

The Road to Liberation

by Yogeshwar Muni

A series of four talks given to a general audience near Udine, Italy, in August, 1998.

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I. Dharmic Success in Life

I am no longer a teacher. I spent fifty-five years in teaching; now I have retired. I spend my time meditating and writing. However, Janaki and Janaka (Silvana and Silvano Brunelli) have asked me to say a few words to you. So I will give a series of four talks about *The Road to Liberation*. Today will be the first one and tomorrow the second. The last two talks will be the weekend of August 29 and 30.

I have chosen to talk about *The Road to Liberation* and share experiences that I have had. I will not tell you what you should or should not do. Why then do I talk to you about liberation? You are householders; you have families; you have businesses and you must earn a living. With all your present responsibilities, why should I talk to you about liberation? Before we finish even the second talk, I think you will understand why.

Today, Part One is entitled *Dharmic Success in Life*. ‘Dharma’ is a Sanskrit word for the correct or ethical way of living. Why is dharmic success necessary for liberation? For an ordinary life to have meaning, no matter how successful, that life must eventually be aimed toward liberation. I could talk to you about how to be successful so you could make lots of money; or I could share with you about how to have a very happy family; or I could talk to you about how to have enjoyment in life. But if all of these are not related to liberation, you will just be going in circles. You will keep going over and over the same thing time and again. And you will say, “What was that all about? Now I’m fifty years old; my family is grown; I have enough money to live on. What is the meaning of it all? What is it for? Why am I alive?”

To have meaning in ordinary life, no matter how successful, that life must be aimed toward liberation. So, I’m going to talk to you first about what liberation is; and then later I will talk about how to move in that direction as you become very rich and enjoy life. What more could you want? Happiness, health, enjoyment, family, and then liberation. But first, let’s talk about liberation.

“Liberation from what?” you ask. I’m not a slave. I’m not a prisoner. But, yes, you are! You are a prisoner. “How am I a prisoner?” You’re a prisoner in life. Life is a prison. I will tell you a story, so that you can see that it is true--that life is a prison.

It is the story of Creation. Where did life come from? Where did the earth come from? And the stars? And space and time? In the beginning there were many non-physical individuals. They weren't located anywhere; nor were they in time. They were all in love with each other--not physical love because there were no bodies and there were no minds. It was just pure, loving consciousness of each other.

Each non-physical individual had a particular ability. It was the ability to say "no." The individual could say, "No, I'm not related to you. I deny you. I deny all of you!" This denial caused the fall. The individual was in a heaven of love--a heaven of loving consciousness of each other; and by denying the others, the individual fell.

What does it mean to fall? What does one fall into? Instead of having loving relationships with each other as divine individuals, the ones who fell became conscious of all the others as physical things--physical things with energy in time and space. And here we are. We have all fallen!

We are bodies, in a room, at this time, in this space. We think of ourselves as something physical instead of non-physical, divine entities. We think we are bodies or brains, or minds, or personalities. We think we are something that can die or be destroyed. So we think we must survive; and we act in order to survive. And, it isn't even true! We are not bodies; we are not physical things; we are divine individuals. Everyone! We're lost in the illusion of this world, trying to survive. We think we have a body so we can do things to survive. And at the same time we have a body that can die!

We act lovingly toward each other as long as it doesn't threaten what we think we are. But sometimes we are not nice to others. We go against dharma or ethics and say, "Oh, I shouldn't do that. But I have to because if I don't, I will suffer and I might even die. Now what about my children? They must survive, too. But I don't like to hurt other people."

What to do? This is what I mean by being in a prison. We are in the prison of time and space and energy and bodies and physicalness, fighting to survive. But we are not bodies; we are not physical things; we are all divine individuals. Every last one of us!

Liberation gets us out of the prison. It's that simple.

One question remains: How do we get out of the prison? The way out is *The Road to Liberation*, the title of this series of talks.

To get free from the prison of life is a big task. We need to know that life is an illusion, and that we can go toward liberation--liberation by our own choice. Imprisonment was caused by our choice. This is how we descended into the prison of life. And the way out is to reverse that process and go towards liberation by our own choice--our choice not to deny others.

You may be thinking, “Well, Yogeshwar, OK. But why don’t you just give me your shakti blessing (energy imparted from master to disciple) and I won’t have to do anything.” If that would work, I would do it. But it doesn’t work. Perhaps for an hour or two you would say, “Oh wonderful, Yogeshwar, you give us blessings!” But then you will go down; you will fall and descend again into the prison of life. Remember, imprisonment was caused by your choice to deny others and the way out is to reverse that process by choosing NOT to deny others.

