

#3 - Can't Get No Satisfaction?

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SPEAKERS

Balakhilya, Ruben

B Balakhilya 00:00

So, don't think you're not going to have a good time if you even think about looking at it. No, this is where life begins, not ends. This is where the fun starts. This is where the fun starts.

R Ruben 00:23

Hi, and welcome to the Breaking Trail Podcast, where you learn how to navigate life's journey through ancient wisdom. My name is Ruben, and today, me and Balakhilya will speak about the meaning of true satisfaction, if it's possible to achieve, and if so, how? Happy to have you here, and let's go! We won't have time to cover them all, but I have so many quotes from scripture. It's just filled with things about satisfaction, I was surprised that it's so much.

B Balakhilya 01:07

I got a couple of quotes about happiness, because you can't be satisfied without happiness. You can't be happy without satisfaction. So you really can't separate the two. No wanting "satisfaction: you don't want anything.

R Ruben 01:30

So today, we're going to discuss satisfaction. We've been into this topic in the last few podcasts and discussing this in different ways indirectly. So I wanted us to target that topic specifically and speak about this from the Vedic point of view.

B Balakhilya 01:52

Yeah, good. It's a topic that everybody can relate to, and everybody needs to know how to achieve it.

R Ruben 02:02

R Ruben 02:02

So I was just reflecting that in the COVID situation, it's perhaps a situation where people more and more get hindrances and find difficulties in achieving the satisfaction that they're looking for. You can't go to the parties anymore, you can't hang out with your friends, like you used to, you can't do all these things that you're trying to do to bring you happiness.

B Balakhilya 02:30

Oh, yeah. You take it away, and people got nothing left. That's why people are so devastated by this whole disturbance in their lifestyle. Because their whole life is based on this concept of stimulating the senses, by the alcohol and the drugs and the parties and the movies and the sports they may be involved in, and the sex life and on and on, and that's their world, that's their life. So COVID took a lot of that away, maybe all of it for some people. And what have they got left? They got nothing.

R Ruben 03:13

So that's a possibility as well; there's a positive side to it, isn't there?

B Balakhilya 03:19

Yeah. I mean, well, it can be a positive. You can turn what they see as a negative into a positive. Because now you got to go deeper, you got to start analyzing the shallowness and the temporary nature of your so-called happy life. And a lot of people don't take it that direction. They take it to the other extreme, and they increase the intake of alcohol and drugs just to become more and more unconscious, numb, devastated from the abuse. And many are taking it to the ultimate level of suicide.

R Ruben 04:11

You got to go to quite an extreme if you do, but I guess there's a limit. If you try everything and nothing, nothing works, then I guess that's the last option.

B Balakhilya 04:23

Yeah, like we've discussed many times; we are spirit souls. We're eternal, spiritual personalities. And the nature of the soul is to be happy, to be satisfied. And so that's why everyone is striving to achieve that because it's who we are. It's built in. And when we're not experiencing that, we experience something's wrong. Something's missing. My life is not complete. My life is not full. So again, identifying ourselves with the body; "I'm the body". And I think, "I want to be happy in this bodily world, this material world," so we stimulate the senses to achieve some ephemeral, superficial, semblance of happiness and fulfillment, which quickly goes away. And when you take that away, then you're left with a vacancy that you don't know how to fill. So because by nature we are supposed to be satisfied and happy, when we're not it's painful. And you can't tolerate pain but to a certain degree—and the pain is on the mental level, it's not physical pain. You look at people who actually do attempt to commit suicide or are successful in doing so. I would say, I don't know percentage wise, about 99% is not because of some physical pain. It's because of some mental pain, some mental instability, mental depression—mental disease really. Health of the brain, health of the mind. And so they decide, "I can't stand the pain. I can't stand the suffering any longer." Their idea is to cease to exist, and therefore, there will be no pain. So they try to commit or do commit suicide.

R

Ruben 06:48

This is quite a heavy start for this topic. I was going to make it lightweight. But we're starting straight into it.

B

Balakhilya 06:57

Yeah, it's hard to make this reality light, because it's such a heavy reality in our life, you know. I mean, what is satisfaction? You can look it up in Wikipedia or whatever. But basically, it's being full, being satisfied, being "I don't want anything, I don't need anything, I have everything." I've been studying this philosophy for 50 plus years. And of course, this is one of the main tenets of this whole teaching. So, let's say you walk into a sports shop. Basically, you've got all the gear you need, and you're happy with your gear. It's fulfilling the role it's supposed to fulfill. So you can walk down the aisles, looking at this, "Oh, that's nice. That's good." But you already got everything. You don't need anything. So you're not, "Oh, wow, this is on sale! I gotta buy it. Oh, look at this new model of jacket. Look at these new skis!" You already got it. And you're basically satisfied with your kit, so to speak. But if you're not satisfied, these skis don't work the way you want them, the jacket doesn't fit right. You don't like the shoes because of whatever reason, then you're all about fulfilling that need, "I'm not satisfied with my shoes. I'm gonna look at shoes." So it's justâ€¦ Go ahead.

R

Ruben 08:40

The first scenario seems like a utopia. If I speak from my experience with equipment in this world; you're never happy. And if you are, then there's always fashion, there's always a better thing. It seems like there's never really enough, good enough.

B

Balakhilya 08:55

Yeah, for the senses. The senses are never satisfied, only swelling like the tide. That's what George Harrison said in one of his songs.

R

Ruben 09:05

Oh, did he?

B

Balakhilya 09:06

Yeah. So what was his solution in that song? It's a quite good song; "We got to get out of this world." We got to get out of the world because you'll never be happy in this world. And that's the bottom line. He realized that because he had contact with these teachings. He applied these teachings and he came to that understanding. So he made a song about it. And a lot of people listen to his song because of who made it. If I made it, nobody would listen. But George Harrison, the former Beatle, made it and "Wow, let's listen to that one!"

