

Life is a Ceremony Podcast Episode 25: Practical Meaning of Spiritual Purpose

Transcript:

Hello friends.

Today we're gonna be sharing this talk with our friend Mindagas and we're going to be talking about the purpose and meaning of everyday life and how it connects to our spiritual purpose.

Hello Mindagas, great to see you.

Hello, hey.

Nice to see you too and I'm very happy to be here and discuss this topic.

That is one of my most interested ones that has been fueling my journeys for the past however many years now.

Mindaugas, would you mind sharing a little bit of your journey with our audience?

For sure, for sure.

So over the last five to ten years I've been on this spiritual journey that took me to too many places.

Healing trauma, finding my center of gravity perhaps in this shaky, shaky world.

And eventually it took me to this space where I felt pretty stable and purpose became one of those areas that really captured my attention.

Okay, I felt deep, deep resonance to what's my place in this world, what's my unique place in this world.

Why was I brought here?

And that led me to explore what's out there, what people are doing, how people are doing it.

Different traditions, different teachings.

And one of the reasons why I joined Patiti was because of this purpose, purpose-led inquiry, interest.

And I felt like Patiti definitely touched upon this area, upon this exploration of one's purpose.

And here we are, here we are looking at it from different angles, exploring it.

So I hope to get into this a bit more deeply with you, Roman.

And hopefully you can share how the lineages that you're engaging with perceive purpose, or you perceive purpose.

How do you understand it?

How it differs perhaps from our shared purpose and our individual purpose.

So I'm very curious to hear your perspective, hear your experiences of the people that you interacted with.

Because I feel like I'm not the only one who comes across to places like Patiti looking for something, something deeper.

I'm hearing this calling of something more, that there is something more to the life than a nine-to-five job and, you know, wife, kid, house and a car.

So I'm very curious to hear your perspectives and experiences as well.

Thank you, Mindagas.

So yeah, that's a very interesting topic.

And there are some fascinating perspectives that I found within the elders of the indigenous communities and how they relate to purpose and how it's naturally cultivated within these ancient societies.

And actually, the purpose of these societies has to do with being, which is a very revolutionary concept in today's world, because today's world is all about doing.

And it's this rat race that the humanity is living in.

And actually, in ancient world, it was more about being.

We are human beings.

We are not human doings.

And so in our modern world today, what I observe is first I'm going to do something and then I'm going to be happy.

And then, of course, there is always something to do.

And there is no time to be happy.

And in ancient societies, people say that we are born to be happy, just like birds flying in the sky.

And first, we are supposed to be happy and then we're supposed to do everything else.

And so in my own life, when I came to these traditions, my purpose was to heal the disease that I had at that time.

And then I'm going to be happy.

And then what my teachers told me was that actually it was the other way around.

First, I have to learn to be happy and then I'm going to heal from the disease.

And then, of course, that applies to everything else in life, which is the cultivation of being before doing.

And so I find that to be very meaningful and also very often dismissed in today's world and today's society is this aspect of being.

And then there is the mind that gets wrapped up in so many different things.

And, of course, we also live in a society of consumerism.

And like you mentioned, this nine to five job, when I myself was working in a nine to five job in my life, I was basically getting paid.

Well, I was working in the corporate world and living in New York.

And at the same time, all of the money that I got paid went to pay for the rent and for the bills and to eat out in restaurants to have a relationship.

And there it was basically a vicious cycle because I had to keep working so that I can keep my apartment that was most of the time empty because I was at work all the time.

Right.

This consumerism based society where there has to be constant work that is often not connected with one's inspiration, with one's meaning, just to continue to subsist and continue to circle within that kind of never ending cycle.

And in ancient world, if we look at the societies here in the Andes, for example, in the ancient times, half of the year was dedicated to celebration.

And the other half of the year, people work together in the community, making sure that they can have good harvest, that they can plant the food that they can have, you know, good infrastructure in their community.

And, and then they had a lot of time to just be and celebrate life.

And that is something that is greatly missing in the world today in modern society.

What is it like most of the time, one or two week vacation a year, the people can have to themselves?!

And then the rest of the time is just this kind of hamster wheel.

The wear and tear of everyday life.

And then there is very little time that is left to for inspiration to discover one's own meaning and purpose beyond the life in society.

What is the purpose that we have in the universe before the purpose that we have in society.

