

Gangaji Podcast
Being Yourself
Episode 87
Host Barbara Denempont
Embracing Our “Stupidity”
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GANGAJI: We have overlooked what was actually innocent and was called stupid and we lost that. We lost our stupidity and in that we lost our heart and yet we are haunted by the fear that we are still actually stupid.

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

Today, we have a very intriguing, interesting topic and it is the topic of “Stupidity.” Obviously, we all want to be brilliant and want to avoid being stupid, but it is an aspect of our humanity and maybe there is more to it than we think. Gangaji was in Australia back in 2006, and in this monologue, she was speaking about the power of the mind, the brilliance of the mind in seeing distinctions, in seeing delineations, and seeing them on subtler and subtler levels. And also, the possibility of recognizing there is a trap in that. So, today I really wanted to present this because perhaps there is a wisdom that can be discovered in being “stupid”.

(Excerpted from: A Retreat with Gangaji, Perth, Australia, November 26, 2006)

GANGAJI: I’ve been speaking, or we’ve been speaking about this power of mind of making distinctions...and it is a power of the mind, and it is really an essential power—this capacity to make distinctions. It’s a part of what gives humanity its edge over the rest of the species, so there is nothing wrong with it. It’s actually quite beautiful, and it can be developed in a very intelligent way. You know, called discriminating wisdom, or in a community like this in terms of healing, in the capacity to see deeper levels of classification or distinctions.

So just in naturally in our development and in our higher development we learn to make classifications and distinctions and to see more clearly. I know for myself there was a point in the seventies where I began to study Eastern medicine. And it was really important just for the development of my brain that I had to shift my Western just flesh and bones and blood and nervous system way of seeing into an energetic pattern, and to actually be able to find points, and it took some shifting and some surrender and then there was a certain point where I could actually see, you could see the points, once you know they are there. Once somebody tells you they are there and you actually surrender to that you can see them. They are alive and so it’s a whole other system. There are many systems of healing that are really beautiful

that have opened up to us in the last fifty or a hundred years so that we are not bound by our particular Western view, our materialistic view. And that's wonderful. But the challenge is, you see, is that just as we can, we are bound by our materialistic view and the perspective that we are separate entities, we can be bound by our higher classifications. We can be bound by our sense of different energy bodies. I know for a while I just walked around seeing everybody as points and the imbalance of those points. That was important. That was part of my learning. I had to do that. And with the Enneagram and fixation, just walking around and seeing what people are demonstrating.

But finally it's all a trap. Because finally it's all a hallucination. Where were those points before somebody told me they were there? Before somebody told me you're a girl and your brother is a boy, where was that difference in gender? Before somebody convinced me who my parents were and what my nation was and what I should be, where was all that? And yet the power of mind is that it absorbs that and it finds that it is real. It is as real as anything else. But our tendency as human beings is to make the latest bit of information more real than anything else. Because as the mind gets more developed it is able to get more subtle classifications and energy. So part of what I've been speaking to people about throughout this tour in Australia is really the willingness to give up that power, just for a moment. Not to give it up for good because it's very useful. It's very helpful in terms of tending the body, the planet, and it's also very entertaining. So it's not that it's a wrong thing or necessary to never make distinctions again, because then you'd be spending all your time making the distinction of never making the distinction. You understand the loop the mind can get in.

So this is not giving you another thing to do with your mental activity. It's actually an invitation just in these meetings or just when you want to, just to have the choice of giving it all up. Of recognizing, when you are seeing anything, however material or subtle, you're still making form where there is essentially no form. And in that there is separation. And in that separation, inevitably, there is suffering. There's a you and a me. And there is somebody then trying to do something to or for somebody else. It's usually two even if it's in the name of for. And then there is the struggle that happens there.

So the astounding invitation that my teacher gave me was just to stop all of that. All of it. Not just the Western part of it. Stop it all. And in that then what was lying underneath can actually come up to be met, and that can be stopped. The human body, not even this lifetime, but many lifetimes, has accumulated so much information, negative and positive, and it can just come up to be met, until you are actually meeting the Big Bang. You're meeting the beginning of creation. And then that too just has to be met. But it is counterintuitive because there is power in clinging to distinctions. And that's most fearful to give up, whatever power it is we sense that we have because in that power there is some protection from self or other, and there is nothing wrong with that. I really have to keep saying this because I now how easily it's heard that there is something wrong with power, there is something wrong with distinction making, there's something wrong with the perception of separation, and it all needs to be fixed, and there is something wrong with trying to fix it. Because this is the way we are educated. Let's make right what's wrong. This is an all together different order.

So there's no way to really hear it, if we're hearing it the way we've heard everything else. And that's the challenge because there are words that are used, but those words are inherently about distinctions, and so they are inherently wrong, but what the words are pointing to in their skill or unskillful way is what is alive and absolutely the same in every being, in every beingness, and what can be recognized as beingness, regardless of the state of the body, or the state of the mind, or the state of the nation, or the state of the world, and that's really what we gather for. Then the state of the mind, the state of the body, the state of the world, or the nation is all a catalyst for actually discovering how we are keeping separate what is by its nature inseparable. Not even to stop keeping separate because that's hearing it in the same way. Not to stop keeping separate, to stop doing anything. You hear that?

