corner. That you are actually interested, attracted to what is offered in satsang. Maybe you don't even know what that is. But still, somehow you are attracted, at least to checking it out. And that is really good news. That means that you are interested, that you are attracted to some degree, to peace. At least more than you are attracted to war. There may still be some attraction to war, but there is more attraction to peace when satsang appears in your consciousness.

So, human beings, as a species, all human beings, with some exceptions, have certainly been making war for a long time, in all cultures. Meaning in all minds. Because the culture is just a reflection of the mind, individual mind. And individual mind is just a reflection of the cultural mind. So you are here tonight because you are interested in peace in your own mind. You are not waiting for "them", whoever "they" may be, to make peace. You are interested in peace, in your own mind. And this is very good news. Because the biggest wars that have been fought, have been fought in trying to get "them", whoever "they" may be, to get it together so that you can live in peace. And when you stop waiting for "them", and you instead shift your attention to your own mind, and you recognize the tendency to war in that, the tendency to fascism in that, the tendency to hatred, the tendency to grudge, and revenge, and holding on. And you recognize the suffering that those tendencies continue to deliver, and somehow in the face of that you notice that you want peace. You notice that you are sick and tired, fed up, with the war. And maybe some kind of conscious prayer, or plea

for help, for understanding, for deliverance, for grace, is made. Maybe it is not conscious. Maybe grace, deliverance comes to get you. Knocks on your door and says, "You have a chance to be at peace." And in your willingness to take that chance, to accept that invitation to be at peace, then you have an opportunity to share this peace, everywhere.

I truly don't know if what we have experienced in the twentieth century in terms of war will continue into the twenty-first. But I certainly know it will unless each one of us, in this room, takes responsibility for peace within one's own self. Not waiting for someone else to get it, to change. Not waiting for someone else to forgive you so you can forgive them. Not waiting for someone else to say, "I am sorry", to you so you can forgive them. Not waiting, not postponing. But recognizing that the war, to whatever degree a war is going on within your own mind, is based on one thing. And that is the firm belief that has been supported and conditioned through endless eons, that you are a separate entity. That you are something separate from the totality. That you are something separate from me, or your parent, or your child, or your lover, or your enemy. That you are some thing. This is what all wars are about. Because when you believe firmly that you are some thing, you get very busy protecting that thing. And that protection takes all forms, territorial, sexual, personal power. And the horror, and the irony, is that that some thing that you are protecting, in reality doesn't even exist.

Who you think you are doesn't even exist. It is a thought. And as a thought, it has huge power. That power is the mediator of the experience of reality. But that doesn't mean it exists. You look through a glass that is tinted, and reality takes on that tint. It doesn't mean reality is tinted, it means that the mediation of reality delivers the experience of reality that has a particular distortion, or tint. And the distortion that people fight for, go to war for, is the distortion that "I", this individual, this experience, this collection of experiences, of history, of thoughts, of concepts, of talents, of successes, of failures. That "I" am separate from consciousness. And that "I" is nothing. It does not exist. It is a story made up. As a story, there is no harm to it. It is quite beautiful, even in its horror, it certainly is entertaining. But as a belief that the story is reality, it is a huge tragedy. That is the original sin, the original mistake, the belief that the separation from the Source, from Consciousness, from God is even possible. Because of a story, an experience of separation, the belief that that experience is reality. This is the cause of suffering. So in satsang, we examine that belief directly.

Ramana, as a seventeen-year-old boy asked himself the question, "Who am I?" This "I" that is assumed to be real, and separate, was examined by consciousness, and discovered to be non-existent. Just an experience. As an experience, what an experience. What a powerful, beautiful experience. But as a belief, as reality, how horrible, how much suffering. What a tragedy. So what will be the result of this human experiment, and this opportunity that ordinary humans have now? That was only granted the most extraordinary humans in the past, but now ordinary humans like you and me have the opportunity to discover that never, not for an instant, is it possible that you can be separate from Consciousness from the Source of everything, from God. And to discover that directly, is to then broadcast that with every breath you take, with every step you take, whether you speak or never speak again, is secondary to that broadcasting. Then we will see which way this human experiment goes.

But at this point in time, in this leela called the "world", called "your life", you have the opportunity to discover what is deeper than human being. What is before human being, not to mention female human being, or male human being, or Australian human being, or American human being, or Yugoslavian human being. What is before that? That being-ness, that we have assumed is simply tacked on to human, is actually the source of human, is the source of plant being, animal being, sentient being, and insentient being. Beingness, and

that Beingness is alive with intelligence, and presence. And It wants to know Itself. It has come to know Itself in you. So that It can know Itself everywhere.

So we have a short time together, a short time tonight, four or five, how many? Four after this? So a total of five satsangs, and then there is a retreat. But five satsangs, about an hour and a half of speaking together each satsang. What precious time. What you begin for yourself, you end the whole world. But first it must be begun where you are. So I welcome you to satsang. I welcome your questions, your reports, your investigation, and your declaration.

BARBARA: Thank you Robin for inspiring today's podcast. It's so deeply moving to me personally to know that this podcast reaches not only to the very heights of the Himalayas but into so many hearts. If you are inspired too, you can help make this podcast freely available in the world by making a donation to the Gangaji Foundation. It makes this podcast a reality. Your support is welcome and needed and, as you can hear, it's deeply meaningful to others.

Now I want you to be able to read Robin's complete letter. You can read that at: gangaji.org or you can also make a donation. That's: gangaji.org, gangaji.org.

May all being be at peace.

This is Barbara Denemont. Until next time.