

Gangaji Podcast
Being Yourself
Episode 71
Host Barbara Denempont
Healing the Primal Wound
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GANGAJI: So I am very happy to offer you the invitation to stop, to stop searching for relief, to stop searching for healing. It does not mean that you give up in despair. That has been tried. It is that you stop the search for something to rescue you from yourself.

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

Last month I was sharing with you about the Gangaji Foundation Prison Program, not only asking for the community's support for the program but reminding all of us that this prison program really supports us all. And the way that that happens is that we receive the letters and reports from the men and women who are incarcerated in the most difficult of circumstances, and that is of benefit to all, literally all.

So, yesterday, I went into the office and we had received a letter and today I want to share that letter with you. So, I am going to take some time to read this beautiful letter and then it completely reminded me of this one particular classic monologue from Gangaji that I will share with you after this, but first let me get to this beautiful letter.

He writes:

I have been incarcerated physically for thirty years now. However, I was able to remember my freedom about a year ago. The years before incarceration were extremely painful for me. Prison was a reprieve, even in an environment filled with people lost in their own conditioning and acting out in the ways that they were taught. I played well into the anger, hate and mind of prison. However, there was always this hunger to know myself and get to the root of my anger. I found fear, shame, loneliness, and so many other human emotions. I then attempted religion and other forms of healing, therapy, groups etc. all of which had such richness and I felt a closeness to these folks whose lives looked like mine. Art was and still is the tool or gift I lean on the strongest. It helps me to still the mind and connect to others in so many ways.

A couple of years ago, a friend sent me several books from students of Ramana Maharshi. I instantly felt at home in the teachings. I then got Ramana's spiritual teachings book. These beginnings unlocked a door and I stepped in with gratitude. Since, I have been able to meditate on my life in a way that is aware of the emotion that comes and I allow it space and allow it to go. I have thought about all of the perceived wrongs in my life and I found myself looking back at me through their eyes and experience. My anger, fear, shame, judgement turned to forgiveness and

then it transformed into true deep love. I did this with each person. Time and again this happened. I was finally able to see only one and I felt love for myself for the first time. I cried with joy at this coming home.

So this reminded me of this particular monologue called *Healing the Primal Wound*.

(Excerpted from: A Meeting with Gangaji, San Diego, CA, January 28, 2000.)

GANGAJI: Hello everybody, welcome. There were two things said last night that I thought really pointed at the crux of the search. One person said that he was, the reason that he had taken up a strenuous meditation practice was because he was trying to escape suffering. And then another woman mentioned that, or her question was about healing. What is it about healing? And it seems like these two issues, the issue of escaping suffering, and the issue of healing, whether it is healing the body or healing the psyche, some kind of search for something to tend to the wounds that everyone has experienced.

There are multiple woundings part of every life, even the most privileged lives. Not to mention the whole collective woundedness, or the animal nature, or just the wound of discovering that you are human. It is shocking, the mess of it all. So there is this, unless one just is successful in numbing, or disassociating, which is usually attempted, and some people are successful at that, just creating scar tissue over the psychic, or physical, or emotional wounds, and getting on with it. But none of you I suspect have been entirely successful, and that is good, that is good, because the wound itself then serves as a push, serves as some kind of grit that won't let you be comfortable until you get it attended to.

And so of course we search in multiple ways, multiple experiences, spiritual and worldly, to try to get that ache or hurt to go away, which is suffering. And then at some point perhaps we turn to the spiritual life with the hope that enlightenment, or association with a particular teaching, or teacher will take that hurt away, will take the suffering away. And so, we will **do** what the teaching says, or what the teacher says, and we will do it over and over in the hope that it will be taken away.

When you have a true teacher, and a true teaching, that is recognized and with the greatest compassion, and the deepest ruthlessness, you are thrown directly into the center of the woundedness, of the hurt, of the suffering. You are stopped in your tracks. All of the going-ness of the mind is to escape that essential, primal hurt, and all of the peripheries of that hurt. But the essential deep one, that doesn't even have a name, we can call it the human condition, or conditioned existence, or the fact of suffering. But there is some drive to escape it. And that drive actually brings you full circle to meet it.

It is of course a lever of maturity, because you can only be ready to meet it, if you have tried numerous avenues of escaping it, only to find it waiting for you, somewhere along the way or at the end. And then usually there is a backtracking down that avenue, and another avenue is tried. And certainly, everyone in this room can relate to that. So I am very happy to offer you the invitation to stop, to stop searching for relief, to stop searching for healing. This does not mean that you go

asleep to stop searching, that also has been attempted as an avenue. It does not mean that you give up in despair, that has been tried. It is that you stop the search for something to rescue you from yourself.