And that's what the ancient societies, were focusing on.

The human being as a being of the universe and not an ant in the conveyor belt of society.

And then through that inspiration, then there comes a lot of insight, innovation, ingenuity, which is lacking when there is a hamster wheel existence.

So that is the general perspective of the sentient systems of the ancient societies.

And the fascinating part of it is that in this societies, they don't have a concept of right and wrong.

So it's not like whether you have a purpose or you don't.

And if you have, good and if not, then it's wrong because the purpose is on the level of being.

And so we all have this childlike essence within us that wishes to explore, to discover.

And then through different life circumstances, it's inhibited from a deeper way of being.

And so the societies, they encourage people to return to the childlike essence, not childish, but childlike, right?

To be like a child, not to act like a child, but to be like a child, which means to be present

within all life circumstances and bring the awe, the wonder, the sense of exploration, the discovery, the recognition of the world.

And that can also come through being.

And so the consumerist type of society that we live in, the interesting part of it is that for these people here, that's also not wrong.

And it is this kind of infantile state of consciousness, maturation, where the child, the childish type of approach is to expect everything from the outside.

I don't have to do the work.

I can just live in this society of convenience.

Everything is provided.

There is a lot of comfort.

Everything is done for me, right?

That's what our science today is gearing towards, how to make things easier for us.

And at the same time, we don't tend to have more time in our lives.

You know, things are so much easier today than they were a thousand years ago.

And at the same time, we are busier than ever.

For sure.

For sure.

You weave so many things into this perspective that you just shared.

And part of me would like to even unpack each segment and even go deeper to it.

But I really like that you touched upon the being or being, being human for a vast period of time, let's say within a year, half a year spent on being, on being perhaps in the nature, being with oneself.

And then the rest is dedicated, working in the community.

That really resonates because I think through being, we get that personal introspection time, which is necessary for us to connect with ourselves.

And then you jumped into consumerism.

This space of capitalism, consumerism that creates a fake sense of safety, perhaps this illusion of comfort that I see.

And as you rightly mentioned, you know, we work nine to five, earn, let's say good money, whatever that is, and yet we don't have time.

We work longer than before.

It's easier for us to work because most of our work is now automated and yet we work overtime and have less and less time for ourselves, our families, let alone discovering one's purpose, which to me is such a personal journey into oneself.

And, I think that space environment, consumeristic, capitalistic environment mindset is really hindering us.

And yet, like myself, part, part of the capitalistic world, I caught myself in this space.

And, there was this voice inside of me that there is something more to it.

There is something deeper, like, there is a particular type of sea turtles that the sea turtle parents lay eggs in under, under the sand in the beach.

And when they hatch, they, they make their way into, into the ocean, and they, they swim, swim thousands of miles somewhere, and they learn this life.

They learn how to be sea turtles, basically.

And eventually, they reach this point of, of maturity through this life experience of dangers of exploration.

And they reach a certain level of maturity and they have this knowing of I, well, perhaps not I, but the sea turtle knows that they need to go back to the island where they hatched to hatch more eggs.

And they traveled thousands of miles, and yet they can precisely remember, like, how to get there, how to get to the same beach where, where they hatched.

And, I see that as that, inner calling, that inner, inner something, soul perhaps, you know, something that directs us somewhere.

And like, I'm using this analogy because I feel like we, each of us have this calling, calling to something unique, and perhaps something shared.

And what I really enjoyed in South America, and particularly in Peru, is this concept of Chacana, this symbol, it's almost like made of these little staircases on each side, and each level represents upper world, middle world, and underworld.

And I kind of see this as upper world, like this, perhaps enlightened space, shared purpose, some sort of shared heart, unity, something around those lines, and then middle part as, as this middle world purpose, something to help us survive, something to put food on our table, something that we find within ourselves, that does not damage the earth, perhaps, and yet sustains us.

And then this underworld, that to me is the sweet spot, where the soul resides, where we're our unique place, that deep, deep purpose that perhaps we don't talk a lot of resides, where basically we have this unique soul purpose, and we can only find it in the underworld deep inside of us.

I'm using underworld as a synonym perhaps to the inner psyche, inner world, and we have this unique calling to something, like those turtles, like those turtles, they know, each of them know where to go and when to go.

They reach a point in their life, that level of maturation.

