

Nothing Really Mattress

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Source: <http://www.shiningworld.com/site/satsang/read/3155>

The [Facebook post](#) below demonstrates some playfully good discriminative conversation.

“It’s not a matter of not caring – but simply understanding that everything is already perfect in all ways, always. The Total takes care of the Total. There’s nothing to fix. Self-knowledge equips you with a loving sense of unconcernedness.” ~ Nondoodle



Eaden: Daniel, please share more. Does it not matter because *Maya* is an apparent reality? “Life is but a dream...” Or because action can’t give us what we already are? Or because it’s all in *Isvara*’s hands anyway? Yet teachers and teachings tell us to follow *dharma*, to have devotion, to inquire, to discriminate because these things do matter if one desires *moksa*. Yes the truth of who we are is whole, complete and good, but for those who don’t know this, for those who are suffering, does not seeking understanding matter? Or in this case “mattress.”

John: Nothing matters or everything matters, does it really matter if anything matters? When you think about it, it's like water turning into ice or into steam. Water has no control. It all depends on the temperature of its environment. Likewise, if we let the *jiva* be itself, experiencing both pleasure and pain but controlled by the application of Vedanta, nothing will really matter, but just matter for the sake of the character we are playing. If ego is in control, everything will matter, one reason being that there will be no happiness.

I am finding a lot of dependency, where one thing depends on another. The *jiva* is really just the visual display unit, having no control of anything, be it action, doership, etc. Our action seen in the *jiva* is a result of the *gunas*. Hence if we pursue a balanced *sattvic* mind, applying Vedanta, we can stop worrying and allow the *jiva* to enjoy itself safe in the knowledge it is controlled by right action. Art for art's sake.

Eaden: Everything matters when identified with *jiva* and *mithya*, no thing matters when identified with self and *satya*. So ultimately it does not matter, but it does, until it doesn't.

Daniel: Eaden, the points in your first response are all valid – you totally nailed it! Your final response captures perfect understanding, my friend.

PS: This post was intended more for the *karmi* – leaning towards “it's all in *Isvara's* hands” – but you're clearly one bad-ass *jnani*!

Eaden: Maybe that could be my 18-wheeler CB handle ☺, “bad-ass *jnani*,” as I put the pedal to the metal on interstate *moksa*. ☺

John: When it comes to what matters, there would appear to be a link with desire and attachment such that if something begins to significantly matter and one starts to get bound by the desiring of what matters, we should step back from it?

Daniel: Desire will always arise for the *jiva*. The *jiva* and its world is nothing but a bundle of vibrating desires. Desire is fine. It's only the dependence on desire (objects) that causes a problem. In other words, it's attachment to the results (objects) of one's actions (objects) that causes disturbance. The solution? *Karma yoga*, baby, *karma yoga*!

Another point is this: all objects are the same size – all thoughts are the same size. In other words, all desires (objects) share the same nature; they're subject to time/change, and therefore as seekers of liberation we're not too concerned with grading desires. Keep discrimination simple. An object is an object – *mithya* is *mithya*. We're interested in freedom – freedom from *mithya* – freedom from the dependence on objects altogether.