

Secrets of Jnana Yoga

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international / prose / post

Greetings saints, sinners, the worthy, unworthy, the coarse, genteel and every other category of human being -- you're all the bloody same to me!

This minor discourse will centre on the relationship between two Sanskrit words and how together they help liberate us from bondage.

'Vairagya,' dis-passion or indifference and 'Viveka,' discernment/discrimination, describe pre-requisites to Yoga or union i.e., freedom from the buffetings of desire-attraction and antipathy-aversion and the perturbations of mind these qualities/tendencies create, which as we all should know, blind us to the Light of Truth and veil us from Reality.

For those immersed in ignorance life becomes a sequence of peaks-troughs, despondency, titillation, pain, sorrow and endless suffering punctuated with bursts of joy to keep us 'hanging in there' until we learn; you would note that the most famous Jnana Yogi of all time, Gautama Buddha, described these (symptoms) conditions in depth so I need not elaborate here.

Vairagya, indifference or dis-passion is what? It has been mis-translated so often it makes one laugh or cry, so I would initially clarify meaning and render it into English as the 'avoidance of attachment or revulsion to any given experience;' the 'experient' neither seeks nor avoids life's experiences in any regard but forever remains stain-less, without 'taint' in all situations regardless of their emotive or pain-pleasure emotional 'charge.' But how does the Jnana Yogi remain unperturbed or like a polished mirror upon which no dust is able to settle -- to use a Zen simile -- in life's many extreme situations?

The Yogi employs Viveka or the discriminative faculty, which we all possess (though it is atrophied in most individuals today), to determine the correct course or 'attitude' to adopt.

So, what is Viveka? It is the key to Jnana Yoga, it enables knowledge and understanding via discrimination or the appreciation of one's true relationship to an event and the ability to remain 'free of lasting impressions' (taint) which create desires or aversions, addictions and revulsions.

Too often I have witnessed aspirants develop 'holy' attractions and 'unholy' aversions to certain aspects of natural life like fucking, for instance. To elaborate; we could generally categorise aspirants into two main groups, Tantrics and Ascetics, the former are able to fuck their way to liberation while the later are unable to engage in certain practices due to self-imposed mental restrictions or created mind-jails -- you would think that modern society has enough police patrolling, harassing and shooting innocent people without creating the need to have a policeman patrolling one's head!

Now consider the reality that nothing exists outside the one infinite, existential continuum (excuse the tautology) and that that Reality is Infinite; appreciate that everything must therefore have the same origin or be of the same substrate quality, therefore nothing is repugnant or distasteful to the enlightened Yogi and therein lies the key to discrimination. For example, the Yogi is able to fuck or

eat shit for that 'matter' without the slightest disdain or lasting impression (taint or stain on the mind). The experience of pleasure-pain, which afflicts all life on earth is dealt with by avoiding the 'adhesive quality' of lasting impressions and emotional reactions to those impressions; i.e. being affected by (the) memory (of an experience once it has passed).

The memory of an experience of pleasure or pain is not lost but the emotional charge associated with the experience is lacking so the successful Yogi remains imperturbable and in a state of constant equipoise meeting life as a fresh, new, exciting experience in the continuous present; in other words Life not polluted by the positive or negative bias of previous experience -- note that the adhesive quality of desire or aversion is not a component quality of Yogic consciousness.

Does the above condition prevent the Yogi indulging in life's many experiences? Well, that is a decision that each liberated Yogi/ni makes for his/herself, as there is no difference either way but outward appearances may vary considerably. Some enlightened beings are viewed by the un-enlightened as 'holy or spiritual' while others are considered insane and are feared -- only enlightened beings are able to determine the state and tell-tale signs of other enlightened beings living or dead.

Once Vairagya is achieved via Viveka i.e. understanding that we are not the mundane experience or the experient, then the aberrative blur on our perception, which is created by the 'taint or stain' of aversion and attraction, is removed from our perceptive faculties and our consciousness is allowed to spontaneously achieve clarity!

A Yogi can fuck himself stupid or engage in the life of a householder or live in a jungle with wild tigers and elephants without fear of potential (illusory) loss or the desire to be someone/thing other than an integrated 'part' (there is no separate 'part' but language fails) of an infinite continuous whole. [Some readers may note that the jungle of a modern urban CBD is far more dangerous than the jungles of the natural 'wild!']

A number of issues require clarification here; readers would note that the glue-like 'taint or stain' on the mind results from aversion/attraction and the adhering/adhesive quality they create from previous experience, which of course involves memory and the past. It becomes searingly evident that the past (or future) DO NOT EXIST as neither can be produced; the only demonstrable REALITY is the continuous present, everything that exists, exists in the present/NOW, pure and simple!

It should now be clear that all that exists must exist in the continuous NOW/present and that that is the (only) REALITY of existence!

'Vairagya' and 'Viveka' are mental qualities and disciplines respectively, one must be constantly exercised or practiced to achieve the other, but it is the most exhilarating and rewarding work that could ever be undertaken.

And so ends this discourse.

I pay homage to Lord Siva, the personification and ecstatic effulgence of the infinite universe.

Om Namah Sivaya

Postscript:

Not to overlook the greatest obstacle to all the Yogas I am obliged to offer the following warning/advice:

Without doubt the greatest impediment and obstruction to clarity and Yoga is looking outside oneself for an answer. We are all created complete with a connection to the infinite universe, be ASSURED!

The world today is quick fix and fad oriented. I have spent considerable time in India and other exotic Asian nations studying various esoteric traditions and can confidently state that nearly all that designate themselves as 'Swami' or wear the ochre robes of a renunciate are full of shit and only desire your money and if you're female, your crotch. Sai Baba was a reprehensible paedophile, Muktananda was an outrageous lecher and womaniser, to the point where he constantly attempted coitus with a limp dick; Gitananda, late of Pondicherry, was a pathological LIAR and ego maniac, the worst I have ever met; the rest, and there are many these days, are no better. The Mother of Auroville was a fascistic, autocrat/despot and on it goes.

All one has to remember is that 'God' or cosmic consciousness is your birth right and Realisation is not an exclusive state; it is freely available to anyone that seeks knowledge and rids themselves of fear and perverse cultural values (mental prisons). Gurus and 'new age' teachers cannot give you something you already possess. Watch them all closely and you will soon discover that they are all vile hypocrites.

'K-Mart' gurus thrive in India and business is booming simply because a lost generation does not know that sitting quietly and allowing inner peace to flood consciousness (Be still and know that I am God) is the surest, safest way to realisation, knowledge and Bliss.

Om Shanti

[!\[\]\(a03a7eb2f4046e1d3c76772003e549ea_img.jpg\) The Vairagya-Satakam: The Hundred Verses on Renunciation](#)

Jungle Drum Prose/Poetry. <http://jungledrum.lingama.net/news/story-1008.html>