And then I feel like each of us as humans have that inner unique purpose, amongst all the other purposes, let's say middle world work, we find work that is somewhat fulfilling, we contribute to the community, society to the world.

And then we've got like, let's say the upper world, we can call it individualization, self-realization, some sort of enlightenment, perhaps, you know, this more kind of shared purpose.

And that calling, that inner knowing is something that has propelled me to explore, you know, what's out there, what's deep inside of me, like what are my shadows hiding?

Like a lot of Carl Jung's writings imply like the individualization stages, where we meet the shadows.

We engage with anima animus, and then we reach the self actualization stage, like the wholeness, when we tap into various other elements of perhaps healing our various elements and we come to that wholeness, where we take that spot, that like we take that spot of our calling perhaps in this world.

So I'm very curious to hear what you think of what I just said, or perhaps, how can you relate to this from the traditions that you have been engaging?

Like, what do you think about this unique, individual purpose versus perhaps this more shared community shared heart purpose?

I'd love to hear your perspective and more depth as well.

Yeah, there is this quote by Jung.

I believe it goes, No tree reaches to heaven without its roots reaching to hell at the same time.

And, of course, Jung, he basically translated a lot of the ancestral wisdom in more comprehensible language.

He did not invent necessarily something new.

He studied with many ancient societies around the world, and he brought their perspectives in an objective way.

And, yeah, it very much aligns with the cultures in the Amazon and in the Andes that I've witnessed also in Tibetan culture as well.

And Jung wrote a lot about the Tibetan culture.

He also did some work with the Amazonian tradition.

And then, of course, Joseph Campbell, he studied a lot with different tribes from around the world.

There are two books by him called Masks of God, Primitive Psychology, and he speaks a lot about the tribal state of consciousness and perspectives in these two books.

And what you mentioned in terms of the Chakana, the three realms of existence.

So that's very much present also in the Amazon and in the Andes, where there are the complementary opposites, right?

And these cultures, like I mentioned before, they are not based on the duality of right versus wrong, but they're based on the complementary aspects of existence.

The opposing complementary sides of the universe, like the earth and the sun, the shadow and the light, and then the connecting link between the two.

And this is present within many, if not all, ancient cultures, right?

The masculine and the feminine.

So the complementary opposites of life and then how they unite to the childlike essence.

So within the Taoist tradition, for example, there is the yang, there is the yin, and there is the learning curve between the two.

Right.

And so then the center of the yang has the yin and the center of the yin has the yang.

Right.

So they're constantly weaving around each other.

They're not separate, right?

So yeah, there is the shadow and the light.

But without the shadow, there would be no light.

And without the light, there would be no shadow.

Right.

So it is part of the greater whole, where in today's world, it's often perceived in a separate way, where it's something that is opposing, like, for example, even ignorance and wisdom.

And ignorance is perceived to be as bad, but without ignorance, it's not possible to cultivate wisdom.

Awareness of ignorance is the seed of wisdom.

It's a deviation from the Socrates quote, I believe, that the awareness of ignorance is the beginning of wisdom.

Right.

Something like that.

So definitely there is a lot for us to recognize within our own being and the society that is based on identity and image and how I'm supposed to know things.

And if I don't know, then people will think I'm stupid.

So I have to pretend that I know.

And then I'll never really ask questions that will allow me to learn.

And then it's just parroting and mimicking what others are doing just to conform and to be part of the collective.

Right.

Then that seed of childlike essence is not really nurtured on its evolutionary journey.

And then with the shadow, you know, the shadow realm, the middle realm, the everyday existence and then the upper realm.

So.

First is to admit one's ignorance.

First is to admit one's shadows, the incapacities of life and not to make it wrong, but to make it as a catalyst for learning as a motivation for the evolutionary path.

Of course, within the community of people who are vulnerable and are also having that intention.

And that is the spiritual community, right?

The community of friends, the Allu in the Andean tradition and Sangha in the Tibetan tradition, Satsang in the Hindu tradition.

So there are many different perspectives, but it is this intentional community of friends who really wish to get to the truth of being beyond concepts, beyond words.

And for that, then it has to be a seed that is planted in the shadow realm.

Right.

This is where the seeds are planted in the underworld.

Without that, you know, the light would have no meaning if the seeds would not be planted in the underworld first.

