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Being Yourself  
Episode 48  
Host Barbara Denempont  
The Resolution of the Longing  
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GANGAJI: This invitation from Papaji, this stopping, is the invitation to not wait until the moment of death, to not wait until the next more perfect lifetime, the next more perfect circumstance, the convenient time.

BARBARA DENEMPONT, HOST: Hello and welcome to *Being Yourself, Self-Inquiry with Gangaji*. My name is Barbara Denempont. Longing and desire is, well maybe it is one of the oldest, most ancient subjects in the realm of human spirituality and religious tradition which I guess is to finally say it's just close to all of our hearts. It's what brings us to the spiritual path. Now this monologue that was recorded in Santa Barbara in 2001 is where Gangaji speaks to the resolution of the longing.

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(Excerpted from Santa Barbara, CA, A Meeting with Gangaji, February 5, 2001)

Hello everyone. Welcome. There is a desire that arises in certain lifetimes that is not your ordinary kind of desire. We are very familiar with ordinary desires, they are part of the perpetuation of lifeform. The desire to eat serves the continuance of the lifeform. It is a natural desire, it is found in all kingdoms, and it is fine. Unless it is taken to [sound of phone ringing] modern times. Unless it's expected to give more than the nourishment of the body, there is nothing wrong with eating. If eating is expected to give fulfillment, true and lasting fulfillment, then eating becomes an obsession, out of control. And it is a desire gone wild, distorted, twisted, an addiction. The desire for shelter, the desire for relationships, desire for a social structure, these are all natural and part of the species continuance. But this extraordinary desire that I am speaking of, is the desire to be free. The desire to know Truth, the desire to know God, or know if there is a God. The desire to really know. So I use words like "God" and "Truth", but it is the really knowing that you know it is not an ordinary desire. And it does not appear in everyone's life. It is a mystery to whom it appears. It does not have anything to do with anything that we can categorize, even though religions and groups have categorized it. According to karma, or merit, astrological configuration, family, location. But across the board, those with good karma and those with bad karma, those who are obviously extraordinary people, and those who are obviously ordinary people. Across the board. I won't say randomly, but through grace, mysteriously this extraordinary desire appears. That is why we meet. Otherwise you would not be here. You may have all kinds of ideas about what I have to do with that desire, and most of those ideas are wrong. Because they are based on some past conditioning, or some imagination of how you will get that knowledge, that knowingness, that is so extraordinary desired. Rings a bell. With the ordinary desires, just they are fulfilled in food, shelter, social structure, and so on. But this desire for true freedom, desire for real fulfillment, which appears in your lifetime, paradoxically can only be realized if you don't DO anything for its realization.

Now this cannot be believed. And so you are given lots of things to do. But what you are given to DO is designed to wear down your desire for DOING. In meditation practice, which I am sure many of you have, or have had, or tried to have. There is either a focusing, and a concentration of the mind, or a stilling of the mind, and body, and what that points to eventually, is that when the mind's activity is at rest there is fulfillment, there is peace. There are meditations where you do prostrations, where you do service, and all of those meditations are designed to still the mind so that it is not obsessing on what object is needed to reveal this true fulfillment, to reveal the resolution of the longing for truth.

When I met my teacher I had attempted many forms of meditation. Obviously not successfully, or I would not have still had the desire. I had had moments of beauty, moments of transcendence, moments of true knowing, and yet the underlying longing, the underlying sense of "How do it get it? How do I keep it? I have got to find a way. I have got to find out how." Was still operating. So I prayed for a teacher, and I met my teacher, and my teacher told me to stop. Just as I have mentioned in here the past two nights. He extended to me an invitation, which I am happy to extend again to you. This moment, stop right where you are. Stop all effort to get whatever it is you think will give you fulfillment. Whatever it is you think will give you truth. All that is required is one instant of truly stopping. This one instant is illusive to most people, because in approaching the instant of stopping there usually arises an enormous welling of fear. "If I stop, if I really stop, there is the fear that I will slide back, that I will lose the ground that I have gained through my efforts, through my practices. Even though I am still not fully satisfied, I am more satisfied. It is a better life, my mind is calmer, my circumstances are better, and I might lose all of that. That is the risk. Sooner or later all will be lost anyway. That is the truth. That is the truth. That is reality. This whole lifetime will be lost, all of the accumulations of this lifetime will be lost. If you have faith in other lifetimes, then this lifetime is a hope that the next lifetime you will stop.