R

Ruben 09:48

I have a little quote that I'll be reading. This is something I heard from the yoga wisdom, from one of our spiritual teachers that I thought might be adding something to this discussion. He said, "Where does real satisfaction lie? When people get tired of materialistic life, they know intuitively that such a life is not the way by which they can become actually happy. They burn out. So they know the path they're following is not the way to satisfaction. But they don't necessarily know how to become happy, what can satisfy the soul. Some turn to cocaine, some turn to suicide, others seek satisfaction in religion, or philosophy that denies the existence of the suffering self." We just spoke about Buddhism. "They meditate on 'I am everything, I am everyone,' or on 'I am not, I am zero.' But still the denial of the existence of the individual self getting rid of suffering is the highest peace they know."

B

Balakhilya 10:55

Yeah, that says it right there, man. That's it in a nutshell. Non-existence is the highest peace they know. A lot of people that come to yoga, come looking for this alternative; nihilism. And so Buddhism, like we spoke about last week, is very popular, because that's the end goal—it's to just cease to exist. Or the impersonalist Mayavadi philosophy, which we touched on as well. Lose the individuality and become everything. So you become everything, you become nothing, this means you don't have to deal with this personal dissatisfaction and disappointment and emptiness. And so it looks good, "Oh, here's a religion"—"be it the yoga philosophy or be it the Buddhist philosophy"—"that says I can solve the problem by becoming everything or becoming nothing," and it seems more bona fide or more okay than a bullet to the head. And it's easier. It's not easy to pull that trigger, because by nature we're eternal spirit souls. So the instinct is built in to survive, and to try to go against that is not easy. That's why so many people kind of half-heartedly attempt suicide and fail, because they don't really want to be successful, they just kind of do. And if it works, well, okay. But they don't really want to go to the extreme of making it guaranteed.

R

Ruben 12:42

Because they're still afraid. They still have the feeling that "I want to exist" somehow.

B

Balakhilya 12:48

Yeah, "I don't want to die." I mean, when people are confronted with death from any angle, their first gut reaction is, "I don't want to die." We spend a lot of time in the mountains, in the backcountry; hiking and skiing and so on. And there's an ever present danger of avalanche, if you're in a certain situation. Just three days ago, eight people in Utah got caught in an avalanche. Four died. And I can guarantee you, before they took that run, they were saying, "I hope it doesn't slide. I hope it doesn't happen." And when it did happen, and they were buried, I can tell you—"because you usually don't die immediately in an avalanche"—"there was enough time for them to think, "I don't want to die." It's that instinct; it's that built-in realization that death is wrong. It's not normal. It's not natural. It's not who I am.

R

Ruben 13:59

But there's something in that I guess, to push yourself to the limit. Well, that's related, I guess, as well. You try to find the satisfaction through always pushing more and more, because what you are doing so far isn't enough. It's not giving you enough. And when you have a little of it, it satisfies you somehow but not really, in the long run.

B

Balakhilya 14:22

Yeah. Their drug is adrenaline. And overcoming fear, because there's fear built-in with their survival instinct, and they

don't want to die and they're afraid that they might, but part of the game is to overcome that. That's a sign of some type of internal strength. Work with the fear. Let the fear fuel some extra adrenalin rush or energy or bravado or something. So, anyway, it's all connected with, "I'm not satisfied." This is the bottom line. It wasn't good enough, no matter how extreme it was, and how many times people watched it in the movie that I just made, I'm not satisfied. I got to go looking for a more extreme line, or better conditions, or whatever.

R

Ruben 15:27

Just before we met now, I was looking at some quotes and some videos from Russell Brand. He's quite outspoken of the fact that he was trying, and he had so much money, and were on the shows and MTV. But it burnt him out. He felt that that wasn't enough for him. And that's just one example. You can look at different celebrities that have found the same.

B

Balakhilya 15:55

Actually there's a whole video of that; of different celebrities giving their experiences of "I achieved this. That was the goal." He was one of them. Actually I liked his presentation the best. But anyway, it was a declaration of, "It didn't work." What did he say? "It wasn't worth it. I sacrificed my life for this and that, and I can tell you, I got it, I achieved it all and it wasn't worth it." He was very graphic about the way he explained it.

R

Ruben 16:30

I'm going to show this video to everyone who is looking at this afterwards, or listening.

B

Balakhilya 16:35

Yeah, good. But the point is; where is satisfaction? Look at the Rolling Stones. That was in the early 70s when the consciousness of young people especially was changing, and there was a whole another way to look at life. The excitement of exploration of the inner self, and the drug use, and counterculture, and whatever. The Rolling Stones, they were on the tip of the spear, so to speak, and trying everything, and certainly they had the fame and the fortune and all the sensual pleasures that they wanted at their fingertips, which they obviously explored. And what was their song? "I can't get no satisfaction. I tried and I tried and I tried and I tried, I can't get no satisfaction." So that was their ultimate conclusion, but they didn't know where to get satisfaction. You can know "I don't have it", but if you don't know where to achieve it, you still got the same problem. And then it becomes more desperate, because you've already tried everything that others said would make you happy and satisfied, or you yourself envisioned would make you happy or satisfied, and it didn't. And now you're really let down. As long as there's a possibility—like some carrot in front of the horse, something to run after—it's keeps you going. But if you've run out of possibilities, then you're just kind of left in a dark space.

R

Ruben 18:37

And it may be surprising to people but I, before this talk, I was looking in our scriptures of Srimad Bhagavatam and Bhagavad-gita and it mentions satisfaction in Bhagavad-gita like 60 times and the word satisfy over 70 times. And in Srimad Bhagavatam, which is a series of books, like 400 times. So this is a main thing of yoga.