Our Kero elder in the last retreat that we've had, people asked him about the shadow realm.

And he said, yeah, he said the modern today's religion, the monotheistic religions, they're all about the God who is in heaven.

And that's totally fine.

Right.

There is that light that comes from heaven.

But at the same time, the seeds are planted in the earth, in the great mother, in the dark womb of creation.

And in today's world, we don't, we no longer honor that.

This is basically what he shared.

And it's important to honor both the light and the shadow, because without the shadow, the seeds would not be germinated.

The seeds of our truest essence.

And so this is the world that we live today where we have disconnected ourselves from the shadow part.

And because of that, the shadow part is ruling over our society unconsciously.

And so basically, yeah, let's avoid the animalistic nature.

Right.

And this is something that the more modern religions, they came through that kind of lens.

Just disconnect the animal part of you and just connect to the divine part.

And then actually that has been the cause of so many problems and issues in the world.

As Nietzsche said, the human being is a bridge between animal and God.

And everything in between.

And then if we don't embrace the animal part of ourselves, then we can never reach God.

We can never reach the divine.

And so this is the reflection of the shadow and the light and then the everyday existence that brings the two together.

How can I honor all of the issues in my life and not dismiss them and not kind of just get lost in the entertainment industry and just take a pill and pretend like everything is fine and exchange the rusty chains for the golden ones.

Right.

Because that's avoiding the shadow.

And so the ancient societies, they saw that the purpose of our lives is to shine the human spirit in the face of adversity.

And my indigenous elders, they share with me that's the biggest issue that they have in today's world.

Where it's all about the tourist show and people come to them to see the show and the exotic ritual, but not to face themselves, not to allow the spirit to shine in the face of adversity.

And just treat these ancient traditions as exponents in the museum without a practical application in everyday life.

Because everyday life nowadays is not about facing the shadow.

It's about avoiding the shadow, using all the creativity that we have to forget that we are going to die.

To forget the issues that we have accepting ourselves for who we are.

Because we don't even know how to.

We don't even know that it's possible living in the world today.

And so because of that, all the creative energy is going towards avoidance.

Let's just hide in the unicorns purging rainbows experiences.

And not deal with the issues, not deal with the calamities that are happening in the world today.

With the climate change, with the pollution that the humans are generating on all levels, not just on the physical level.

And then just treating things symptomatically and locally, both within our own physical organism and also in society.

There is an epidemic of suicides, of depression, of mass murders.

And then people are treating it just symptomatically and saying, oh, it's this individual or it's that individual.

But actually those individuals, they are byproducts of a sick society.

And the sick society is a result of an ignorant mentality that is being perpetuated.

And so there is definitely a lot that is possible to learn from the ancient societies and how they really brought the meaning and purpose into the individuation.

As you shared, so Jung described the process of individuation.

He made a distinction between individualization and individuation.

Where individualization is kind of a superficial attempt to feel special.

Oh, I'm just going to get a new phone upgrade and that's going to make me feel unique and special.

And then there's going to be another upgrade.

And individualization is actually cultivating the essential human qualities such as patience, perseverance, forbearance, kindness, relatedness, insight.

And then growing up by not becoming special, by not trying to be special, but facing the life's issues as they come and then learning the lessons and then maturing through that.

That is the individuation.

And so then, of course, in a society that is based on consumerism, then it's very hard to individuate.

Because everything is based on the next upgrade and all these carrots on a string that are pulling us forward into the abyss.

But in ancient societies it's really about individuation.

There is no material purpose in itself on its own to accomplish.

The material, as our Tibetan elders relate to, the material accomplishments and the material existence, it's like the rice shell.

And then the inner meaning, the inner purpose is the seed of rice within.

So I can live this material existence and it's totally fine to have possessions and to have wealth, but not for its own sake, because that in itself will never provide timeless happiness, which again, most of the people in the world today, they don't even know that it's possible.

And so then if I can have all of this material resources, then I can really honor and support the rice seed within.

That spark of childlike essence, the discovery, the meaning, the ingenuity. Children love to be useful.

They get very disruptive when they're not useful.

And so discovering that innermost purpose naturally makes one want to be useful to the greater whole.

And so then the individuation comes through that.

It comes through this discovery of meaning, of purpose, the discovery of relatedness between the different seemingly unrelated circumstances.

