

Gangaji Podcast
Being Yourself
Episode 94
Host Barbara Denempont
What if Outrage and Despair Are a Doorway?
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GANGAJI: I invite you to let your heart break deeper than it has ever been broken. To break wide open, so that it can see even more of what is going on, and then break even deeper. And if you get to this point of despair, then allow your consciousness to fall into the core of this despair.

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

This conversation that I am going to share with you today has stayed with me because it speaks so directly to this very honest question that was asked in retreat: "How do we reconcile the recognition of truth and peace in the midst of the suffering and the cruelty and the devastating loss that we can see around us, or maybe even in our own lives?" How do we face the heartbreak that is this paradox that cannot be reconciled in our mind? Well, rather than turning away from outrage or despair, or even denying its presence, we can go inside it. Gangaji invites you to have a direct meeting with it because even outrage and the underlying despair can become a doorway to truth and to peace.

(Excerpted from: Retreat with Gangaji, Lake Tahoe, CA, July 11, 1999.)

GANGAJI: (Gangaji reads) *"Hello again Blessed Soul. I have been trying to boil the obstacles I set up down to their most basic essence."*

Good, very good. Good cauldron.

(Gangaji continues reading.) *"The problem beneath the problem, here is what comes out. I have had enough glimpses, felt the openness of bliss, sweetness of deepest love, and profundity of silence, to know of what you speak. I honor you in bringing this out. However, deep inside I still feel outraged at the horror of this world, war, painful illness, devastation from nature, the vicious food chain, babies dying, and all of the rest. And I am sorry, but does truth make up for all of this horror? Is it so divine that we are just supposed to forget all of the sadness as if it were nothing? All of the suffering as if it never existed? Do we really have that right? Who do we think we are?"*

A baby bird fell out of its nest which sits in my window sill, it will probably be dead when I get back having been abandoned by its mother. That alone is enough to break the heart of the whole world?"

Yes, I agree. I agree. So the question is, are you willing for your heart to **really** be broken?

PARTICIPANT: Yes.

GANGAJI: Yes, and if you are willing for your heart to be broken of this baby bird, or the wars that are going on all over the planet, and in households all over the planet, rich and poor, and in the food chain everything being eaten by everything else. Who knows what is eating us, lots. And babies dying. Yes, if you are willing for your heart to be broken, then you will experience it even more. You will see that you had closed off because it seemed so overwhelming that you couldn't feel it. So you closed off. You couldn't bare your heart being broken. But I encourage you to let your heart be broken.

Waking up to yourself has nothing to do with forgetting the suffering of others as if it never existed. This is a tactic that gets used by the mind when it hears the teaching of "all is one", and "finally there is no sufferer". So the mind takes that and goes, "Oh, then that suffering that is happening over there, or this suffering that is happening in here, doesn't really exist. Therefore, I will forget it." This is no good. This makes for coldness, and numbness, it gives spiritual investigation a bad name. So are you willing to investigate the very root of your outrage?

PARTICIPANT: Yes, I thought I had done that. Then I found more outrage.

GANGAJI: Yes, that is right. One thinks one has done that, because there has been an experience of outrage. But in the willingness to really go all of the way into the outrage with your consciousness. Because outrage, outrage is a kind of anger going out, right? So if you experience that anger without acting it out, without doing something in that outrage, and without repressing it, without doing something, pushing something in, you really just experience the huge anger at the way the world is, at the way things are. What do you find underneath it?

PARTICIPANT: The next paragraph.

GANGAJI: Oh. (Gangaji chuckles and continues to read.) *"So if there is a cosmic joke here, I don't find it amusing. Most jokes have an element of cruelty to them, and this one seems to be no exception."*

The joke is what you find when you experience the outrage?

PARTICIPANT: The next paragraph.

GANGAJI: (Gangaji continues to read.) *"The bliss is beautiful and sublime, but the despair..."*

The despair is under the outrage? Yes.