B

Balakhilya 19:07

Yeah. Because it's the nature of the soul. Yoga, or the Vedic scriptures, Srimad Bhagavatam, Bhagavad-gita, etc; this is messages for us, the spirit soul. It is telling us, first of all, we're not the body, that all these things that you're pursuing is coming from your true identity. I want to be happy, I want to be satisfied, I want to be loved. All that which everybody's pursuing is the soul's natural goal, and you can't not be like that. Even the Buddhist or the impersonalist that try to annihilate the soul, the identity of themselves, they can't achieve that either, because as individuals we're individual spirit souls, eternally we can't cease to exist. So you may have some temporary illusion that you don't exist any longer, but you do. And eventually you come back to the same point that you started from before; "Okay, that didn't work either." That's why in Bhagavad-gita which you just mentioned, and which we study, frequently there's a text about this. And when we talk about happiness, we're talking about satisfaction, when we're talking about satisfaction, we're talking about happiness. You can't really just separate the two; they go together. And so in one of the verses, Chapter 4 Text 31, it says, "Oh best of the Kuru dynasty," this is a conversation between Lord Krishna and his great friend and disciple Arjuna "without sacrifice, one can never live happily on this planet or in this life. What then of the next?" Without sacrifice, you can't be happy. But what sacrifice is Krishna talking about here? What is he referring to? Well, this is kind of indicated in another verse. It says, "But ignorant and faithless persons who doubt the revealed scriptures, do not attain God consciousness. For the doubting soul, there is happiness neither in this world, nor in the next." So everybody is trying to be happy and satisfied, denying God, denying scripture, denying spiritual authority, denying spiritual guidance. So they're trying to achieve the impossible. And this is referred to right here. If you doubt the scriptures, you don't follow their guidance, you deny the existence of God, etc; then you're destined to failure; you can't win. But we're so reluctant to do that, that we're ready to fail lifetime after lifetime and come to the extreme measures of suicide. Or indirect suicide by overdosing on drugs trying to be happier, destroying our livers through alcohol, or dying in car crashes, because of alcohol or drug use or whatever. In other words, we're ready to destroy our means of material happiness the body, and the senses, and the mind we're willing to destroy that rather than just listen to the spiritual authority. Follow that. Which guarantees happiness. This is how reluctant we are to deny our godship, our material affinity to the world and the body and all the illusions that we're under.

R

Ruben 23:18

So we can't give it up, but giving it up is what we need to actually be happy.

B

Balakhilya 23:21

Yeah. So we won't give it up in the way it should be given up. So we give it up by destroying it; the body, the mind. And also, it shows all these attempts how selfish we are. Because any person who commits suicide or becomes an alcoholic or a drug addict is destroying the lives of other people simultaneously, the people who love that person. The mother, the father, the wife, the children, the friends. We're all so connected to others. So when we act in this absolutely selfish way, look at the damage we do to other people. But we don't care. So we've become not only prone to destroy ourselves, but we've become so hard-hearted we don't care about other people either. All compassion for others is gone. It turns into just a very, very dark existence.

R

Ruben 24:32

Actually, there's a quote again from scripture, let's see if I can find this. So this is a purport of Srimad Bhagavatam Canto 1, Chapter 4, Text 27. And Bhaktivedanta Swami says, "Perfection is never attained until one is satisfied at heart. The satisfaction of heart has to be searched out beyond matter."

B

Balakhilya 25:07

Beyond matter. And these aren't new messages. This is not new news. Bhagavad-gita, Srimad Bhagavatam, they were written down 5000 years ago. This information is there, but we don't want it. I don't want to hear that solution. Give me a solution that I want, that I like. So if somebody will say, "Okay, well take this pill and you can be happy," oh, I'll take that pill in a moment. That's the drug ecstasy, right? In other words, that's a relatively new drug. It is not new new. But there was a time not so many years ago when it appeared in the life of the pleasure seekers. And why did they call it ecstasy? Because the nature of the soul is to be ecstatic. They even talk about that in scriptures again and again. He became ecstatic with love for God. He became ecstatic due to the spiritual, you know, experience that he had, and so on. So, again, that's the nature of the soul. But the substitute was to make a drug that made it so you feel so good. And it's a drug that makes you feel so good not because of just some psychedelic hallucinations and whatever whatever, or kind of lightheaded and floaty but you felt love. This particular drug instilled the experience of love. I love you. I love everybody. And so that is above that psychedelic colors and lights and seeing through walls and flying through the astral dimension or whatever. This is on another level. It's the love level that people know is beyond all those cosmic things. So therefore, it became very popular. So you go to a rave party, you take ecstasy, that music is pumping, and it was a certain flavor of music that enhanced the whole experience. And you felt love; ecstatic. In fact, one of the places that first started in America where it was popularized initially was Boulder, Colorado. That's where the thing kind of got started; ground floor. And so, after people experienced this for some short period of time, somebody came out with a bumper sticker. It said: "Warning! Do not get married for at least two weeks after taking ecstasy." Because you take actions that You meet some woman or a guy, "Oh, the love of my life." You love them so much, and you go get married. And then you come down. And here's the reality, and, "Uh-oh, made a mistake." So they came up with that, wait for at least two weeks.

R

Ruben 28:29

That's a good solution.

B

Balakhilya 28:31

So anyway, everybody's trying to have the spiritual world without God and without spiritual life. Because happiness and pleasure and ecstasy and satisfaction and all this is the nature of the spiritual world. That's a prevailing reality of the spiritual world and spiritual life. And so people want that, but they don't want God, they don't want spiritual anything. If they want to go to a spiritual, what they call spiritual level, it's about the astral dimension; spirit beings and mediums and ghosts and relating to relatives that have left this physical dimension that we're in right now. They're on the "other side" so we want to communicate with them. And they think this is spiritual. This is not spiritual. This is just another level of material life, and it doesn't satisfy. It doesn't make you happy. It's the same result. Whether you can astral travel through yoga or psychedelic drugs or whatever it does not satisfy the soul. So it's again just a subtler, seemingly deeper, spiritual attempt to find a substitute for real spiritual life. And it is doomed to fail. It's guaranteed to fail. Guaranteed. Impossible.