And that is quite fascinating to look at life in that way where life becomes ceremony.

And then I have all of this, but it's not for waste.

It's not for instant gratifications and just, you know, burning money away or whatever.

But yeah, for me, it's not the burning man.

For me, it's how to create that continuously instead of just burning all of these resources every time, just to have a glimpse of that, but never something lasting.

And so in the ancient societies, it was a continuous experience.

And yeah, let's have all of this material resources and wealth and then let's celebrate life.

Right.

Let's use that together as a collective.

And, you know, everyone, of course, have their own accomplishments and certain status in ancient societies as well.

And at the same time, everyone are provided for and everyone engaged to the degree that they can.

You know, and I'm not talking about the communist perspective because, it may seem similar to the communist idea where it's everyone work to the degree that they can and everyone get what they need.

Right.

But this is something different because in the communist world, the whole idea of inner spiritual life was missing.

It was completely absent.

There is no spiritual life.

It's against the law.

But because of that, it failed.

To me, that's what it seems.

That's my subjective opinion.

It failed because there was a lack of spiritual meaning of greater purpose beyond this kind of seeming heaven on earth that we are trying to create.

And then we are just depriving ourselves for many generations and then we never create it.

Right.

But the great perfection in the ancient societies is within.

Then I can make do with whatever world and I can enjoy it.

I don't have to just kind of be the smart here that I'm going to work for this bright future and it's never going to come.

Right.

There is this joke about this, a communist joke where there was this big line in a communist society.

And there was this someone they were selling this type of beer, I guess, on the street in a big barrel.

And this old guy came and he asked the vendor how much a glass cost.

And the guy told him a price.

And he said, oh there's like maybe like a thousand glasses in the barrel.

And he said, I'm willing to buy the whole thing and then you come back at the end of the night and collect the barrel.

And so the guy said fine, and this old gentleman, he started yelling free beer for everyone.

Free beer, everyone.

At first people didn't believe it.

Then there was a huge line that gathered.

And so people started realizing that not everyone might get their share.

And people started bickering and fighting and arguing.

And then there was a huge commotion and the police came and they arrested a lot of people.

And they arrested, of course, this older man that was selling.

And they arrested him and they're interrogating him.

And they said, you know, you are disrupting the societal order and we're going to send you to the Gulag for 40 years.

Unless you tell us , exactly why you did this.

What was the purpose of why you did this?

And this older man said, well, you know, he said, I'm pretty old.

And I might die soon and I'll never see communism come to fruition.

And so I just wanted to see how it would be like...

So, yeah, so it's good to find the middle ground, right?

It's not one extreme.

It's not the capitalism versus communism.

But it's to find the middle ground, how to really, yeah, to enjoy the resources that we have.

But at the same time, to find lasting enjoyment within that, how to make it regenerative, how to make it sustainable.

And not for its own sake, but to really allow people to discover themselves, to return to the truth.

Childlike essence.

And of course, I do see that real change will never happen and never has happened through politics.

If you look at human history, it was always one individual or a small group of individuals that caused real change by embodying the example that was possible for the collective.

And so it's not about fighting the existing order, but actually creating just one little viable example, even if it's like on the fringe of society, like where we live here.

But that has been my vision that if it's possible to create one small viable example that shows, that demonstrates clearly how it's possible for humanity to go forward.

That's all that is necessary.

Because then it can be replicated in many different ways, right?

It's not just the form, but it's the essence of it.

I hear you.

And I really enjoyed what you mentioned about those essential human qualities.

And I think they're definitely necessary to be cultivated on this journey of discovering your purpose, your unique place.

Because without it, you're still repressing the shadow.

You're still pushing something away.

And without that, you're not really whole.

Which is essential for that individuation stage.

And yes, our culture is all about pushing uncomfortable things away.

Pushing like, oh, I'm stressed at work.

I'm just going to pour myself a glass of wine.

Oh, something is wrong.

I'm just going to stay on my phone, scroll social media or watch this and that.

And we have to numb ourselves, avoid things by doing something, eating something.

For sure.

This is an illness, I guess, of the mind.

And one of the biggest challenges that I see, yes, the culture is experiencing this epidemic or pandemic, even, of this illness of the mind, of this avoidance, of this numbing.

And we have so little of mentors or elders who could guide us in that process as a whole, of cultivating those essential aspects of humanity.

