

Gangaji Podcast
Being Yourself
Episode 45
Host Barbara Denempont
Authentically Yourself: You Can Stop Faking It
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GANGAJI: Because you have had experience of authenticity. You have had moments. You have tasted authenticity and you know the, I, I can't even say thrill, but you know the completeness of that taste and the rest in that.

BARBARA DENEMPONT, HOST: Hello and welcome to *Being Yourself, Self-Inquiry with Gangaji*. My name is Barbara Denempont. I came across a piece in the archives that is so interesting because it begins on the topic of postponement and it ends really speaking about what does it mean to be authentic. What is it to be authentically yourself.

Let's take a listen.

(Excerpted from City, ST Satsang with Gangaji, Month DD, YYYY)

PARTICIPANT: Well, you've called and I came and I'm tired of postponing. I think that's what (she sighs) my life has been: postponement. And that's where the pain has been. That's where the incompleteness has been. And, you said to me once that I wasn't afraid of sickness and dying, I was afraid of living. And I've, I've sat with you. I've been, this is not new anymore and I have always been looking for what is it that's been holding me back? And, just a few minutes ago, postponement became so, so clear because I was postponing sitting with you all this time and that's all I wanted – is to come sit with you. (Gangaji chuckles) So, I decided right now that there's no more postponement.

GANGAJI: That's how easy it is! That's how easy it is! That's how immediate it is! You are only postponing yourself. And you had to learn this postponement, and you have the choice to stop it and then, here you are!

PARTICIPANT: I don't know how my hand went up in the air. It's just..

GANGAJI: Quite naturally. Quite naturally with no thought of it necessary. Because when you say that your whole life has been postponement, I know that's not exactly true. There has been postponement - let us say, I'll accept that much - as a force in your life, but that's not what your life has been about or you would not be here. Right? You could not be here. There are many ways to postpone but coming up here is not one of them. (Laughter) So, it's important to tell the truth: relatively, my life is about postponement. Good. Now what's the deeper truth? You are here.

PARTICIPANT: So what is the deeper truth?

GANGAJI: You tell me. What cannot be postponed? ***What is not even in the realm of postponement?***

PARTICIPANT: I wish I could say I knew the answer. I don't, I can't find an answer.

GANGAJI: Then where are you looking? Are you looking in thought, for a thought to formulate so that then you can say the answer?

PARTICIPANT: I'm, I'm waiting. So, I'm waiting.

GANGAJI: And what is it that is waiting?

PARTICIPANT: (She laughs) I don't know of anything that is waiting.

GANGAJI: And who are you? (Pause) So, I'll tell you what I see. The moment I said, "Who are you?" Woah, there was such a, there was a shot of light and then, oops, whoops, (the participant laughs) "That could, I'll get in trouble for that." Or "Maybe that's arrogant." Or, "Ooh, no, no it can't be that." Because, in this direct present knowing, you know who you are, and it has caused trouble. It has caused trouble because it is not socializable and it, as a child, as a baby, you know who you are and you are too beauty, too beautiful, too radiant, too free, and you have to be taught: no, not that! This little girl doing good, doing badly, learning this, not learning this. But..

PARTICIPANT: I know that story.

GANGAJI: Yes. But deeper than the story, closer than the story, and really unaffected by the story – un-postponed by the story of postponement, even.

PARTICIPANT: All, all of my life I've wanted to be authentic.

GANGAJI: Ah, yes. All of your life you have wanted to be who you are. That's what authentic means, isn't it?

PARTICIPANT: Yes.

GANGAJI: I want to be real.

PARTICIPANT: Yes.

GANGAJI: I want to stop faking it. I want to stop imitating because you don't like the taste in your mouth from the imitation and the faking – even if you're a very successful faker. You know you're faking it. Right? You know you're faking it. You've got to at least know that. That's, that gets you in the door. You know you're faking it. That's excellent. That's a discriminating wisdom. You, you cannot hide from the truth: I'm faking it. I want to be authentic. This is a desire for truth, and then all the scrambling around **to create authenticity**, but whatever gets created is that paper-mache monster – beautiful maybe, and praised and everybody says, "Woah, this is real." But you know mm..

PARTICIPANT: Something's not quite right.

GANGAJI: Something's still not finished.

PARTICIPANT: Yes. Yeah.

GANGAJI: So, here you are.

PARTICIPANT: That's, that's finished, cooked, whatever. (She sighs) I know that's what I want.

GANGAJI: What is it you want? The paper-mache monster to be finished?

PARTICIPANT: No, no, no, no, no, no.

GANGAJI: Good. You see?