You go towards liberation by your choice--your choice not to deny others. It’s easy to say, isn’t it? But it takes years and years to accomplish.

The fall took only one second. It may be that it will take a whole lifetime to move toward liberation. Why is that so? It’s simply because you are convinced that you are sitting in a room in a body. Yes, I can see with my own eyes and feel with my own hands. It must be true! Whereas you as the divine individual that I say you are, cannot be seen. You can know that you are that, but you can’t see it with eyes or feel yourself with fingers. The real you is divine and non-physical; it is the one that is conscious right now.

Most of you are conscious right now listening to me. It’s enough to put anyone to sleep! I’m sharing very basic truths that cut to the very heart of your being. And because you’re convinced and believe your consciousness instead of your own truth, you say, “Yogeshwar is probably right, but what I’m sure of is that I’m conscious of being a body, or a brain, or a personality in the mind; so just in case, I’d better put survival first; and I’ll put the road to liberation second.”

I understand your situation. You’re in prison and you want to keep living long enough until you can get out. So I accept that your journey is going to be gradual. If I accept it, you can accept it. In any case, you will choose whatever you choose to choose, no matter what I say. I know that because I accept that you have the power to deny or not to deny.

Nothing causes you to choose one or the other. “Oh, yes,” you might think, “oh, yes, something causes me to make certain choices.” When you think that, you are denying yourself. Nothing causes you to make any choice. Say you have ‘gelato’ here, and over there you have some old dried cheese. You say, “I like the ice cream. I have many reasons for preferring the ice cream. But I’m only going to eat one—the ice cream or the old, spoiled cheese.” But you can choose either one. You can choose to eat the old, rotten cheese, even though you have many reasons for eating the ice cream. You have the power of choice. Otherwise, I wouldn’t bother to talk to you at all.

People think that the best way to proceed is by reason. Yes, soundly based reasons have their role in life. But they don’t make you choose. You can go along with your reasons, or you can ignore them and just choose something else. And you say, “But if I do that, I may die!” You might. But you still have that choice. You have the power. It’s a divine power. That’s what makes you divine; you have free will.

Physical things do not have free will. Physical things only work by cause and effect. Physical things don't make choices. But you make choices and you have that power to choose. So logically, you can not be a physical thing! Yes, it is true. But it is not because of the logic that it is true. It is true because you have the power of choice. You must experience that yourself. Once you start on the road to liberation, you will go against the survival of your physical presence. But, so what? You are not that physical presence. You are a divine individual, not a physical entity.

So do you think I can talk you into liberation in forty-five minutes? I don't think so. But you can listen to what I say and you can think about it. You can progress a little bit in this program or that and that seed that I plant in your mind will grow. Over a period of many years, it will grow into a wonderful tree. And then flowers will bloom. You'll say, "Ahhhh, now I see what liberation is!"

But that's still not liberation; you are only seeing what liberation is. That flower must turn into a fruit, the divine fruit of the Truth. Then you will not only know what liberation is, you will live it.

What is it like to be liberated? There aren't many examples around. One characteristic of a liberated person is that he knows the Truth, lives the Truth and is kind to others. A liberated person is healthy, happy, and is not pushed around by life. A liberated person enjoys life, but he is not seeking to enjoy life. It doesn't matter what's happening to him. Whatever it is, he enjoys it; so he doesn't have to seek it. These are just a few characteristics of a liberated person.

Now the questions are: How do I begin the road to liberation? And how can I tell that I'm on the right road? Tomorrow I will talk to you about that. I have my choice to come back. And tomorrow you have your choice to be here or not and to listen to this. So you say, "Come back tomorrow." That's a reason for me to come back. But I choose to come back. I will give you a detailed account of the first steps that you must take on the road to liberation and explain how you know you are on the right path.

II. First Steps to Union with the Ultimate

As I promised you, I will talk to you today about the first steps on the road to liberation. Yesterday we discussed what liberation is and how we start off as divine individuals, as non-physical divine individuals. I said we were all in heaven. But by heaven I don't mean a place in the sky. I mean that we were in a state of relationship of divine love and acceptance of each other. This is a state; it is not a location in space. So heaven is not a physical place. Nor is it in time. Ah--so then, when is it? It is at no time. It is outside of time. This is impossible for the mind to imagine. But you can understand the words 'not in time.' Then I told you how we fell by denying each other; and that fall is the descent from the divine state down to the physical state. And finally I explained that the road to liberation is to choose to accept each other. How do we get started on that path?

