

Gangaji Podcast
Being Yourself
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You Are Indefinable
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GANGAJI: If you will notice, we keep making the same mistakes. Because there's something that hasn't been realized. And it's not even a something. Or a nothing. It is indefinable. It's not an "it". It's you. You are *indefinable*.

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

I have a really wonderful piece to share with you today. I keep falling more and more in love with it the more I listen to it. In it Gangaji makes this connection between definitions and control, that as we use our language, our definitions, it is a way to control. So what happens when we take a moment to stop defining ourselves. This monologue (and there is an exchange which follows it) really cuts to the core of the matter and it is really quite beautiful.

(Excerpted from: Satsang with Gangaji, Omega Institute, September 29, 2007, Rhinebeck, NY)

I want to be really clear about the limitations of language, because that's maybe the biggest trap of all. The language is such a power that we as human beings have. Beautiful power, awesome power. I am pro language. However, when it comes to speaking of the fundamental, essential Truth of who you are, no language can come close. Because part of the power of language is that it defines, it encloses. And so over time certain words have been used like Self, and Realization, or even Heart. And we get that, we understand that, but we understand it in the way that we understand language as something that encloses. And in that it separates from something else. And that's part of the – maybe it's a major contribution to the war within us – which is then reflected in the war outside. Well, "us" and "them" is already language.

So when I say "do nothing" or "just be still/ meet it", I'm not saying that doing something is wrong. Or even that doing nothing is *right*. It's not something versus something else. Peace is not something versus something else. It is inclusive. And it is so inclusive that even the word *inclusive* falls short. It's even inclusive of what's *exclusive*.

Recently someone was asking me: “What *is* non-dual teaching? What is Advaita Vedanta?” I don’t consider myself an Advaita Vedantist. I’m not an “ist” of any kind, really. And, but all I could say was that non-duality *is* totality; it includes all duality. It’s not an issue of non-duality versus the dualistic view. And it becomes that. In our minds, or in our discussions, or in the writings. It becomes one is better than the other, or one is *higher* than the other, or one is *holier*. And if we are willing to just *really* leave all that behind, just for the purpose of investigation. If we can just *forget* these terms that have their use, and are not wrong, but just for investigation, for a weekend to forget them. To have no terminology, even though we will use terminology, because we *will* speak. But to not have that as a true reference point, as the way that we say “*this is so*: the nondual truth is so, and the dualistic truth is *not so*.” Just to forget that; that’s a war right there. *In* that actually the mind opens and doesn’t know where to land. “Well then what *is so*? I have to find what is so”. Just then forget **what is so**; that in itself is just a sentence that we’ve heard, something we have to find: “what is so”. In a moment of simply not knowing anything, which is not opposed to knowing something, but just an experiment. It’s beautiful to know something. It’s beautiful to know lots of things. It’s part of our inheritance as human beings, but what gets overlooked in knowing something, is what is *free* of knowing something, what is untouched by knowing *anything*, what is *independent* of what we call knowledge. Not separate from it, but independent. Free. No matter what we know, is still at Peace. So we may know we are – what was the phrase? - “Not okay”. We may *know* the limitations of our particular forms. But do we, are we willing to look *under* that, rather than try to spend our time fixing the limitations, so that we will get to what is under that.

One of my teacher’s most potent phrases was “Stop postponing your awakening”. And the mind’s capacity to postpone seems to be endless. You know “I just have to deal with my anger,” or “I just have to deal with my shyness,” or “I just have to stop hating myself.” Forget about it. You can hate yourself *fully* and completely, and when you hate yourself **fully and completely**, with no story of hating yourself, just the direct experience of **full**, complete **hate** of yourself, amazingly, surprisingly, hate reveals Love...reveals Peace. Because then you aren’t at war with hating yourself. Or you aren’t in the drama of hating yourself. Or you aren’t pretending you *don’t* hate yourself. Your play is finished. The curtain closes. And there’s peace.

There’s a lot in the human psyche, in our collective unconscious, our collective memory that’s very hate-able. And we know, surely we know, as at least semi-educated adults, the horrors that human beings are capable of. Neighbors against neighbors. Throughout time. Present time, past time, and most probably future time. So, I’m not suggesting that you overlook that. I’m suggesting that you be *very* aware of that. This is not a process of denial; that you actually open to experience *that* within yourself. As not separate from That. And in that direct experience there is a Revelation that I won’t *name*, because it is too close to be named. It is what gets called the Truth, or Freedom, or the Peace that is beyond understanding. I think it’s the Peace that is *closer* than understanding; not *beyond* as out of reach, but so **close** that in our minds’ power we just move away from it.