So outrage is actually, relatively speaking, superficial. Under the outrage is a profound despair at the endless cruelty of this, whatever we call it, world, *Leela*, self, truth, manifestation, illusion. Whatever it is called. Endless cruelty. Everywhere you look there is cruelty. I have some quail family in our place where we live in Stinson Beach, and I don't know if you have seen quail families, they are very family oriented. And they walk, they prefer to walk rather than fly, so you get to see them a lot. And the babies are this big. They are tiny, they are so precious. And the father, and the mother, you know, perp, perp, perp, around their babies. And their babies around, and I was walking in the yard and I saw them, and I just stopped and they were so precious. And then I realized that my cat was with me, and he saw them too. And we were both looking at them, and I said, "I am going to get the cat." You know. So he is not going to get these babies, but I reached down to get this cat, and of course he felt that too, and there was this force that was bigger than this cat loving me and wanting to please me. And he caught a baby. The next I saw, of those quails was half of a quail. Little cute, little precious baby. Well, this is what happens everywhere. Coming and going, this is what happens.

Right now on your body you are being eaten by who knows how many species. We know a lot that have been discovered, of the bacteria, and the fungus, and whole colonies are thriving on your dead and alive flesh. And we do something to take care of it and that allows a whole another colony to thrive. Just like I am happy when the cat actually kills a rat, and sad when he kills a bird. But hey, his very instinct to kill that bird, is what makes him go for the rat. Although the rats are as big as he is, so he doesn't usually go for them.

So this is something that everyone has to see at a certain point. There is huge, this huge nature theatre is relentless, is relentless. I read this fact in the San Francisco Chronicle that they think there are only something like, this could be too many, like fifty quail families left in Golden Gate Park because of the feral cats, cats that have escaped, and they decimate them. So I know that then the theory is that then we will bring something in to get the cats. In Hawaii they brought mongoose in to get the rats, and now Hawaii is filled with mongoose.

So this is what comes from trying to "fix it", as we know. We can look at how one generation tries to fix what is wrong or off in the other generation, having not a clue of what is wrong in their generation. Until the next generation comes and points it out, "How could you have been so blind, so stupid? Look at what you have been doing." Lots of very good people actually kept slaves. Didn't have a clue how inhumane it was, how cruel that was, how horrible that was. Didn't have a clue. This is what we are in. Now what?

I don't ever say to forget it. I don't ever say to numb yourself, or distance yourself, or to say, "It is not really happening." You never hear that from me. I invite you to let your heart break deeper than it has ever been broken. To break wide open, so that it can see even more of what is going on, and then to break even deeper. And if you get to this point of despair, then I invite you, as I invited the woman this morning, to allow your consciousness to fall into the core of this despair. Now as we sit here. The very core of the despair. This is the one that is avoided, it is avoided more than the outrage, more than the judgement, the despair of it all. And to meet that means having to let go of any story of despair. Just simply to meet it.

PARTICIPANT: Can't throw it into the fire.

GANGAJI: I beg your pardon.

PARTICIPANT: Can't seem to throw it into the fire.

GANGAJI: I don't want you to throw it into the fire. I don't want you to get rid of the despair.

PARTICIPANT: Oh.

GANGAJI: Just like I don't want you to get rid of your broken heart. Despair has a bad name, I know. And feels really bad, but when it is met, really met, not to get rid of it, but to meet it. To discover what is it, what is at the core of it? Then despair itself is a treasure. It is not a superficial shiny treasure. It is a treasure from the depths, from nothingness itself. So as you sit here, are you in touch with the despair?

PARTICIPANT: Yes.

GANGAJI: Are you willing to actually be more in touch with it?

PARTICIPANT: I can't take it any further.

GANGAJI: I beg your pardon.

PARTICIPANT: I can't take it any further.

GANGAJI: This is the mind, "I can't take it any further." Right? Open your heart.

PARTICIPANT: You said we could keep it closed this morning.

GANGAJI: That was this morning.

PARTICIPANT: There is great love there.

GANGAJI: There is great love there! Are you willing for this paradox?

PARTICIPANT: This what?

GANGAJI: Paradox.

PARTICIPANT: Am I willing for the paradox to do what?

GANGAJI: To have you.

PARTICIPANT: Oh my God.

GANGAJI: Are you willing to not be able to figure it out, and to resolve it, and to put it in its neat place as either remember or forget, exist or doesn't, it is either cruelty or love. What if it is cruelty and love? What if it is despair and great bliss?

PARTICIPANT: It is a huge disappointment then.

GANGAJI: Ohhhhhh, not in my experience. Huge disappointment, what are you disappointed in?

PARTICIPANT: I want it all to be bliss.

GANGAJI: And that is the despair, isn't it?

PARTICIPANT: Yes.