PARTICIPANT: No.

GANGAJI: You know that with all clarity.

PARTICIPANT: No, I know that with all clarity.

GANGAJI: Good. Then, do you want, when you don't want that fixed, is there any desire left?

PARTICIPANT: No.

GANGAJI: That's right. There.

PARTICIPANT: (She laughs) It's nice to know what you want, what you really want.

GANGAJI: Yes.

PARTICIPANT: The problem has been, is that I have looked outside for authenticity thinking that maybe you could give it to me.

GANGAJI: Yes.

PARTICIPANT: You know, what's that um, what's missing? (She laughs) Down further a little. (Audience laughs along)

GANGAJI: Yeah, that's right. Because you have had experience of authenticity. You have had moments. You have tasted authenticity and you know the, I, I can't even say thrill, but you know the completeness of that taste and the rest in that. The dilemma become, arises when we think that the taste of authenticity has a cause and so therefore it's an effect – and we get busy trying to cause it again. And that's, that is the postponing.

PARTICIPANT: Mm-hm. The effort of getting back to what you thought was..

GANGAJI: Yes, that's a story.

PARTICIPANT: That's right, yeah.

GANGAJI: And ***that's a denial of what is real right here, right now***. What's real. It may not be your picture of authenticity or your past experience of authenticity, but authenticity is free. That's what authentic means. It's free of labeling. It's free of definition. It's free of past. It's authentic, it's presence. It's uncaused. So, I can't give it to you and you can't give it to you because it's already here. It's not to be given and the good news is, it can't be taken away. It's never been separate from you. It's never, authenticity has never been separate from inauthenticity. We have thought, "If I can just get rid of the inauthentic then I'll get the authentic." But this is misunderstanding. If the word "authentic" meaning real, is really pointing to what is real, then it has to be what is eternally present – not a state of mind, not even a taste. Finally, not even an experience. And, ***since it is real that which is an imitation of it, appears in it. It's not the ego that is wrong***. It's simply the identification of yourself as the ego rather than yourself as that in which the ego appears. That's the mistake. That's' all. Some very simple, simple mistake.

PARTICIPANT: That's why the feeling of separateness makes me want to grab, you know?

GANGAJI: Yes. And you have grabbed.

PARTICIPANT: Yes, yes.

GANGAJI: And you end up with more separateness.

PARTICIPANT: Exactly.

GANGAJI: Right. So, pretty soon you wise up: well, I get it. This impulse to grab doesn't work. If it worked, what's the problem with grabbing? Grab! Grab! Just tell the truth, does it work? If it doesn't work: hello, stop grabbing! Then you try to reject. Does it work? (some laughter) It doesn't work. Not because it's holy or unholy. It just doesn't work.

PARTICIPANT: Mm-hm.

GANGAJI: Just tell the truth. Then you neither grab nor reject. That stops the mind. Thoughts are about grabbing or rejecting. That's what thoughts are. That's how, it's part of the, the survival of the organism is, what is to be expected? what is to be rejected? It's perfect. It has its place. It's fine. It's part of evolution. There's nothing wrong with that. Nothing wrong with grabbing. Nothing wrong with rejecting. Grab pure, clean water – drink it! Reject fouled water – don't drink it! There's nothing wrong with that. ***The mistake is when that is applied to the discovery of who you are.*** It's a different realm. And, when you recognize that that impulse is still acting, you stop. You don't reject and you don't grab. Then what? (Pause) That's right. That's right. That's the opening. That's then the mind opening. It's the mind that opens and closes. So, in that moment of neither grabbing nor rejecting, the mind opens because there's silent. And in that opening, there's a possibility to tell the truth. Not tell the truth as you would hear the truth in terms of grabbing the truth or rejecting the story, but to tell the truth as openness, as spaciousness, as freedom, as yourself – authentically yourself.

PARTICIPANT: Thank you for being in my life.

GANGAJI: It is my joy. My own Self.

BARBARA: When I listen to these recordings, I can visualize all the helping hands that it took to make this recording possible and to make it available to you – going back to the volunteer teams who hosted the meetings, the crew that recorded the meetings, those that archived and transcribed the meetings and, of course, as well as the donors who now make this podcast possible. And one way you can actually be a helping hand is to share this podcast or write a review of this podcast so that we can make this invitation to peace even more available in the world.

Now, if you are interested in joining a meeting with Gangaji, you can do that with her monthly online meeting or perhaps join one of her retreats. You can learn more about that at gangaji.org, that's gangaji.org.

Thank you very much for listening. My name is Barbara Denempont.

Until next time.