It was quite extraordinary for me to hear this from my teacher, this stop. I was certain that he was going to give me some secret knowledge. Well it is secret knowledge, but it is only secret because it is so obvious. It is not esoteric. I was certain that he would whisper some magical formula in my ear, and he did. He said, "Stop. Stop." It was so simple that I was thrown, I stopped. He threw me to the floor with that. Not physically, but literally. My mind stopped. And there is fulfillment and more. More than can ever be imagined. What we imagine as fulfillment, has to do with lack of pain, or more pleasure, lack of conflict, or more peace, more acknowledgement, more love. This is all what can be imaged, but true fulfillment cannot be imagined. It can only be realized.

Imagination is a wondrous power of the mind, it is beautiful, and perhaps it is limitless. But it is still a power of the mind. In a moment of stopping, there is no power. All of the accumulated powers of a lifetime, in that moment, are laid down. Just as if it were a moment of physical death, when the powers of the senses are laid down. There are wondrous reports of people on their deathbeds finally surrendering to the inevitable, to the death of the body, to the end of the play, to the end of the history. This invitation from Papaji, this stopping, is the invitation to not wait until the moment of death, to not wait until the next more perfect lifetime, the next more perfect circumstance, the convenient time. To recognize the tricks of the mind in postponement, the justification of that postponement, the proving of the justification, the gathering of examples for that justification, to recognize all of that as activity of the mind, and to stop. To recognize that this extraordinary desire to be free is the call of

freedom to Itself. This appearance in a lifetime of the desire to wake up, to be enlightened, to realize oneself, to know God, IS the awakening, IS the realizing, is the call of God. Because of our training we spend lifetimes, years, years at the very least, working away from that calling, from that longing, from that appearance. Trying to feed it with powers, and techniques, and experiences, and having moments of satisfaction and yet then the longing is even greater. The stopping allows the longing to come forward. The mind stops running from the longing, so that the longing can have the mind. It is the consummation of the Lover and Beloved. It IS You finding Yourself, realizing Yourself, but not as can be imaged. Just as you know in a true love affair, you cannot imagine the experience. In a true kiss, in a true embrace, it is unimaginable what is occurring. You think, because you remember a kiss you had once, or an embrace you had once, what it will be like. But a true kiss, a true embrace is unimaginable. And this meeting of You with Yourself is a true embrace. We imagine what that is like, and it is narcissistic having to do with an image, having to do with liking a body, or some emotions, or some history, and changing that history into glorification. That is all in the realm of imagination. Fulfillment is alive, waiting for the attention of your mind to return Home to it. So the embrace can begin.

I speak to very many people, well very many more people than I ever dreamed I would be speaking to, all over the world. The excuses are the same, all over the world. I speak to people in prison, the excuses are the same. AND when the excuses are dropped, when the justifications stops, when there is a willingness to let go for one instant, everything that one has learned about what one needs to DO to get fulfillment, there is fulfillment. I have been with men in Folsom Prison who are doing life in prison, and I watch them weep in the fulfillment of their own heart. Big, burly, bad looking men. I have watched so-called spiritual seekers, with their tightly knit categories refuse to surrender for one instant. I do not know which category you are in, prisoner or spiritual seeker, but the invitation is offered just as freely to one as the other. And the capacity is just as great in one as the other. It may be harder for the spiritual seeker than the prisoner, because the prisoner has no hope. These men who are doing life, are absolutely disillusioned with how it turned out. They failed. It did not work. All their grandiose ideas, all their schemes did not work. And they know it, the ones who are mature enough to face it. They know it. And in that knowingness there is a ripeness, there is a willingness to bare the horror that goes with the disillusionment. And in that baring of the horror of the disillusionment, there is an opening. What is real? Who am I? What is life? What is free, this moment?

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BARBARA: Right at the end, Gangaji mentioned going into Folsom prison which was a number of years ago but if you didn't know this, I want you to know that Gangaji has a prison program. It's a prison program that serves over six hundred prisoners across the US by offering them a course by mail called "Freedom Inside". We had a prisoner say to us, you know the best thing you could do was write a course. And so all the content, and just like you're receiving this podcast, we do it by snail mail, but we have a program now that serves men and women who are living behind bars and of course their voice, their letters, their insights and their inquiries just track right along with ours and it's a stunning, beautiful program that really reflects the teaching itself. I love that Gangaji mentioned that at the end of this particular monologue because it really brings it home. And if you want to learn more about the prison program or if you want to support the prison program or any of the

programs of the Gangaji foundation, I invite you to do that. There's a way to share this invitation that's very meaningful to people's lives all over the world.

You can visit [gangaji.org](http://gangaji.org) to learn more about all of our programs, that's [gangaji.org](http://gangaji.org). And you can make a donation there or you can find out about other events or find other clips and other podcasts. It's all there for you.

I deeply appreciate you listening. I'm so happy to be here with you. I'm Barbara Denemont.

Until next time.