

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

Year published:

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.

Yoga: The Alpha and the Omega, Vol 4

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.

standpoint of being right. And they are contradictory: Gurdjieff believes in method, in a group, a school, techniques, training, discipline, very hard discipline; Krishnamurti believes in no method, no meditation, no group, no Master, no discipleship. I say to you that both are right, but both are only partly right. Together they become whole.

Life is so vast that neither Krishnamurti nor Gurdjieff can adjust it. Life is so vast that nobody can exhaust it. All standpoints can be in it, even opposite standpoints, and they are also true. There are people who have attained through methods, Masters; and there are people who have attained without Masters, without methods. There are people who are hindered by Masters and methods, and there are people who are hindered by the teaching that there is no need for a Master and no need for meditation, no need for a methodology. There are so many types of people, and it is good. There is variety. So no single doctrine can be true. It may be true for a few people, but for other people it will be untrue. That's why so many doctrines exist in the world. Buddha exists, Jesus exists, Mohammed exists: such totally different people, and all true.

I am trying an absolutely new experiment: to bring you all together. This in itself is going to be a discipline for you -- it is. If you have been listening to me for years, it is a discipline already. It has been a meditation. I give you one standpoint: I will talk on Patanjali. I will give you one standpoint and I will create a structure in you. The next day I will start talking on Tilopa and I will demolish the structure. It is painful for you because you start clinging. When you make a structure, you start clinging to it. The moment I see that you have started clinging to theories, immediately I have to bring the opposite in to demolish them. Many times you will build a house, and many times I will abolish it. Many times you will feel that an order has happened, and I will again create the disorder. What is the point? The point is that one day you will become aware; you will listen to me but you will not create an order, you will not create a structure. Because what is the point if I am going to destroy it the next day? You will simply listen to me without any clinging to words, theories, or dogmas. The day that you can listen to me without creating a structure within yourself and I see that you have listened to me and there is emptiness, I have done the thing.

Listening to me for years will bring you finally to it. You will have to come to it, because what is the point? You start bringing an order, a discipline; by the time it is ready, I come and demolish it.

There is a Tibetan story about Marpa. His Master told him to make a house, alone, with nobody's help. It was difficult to bring the stones and bricks from the village to the monastery. It was four or five miles distant. Marpa carried everything alone; it had to be done. And it was to be a three storey house, the biggest that was possible in Tibet in those days. He worked hard, day and night. Alone he had to do everything. Years passed, the house was ready, and Marpa came back happy. He bowed down to the Master's feet and said, 'The house is ready.' The Master said, 'Now set it on fire.' Marpa went and burned the house.

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.