Step one: a direct realisation who you are. When I say “realise who you are,” it means more than having the correct idea that you are the one that you are. It means to directly experience yourself as you truly are. It’s simple--“I’m me!” But, “Am I a name? Am I a personality? Well, I’m me.” When one has that direct realization--one that many of you have had--you know which one you are because you experience yourself to be that one.

Thirty years ago, this month, I gave the first Enlightenment Intensive. Why did I begin giving Enlightenment Intensives? I had discovered that those who make progress in life are the people who know who they are. If you think you are a personality and you do some growth technique, you don’t make any progress. It must be you yourself who does the technique. If you have only an idea of yourself and do the technique, it leads to failure. But if you yourself do the technique, you will progress. You may have a mental mechanism in your mind, and that mechanism is doing the technique. You are just sitting back and watching; therefore, you don’t make any progress. But if it is you who does the technique, you make progress. This is also true of enjoyment. If some mental mechanism is enjoying the activity, you don’t get anything out of it. But if you realise who you are, then you participate in the enjoyment. Knowing who you truly are is the first step toward charisma.

Enlightenment Intensives are specifically designed to do two things: one, to have the direct realisation of who you are and two, to have the direct realisation of what you are. Therefore any technique, method or participation is coming from you. But there is one difficulty. If you don’t have a realisation of who you are, how can you successfully do the enlightenment technique? It’s a Catch 22. Either way you lose. Nevertheless, if the master directs you correctly and if you try hard enough, you will be able to have an enlightenment of who you are within one to five intensives. But if after eight or ten intensives you still haven’t directly experienced who you are, it would be better to stop taking intensives. I know a man in California who took intensives for twenty-nine years—five or six a year, on and on and on. In the last year he finally experienced who he was. I don’t recommend this. It would be better to stop and do another technique. You could sing hymns or chant to God. You could do willful Hatha Yoga or mind clearing. That I would recommend. Don’t go on and on with Enlightenment Intensives without having a direct experience.

Step two: a direct realisation of what you are. This is also the second objective of the Enlightenment Intensive. If you’ve realised who you are even a little, you will immediately begin asking, “What is it that I am? Am I a soul? Am I a brain? Am I a glowing light? Am I something that was created by God? Am I a flow of energy? What am I?” Then you begin working on that until layer upon layer of false ideas dissipate. If you work on the question “What am I?” for two or three Enlightenment Intensives and do not make any progress, stop. Do some other technique. If, however, you make some progress and have deep experiences about what you are, then you have completed the second step.

I can tell you what you are right now, but it will not save you from the intensive work. Hearing what you are with the ear is not the direct experience of what you are. You are a

divine individual that has the power of choice. That's all! But if you realise that, it will change the entire direction of your life. No longer will you be using your body for survival and your family as the basis of your life. Dharma (the right way of living and acting) becomes most important thing.

Even though some people chant to God, do clearing, work on resolving their problems, and do Hatha Yoga, they still don't make any progress. What can these people do? You may be one of them. The source of this problem is bad karma. You won't allow yourself to progress because you are a divine individual and that divine individual thinks, "I don't deserve to progress because I've done bad things."

So how can you get over bad karma? You should willfully follow dharma to the best of your ability. Sometimes even that won't work. The final resort is to do service without reward--just serve someone else without being acknowledged for it. Let's say you serve guru who never says "Thank you." You think, "Oh, I've worked and worked and my guru won't even say "Grazia." You suffer in your heart and cancel your bad karma. From a human point of view it may seem right to take credit for your work; but from a divine point of view it is not the correct path.

Step three: the achievement of success. You know who you are; you know what you are now; and now you need to be successful. Success is on the road to liberation. You need the following to be successful:

- a) **Correct knowledge**
- b) **Communication skills**
- c) **Willful concentration**
- d) **Energy Mastery techniques**

You begin by having **correct knowledge**. What is correct knowledge? Correct knowledge is having the perspective that you are a divine individual instead of a physical body. This is correct knowledge. And there's more to correct knowledge. Mankind has been trying his hardest for thousands of years to liberate himself from the snare--the trap--of life. He makes a little progress and then he slips back. Yes, there has been some material success, but that materialism has also trapped him. Correct knowledge is needed to be liberated from the trap. The word in Sanskrit for trap or snare is *pashu*. And in Sanskrit people are referred to as *pashus*--the ones who are trapped. To get out of the trap, you must have correct knowledge. That is, you are a divine non-physical individual that has ability. You can originate from yourself. That's it.