Well I have this wonderful thing to read. Maybe this will make it clear. How do you say his name? Leunig. This is a great Australian sutra writer. This is a wonderful book. So there are these letters between Mr. Curly and Vasco Pyjama. You know, I thought that too, and people have given me his books for a while, I think Clair gave me one of his one time, or somebody, and I thought well that's charming, and cute you know, and then I actually read some of it, and it's incredible. So this is one I'd love to start the retreat with, these two.

"Dr. Mr. Curly, I'm writing to report a great and wonderful discovery. It is the discovery of my own stupidity, and what a marvelous and an enjoyable thing it is for me. As my journey has become lonelier, I have somehow grown more stupid, in what I feel is a natural and comfortable way. Perhaps it is the fine example set by the duck (He travels with a duck who points the way for him to go) or perhaps it is because there is nobody to chastise me with strictures or an intelligent gaze. The clever world can be so unforgiving, don't you think? So cruel and oppressive to the stupid part of our nature. Stupidity is like love in this respect, Curly, in that it will find a way, and if it is suppressed or thwarted too much it will become a demon and enter surreptitiously into the world as cruelty, coldness, or misery. The need to be clever and excellent and brilliant eventually brings a particular kind of weariness and the time comes to let dear old stupidity play its wonky hand. That time has come for me and I think the duck is relieved as indeed I am. So I feel Curly that I am leaving the vast continent of solitude and entering the land of stupidity, my promised land and sanctuary of freedom, my lost country, of new life and good sleep and forgiveness. My poor long suffering, beautiful stupidity, friend of my childhood, I have found you at last, and I'm coming home. That's how it seems to me Mr. Curly, and I find that I have quite a capacity for slow wittedness and dumb stillness, which seems to suit me down to the ground. I like it. There is almost a spiritual quality in it."

And then I just want to read Mr. Curly's response: "I was delighted to receive your letter this morning and read the joyous news that you have finally embraced your stupidity and found such blessed relief. How very good for your heart, Vasco. How marvelous. What a momentous achievement this embrace has been, and what a splendiferous liberation awaits you. What glorious songs the birds will now sing for you, great fugues of rapture just as you wait as the miracle of your beautiful stupidity comes wobbling and clanking into your life and sets you free. My most extravagant congratulations, Vasco, and a warm welcome to the fold."

(Laughter)

So you know we've heard the phrase Unknowing and the importance to not know, but we rarely hear it called stupidity. And I love that because we avoid stupidity at all costs and stupidity is a definition that we have been given as children, mostly, when we were quite stupid, and we have tried to overcome with our cleverness and our brilliance and our intelligence. And in that we have overlooked what was actually innocent and was called stupid and we lost that. We lost our stupidity and in that we lost our heart and yet we are haunted by the fear that we are still actually stupid, that we still don't know quite enough, and what we know is not equal to what someone else knows, and so the opportunity is to actually be willing to be stupid again, not innocent, not unknowing, but actually stupid, and the horror that that may generate and to be really willing to be that is to discover really the liberating nature of that which is the knowing that comes from unknowing. The knowing that comes immediately when there's no need to know. Because this is here still, and you would not be weary of your brilliance and your cleverness and your accumulation of knowledge if you weren't here.

The fact that you're here, this already says you're ready to let go. Possibly you are. It's up to you. It doesn't matter to me if you do or you don't. I see who you are. I don't care what you see or don't see. I see who you are. So my work is done with you. That's why I came here. To see who you are. Now the invitation is for you to see who you are. And in that you will see who your neighbor is. You will see through whatever distinctions are made. You will see through whatever necessity arises to fix or change or not fix or not change. And you will be free to yourself in a way that may be absolutely invisible to the world, in a way that may change nothing physically or etherically but will simply know itself as that freedom.

BARBARA:

Well, I honestly don't think I am ever going to relate to stupidity in the same way after listening to this monologue. Wow, I love that. And I love that Gangaji was reading from the *Curly Pyjama Letters*. It's a book written by an Australian author named Michael Luenig. I wanted to be sure to mention that in case you didn't catch the reference earlier.

I also want to invite you to check out what is new on the Gangaji website. We just released the sixth and the final episode of *Finding Home*. *Finding Home* is an audio documentary series about Gangaji's life and her spiritual path, and this final episode is entitled *Being Human*. You can listen to all six episodes as member of the Media Library, and you can learn more about how to do that at gangaji.org, that's g-a-n-g-a-j-i dot org.

And while you're there, make sure to check out some great community articles, blogs, more videos, Gangaji's full calendar of events, and of course, all of the programs of the Gangaji Foundation. It is all there.

And we, we are all here. I am so grateful for that. I thank you for listening. My name is Barbara Denempont. Until next time.