

Gangaji Podcast  
Being Yourself  
Episode 19  
Host Barbara Denempont  
Stop Everything. Just Be.  
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[00:00] MUSIC

[00:05] GANGAJI: And he told me to stop everything. And when it finally sunk in “he means everything, really everything”, then there was a point of meeting. A point where our eyes met, where our minds were open to one another. Where our hearts were beating in love, where there was nothing in the way of one to one. Oneself to one another. And what occurs in a true meeting, where there is no conception of what is occurring, is the truth of who you are.

[01:07] BARBARA DENEMPONT, HOST: Hello and welcome to *Being Yourself, Self-Inquiry with Gangaji*. My name is Barbara Denempont. This month, April 2020, marks the 30<sup>th</sup> year since Gangaji met her beloved teacher, Papaji. And I want to celebrate that meeting with our podcast today. And of course I also want to be relevant, I want to be able to offer you a podcast that speaks to this moment in history we all find ourselves in, living with the coronavirus and all it has wrought. As I looked into the archives, it was clear that Papaji’s essential teaching, of course, is always and absolutely the most relevant. In this monologue I found, recorded in 2004, Gangaji speaks about what Papaji told her 30 years ago, that no matter what role you find yourself in, in this moment simply stop everything.

Let’s take a listen.

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(Excerpted from Marin, CA, Public Meeting with Gangaji, April 25, 2004)

[02:08] GANGAJI: Hello everyone, welcome, welcome.

I never really know what I am going to say when one of these meetings occurs. We have been meeting together, a lot of us, for a long time now, years, fourteen years this month, since Papaji sent me to meet you and to offer to you what he offered to me. And really the fact that I never exactly know what I am going to say is the essence of the teaching. Because if, if what I have to say could be memorized or put on note cards or remembered, then it’s not really the teaching, it’s not really what’s offered. I’m playing the role of the teacher here and you are playing the role of the student in this moment, or maybe the anti-student who is in the room with a teacher, a so-called teacher. So that there’s that spectrum. Those are roles we play, and we all of us play many roles in our lives. Roles of parent or roles of child, lover, friend, husband, wife, worker, quitter, victorious one, defeated one, sick one, healthy one, living one, dying one, and many, many small subtext. And there is nothing wrong with that, that’s just the play. We are in this multi-dimensional, extraordinary, awesome play.

So that's what our point is here today. To first recognize that there are a multitude of roles, mini-seconds of roles, that have all been conditioned and digested to such a degree that they are unconscious. They just seem to be who you are. But if there is a willingness to recognize everything that you do, if you have any idea of how to do that, or even what that is you are doing in the moment, it's coming from something past. Which can be quite useful, obviously, you don't need to relearn the alphabet every time you write a word, or relearn your multiplication tables, or relearn how to drive, or relearn how to work a computer, it's very useful. The only problem with it is if you believe the roles to be the truth of who you are. Then when you are playing the role of sick person, or you are playing the role of healthy person, you make an evaluation about who you are on the role, based on the role, "I am a healthy person, I am good. I am a sick person, I am bad." Or the world is bad, or the world is good. If you can recognize that it's *all* a role, a multi-dimensional, exquisite, mysterious, cosmic, mundane, transcendent, profane totality of theater, we can call it "divine theater", then there is the opportunity, the possibility, the space to recognize what is present in all roles. What doesn't move as the movement of play occurs? What is the truth of who you are?

My teacher asked me to stop everything when I met him. And it took me some time to even get what he was talking about. I thought he meant stop moving. But it was a much deeper request, stop everything. What he was saying is stop every role you are playing. And the role I was playing then was a very intent seeker role. "I am seeking enlightenment." And that's a beautiful role, that's an exquisite role, it's a mysterious role when you are asked to play that role. And maybe you even fight with it, not you, I mean, it's a weird role to most people in the world. It's not a normal role. But somehow everyone in this room, to some degree, was asked to play that.