Once you have correct knowledge, you must have **communication skills**. That is, to be able to express yourself accurately so that the others can understand you and to get others to make their statements so that you can understand them. You take responsibility for both sides. You say, "Say that again. Clarify that. Give me an example." Finally you say, "Ah, now I see." I practised these skills for twenty years before I began meditating in a serious way. I got good at it and made a lot of money. Now that I meditate, I have given it all up. I'm well on the road to liberation. If you go far enough on the road to liberation, you'll leave the money behind. If you want money more than you want

liberation, do the first steps on the road and then stop. You're probably thinking, "I'll decide once I get there." OK.

In addition to correct knowledge and communication skills, you must develop **willful concentration**. You begin by keeping your attention on something for five minutes, then ten minutes, one hour, five hours, two weeks. Once you can keep your attention on something for a long period of time, you can penetrate to the truth of it. On an Enlightenment Intensive, you're practising concentration. What you're concentrating on is yourself, the one who is doing the concentrating. If you can keep that up without a break for ten to twelve hours, you will always realise the truth.

My formal training was in physics. When I was at university, I could only concentrate for one or two hours. And so I understood physics at a shallow level. But about fifteen years ago, I decided that I would work out the basic principles of physics. I put my attention on the root cause of materiality for two years without interruption, night and day, even in my sleep. I finally got to the root. What did I find? You!! But you're not a material thing! So this material world comes from you as divine individuals. This was the fruit of concentration. To be successful in business, you must be able to concentrate longer and more intensely than your competitors.

The last thing you need to be successful—after correct knowledge, communication skills, and willful concentration—is **energy mastery**. I won't bother you with the technical parts of what energy is because you all know when you're full of energy. You're interested and you want to do it. That's what I mean by energy. But this energy must be mastered in the form that you want.

But what if you don't have any energy? How can you master something you don't have? You may say, "I'm all worn out. Work, work, work, and now I'm tired." But the energy is there all the time. You have to release it! You say, "Oh, I'm tired; I don't want to." Then somebody says, "But there's this and I thought you were interested in that." And you feel energized and you say, "Oh yes, oh yes, I want to do that." So interest is the leader in releasing the energy.

But even then you may say, "Oh, I can't do that. It wouldn't be right." And you push the energy back down. Then you have to release it again. The main reason you will not release energy is because you're afraid it will injure other people. You are a divine individual. A divine individual doesn't want to hurt others. So rather than hurt others, you crush your creative energy.

Now I want to tell you a secret. There are many forms of energy; but the forms are different disguises of one energy. There's energy in light; there's energy in muscles; there's energy in digestion; and there's energy in sex. The suppressed energy is the energy in sex. When you release the sexual energy, there's a great possibility of injuring others. This is why we direct the sexual energy into formal marriage and having families. But some control must be placed on the sexual energy even in marriage. If all the energy is consumed in sexual activity with your spouse, there's nothing left for creative energy

mastery.

In order to have a lot of creative energy, you must be sure that you won't hurt other people--that you will behave dharmically--or you will not allow your creative energy to surface. You have to know who you are and what you are. You have to know that you're going to follow dharma, have correct knowledge, and be able to concentrate. Then you can release the energy of sexuality and let it rise up. As soon as it rises up out of the sexual organs, it becomes powerful, creative energy. Correctly directed, this energy leads to success.

Why did I say it was secret if I'm telling everyone? It is secret not because it must not be spoken. It is secret because it must not be misused. So you need correct knowledge and everything else that follows. It must be taught step by step. There are ten energy mastery techniques. Once these techniques are accomplished, your road to success will be easy.

Step four: the desire only for liberation. How do I get to the point that I want only liberation? You follow step one, step two and step three--on and on until you want only liberation. You have correct knowledge and you have success. You're forty-two years old and you say, "Now what? Now what do I do?" What if you're already more than forty-two and you have not been successful? Do step one, two and three until you say, "What was that all about? I guess the only thing of interest now is to work towards liberation." Then what happens? Say you're forty-five, fifty years old now. Your children are grown. Most people go on tours to Vienna or Cairo. Then they come back home. Now what? Oh, I'll watch some television. How much television can you watch? A lot. But it is not fulfilling. Maybe for a moment or two, "Oh that was exciting." But it doesn't last. So if you find that you want liberation—true fulfillment--you can go on. It's your choice.

I have entitled part three of this lecture series "Union with the Ultimate" and part four, "Final Steps to Union with the Ultimate." Perhaps I shouldn't tell you what these steps are. Most people are not ready to hear about them. Maybe I should wait until you have completed the steps to success that I have just mentioned. But, because a new world may be on its way, now may be the correct time to tell you. What I mean by now is the weekend of August 29th and 30th. I will talk about the final steps even though it will seem a bit distant to you. Even though it's distant, it's still interesting. What do you go through in the depths of natural meditation? How is natural meditation different from willful meditation? What happens to your mind? What happens to your brain? What happens to your body? And where does the power come from to do those things? I will describe all of that. Right now though, I have time for a few questions.