R

Ruben 30:09

So to what you mentioned; you spoke about sacrifice and about satisfied within the heart and sacrifice. What is that? And how is that?



B

Balakhilya 30:28

Well, you have to sacrifice these material, sensual experiences, as your all-in-all, for actually the Vedas, the direction. It says: "He who doubts the revealed scriptures"â€"the revealed scriptures are that guideline to tell you how to live. And yes, you have to give up some hedonistic sensual pleasures. You can't have everything. See, this is another idea. I want the world and I want it now. I want it all. And I want it right now. Everything that people think comes out as a version of a song sooner or later, or maybe many, many versions, right? Because people are just saying what they feel, you know. So here's another one. It's that "I want the world and I want it now." You know, instant sense gratification. I want everything right now. And another one was the guy who had the world, he said: "Stop the world, I want to get off." Another song from another guy who had a different reality.

R

Ruben 31:34

But that's the two perspectives, that's the choices we have, yeah? We have getting into it, fully satisfying the senses like full hedonism, or we have being a monk out in the Himalayas, get rid of it all.

B

Balakhilya 31:48

Yeah. That's the picture that people see. That's what they think. But it's not true. Like in bhakti-yoga, which is the platform that we speak fromâ€"that's what you and I both embrace and practice, and try to pass to others. So, we utilize the senses, we utilize the mind, we utilize the body and all the facilities that it offers, we utilize our talents, we utilize our creativity, we utilize our passions, in service to the Supreme Lord. We glorify God with our hearts, with our minds. We have a relationship that doesn't deny us our self, it doesn't deny love. It actually embraces it, but on the true level, you see. So if you're a business person, and you have the ability to make money, you don't deny that and say, "No, no, that's bad; that's evil. Money is the root of all evil and if I'm going to be spiritual, I have to renounce that." You take that money, and you use it in some way to serve, please, the Supreme Lord. Propagate the truth. If you're a producer of movies, you can make movies or videos. Or whatever you are; if you're a writer, if you're a songwriter, if you're a singer, a musician, whatever, all these are talents. These are God-given abilities that an individual possesses. Now, I can use it for my own self aggrandizement, to make it so people look at me, to prove how good I am, or to maybe even promote a basically mode of goodness material cause, to kind of promote a better lifestyle for the planet, or a better lifestyle to stop suffering of animals or whatever. But it's altruistic kind of work, philanthropic kind of work, but it's still on a material level. Or, I can actuallyâ€"under the guidance of scripture which is available and the spiritual master who has this knowledge in full and knows how to implement it for every individualâ€"I can take that guidance, be redirected by these authoritative sources, and then act as I'm supposed to act, and that is my eternal position of servant of God. And in so doing, I get satisfaction from that that is in the heart. I, the spirit soul, am gratified. Not my senses, not my mind. Yeah, they are, too. I mean, they will get their pleasures, but they'll also get their pains. That's built in. But I, the spirit soul will feel satisfied in my heart because that's where I am in the body. I'm in the heart. So I will feel satisfied. I will feel happy. And it may not be the happiness of, you know, an alcoholic stupor or the happiness of a clown or the happiness of, "Wow, that was the best thing I ever tasted," or whatever. This is subtle, grounded, concrete feeling of satisfaction. I feel good. I feel good. I feel I have a sense of well-being. And this is what we're looking for.

R

Ruben 35:36

When we see God as someone Who is supposed to provide us with what we need to satisfy our senses in this world, that's a problem because then we don't act in the real role of loving relationship with Him, which will satisfy us. Right?

B

Balakhilya 35:54

Right. We act as the exploiter. I mean, most people, let's face it—"most people don't even accept there is a God. I mean, the prevailing consciousness now is "there is no God." Atheistic teachings are the most popular and the most prevalent. So there's a limited number of people who even except there is a Supreme Person. Even these mystic yogis, the high level spiritual, levitating gurus, they also don't accept there's a Supreme Person. They understand there's a supreme energy. Beyond material, there is spiritual, and I am spirit. They know that. I'm spirit, I'm not this material body. But they're trying to merge into this ocean of energy, spiritual effulgence, light. They describe it in many different ways. So they they also don't accept the existence of a Supreme Person; they deny it. So that's an atheistic teaching as well. So they're not trying to harmonize with a personality because there is no personality. They don't accept there's a Supreme Person with a supreme will Who is the source of everything I'm looking for. He is the source of pleasure, He's the source of satisfaction, He's the source of happiness, He's the source of love. He is that in its personified original form. And it radiates out when I connect with that personality. Then that will actually infuse me with the same thing. So I'm looking for that but refuse to accept it. Refuse to accept it. Because I want to be the number one. I want to be the source of my happiness. I want to create my own reality. And this is a huge philosophy: I will create my own reality.

R

Ruben 37:54

Or truth; "You have your own truth, and I have mine."

