

As an inquiring *jiva*, what to do?

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Tom: Hi Daniel

I hope you are well. By continuing to inquire question get thrown up and in many cases we can only resolve them ourselves through contemplation etc.

On your [FB page](#) you mention Trump, Brexit and Zuma. In the US they have just had Veterans Day and here in the U.K. we have just had Remembrance.

Trying desperately hard in not trying to identify with the *Jiva* one inevitably in the study of Vedanta reaches positions of dilemma, when one considers politics and war.

At the moment I feel that I am rooted in the role of householder. In addition one of your mantras is "take it easy"

We know all the world is stage so to speak and we the *jiva* are merely actors.

It is has the householder where do we project ourselves on the world's stage. We know we are free from it all, but are obliged to play our part. After much thought I can only think that we go along with things in truth and compassion and let the machine of karma and *Ishwara* take care of the rest. Just relax, it is what it is.

Kind regards

Daniel: Hi Tom,

In South Africa we currently have Zuma (our president) blindly dancing around causing havoc across the entire disco floor. We're also home to a series of violent student outbursts, who due to warped naivety, are crippling the country's most fundamental educational institutions. These are just two events; there are many more (actually endless) known and unknown apparent events that are being birthed as I type this.

As an inquiring *jiva*, what to do?

I could get all fiery about it and let ol *raja guna* take charge. This option would result in an agitated *jiva* who will be bounced all over the show with rage and despair being its primary quality. The other option is to fall into the pits of *tama guna*. Perhaps having a dulled-out *jiva* who mopes in a grey corner feeling sorry for itself and the situation beats the first option?

But as an inquirer of truth I've chosen neither options. An option that causes an agitated or dull mind is not an option. As an inquirer my number one value is peace of mind and this will never be comprised, ever.

This is not to say that the apparent reality (*mithya*) is not acknowledged or not dealt with, it most

definitely is, but not in the way a *samsari* would go about it. All apparent events are acknowledged in the light of self-knowledge and therefore appropriately managed because the bigger picture is understood.

This brings us to a third option...the inquirers option; to digest the situation in light of *sattva guna*...a lens that offers of logical and practical interpretation of how-things-really-are. You already know the answer, Tom. Keep exposing the mind to the teachings and do your best at maintaining a peaceful (*sattvic*) mind.

'Go along with things in truth and compassion and let the machine of karma and Ishwara take care of the rest. Just relax, it is what it is' This is a sound statement. Allow the mind to fully emerge in its implication and that mantra "take it easy" will become your primary ride.

All thoughts are the same size. In other words, all events are the same size; the apparent is the apparent, *mithya* is *mithya*. It's only ones interpretation of a particular event that determines its quality/impact. Interpretation depends on what we know (knowledge) and what we don't know (ignorance). This is why a *Vedanti* lives in full content regardless of the apparent situations.

Tom: Many thanks Daniel