So these periods of just sitting quietly are simply opportunities just to recognize what we are bringing with us. Not that it’s wrong. But to recognize we have the opportunity just to stop the discussion. Whether the discussion is about them, or about us. About

the past or about the future. And the discussion *is* about the past or the future. Right? Can you have a discussion without the past or the future? That's not wrong. That's also part of the huge capacity of human beings to foresee the future, to make plans. Probability analysis. To learn from the past. To see where the mistakes were. But, if you will notice, we keep making the same mistakes. Because there's something that hasn't been realized. And it's not even a something. Or a nothing. It is indefinable. It's not an "it". It's you. You are *indefinable*. And if you are willing to surrender for a *moment*, for a weekend, *any* definition of yourself that arises. **Any**. However high or low. Just to surrender it. As just a definition, a passing definition subject to change, as all definitions are. Just to surrender it. You will directly discover what lies underneath. *You are indefinable. One is indefinable.* Who we **are** is indefinable. And that's not versus definitions; it's under it. Definitions are beautiful, but **under** that, in the **midst** of that, **before** that, **after** that, **above** that, **closer** than that, who you are is always here.

So let us continue our exploration of how that becomes concrete in an individual mind. It *is* already solid. But because we are attuned to definitions, which are not solid— they change, they fluctuate, they are inflated one day, and deflated the next day, and gilded one day, and like blackened the next day— that's quite interesting. . . until it's not. Until you are actually ready for what's been calling you, for some time now. You are actually ready to **open** your mind to That. To give up the control. Which is what definitions are: some kind of control. To give it up. For a weekend. So then that after the weekend, if there is an after the weekend, there's the possibility of choice. And you have had an experience of what is indefinable. So that definitions, however strong they may be, no longer have power over your life. So that you're no longer the subject of whatever tyrant is leading the discussion, whatever gods or demons are fighting within your psyche. Within the universe that's called your name, your particular planet. Is that clear? As far as language goes?

So, tell me...

PARTICIPANT: So I wanted to talk about the place where I keep getting stuck. And it happens mostly around when I'm listening to you, or here. . . no, no, it's a good thing...

GANGAJI: You should turn me off. Very simple solution here.

PARTICIPANT: No, no, what happens is like the invitation to just **be** in the Present, or however you phrase that. Sometimes I feel myself like letting go and getting there. But the same sort of scenario keeps repeating, which is: I feel suddenly like I **am** letting go, and it's like this image of myself- you know my ego- this construct of everything that people have said I should be, or that I've said I should be, or needed to be to protect myself, starts to fall away and crumble. And at the same time, I feel like I'm sort of descending, it's almost like down a dark funnel, but it feels like I'm descending Home, and there's something joyful about that for an instant, but then I start crying. I have tremendous sadness about letting go of this.

GANGAJI: This teddy bear.

PARTICIPANT: This construct. It's like everything it represents, all the pain and struggle...

GANGAJI: It's your blanket.

PARTICIPANT: – and striving... you mean it's just my blankie?

GANGAJI: It's just your blankie.

(Laughter)

PARTICIPANT: Gee. I thought it was something big and important.

GANGAJI: A blankie is very big for someone who doesn't want to let go of their blankie. So what does that give you?

PARTICIPANT: So then where I end up is just is in this sadness. And then I start to go back into my head and think about it. And this morning I was trying a satsang on my own, and I got there. And I was crying, and I was trying to go deeper, and I **couldn't** go deeper. And I said "c'mon, you're a smart guy."

GANGAJI: Put the blankie away.

PARTICIPANT: You know what Gangaji would tell you to do, just like let go of it and go deeper

GANGAJI: But maybe I wouldn't say let go of it.

PARTICIPANT: But I was in my head at that point.

GANGAJI: That's it, so maybe I wouldn't say that. What's wrong with being sad? At losing? There's some judgement there.

PARTICIPANT: Yeah, it's like there's something I'm afraid of-

GANGAJI: That's right; that's natural.

PARTICIPANT: I don't want to, I guess, it almost feels like I don't want to let myself go deeper into That and I start, I just pull out of it.

GANGAJI: That's exactly, normally, what happens, because it is, it can be terrifying. Because whatever this construct is, it has served you in many ways, as well as obstructed you in many ways. It's a mixed bag.

PARTICIPANT: Yeah.

GANGAJI: There's nothing wrong with the construct, there's nothing wrong with your ego. Your ego is not even the problem. So you can even forget about letting go of the ego. It's only the ego that needs to let go of the ego, anyway. It's the higher ego

that says “get rid of the blankie.” It’s really a descent into the unknown... What does that evoke?

PARTICIPANT: Just something that it feels like I’ve been avoiding for all my life... and I’m so afraid of something.