B

Balakhilya 37:59

We are the mind, some people think, and whatever I want, I can get. All these Powers of Attraction, and The Secret, it's still "I'm number one." And if God is even recognized, He's a provider for my pleasure. So He's my servant. "God, your position in relation to me is; give me what I want." Just like the spoiled brat kid who has a rich parent, and demands from the parent, "Give me what I want. Give me money, give me a new car, give me a vacation to Tahiti," give me whatever. And when the father doesn't do that, then he doesn't want to know the father, "I hate you. I don't like you." So if God doesn't cater to our desires and demands, then we turn against God so quickly. If God gives us what we want, "Oh please heal my loved one," and miraculously, the loved one gets healed, "I love God." But, "God, please heal my loved one," and the loved one dies; "I hate God. There is no God. It's all an illusion. And if there is a God, He doesn't give a damn." It's not faith. It's filled with self-serving desires. It's not faith. Faith means the belief in... let's go beyond belief. It is the belief in, but the conviction of, that there's a reality beyond what I can experience myself, either by my senses, my mind, my life's experience. Faith means it's true, even though I can't prove it but gradually begin to experience it. See, the faith grows as the relationship grows. By how? Sacrifices— following the scriptures, following the guidance of the spiritual teacher. Then my experience grows, my knowing becomes stronger. And if somebody asks you how do you know? You can't transfer that knowing to them. You can't because it's a personal experience that's beyond scientific proof or whatever people are looking for to prove the things that they can't see. You know, we're all involved in various sacrifices in life. Come on! Everybody's sacrificing something every day. To get up and go to work, I have to sacrifice sleep. That's why on Saturday, we don't get up and go to work; we sleep. That's the one day when I don't have to sacrifice my sleep. Or if you want to stay fit and healthy, you got to sacrifice many of the foods that the tongue loves—"the chocolates, the cookies, the candies, the ice cream, the junk, the crap that tastes good but destroys your health. So you want to be healthy? You got to sacrifice. You got to not let the tongue rule your life, and wind up just an obese person with diabetes and cardiovascular disease. So you had to sacrifice something. The athlete. Show me any athlete that hasn't sacrificed a lot, especially the top tier athletes. They've got to sacrifice the parties, they got to sacrifice the alcohol, they got to be on a strict training regime, they got to eat a certain diet. They got to sacrifice huge. They got to get up when they don't want to get up; when it's cold and go out and train. They got to do all kinds of sacrifices. Why? Because the goal is worth it. If I can achieve this goal, it will make all that sacrifice more than worth it. And while they're competing, they're sacrificing. Listen to these

endurance athletes and so on. And they tell you how much they're suffering, how much they want to quit. Their mind is screaming, "Don't! It's enough! Stop!" They throw up. They can't even hardly walk. And they just keep going because they're so determined. They're sacrificing all kinds of comforts during the competition just to finish. Or if they're maybe going to win, just to win. But many aren't even thinking they're gonna win. They just want to finish; to prove "I did it. I got a belt buckle" or "I got a little piece of paper." But we sacrifice. We sacrifice all the time. This is my point.

R

Ruben 43:01

And that's very inspiring to people, people are attracted to that. And there's so many blogs of these runners and extreme people doing that. So we are inspired by people who do sacrifice.

B

Balakhilya 43:11

Yeah. So why aren't we inspired for people who sacrifice their whole material involvement in hedonistic lifestyles for spiritual endeavors, spiritual achievement, spiritual goals? Why? Because it's not trendy, it's not popular, it's not cool. And I don't want to go there. I don't want to do that. I can have my ultra marathon hero, and I'll never do it myself. But I can watch him do it and suffer, and think, "Wow! That guy is really good." But how many people are watching videos of a person who's happy from a spiritual endeavor? It's not interesting to them. "I'm not interested in that." How many people are going to like what we're saying right now? Not many people. But if I was talking about some material thing that I did I could get many more likes, and you, too. "Oh, great! Great job, man. Thank you guys. It's really cool."

R

Ruben 44:18

So, we have a very realistic expectations on how many listeners and viewers we'll have.

B

Balakhilya 44:24

But our position is not to continue to fuel the illusion, not to continue to make people think they can be happy from a path or lifestyle or a source in which they can't be happy. I mean, why promote that? It's already promoted everywhere, and people are fully buying in. So why do that when I know it's not true? I would be untrue to myself, I'll be untrue to others. I'd be promoting a lie.

R

Ruben 44:58

Yea, but you get followers and money and fame and you get appreciated and you get "loved".

B

Balakhilya 45:06

You do? No. That's why at some point—whether it's through just complete material devastation, hitting the bottom, so to speak, or whether it's some tragedy in your life that took away your life, death of a loved one, for instance, or whatever—some people, instead of just turning back to their old ways of life, they really embark on a new journey. They really want to know what next. And it's interesting. If you've been present, I have been present in several cases,

when somebody dies that's very dear to other people, and the wife or the husband or the parents or whatever—they're more open to spiritual talks than they were before the person died. But it wears off. Maybe two weeks, two months, six months later. They're kind of just being covered over again, by materialism and the norm, so to speak, and associating with other people that are living the normal life and they just kind of lose their interest.

R

Ruben 46:31

Because the influence is so strong.

B

Balakhilya 46:32

It's so strong. Society's influence is just devastatingly strong. And people want to be liked, they want to be popular. That's part of satisfaction, isn't it. That's why these social media platforms—! The more likes you get, the more happy you are, the more satisfied you are. It's fake, it's temporary. It doesn't really make you happy, but it's something. It's something. I got 5 million followers, you know, You know Khabib, the UFC champion? Anyway, maybe not, but anyway, he's very popular now. He is quite a together guy. He says some good things and he sacrificed a lot, and he follows Islam, and he's got some principles. Definitely so. But anyway, he's got 27 million followers. But he's very humble about it. He doesn't—! Because he's got another base. He's got a spiritual base that gives him some character, some standard to live by. And he's trying to help other people come up to a higher standard. He's from Dagestan. But anyway, the point is, a spiritual base is a different outlook on life than a materialistic hedonistic base. So our Vedic teaching is the highest level of understanding, guidance, explanation, about these truths. It has information about all the aspects of life—about life, about death, about reincarnation, about all the things that are reality that goes on and how you can't be happy from all these material enjoyments and so on. So the idea was; we already are sacrificing, like it or don't like it. Everyday people go to work. They're sacrificing time they could be doing what they probably'd rather be doing. Some people like their work so much that they'd rather be working, but not very many. That's why they say TGIF; you know that saying? Thank God, it's Friday. So I don't have to go to work tomorrow. I've got weekend! I got Saturday and Sunday to play, to do what I want to do. But it's a necessary evil. People describe work like that, "Work is a necessary evil" because they got to have money. "I got to survive" and whatever, whatever. Yeah?