Question: Why, in dharma, is the principle not to hurt others first and to tell the truth second? Please explain the relationship between them and the order.

Answer: That is because the other is not a physical thing. The other is the truth and it is less important to tell the truth than to accept the truth. By not injuring, you are accepting the truth of the other. The other is the truth. All there is are divine individuals and their

relationships. That's all there is. What is, is the truth. So by being kind and not injuring what is, means that you're not denying that truth. You're respecting the others power of choice. Telling the truth is secondary. But it is second, not third. So it's very important also. When you tell the truth, there's an important injunction: Tell the truth in such a way that you don't injure the others. You must not be brutal with the truth. Yes, say it. Sometimes you have to come from different directions and think long and hard about how you can say it without injury. But still, you end up with the truth.

Question: I studied economics in the University. I realised that one of my personal aims in life may be to set up a different kind of economics, one that is much more dharmic. Does the basis of economics include any dharma at all? Is it possible to have a system of dharmic interactions approaching the Golden Age?

Answer: Yes. However, there is one condition. If you just write an economic system based on dharma, the people who are willing to violate dharma will make the people who want to follow dharma poor. So such an economic system would not work. Dharma needs a powerful friend. That friend is energy mastery. People who follow dharma will be focused, and powerful. When they follow dharma, people can apply that power to their activities. Then they will succeed over those who don't follow dharma. So dharma plus power will make such an economic system work.

About a month ago, I gave a talk in the other room. One man asked a question. I had been saying, "You could put a thought in the other person's head that he should agree to the program that you're doing." He said, "Is that right?" I said, "Yes, yes. What you're trying to do is dharmic." You are acknowledging that the person has the power of choice. He can follow the thought you put in his head or not. As long as your program is dharmic, he will choose to go along with it; and if isn't, he won't. So it's alright to use your power if you do it without injury and by telling the truth. But there's this catch, you must have the power and to do that your sexual energy must be restrained to some degree. So you have to decide, do I want to do that or not. An economic system of dharma and power will succeed.

Question: In my research, I have often found that guru and teacher say that you have to lose all certainties in order to progress--to be sure of something. How can I live in this way, if I am not sure of anything?"

Answer: It is true that people are sure of many things that are not true. So they have to give those up. But when you directly experience and realise for yourself what is true, that doesn't need to be given up. So be willing to set aside your certainty long enough to be open to the truth. Do not have preconceived ideas, but be open to the truth. If you progress far enough on the road to liberation, there comes a day when you don't care about certainty or uncertainty. You're in the state of the truth itself. There's no mental process of arriving at certainty. This is called the natural state. In Sanskrit, *sahaja avasta*. It's you, the true state of you. This is not a state of certainty or uncertainty. It's not the state of anything positive or negative. It's not anything that you have to find out because it's you. That ends the question of certainty or uncertainty.

Question: How can I pay for a wrong choice that I made in my life?

Answer: There are many ways. You don't have to redo your wrong choice with something positive. Just follow dharma in general: be kind, be truthful, and restrain your sexual energy and so on, all the ways of dharma. That is sufficient. Everyone makes wrong choices. Some are big and some are little, but everyone makes mistakes. I have made a number of gigantic mistakes, but I have never given up. I have kept going. So if I can do it, you can do it. You don't know what unbelievable trouble I've been in. Sometimes I look back and it seems like a cartoon. But now these last ten, fifteen years have been pretty good.

So, I will see you at the end of August and we will talk about union with the ultimate and the final steps on the road to liberation.

III. Union with the Ultimate

Today I am going to give you a very broad perspective. Janaka Brunelli has been giving you a very specific way to help you with your life. I'm going to give you a very broad perspective. When I was here four weeks ago, I talked to you about the road to liberation. For those of you who were not here, I'll give you a very brief review of the first four steps on the road to liberation.

First of all, what is liberation? We live every day, we eat, we breathe, we go through our whole life, we die and then we are reborn and so on. Liberation means to be released from that activity of life. You may not want to be released from the activity of life. You may be perfectly happy to live in the prison of life. Sometimes life is pleasant and sometimes it's suffering. But whether it is pleasant or whether it is suffering, it is still a prison. I'm going to talk to you about how to get released from that prison without dying.