That childlike curiosity, that perseverance, kindness, empathy.

Like we have so little mentors out there.

Which, to me, it seems like, we're going through this cycle.

You know, we're born, we're in a consumeristic, capitalistic culture that is constantly avoiding or numbing.

And then we're never finding these people.

And then we die, avoiding death as well, trying to ignore the fact that death is inevitable, impermanence is part of life, part of the circle of life.

And then pushing it even further, almost making us no longer human.

Like without these essential qualities, without this idea of impermanence, we truly become kind of robots in the system, just performing, working more so than ever.

And the lack of mentors and perhaps even the new culture that is emerging, of bypassing as well, where we push the uncomfortable things away as well.

And then we just jump straight through to enlightenment.

But I think true embodiment is really about embracing, embracing all of you.

Not just positive vibes only, as some New Age folk would probably say, but embracing all of the vibes, embracing all of the sides of human.

And then once we have, if we're lucky to find a mentor or a community which embraces the human wholeness aspects, cultivates it, guides people in those areas of embracing, facing it rather than numbing it, then we truly can get closer to that individuation where we'll hopefully hear that calling to go back to that island, Turtle Island, where we can contribute to more, to the community, contribute something that's beyond ourselves, no longer ego centered.

Oh, I want this, this and this, but how can I give?

How can I contribute to this community?

How can I share the harvest that perhaps I've gathered for half a year and share it with the community?

How I can help and how I can contribute to this planet as well, because it's so important.

I think there's so many elements that come from our planet that are necessary, absolutely necessary to individuation and wholeness and cultivating those aspects of the human.

Because as kids, we're so curious about the world.

We're exploring every blade of grass, every flower, everything.

And I think nature provides such an encyclopedia of everything.

It teaches us that curiosity.

It helps us to put that hat on a magnifying glass and go and explore.

And then the system kind of shuts it down.

It's like, no, let go to this concrete jungle.

This is how it works.

The grass and the forest becomes iPads and phones in our hands.

And we lose that ability to have that childlike curiosity and other qualities.

Because our parents perhaps were never part of this journey.

They were stuck in the infantile mind so they could never take their children through the full life cycle.

So I think that's a really big issue is lack of mentors out there.

And if there are, sometimes, you know, we really need to be questioning as well, like, who we connect with, what do they say?

Are they preaching certain ways of truth?

Are they bypassing something?

What are they preaching in general?

I think it's so important.

And there's less and less people like the true wisdom holders out there that I think it's looking pretty grim in a sense to the world where we're growing this infantile mind, perhaps.

Do you have any practical things for anyone who perhaps are still part of this very much capitalistic consumeristic world?

Do you have some sort of words of encouragement, or some practical tips where they can start?

Like, what should they focus on?

What should they look for?

Because I think that journey of finding one's purpose first begins of finding oneself, holding oneself, getting out of that rat race.

Yeah, definitely.

It's essential again, and there are lots of good points that you mentioned, how children love to just play with nature and explore every blade of grass.

And then we forget that we are also nature.

And then to explore our own difficulties, issues, challenges, just like children explore, being in the forest, being in the enchanted forest of our own unconscious.

And then to see how everything that we try to avoid and run away from and get rid of in ourselves is actually raw ingredients for our highest inspiration, meaning, purpose, and a more fulfilled life.

And so these raw ingredients are keys, like diamond in the raw looks like an ordinary rock.

Or you show some vegetables, raw vegetables to someone who never cooked in their life.

And they will not know what to do with it.

They'll throw the tops and keep the bottoms and throw the bottoms and keep the tops and then they won't be able to make it into a delicious meal like a Michelin star chef would.

The chefs would see the raw ingredients and they will exactly know right away they will already have the recipe in their mind.

So we are like those people who don't know how to cook our own inner life experiences.

We don't know how to process.

And so that would be my first encouragement is to really engage, to really start looking at one's life.

To start being with all the bothersome, disturbing, discomforts, whatever it may be, to lean into it.

To start exploring it, to not just kind of, you know, grind the teeth and bear it.

But to see what is the lesson there.

That it's not just random pains and aches that we are having.

But there is a deeper lesson, there is a deeper meaning.

And then to start bringing the creative process into it.

And then for different people, different approaches may work.