GANGAJI: That’s right. That’s right. So everything in us says: “not there,” even though you’ve heard “it’s very good to go there.” That’s right. That’s right. That’s the crossroads. And it’s not even - there’s nothing *wrong* with pulling back from there- you have pulled back from there, and then you’ve judged yourself for pulling back from there, and that’s what’s unnecessary; that’s what continues the war. You just recognize “I pull back from there.” And if you don’t judge that, then you have another chance. Say “Hah! My mind pulled back from there.” Of course, that’s the way the mind is: “don’t go where it’s dangerous, don’t go into dark tunnels, you don’t know what’s in there.” This is **so primevally** in our genes, of course that’s to be expected, it’s the way it works. There’s nothing *wrong* with that. And then you open. So in *this* moment, *without* judgement, whatever is here- I don’t know if it’s sadness, or fear, or neither of those- whatever is here, just *open* your mind to it, without *defining* what it means. And this is- it’s a counterintuitive-

PARTICIPANT: Phew!

GANGAJI: Yeah. Yeah. It takes a strength of heart, that you have or you wouldn’t have come up here. And then you become aware you’re telling yourself some story. ***Is there a discussion: this is the key.*** You asked me what to remember; that’s really what you can remember: is there a discussion going on? ***That’s a major clue. That means avoidance.*** In this kind of circumstance. Avoidance. Ah! Just stop the discussion. That’s all; you just stop the discussion and return to the direct experience. Just let your consciousness fall back into this Unknowable Space.

PARTICIPANT: So what I’m experiencing is not - see I expected when I came up here I was just going to go right into crying- but what I’m experiencing is like letting go of that a little bit and starting to like try to analyze what that means, but at the same time just feeling like somehow a little bit more vulnerable but open to that.

GANGAJI: That’s right.

PARTICIPANT: But it feels a little bit more okay.

GANGAJI: That’s right. Because you stopped the judgement. That was the only difference. You stopped the judgement. You stopped the war for a moment. You stopped beating yourself up because you can’t be instantly enlightened.

PARTICIPANT: Right, and that’s what was going on. That’s what’s been going on. It’s like I’ll never, I’m supposed to be, I mean this is simple, right?

GANGAJI: Simple but not easy, remember?

PARTICIPANT: I know. I remember. But why can’t I just get there? That’s the judgement.

GANGAJI: And that's the split from the ego that's called the superego, saying "you should be doing it." That's the father, that's god, that's the demon, that's the tyrant. And so the willingness to hear that, without going to war with it, or going to obedience to it, it's a little easier then. It's just like "Oh, there actually is more space, at the moment."

PARTICIPANT: That's what it feels like: a little bit more space.

GANGAJI: That's right. How much more? Then you get to put your attention on that space. Measure the space.

PARTICIPANT: More and more.

GANGAJI: It's a very good assignment for the mind. It seems like a *crack* of space, or a *dot* of light. So let's see how much is there. And the mind descends into this spaciousness. And notice if there's efforting to **do** it. That's the set up for the failure. "I should do it. I didn't do it. I can't do it. I **will** do it. I **should** do it"; **that's** the discussion. That's the fourth grade, isn't it? Third grade? Unless teachers are better than what they were like when I was growing up. It's like: "Well I can't, I don't get it." "Well you're stupid." "You're worthless." "You're no good." "**Get** to the back of the room." "Write it a hundred times." "**Do it!**" "You **should pass** this grade." "I might not pass." "I might not pass." There's so much in there. So then fail. In this moment be willing to fail the fourth grade, be willing to fail "Enlightenment".

PARTICIPANT: (Laughing) I like that.

GANGAJI: **Yes. That's freedom, isn't it?** I mean, isn't that anxiety that we... am I the only one who had anxiety about passing the fourth grade? To be willing fail. To be willing to be not okay. To be willing to be unlovable. Whatever the issue is, is a willingness to be free. To be free of these definitions of what failure is. Of what Enlightenment is. Of what success it. Of what genius is. And this in itself just cuts something loose. Something that is a sticking place for most people, regardless how sophisticated, how educated, whatever you know, whatever your past experience. Because it's just **so** conditioned in there that it has its own groove. And it may appear, and appear, and appear; it doesn't matter. You get to fail, and fail, and fail, and fail. I'm happy to tell you that I fail every time I speak to a group of people. I have **never said** what my teacher said I **had** to say. Which is the Unsayable. **What** an assignment! Doomed to failure. But what a failure! When you recognize failure is not the enemy, fear is not the enemy; it's everything that arises as the potential ally to take you Home.

BARBARA: What an opportunity to take a moment to set aside all of our definitions to see what is really here and what is underneath all of those definitions. It's a beautiful and powerful inquiry. I just wouldn't do it if you are driving right now. So if you are listening in your car, wait until you get back home. I am looking forward to bringing you more podcasts in 2025 and if you would like to join a global group of people who are deeply committed to self-inquiry and self-

discovery, I invite you to join Gangaji and all of us from I think almost forty countries. This monthly membership is a beautiful opportunity to come together online and access a very full and rich media library. And you can learn more about it at gangaji.org, that's g-a-n-g-a-j-i dot o-r-g.

And I want to remind you that there are scholarships available for the program because that is a way that the community supports each other.

As always I am supremely grateful that you have given your time to listening to this podcast.

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