The **first step** is to realise who you are. When I say who you are, I don't mean your name; I mean which one are you. It should be self-evident; but many people are confused about who they are. They think they're their name or their activity in life. You ask, "Who are you?" They say, "I'm an electrician." That's a very superficial answer. So the best way to know who you are is to take an Enlightenment Intensive. Only someone who knows who he is is able to make progress with other techniques of personal growth.

The **second step** on the road to liberation is to directly realise what you are. You know which one you are, but what are you? A body? A brain? A mind? A personality? A soul? It's not enough for someone to tell you what you are; you must realise this for yourself. You could take Enlightenment Intensives, but not more than eight or ten. If you still haven't had a deep realisation of what you are, then you should do other techniques and methods. You could do willful yoga. You could perform service for others. You could

do the technique of mind clearing. But you must have some realisation of what you truly are.

Once you know who you are and what you are, you're ready for the **third step**, success or empowerment. First, you should have correct knowledge: what is true and what is not true. You can do this by studying various books on scripture, by taking different courses. Once you have correct knowledge, then the second thing is to develop your communication skills. This weekend, you have been practising dyad techniques to improve your communication skills. The third thing to gain empowerment is willful concentration to release your power. Why don't people release their power? There are two reasons. One, they are afraid they will injure others if they do it. So you must be committed to practising a code of behavior. In Sanskrit it is called dharma. The second reason is they don't know how to release it safely. So in order to safely release your energy, you need to practice the ten techniques of energy mastery to master the released energy. It is important to continue doing the first three steps on the road to liberation--**a direct realisation who you are, a direct realisation what you are, and empowerment or achievement of success**--until you are ready to go on to the road to liberation. All this I talked about four weeks ago. Now, the final steps on the road to liberation and to union with the ultimate.

As I mentioned before, it may be the right time to tell you this. The world may be going through a big crisis over the next twelve to fourteen years. And you should be armed with a correct perspective on life. What is the use of being successful in life? Of making a lot of money? Of having a lot of pleasure? Of having a happy family? And then dying. Even if you get reborn, you do the same thing all over again! And again and again. If you're not reborn, then your children can do it; and they can have children, on and on. This is alright for those who are satisfied in the prison of life. But when you get to a certain stage of empowerment; when you realise who and what you are, when you become a superior person, you will not be satisfied just to go on and on. Some people will say, "I want the Truth." Others will say, "I want to be free of all this." Or others, "All I want is perfect, Divine Love." And others, "I'm tired of competing in life to get this and get that." So when you get to this stage, you will want to know what to do next. What I am going to say probably has no immediate value at all, but later on it may be *invaluable*. So listen closely.

Step four: find an excellent, experienced teacher. There is only one excellent route to liberation. There are many ways to approach it; and they are all equally valuable. How you approach it depends upon your own particular personality and nature. All the approaches converge on one road. When I say liberation, I don't mean liberation by dying; I mean liberation while still alive. Then you'll never be born again. Most importantly, you need an excellent, experienced teacher who knows this road to liberation. This is the fourth step to liberation. During the last three months, I have been teaching these two. They are undergoing this process on the road to liberation. By the time you are ready to go, they will have enough experience to guide those of you who choose to go on the road to liberation.

Why is an experienced teacher necessary? Strictly speaking, a teacher is not necessary. If, for example, you were assembling an atomic bomb, you could try this way and that way until you got it right; but maybe you wouldn't. If you start to do it the wrong way and you have a teacher, the teacher will say, "No! Not like that, like this!" You'll say, "Whew! OK." You might be able to get it right yourself. But there are about 240 steps; and you have to get them all correct. So an experienced teacher is very valuable.

Step five: receive *shaktipata* initiation. Shaktipata initiation by your teacher gives you a link with him (or her). It is not just a mental link, but a divine energy link. When a teacher gives *shaktipata*, he takes you on as a student and guides you on the road to liberation, no matter how long it takes. It could be your whole life, or even longer if necessary.

Now I want to share one thing with you. It is usually the case that people who are in the householder stage of life can not go on the advanced road to liberation. You have families, responsibilities, businesses, and so on. This road to liberation is meant only for someone who does not have the responsibilities of work, business and family. In order to finish the road to liberation, you must be free of all that.

But I have some good news for you. My teacher has said that in these final days of life in the Iron Age--an age of machineries, electronics and technology--it is possible for householders to begin on this road. But there's a certain condition. Householders must take a vow, a vow that they will limit their meditation to two hours a day. The reason for this is that you go through so many stages that sometimes you become dysfunctional. You can't get up in the morning because you couldn't go to sleep at night. You can't think straight. The nerve connections in your brain become separated. This will last from three to six months. But how can you take care of a family? How can you run a business or go to work? So in order to prevent this from happening, it has been found that if you limit your meditation to two hours a day, you only become slightly crazy. You must be committed to this vow. Otherwise your teacher will say, "You must stop."