R

Ruben 49:43

I'm just seeing the sun for the first time in three months. I think we just have some sun at my house and we haven't had that for—! I'm just a bit distracted.

B

Balakhilya 49:55

Look at the sun. It's only going to last 20 minutes. It peeks its head over the horizon and gone.

R

Ruben 50:06

Yeah, it only just peeks above the horizon, and we're surrounded by mountains as well. So it's kind of covered. In the rest of Tromso it appeared like a month ago or half a month ago. We just got it here. Wow. I don't know if you maybe had a track where you were going, but I'm just thinking that nature, appreciating sun, appreciating being—I think that's the ultimate satisfaction for many people; they feel that "that's it."

B

Balakhilya 50:39

It is. And it's good. I mean, appreciate the sun, but then don't forget where the sun came from. Who's the creator of the sun? How is it done so perfectly, rising and setting and heating the universe and all the things that the sun does to make it so we survive here? No sun, no survival. And where did that perfect arrangement come from? From the Perfect Person. So if we let nature and all the wonders that are surrounding us everywhere remind us of God and our dependency on God? People say there is no God. But if there wasn't a God, you wouldn't exist. There would be no nothing. There'd be no you, there'd be no yesterday, tomorrow. There would be no anything. People say, "I'm not dependent on God. I'm independent. I'm self sufficient." Right. You know, where did your body come from? Where do your teeth come from? Where does the food that you chew your food with, those teeth, come from? How does this whole thing work? Where does love come from? Why are you attracted to another person, and you're getting some semblance of happiness from loving that person? People say they're independent—that's completely, complete ignorance. That's what it is. Just complete ignorance. That's all. Just complete denial of truth.

R

Ruben 52:19

But how about people who try to find love in the perfect relationship? To speak about that: why doesn't that work?

B

Balakhilya 52:33

Well, that's interesting. I gave a whole lecture on that last night, for Russia. Love, what is it and how to find it. And that's a whole lecture. But we are love. What is love? Love is a natural part of the soul. Why? Because the Supreme Lord, the original Supreme Soul is the source of love. God is love is a statement that has been declared in the Bible and different scriptures, and it's true. God is love. You cannot separate love from God. That means you can't separate love from the individual soul. Because we're parts and parcel of the original Supreme Soul. We have all the qualities of the Supreme Soul but in a minute quantity. So you have love, I have love. We are love. Love is part of our essence; it is our very being. And what is love? Love is an exchange between two people; you can't love alone. We use it so loosely, the word love; if anything gives you some semblance of pleasure you say, "I love it. I love pizza. I love, I love the sun."

R

Ruben 53:52

I love the sun.

B

Balakhilya 53:53

I love whatever. But really, love is a personal exchange between two people. And that experience is so fulfilling and so satisfying that we're willing to sacrifice everything for that relationship. I'll sacrifice my money, my health, where I live. I love to live in TromsÅ, but my love lives in Stavanger, and I want to be with her. So I'll move to Stavanger. I don't really like it, but I love it because she's there. We'll do all kinds of things. We'll sacrifice anything and everything for love. Even our life. Our loved one falls in the raging river and we'll immediately dive in to save them, knowing that I'm probably going to die, too. But I'll do my best. Love is selfless. It's not self-centered. But the love we know now is not love; it is lust. It's getting and not giving. Love is giving, lust is getting. So lust is an upside-down reflection, the perverted reflection of love. That's why relationships now are so exploitative and so conditional and, "I love you, if you love me," and "I used to love you, but I don't anymore because you used to give me pleasure. Now you don't." and "I

love you, but I hate you." Lust comes and produces anger. So the one you love the most winds up being the one you hate the most. And on and on it goes because it's not the perfect person to love. The perfect person to love is the Supreme Person. And being the reservoir of love, you are filled with love from the reservoir. Now your heart is satisfied; back to the idea, "I'm satisfied." Our hearts are not satisfied. We want more love. No matter how much I love, I want more love; which is the nature of lust. No matter how much I get, I want more. So that's why I can never achieve the goal through the loves of this world. And there's no such thing as a perfect person in the eyes of lust. In the eyes of love, true love, everyone's perfect, because we're all perfect personalities, parts and parcel of the original Perfect Person. So the perfection of the individual soul is reached when the individual soul is harmonizing and in union with the Supreme Soul, in a union of love. And this is yoga, this is pure yoga. That is where pure love is to be found. Therefore, the loves of this world are temporary. Even if I think, "I'm loving this person fully and I'm satisfied, I'm okay with this relationship. There is happiness here." "It's temporary, it's shaky. I'm always in anxiety because I know it's going to end. Death will come along, if not before something else. "Death will come along and separate us and now I'm devastated." or "I'll leave and I'm struggling not to leave. "I'm trying to stay with the one I love but I can't. They're holding my hand, but I got to go." So it's just a source of pain. Whereas love is not a source of pain. Love is a source of pleasure. Lust is a source of pain. So many people give up on love because it's too painful; "I sacrificed everything. And now I'm just wracked with pain. I don't even want to live; I have no reason to live." So, again, scripture reveals these truths. This is not an illusion. The idea that I can truly be happy from the love of this world is an illusion. But if I have that love for God, then my heart is filled, I'm satisfied. I'm truly happy from this love, and I can love everybody. Truly. I can just rain love on the wife, the husband, the children, the family, the friends, and everyone. Mercy is accompanying love. I will have mercy. Compassion is another companion of love. I will have compassion. All those qualities that are laudable and actually make life perfectly complete, are emanations from love.