So it's not like one sock fits all.

One glove, whatever.

But yeah, there may be different paths, different approaches, but it all has to be practical and relevant to one's own existence.

Where is that childlike essence?

Where is that inspiration in one's life?

Where is the peacefulness, the contentment, the well-being, the ability to accept oneself, to learn the lessons, to keep learning, to grow, to develop?

And so there may be many different spiritual paths, the paths of realization that may be relevant for some people more than others.

But it all has to connect on the practical level.

It's not just a spiritual fashion and an exotic ritual.

But what it means for me as a human being.

How can I be at peace with myself and not need some kind of approval and affirmation from others?

How can I share being with others and not just the frantic mind?

How can I engage with this world in a meaningful way and not like the fake book-like societies where I'm just maintaining an image but actually I'm miserable inside?

And so, yeah, it starts with questioning.

You know, I think for anyone the spiritual path has to start with deep questioning on one's life, one's existence, one's meaning, what does it all even mean, not just doing things that others are doing just because they're doing them.

So with that, then everything else becomes possible and we can definitely unpack a lot more.

So this is our first conversation with Mindogas on these topics.

And we definitely encourage our audience to reflect on it and to see what aspect of our conversation you want to go more in depth with.

And if you have any questions, reflections, we would love to hear from you.

So our hour is coming to completion.

I think we have maybe 10 more minutes.

So Mindogas, if something you wanted to accentuate a bit more or elucidate?

I think everything that you mentioned resonates and makes sense.

I think that other element of curiosity, that asking questions, how do we, let's say, go from an aware mind to this mind of questioning, this curious mind?

How do we transition?

How do we make that transition from, let's say, being in a matrix running an autopilot to going into this questioning?

Like from my personal point, it took a few crises for me to start questioning that.

Like I needed to be dropped to the bottom in order to be shaken so much in order to really reassess.

Like, what's my life?

Where am I going?

What am I doing?

But perhaps, you know, maybe there is another way rather than, let's say, hitting the rock bottom to reach this inquiry or this curiosity, this level of inquiry.

Yeah, yeah, definitely.

Well, this again, you know, what you talked about, what you mentioned, the crisis, right?

And that's the shadow.

And at the same time, there is the other side of it where there is this deeper knowing that there is more to life than just that, than just the shadow.

Just because there is the shadow, there is already deep knowing that there is also light.

The greater the shadow, the greater the light.

And so different people may come to it from different sides.

Some people may come to it more from the side of the light where I am so inspired and I, you know, and I see so much and I'm not able to experience it.

I'm not able to bring it into my current circumstances.

And so then the questioning will start from the side of inspiration.

But it comes to the same, right?

It all connects in the middle realm, in everyday existence.

But yeah, of course, you know, it's essential to focus on the shadow and inspiration at the same time.

Okay, this is what I'm experiencing.

I may be suffering, but because I know that I'm suffering, there must be something on the other side of it.

Otherwise, I wouldn't know that it's suffering, then that's just how life would be.

But because I can make that distinction, oh, I'm miserable right now, I'm suffering.

I also automatically am aware of the other side of it.

What does it mean to not suffer?

Right, so it is already part of us, just like the turtles, just like the sea turtles.

We have all of this intuitive wisdom within us.

And so then it's just to bring it into consciousness and to start living a more intentional, more mindful existence and not just go by the regular scheduled programming.

For sure.

I really like what you said that all of it is already inside, the greater the shadow, the greater the light.

Perhaps, some people will go similarly like me experiencing that shadow full blown in order to see that there is or seek for some light.

And then hopefully that light will shed on the path, or as you said, others perhaps are more driven by the light, that curiosity.

And then they perhaps reach the shadow where they explore it.

That makes sense.

And thank you, Roman, so much for sharing your wisdom and experience.

It was a wonderful hour.

And I look forward to more conversations like these for sure.

Thank you.

Wonderful.

Yeah, really great to connect with you, Mindaugas.

It's nighttime where you are right now.

It is it's nine o'clock right now.

But it's getting dark.

Yeah, it's getting dark indeed.

All right, well, have a good evening.

And we wish much love to all of our community around the world.

And stay curious, stay open, stay willing to face the shadow and the light and be like that sea turtle.

Much love everyone.

Take care.

Much love.

Thank you, Roman.

All the best.