So I recognize the beauty of it and I had actually gotten quite good at perfecting it, I knew the clothes to wear, I knew the demeanor to put on, I knew the words to say, I knew of my meditations, I knew my failures in it, I knew my successes in it, and I was seeking more information about the role. And so I went to a master of enlightenment, thinking he would give me more information so I could be the enlightened one, or the supreme seeker of the enlightened one. Always happy, always giving out beauty and love. It sounds good, it's like, you know, the understudy, the brilliant understudy that one day will be called to play the role. And he told me to stop everything. And when it finally sunk in "he means everything, really everything", then there was a point of meeting. A point where our eyes met, where our minds were open to one another. Where our hearts were beating in love, where there was nothing in the way of one to one. Oneself to one another.

And what occurs in a true meeting, where there is no conception of what is occurring, is the truth of who you are. It is an exquisite experience. And the tendency is to try to capture that experience and to hold it, but my teacher said, "Stop everything. Even that. Don't hold this. Don't hold that. Don't keep this. Don't keep that away. Don't be this, don't be that. Just be." And I thought that meant retreat to India, live at his feet, never play any of my other roles again, and he told me to stop that also, as he put me on a plane back to you, and invited me to play *this* role. Not to play it twenty-four hours a day, just to play it when it occurs. And to *always* tell the truth in the playing of who one is.

So that is the essence of the teaching. The play of the teaching is discovering how it is we conceptualize what it is we are looking for, what it is we love, what it is we know to be true. And those are our conversations, those are our dances together, those are our words, those are our roles. When you receive the transmission of this teaching, however you receive it, through a look, through a word, TV screen, through nature, the mystery of a no-event occurring, doesn't matter. Whenever you receive the transmission, at that point there is choice in your life. Before that there is no choice, it is all just mechanical play, robots playing. But at that point there is choice, not choice based on "I know," but choice based on "I don't know. I don't know." Not "I know that I don't know." That's too much. That's another role. A deeper, truer, more alive "I don't know".

Which then led into the second part of his teaching, which was "wait and see". Stop, wait, and see. Very simple. Endless. Of course, it requires an enormous amount of trust. Because all that we think we are, all the roles we have played, or we have seen played in our parents, or our leaders, or our teachers, or our advertisements, or movies, or all that we have put into ourselves, all that we have said "No, never that". We all sense that that is there, and the fear is that if we wait and see, what we will see will be very bad news. Because we have played the role of being nice and wonderful and lovely, but we know inside there is a wretched, horrible, ugly, mean-spirited person, who does selfish, greedy, lustful things. Not like everybody else. Or the reverse, depending on if you are inflated with yourself, then you think everybody else does that, not like you. Any of those in here? Because generally, I am speaking to people who have learned to be humble, and in that have learned to hate themselves for their arrogance or for their parts of themselves that slip by the humility.

So it requires a huge amount of trust, a leap into not knowing. And I'm here to tell you that it is very good news. As my teacher's presence was telling me, it's very good news. As Ramana's presence, as the moment of not knowing your own presence is saying, "This is good news." If in not knowing you are not seeking to know, if you stop. Okay? That's for all of the people I have never met before, are there any in here? If I have never met you before? It's also for all the people that I have met who think they know what I am saying. And it's for me, because it's my joy to come here naked of knowing what to say and trusting that I don't need to know. That the role itself was given for a specific purpose and that purpose is the awakening of all being. And that if the mind surrenders to that, then the mind is used. In a way I don't need to know. And that's what I invite you to.

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[16:51] BARBARA: Well I am supremely grateful for the role that Papaji played in Gangaji's life, and she in turn has played in ours. Over the last thirty years, so much has been given, and so much has been received by so many. And it is this essential recognition that allows us to play our roles full out, and to play them from the ground of love. And I just can't imagine a time in our lives where that is more important and meaningful.

Before I go I want to be sure you know that there is a lot of wonderful, free content on Gangaji's website: [gangaji.org](http://gangaji.org), that's [gangaji.org](http://gangaji.org). Just go to the "Browse" section of the website and you'll see lots of free content that's there to support you. And you can also find out more about her online monthly meetings, if you'd like to become a member of that program you can read about that, and you can also learn about the scholarships that are available. We know that a lot of

people are out of work, they're facing financial hardship and so we invite you to apply for a scholarship, also that information is on the website.

So from all of our homes to all of yours, we send our love and our friendship. Jai Papaji. Thank you for listening. Until next time.