R

Ruben 58:56

But how do you hold on to that, in this world? You were speaking about people who after two weeks, when something happens, you open your eyes and— How do you hold on to being able to maintain this consciousness that you're speaking about, in the long run, without falling back?

B

Balakhilya 59:19

Just like in a relationship in this world; you got to maintain it, you got to cultivate it. Tell me anybody that's got a real relationship with another person. Let's just say the intimate ones; the love of the husband to the wife, the wife to the husband. They got to maintain it. They got to cultivate it. It's not a one-time event. It's an everyday event. From the time you wake up to the time you go to bed, you've got to express those loving feelings. You got to cultivate that love. You've got to serve the other person, you got to show the other person you care. You've got to really be real about the relationship. If there's really a loving relationship, all that is automatic. All that's easy. A good husband is a good husband automatically if he really loves the wife, if he really cares for that person. He doesn't have to work at it. He doesn't have to think, "Oh, well, now I should do this." or "Well, if I don't do that, my wife will be displeased." It's like, "Yeah, I want to do this because I know it will please her." And she's thinking the same thing. Or, "I know that when my husband comes home, if I've cooked this food, which is his favorite one, he's going to like it." Not, "Oh, I have to cook that because he's coming home soon. And if I don't, he'll be bummed." That's not what we're talking about. It's automatic. So when we're talking about the ultimate relationship with the Supreme Lord, you have to work at it, you have to cultivate it, you have to maintain it. And if you don't, weeds will grow up. A person who raises a great garden has to cultivate it every day. He's got to go out and pull the weeds. He's got to water it, he's got to attend to it with great attention. Then he'll have a successful garden. But if he doesn't, he just neglects it, then he won't. If we say "Oh God, I love You. I surrender to You," and we just go about our life and pay Him no attention, then that relationship is fake; it's not going anywhere. So again, our Vedic teachings and our spiritual masters give us guidelines, or help. They teach us how to do these things, how to maintain the relationship. We have everyday practices that we engage in to maintain the relationship. The meditation that we do, the Gauranga meditation, chanting with the music, the

sankirtan meditation and so on, chanting on beads, japa meditation, we do that every day to maintain that relationship. We make offerings. It's like the example of the sun, thinking, "Oh, the sun is up. I haven't seen it in three months. Namaste" and then thinking, "Oh, wow." In Bhagavad-gita Krishna says, "I am the light of the sun and the moon." And He also described that the sun and the moon are the eyes of the Supreme Lord; in the material world they represent Him. So you look at the sun and Boomâ€œ" "I am the light of the sun and the moon." The eye of the Lord has appeared there for me to see. These kinds of things cultivate that relationship, they maintain the relationship. And if we just go about our everyday life, we forget. What's that?

R

Ruben 1:02:56

You just disappeared after the "Eye of the Lord."

B

Balakhilya 1:03:00

So anyway, these are facilities that we have, right in front of us, to remind us of that relationship. These are little reminders that are everywhere, and we can either not see Him at all, or we can see Him. And this is what maintains itâ€œ"but it doesn't just maintain it. We're not talking about just maintaining. It cultivates and increases the relationship. It's an ever growing relationship; not just maintenance, but expanding. And that's what love is all about. It's ever-expanding. It's called fathomless. Love is fathomless; meaning there's no bottom. You can't love to the end because there's no end.

R

Ruben 1:03:59

It's like what you're saying about lust, but in the correct way. Just like lust is never satisfied.

B

Balakhilya 1:04:04

Yeah, because lust is love perverted. So all the natures of love are present in lust but in a perverted form. So if love is endless, lust is endless. You never get enough. If love is all nourishing, then lust is all depleting. It sucks us dry, it eats us up. It doesn't nourish us and builds us up and brings us ultimate real happiness and pleasure. Lust does the opposite; it depletes us, it tears us down. It makes it so we come to the end of the road; suicide. If you know the nature of the spiritual world and the material world, and how the material world is the perverted or upside-down reflection of the spiritual world, you can know how the spiritual world is by looking at the material world. Just like looking in a mirror, you can know the real image that's being reflected. But it's backwards, isn't it? Left is right and right is left. So if you can accept that this material world is a reflection of the spiritual world, but in its imperfect form or condition or reality, then you can know the perfection of the spiritual world.

R

Ruben 1:05:34

This world is full of relationships.

B

Balakhilya 1:05:36

That's what I was just going to say, that it's not just a relationship with God and everybody is just up there loving God and nobody else. The spiritual world is populated, I'll use that word, or filled with people that are all loving God. But

they're also all loving each other. It's a big dimension of absolute love between all living entities that are in the spiritual world. Everybody. Not just selective, "I love you, but I don't love you. I love this group of people. But I don't love this group of people." It's not like that; that's this world, and again it's the opposite. Our love in this world is very selective.

R

Ruben 1:06:30

I was once at a festival called Space of Love. But, again, this is a perverted reflection of that.

B

Balakhilya 1:06:43

Yeah. All these teachings that we refer to and follow aren't to make it so we're unhappy. They're not to take pleasure away. They're actually to give us real pleasure. So let's read this one more time. What does it say? "Oh, best of the Kuru dynasty, without sacrifice, one can never live happily on this planet or in this life. What then of the next?" No sacrifice, no happiness on this planet, in this lifetime. We're talking about planet Earth here. And what to say of life in the next; next life? When you die, you will be reborn into another situation, another life. You won't be happy there either. If you're not happy now, you're not going to be happy then either. No sacrifice, no happiness. If you doubt the revealed scriptures, no possibility. You cannot.