GANGAJI: But when you are willing to meet the despair that you didn't want to be there, but you are willing to meet it because it is here, well you just discovered that it is bliss. But then you go, "Oh but I didn't want to get it that way."

PARTICIPANT: That is right.

GANGAJI: "I didn't want, I wanted it to be this way."

PARTICIPANT: That is right.

GANGAJI: That is too bad. If you could have it be ordered, the way you would want it ordered, then cats wouldn't eat baby quails, and we wouldn't eat cows, and cows wouldn't eat grass, and bacteria wouldn't live, fungus wouldn't live. And if bacteria and fungus don't live, there is no life on the planet. There is no grass, there are no flowers, there are no birds, you just don't want the poop. You want the beautiful salad, all of the greens, the flowers. And that is what makes you sick.

PARTICIPANT: This is the only way it could have been.

GANGAJI: I don't know that, but that is the way it is. And in your resistance to the way it is, you overlook what IS. What is not demolished by its opposite. You know, it is a subtle, you are demonstrating subtle spiritual fascism. Isn't that shocking? That somebody as gentle, and sattvic as you are, is a fascist at heart. Yes. "I know, get that despair out. Now send that despair to a camp to be fixed up so that only presents itself as bliss. Because bliss, I like bliss, it feels good, it makes me happy. But despair, I don't like it, it looks bad, it doesn't look the way I want, out of my sight." This is fascism, and it is very deep. So I am asking you, are you willing to invite despair to your table, to your heart? That which you have hated, that which you have sent away. Are you willing to see that all of the hating it, all of the sending away doesn't get rid of it. Are you willing to say, "Well come in, let me meet you as who you are." This is finally what the recovered fascist has to do. Fascist recovery group. That would be good. That is a good idea, isn't it? Fascist recovery group. Most people don't want to be recovered from their fascism, because there is a sense of righteousness, "Well I am on the side of bliss, and I don't want despair to be here."

Well, maybe God created despair, but it was a mistake and a bad joke and I don't get it." Yes.

PARTICIPANT: That is right, and I have to get off it.

GANGAJI: Yes. You don't have to. You can stay like this forever and ever. And you can pass it on. And then you are in alignment with the outrage, you are in alignment with the outrage. It feels good to be in alignment with outrage, and it is even appropriate at certain moments. But if you can be in alignment with what you discover is at the core of every emotion that appears. The whole spectrum, bliss to despair and everything in between, the small ones, the big ones, what is at the core of it all? If you can be in alignment with that, you are in alignment then. Because that is yourself, and it includes it all. Nothing is excluded. Fortunately, nothing is excluded.

PARTICIPANT: You have to actually give it up before you get it, right? Before you understand it.

GANGAJI: What do you mean? Give what up?

PARTICIPANT: You have to get off it, you have to give up that judgement before you get it.

GANGAJI: No, not really. You have to be willing to experience all the way, what it is you are experiencing partially. So there is judgement. You said judgement, but judgement is like keeping something away and hating something. Really judgement has hate at its... Judgement is a nice word for hate, isn't it? So you be willing to experience the hate all the way. And you will see the hate is like the outrage, it is actually pretty superficial. It is covering this deeper despair. So when you are willing then to experience the deepest despair without dramatizing it. And listen, if you have some biochemical malfunction, get medicine for it. I am not speaking about that. I am speaking of this perpetuation of this, "I want the world ordered like this. And it is not ordered like this, and therefore I am in despair." Yes, you have to get off it.

PARTICIPANT: Thank you.

GANGAJI: You are welcome, I wish you good luck.

BARBARA:

You know, I think the very end of this piece is so important because it really points out that when we are unwilling to meet despair or unwilling to meet the pain that we are experiencing, we just generate more pain, more despair. So this is the incredible opportunity of self-inquiry is that you can open your mind and in that, open your heart. And that is to discover who you are. And Gangaji is absolutely here to support you in that inquiry.

And if you would like to continue exploring these dialogues and inquiries, there are many ways that you could begin. You'll find free videos and other podcast episodes. We have introductory courses on self-inquiry as well as opportunities to meet with Gangaji live online and in person throughout the year. You can learn more on the website gangaji.org, that's g-a-n-g-a-j-i dot o-r-g.

Your presence here is so deeply appreciated and it is so valuable.

Thank you for listening. My name is Barbara Denempont. Until next time.