When the lady spoke to me about healing, she was speaking of the body, it seemed to me, emotional body, physical body, mental body, it does not matter. The body. And we have all experienced healing, and the need for healing in the body, and we have experienced healings coming, and we have experienced healings not coming. If we attach our desire, or our intention for truth onto the healing of the body, then invariably we overlook what is, by its nature, whole, pure, free, at ease, in peace. This is the simple truth. The complication arises because of these avenues of escape that have been etched into the mind, grooved into your particular mind, your particular ways. They may be like someone else's ways, but they have your twist, or distortion to them. It is possible, in an instant, to recognize the attempt to escape, the impulse to escape, the command to escape, and in the face of that to stop, to actually turn and face what it is that is attempted, is being attempted to escape. It may be physical, it may be mental, it may be emotional, it may be death, it may be life, it may be the deepest fear, it may be the deepest bliss, it may mean facing the notion of who you are, it may mean facing the notion of who you are not. What it does mean for everyone, is recognizing the impulse to escape. And also recognizing that in the midst of that impulse there is a choice. And that choice is to say "no" to the escape, and "yes" to the facing of that demon, or that god. This choice is the most supreme power of mind. And it is used daily in many trivial matters, and some matters that are not so trivial. But **this** choice is a whole different realm from any other choice ever made. And once it is made truly, fully, giving every bit of your power of choice, to the CHOICE of stopping the escape, then choicelessly, exquisitely, effortlessly, with some pain, with some pleasure, the revelation that is the treasure of your being, reveals Itself as the Truth of who you are, discovering yourself as that Truth.

I am very honored and happy to assist you in that by bringing this invitation from my teacher, from his teacher, by playing with you, wrestling with you a little, working it out with you. Because the subtle arguments of mind of why you cannot stop, or should not stop right now, will stop later, have a huge hold until they are investigated. And the investigation begins with asking yourself what it is you really want, really. And what it is, and if it is what you really want is simply to be done with this woundedness, then you will continue to search until you find something that temporarily, at least, makes you feel better. If what it is you want is **really** the truth of the matter, then you will have all support necessary to turn and face what you have run from for eons, what all of humanity has run from, what is in your cellular structure to run from.

There is a Force that is so huge, so unbelievable, that uses every form in your life as a pointer to the support that is there, that is here. You play a very essential role, you have to choose the support, fully, completely. The struggle that is involved is only around whatever is still being held as a lifeline out of the choice, just in case it does not work. Just in case.

So I am suggesting that you leap deeply into the core of your being. I know that some of you at least have an intimation that what you will find there is truly horrible

because of your wound. But I have had the great occasion to meet many people in these years of offering these meetings, these *satsangs*, with the whole spectrum of woundedness, from psychosis, to just the meddling neurosis that most of us have to deal with. And I have never met anyone who when they were willing to really tell the truth and face it, no matter what they thought it was, always they found the beauty and peace of Beingness.

That is my experience, you have seen people, if you have seen videos, or attended meetings, you have seen people have the experience and you have perhaps touched it yourself. There is a treasure that is who you are, and it is saying "Come in". And because it has been hidden for so long, it perhaps appears dark, and ugly, and forbidden, and you have gained support to not look at it. The whole socialization is to not look at that. But here you are, unsocialized, blessedly, at least to the degree where you can recognize that there is a yearning, a great yearning to know who you are.

What a blessed meeting we have with one another, to support each other in this divine, unimaginable discovery, endless discovery. I take our time together very sacredly. We can laugh and make jokes, but there are jokes designed just to open deeper, wider, bigger this space that is the heart of being. That is what we are doing together, that is what is using each of us. When Papaji asked me to have *Satsang*, what a gift. He pushed me into this exposure. I had not studied *Advaita Vedanta*, really. I mean, maybe I had heard of non-dualism, but I definitely could not tell you what it meant theology wise. I had not read much of Ramana. But he sent me to **meet you**. And in meeting you, I find nothing else is needed. No theology, no rules, just the meeting, just the discovery of who you are as **more** of who I am.

So I invite you to discover what I have discovered and more. Yes, you must discover more than I have discovered, then you give it back to me. That is the way it goes.

BARBARA: Yes, that is how it goes. I think this letter is such a reflection of giving back to each other. So I thank all of those inmates who have shared their insights and realizations with us, and I thank all of our donors who have sustained the Gangaji Foundation Prison Program over all of these many years.

I want to invite you to learn more about the Gangaji Foundation Prison Program at gangaji.org, g-a-n-g-a-j-i dot o-r-g.

You will also find a lot more on the website supporting you in your discovery.

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