

Discrimination, dispassion, and Compassion

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Stan: I have been contemplating what has been happening in Brussels, applying discrimination.

Daniel: In this apparent reality there ain't an end to events. This world is juiced-up on nothing but events; some good (*sattvic*), some 'bad' (*tamasic/ignorant*). Applying moment-to-moment discrimination is key, good for you, Stan.

Stan: Assuming dispassion you have to treat good and bad events with the same "feelings" for want of a better word.

Daniel: It's only natural that a *dharmic/sattvic* person like yourself may experience dull feelings when the law of *dharm*a is being broken. Yes, dispassion + discrimination is the golden key; understanding that an object is an object whether it be 'good' or 'bad' is the formula. Whatever arises to/in you, awareness is ultimately fine because you always remain free from the apparent reality.

An important point is not to confuse *mithya* and *satya*: The *jiva* called 'Stan' is also an object to/in you. Stan will never be free from the events of the world; like everything else in *mithya*, Stan too is nothing but a vibrating bundle of limited events.

But this is fine because you are not Stan, you are the 'knower' of Stan, and you are always free from Stan. This is why though freedom is for Stan, it's more accurate to say that freedom is freedom FROM Stan. Contemplate on this sentence; understanding this statement is the 'code' to liberation.

Stan: In trying to put things into a non-dual context we need to show love.

Daniel: Only by understanding (self-knowledge) can we put things into a non-dual context. We effortlessly reflect love when we understand that our true nature *is* love.

Stan: From my perspective of awareness (my wording may not be quite right) is that we realise what we see is not real.

Daniel: Let's rephrase that: 'From my perspective as awareness I realise that what I see (*mithya*) is not real, only apparently real. The apparent reality may exist, but it does not last nor does it affect me; I am the unchanging, ever-free, limitless awareness that knows the apparent reality.'

Stan: But should treat everyone equally with compassion. With the view of it is what it is.

Daniel: As the *jiva*, you follow *dharma* and take the appropriate action in the given situation; appropriate action towards one person/event may be different from another. You would need to use your own logical discrimination for this. If you see an old lady getting pick-pocketed, your *jiva* action/view towards the thug will be different to that of helping an old lady cross the road.

But yes, ultimately when we understand that the ignorant can not be anything other than what/who they are then the quality of compassion is fruited.

As awareness, you view everything the same because there is nothing other than you. Everything is you.

Stan: Arjuna for me is key here when he laments with Krishna. Just trying to put a few thoughts together so I am rambling a bit. I realise there is no place for anger, since that is rooted in desire.

Daniel: It's great that you love the *Bhagavad Gita* as you do; it's one of the great pillar of texts. Yes, anger (*rajas*) causes agitation and thus 'blocks' self-knowledge. Correct, anger is just desire because it (mostly) arises when we want something to be different from what it is.