Step six: total freedom to release your energy. You can't have total freedom to release your energy if you are employed or taking care of your children. You must be free of those commitments. Then you go into a room, lock the door, and release the energy totally. You must have complete freedom to do this. Instead of controlling your energy with your mind, you allow it to be released. This must be done in a special way.

How does one release this energy totally? The teacher has the key. In Sanskrit it is called, "shaktipata." What is this "shakti?" Shakti is the Sanskrit word for the energy of life. When you feel like doing things, you have a lot of shakti, and when you don't you have very little shakti. This applies not only to your body, but to the creative activity of your mind. It also applies to the shakti in your heart--your emotional feelings. When you release that, you release anger, tears, sorrow, and joy. It is best to be in your room with the door locked when this happens. Some people say after meditation, "Ok, I released it. And nothing happened." Even so very few people will have it released; most people are afraid of it.

In *shaktipata* initiation, divine energy is transferred from teacher to student. The energy is enabled like a match thrown into the kindling of your state. If your body, mind and feelings are pure enough, they catch fire in contact with the match. If your body, mind and feelings are not pure enough, like a match in damp or wet grass, it goes out. This means you're not ready. Then you must go back to steps one, two and three, and do it over and over again. Then the teacher can throw the match in later.

The fire of shaktipata lasts for two or three weeks. You think, "This is wonderful! Ah, marvelous!" And then you come down! What do I do now?" That's when you need the teacher.

There are many stages that one goes through when this energy is released. The first stage is called "pranotana." It means the release and rising up of this life energy. This is a very dramatic thing, but it is only a beginning. When the suppressed energy held at the base of your spine is released, it rises up like bubbles if you don't try to control it. If you allow it be free of your will and control, it will begin to purify your body, your feelings and your mind. What does this mean? It means that you are giving up your ego's control over your life. But it's not enough just to give up control. The control must be given over to something that knows what to do.

When you surrender your control over this energy, you surrender it to whatever the Ultimate is to you. Some people call it God. Some people call it Divine Love. Some people call it the Absolute Truth. I just call it the Ultimate. Call it whatever you want. When you release the energy, you give over its control to whatever the Ultimate is for you. That's the entire technique. But it is a very big project. This giving over control is called surrendering.

When I say, "You give over control," who is this you? First you must have a direct, clear experience of who it is that is giving over control. If you think you're a personality and the personality tries to give over control, nothing happens. It must be the real you that gives over control.

The second point in surrendering is that you must have first had control of your life energy in order to surrender it. Ah-ha, back to Step 3! You must not only have your energy released, but must have enough control over it so you have something to surrender! This is powerful stuff. It is not for people who say, "Oh, I want something to do this weekend, maybe I'll try this." It's very serious. It's something you have to give your whole life to. You surrender the control you had over your energy to an Ultimate. You must have at least some idea of what this Ultimate is for you. It's no good to have someone say, "You surrender to God," and they tell you what God is. It must be your own understanding of Divine Love or God or Truth.

If you are able to surrender the energy over which you have control to an Ultimate, you will be able to meditate for one or two hours a day releasing the energy. It will go on for

two or three weeks, and then you will be lost. Even though you do everything correctly, you will be lost.

I was lost. My teacher gave me shaktipata and the energy was all over the place—feelings, crying, twisting, breathing, everything. Three weeks later I was completely lost. So, this is not just something you do for a weekend. You can play with it, but it is pointless. The fire will just go out. Why does it go out? Because you reach a new level. You'll think something is wrong. The body is just lying there. "Body, lying there? I thought you said meditation, Yogeshwar." Yes, when you are using your will to control your body, you sit in meditation. The body sits up straight. If it doesn't, you make it do it. But if the body is just lying there because you are not using your will to control it, this is correct. This is a different kind of meditation. It's natural meditation, a meditation in which you have total release of the energy to the Ultimate.

You will go through all kinds of body and mind activity. In the New Testament it says, "That on the day of Pentecost, the Holy Spirit entered them." This is the same as shaktipata. It's another way of saying the same thing. And they talked in tongues. Once your energy is released that can happen. Then the activity goes away after a few weeks and you will think there is something wrong again.

Everything has become quiet. The body is just lying on the floor and then your mind starts to work. You must realise that when the mind starts to work, it is being freed. All kinds of thoughts happen. "When I go to the grocery store, what will I buy?" And you say, "What's the point of this? I can always think what to buy at the grocery store." But this only happens for four or five days. Gradually you start thinking deeper thoughts.