R

Ruben 1:07:51

I always hear about this comparison of when you taste a pizza that tastes better than the other one, then it's easy to give up the pizza that doesn't taste so good.

B

Balakhilya 1:08:00

Yeah, higher taste for a lower taste. It's just normal; people do it all the time. The pleasures of this world; we're tasting them, I'm tasting that pleasure. Not on the tongue necessarily, but I'm tasting it. And if it's bitter, I go away; if it's sweet, I'm attracted. You see? We're always looking for this higher taste, the sweeter taste, because life by nature is sweet. It's kind of interesting how as we live a long, long time in our body, and our senses dry up gradually. We can't experience the sensual pleasures as we did before, and pretty soon we're incapacitated to different degrees, and we can't go and do the things that used to make us happy. And oftentimes loved ones either die or as we get older, they die or they don't want to deal with us anymore because we're just a burden, we're a nuisance. We don't provide them any pleasure. We just require so much sacrifice on their part. And the real love is not there. So you wind up kind of alone and debilitated, senses depleted, and just some memories left that you try to find happiness from remembering the good old days, so to speak. Life becomes bit by bit increasingly more bitter. And that's why many times elderly people are kind of bitter. I'm not saying all, but many times, they're kind of bitter toward life and so on. And so one of the last senses that disappears is the pleasure of taste, the tongue, so they'll eat more candy to get that sweet taste on the tongue. "Just something sweet. Just give me a little something sweet." And it doesn't have to be an old person. Many young people, their life is very bitter, too, so one fake alternative is candy. But life, by nature, is the sweetest of the sweet and it's described like that in scripture. There is no taste like love for God, or Prema. Prema in Sanskrit language means pure ecstatic love, and it's the sweetest taste of all. And so this is what the soul is craving, but we don't know where to find it. Prema is the highest taste, the sweetest taste of all. So anyway, our time is almost up.

R

Ruben 1:11:16

I want to do some chanting. We're just describing all these things like we do, but let's chant a bit. Let's realize this. Let's try it, and let's feel it.

B

Balakhilya 1:11:30

Yeah, man. Let's feel it. It's an experience. The chanting experience. Okay, so we're going to do chanting with the guitar, music. It's called sankirtan and the mantra is going to be Gauranga and Haribol. You can hear that?

R

Ruben 1:11:55

Yeah, I heard that. I can see you as well. How about Hari Om? We have Hari Om on your hat.

B

Balakhilya 1:12:07

Oh, I got it on my hat. We'll do Gauranga and Hari Om. How about that? Okay, I'm going to chant, and everybody listen. Then everybody respond, I listen. Gauranga. Gauranga Gauranga Gauranga Hari Om Hari Om Gauranga Hari Om Gauranga Hari Om Hari Om

R

Ruben 1:18:09

Hari Om

B

Balakhilya 1:18:11

Yeah, that's sankirtan. Here's an interesting point that I want everybody to listen to closely and maybe even accept. The sacrifice prescribed by scripture for the age we live in right now is just what we did. That is the sacrifice. It is called harinama sacrifice, harinama kirtan. Is that difficult? Is that really, really, really putting you out? It's so easy, it's so nice. And again, you can use any tune, you can use any type of music. Some people like one type, some people like another type. Mix it up, fast, slow, melodic, more dynamic, whatever. It's all the sacrifice recommended in scripture by the Supreme Lord, for Kali Yuga, right now.

R

Ruben 1:19:22

That seems amazing. Good news.

B

Balakhilya 1:19:27

There's a word in Sanskrit called Dharma. Some of you yogis may have heard the word. Dharma, translated roughly into English, means religion. But it's not religion like sectarian beliefs—Christian, Hindu, Buddhist, Muslim—this kind of religion. It means the prescribed activity for people; from scripture, from the spiritual authorities. So it's said that the Yuga dharma—yuga is the time period we live in right now, Kali yuga—the religion for the age of kali yuga, is hearing and chanting the mantras. So there you go, anybody can do it. I've known whole bands that were very

popular before, like this band in New Zealand, years ago. They were the number one band in New Zealand. Everybody listened to their music. They were always performing, etc. They heard these teachings. They heard, "Wow, you can be a musician like us, and still engage in this process? And it's going to be really satisfying?" And so they all became involved in this process. They changed their music from the rock and roll and so on that they were noted for, to the mantras. Amazing musicians, amazing musicians. And all their friends went, "Wow, there must be something going on, because these guys, they're doing it." So a lot of their followers also started doing it, too.

R

Ruben 1:21:32

What is the name of this band?

B

Balakhilya 1:21:34

They were known as The Spyz. It was in the 1969-70-71 era. Now the main lead singer for that group at that time—he was the lead guitarist, Prahlad—he has a band called Prahlad and the Chants. You've heard them.

R

Ruben 1:22:01

I heard about him.

B

Balakhilya 1:22:03

He's in Australia, and he has a band and they've got amazing stuff online. Prahlad and the Chants. Maybe you can post that link somewhere. Since 1971, he's been using his musical skills to propagate this transcendental teaching, and give people this sacrifice in the most pleasing way. So don't think you're not going to have a good time if you even think about looking at this. This is where life begins, not ends. This is where the fun starts.

R

Ruben 1:22:52

I'm going to remember that one.

B

Balakhilya 1:22:53

This is where the fun starts. But don't take my word for it. Try it yourself. We're not asking you to accept blindly what we say. We're saying: try and see. And gradually, for some people that'll be, "Yeah," like for The Spyz. That's how it is. So I've got to go. Thank you very much Ruben and say Haribol to all the family there. Namaste. And remember, Hari Om.

R

Ruben 1:23:42

So that's it for today. Thank you very much for tuning in. And, you know, feel free to share this podcast and this information to your friends and family. Help them also have this inspiration, motivation, and a little bit of deeper insights into life. So, stay true to yourself and dare to break trail.

