

Yoga: The Alpha and the Omega, Vol 4

Discourses on the Yoga Sutras of Patanjali

Talks given from 21/04/75 am to 30/04/75 am

English Discourse series

10 Chapters

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During the early 1980's it was planned to publish the "Yoga: The Alpha and the Omega" volumes as "Yoga: The Science of the Soul". Only the first three volumes were actually published, the title stayed as "Alpha and Omega" for the other seven volumes.

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Chapter #1

Chapter title: The seeds of misery

21 April 1975 am in Buddha Hall

1. KRIYA-YOGA IS A PRACTICAL, PRELIMINARY YOGA, AND IT IS COMPOSED OF AUSTERITY, SELF-STUDY AND SURRENDER TO GOD.
2. THE PRACTICE OF KRIYA-YOGA REDUCES MISERY, AND LEADS TOWARDS SAMADHI.
3. MISERIES ARE CAUSED BY: LACK OF AWARENESS, EGOISM, ATTRACTIONS, REPULSIONS, CLINGING TO LIFE AND FEAR OF DEATH.
4. WHETHER THEY BE IN THE STATES OF DORMANCY, ATTENUATION, ALTERATION OR EXPANSION, IT IS THROUGH LACK OF AWARENESS THAT THE OTHER CAUSES OF MISERY ARE ABLE TO OPERATE.

THE ORDINARY humanity can be divided into two basic types: one is the sadist and the other the masochist. The sadist enjoys torturing others, and the masochist enjoys torturing himself. The sadist is of course attracted towards politics. There, there is the possibility, the opportunity to torture others. Or, he is attracted towards scientific research, particularly medical research. There, there is the possibility in the name of experiment, to torture innocent animals, patients, dead and alive bodies. If politics is too much and he is not so certain about himself, or not intelligent enough to move into research, then the sadist becomes a schoolmaster; he tortures small children. But the sadist always moves, knowingly or unknowingly, towards a situation where he can torture. In the name of country, in the name of nation, society, revolution, in the name of truth, discovery, in the name of reformation, of reforming others, the sadist is always in search of an opportunity to torture someone.

The whole night and the whole next day the house burned. By the evening there was nothing left. Marpa went, bowed down and said, 'As you ordered, the house has been burned.' The Master looked at him and said, 'Start tomorrow morning again. A new house has to be built.' And it is said that it happened seven times. Marpa became old, just doing the same thing again and again. He would build the house -- and he became very, very efficient, by and by. He started building the house sooner, in less time. Every time the house was ready, the Master would say, 'Burn it!' When the house was burned the seventh time, the Master said, 'Now there is no need.'

This is a parable. It may not have happened, but this is what I am doing to you. The moment you listen to me you start creating a house inside: a structure of theories, a consistent whole, a philosophy to live by, a dogma to follow, a blueprint. The moment I see that the house is ready I start demolishing it. And this I will do seven times, and if it is needed, seventy times. I am waiting for the moment when you will listen and you will not gather words. You will listen, but you will listen to me, not what I say. You will listen to the content, not the container; not the words but the wordless message. By and by, this is going to happen. How long can you carry on building a house knowing well that it is going to be demolished? That's the meaning of all my contradictions. Even Krishnamurti, who says that no theory is needed, has created a theory in people, because he is not contradictory. He has created such a deep rooted theory in people. I have seen many types of people, but nothing like Krishnamurti followers. They cling, absolutely they cling, because the man is so consistent. For forty years he has been saying the same, again and again. The followers have made sky scrapers. In forty years, continuously, on and on, their building goes on and on and on.

I won't allow you to do this. I want you to be absolutely empty of words. This is the whole purpose of my talking to you. One day you will realize that I am talking and you are not creating a structure. Knowing well that I am going to deny whatsoever I am saying, you don't cling. If you don't cling, if you remain empty, you will be able to listen to me, not to what I say. And it is totally different to listen to the being that I am, to listen to the existence that is happening right now, in this moment.

I am just a window: you can look through me and the beyond opens. Don't look at the window, look through it. Don't look at the frame of the window. All my words are frames: just look through them. Forget the words and the frame... and the beyond, the sky is there. If you cling to the frame, how, how are you going to take wing? That's why I go on demolishing the words, so that you don't cling to the frame. You have to take wing; you have to go through me, but you have to go away from me. You have to go through me but you have to forget me completely. You have to go through me, but you need not look back. A vast sky is there. I give you just a taste of that vastness when I contradict. It would have

been very much easier for you if I were a consistent man saying the same thing again and again, conditioning you to the same theory again and again. You would be vastly happier, but that happiness would be stupid because then you would never be ready to take wing in the sky.

I won't allow you to cling to the frame; I will go on demolishing the frame. This is how I push you towards the unknown. All words are from the known and all theories are from the known. The truth is unknown, and the truth cannot be said. And whatsoever can be said cannot be true.