After a while, you'll say, "I'm going to quit. What Yogeshwar talked about was very interesting, but I don't think it's for me." I'm going to tell you what happens. Deep, deep in the subconscious mind, desires are starting to surface. Vicious desires. Evil desires. The desire to kill somebody. The desire to control the world. Or to slap somebody's face. Or to have sex with everything. And in order to keep these buried and under control, all you can do is quit--unless you have the guidance of an experienced teacher.

Then you can go on to the next step. You're right to keep those evil desires buried, unless they can be successfully resolved. So the teacher will show you how you can, one by one, let these evil desires surface and be dissolved away. These evil desires hold all your basic energy in a tangle and keep you trapped in life. In meditation you can let them surface and have them dissolve away. By this process, the energy that is tangled up is freed and turns into the Ultimate itself.

That is a quick story of the process toward liberation. Now tomorrow, I'm going to give you some details of how that process takes place. You will begin to get an idea about why this is only done under the guidance of a teacher. You must prepare yourself through the empowerment process and become a master of your energy. You master that energy through the use of the will. Then when you do surrender meditation, you surrender that

control to the Ultimate. This does not make you rich. It does not give you fame and respect from the community. It does not give you a family. It gives you liberation from the illusion of life, from the prison of life.

This road is well known and well marked. And it is available for those who want it. For those few who know the suffering of life and want the end of all pain, this is the road. I want you to know about it, so that when you've had enough, you can make the choice.

I'll be here tomorrow to tell you the details of the final steps. How the Divine Body is formed. What is this Divine Body? When Jesus rose out of the tomb, he had the Divine Body. And I will tell you how that comes about. You could call it the Immortal Body. In Taoism they call it the Crystal Body of Light. In Tibetan Buddhism it is called the Rainbow Body. In Yoga it is called the Divine Body. They are all the same.

At this point, carefully read [Swami Kripalvananda's Birthday Discourse](#) before deciding whether to do Natural Meditation or not. Go to the *Foundation for Natural Meditation's* webpage, *Swami Kripalvananda's Writings*, and click on Download to the right of Birthday Course 1979. To get to the correct webpage, click on the hyperlink above or on the following link: http://www.naturalmeditation.net/Design/Kripalu_writings.html.

IV. Final Steps on the Road to Liberation

Today we will talk about the final steps on the road to liberation. To give a complete, detailed description would take many hours. So I'll give you an outline to start with.

You remember yesterday, we covered some of the steps. I said you need to know who you are: **Step one.** **Step two:** you need to know what you are. And **Step three:** you must accomplish the step of empowerment or success. You continue with these three steps until you are so successful in life that you're ready for the next level. This may take many years. But we are going to assume that now you are ready for the next level. You are a superior person. You have mastered the energy that you have released. You follow dharma. And now you want more from life than just success. For those few people who want only liberation, we will go on to a path that requires an experienced teacher. Finding an experienced teacher is **Step four.** **Step five** is an initiation called shaktipata by that teacher into the path of surrender meditation. It is also called Natural Yoga. **Step six** is total freedom to release your energy in surrender meditation.

In surrender meditation, you surrender the control of your life energy, your 'prana,' to what is the Absolute to you—you may call it Divine Love, Truth or God or something else. You surrender only to what is Divine. You do not surrender to just anything. You present to the Ultimate, your energy and your enthusiasm for life. Your life energy is no longer under the control of your mind or your will as before; it is now surrendered to the Absolute.

You will remember that yesterday I said that this energy becomes quiet after a few days

or weeks of meditation. Then you're inclined to stop. At this point you need some guidance. This guidance must be given privately and in person. However, I'll give you a little hint: the subject is called 'brahmacharya' in Sanskrit.

Brahmacharya is usually translated as celibacy. But this is not accurate. The literal meaning of 'Brahma' is God. 'Charya' means to move. So you move with God or walk with God. It means that instead of seeking pleasure in life, you seek only to move with God. You give up seeking pleasure; and that is the difficulty. People work hard in life. They have been successful and have a good family. Now they want some reward for working hard; they want some pleasure.

But on the road to liberation, you have to give up seeking pleasure. Why do you prepare very tasty food? Why do you do that? It's to make it pleasurable to eat. You say I like this food much better than that food. You spend your time, your effort and your money seeking good food--the food that gives you pleasure. But at this stage on the road to liberation, it is necessary to abandon that way of living. Of course, if you are on the path to God, the food may taste good, but you are not seeking it out. You are not seeking tasty food for enjoyment. You take whatever food comes your way and you eat it. But you wouldn't say, "Please pass the salt." You would just eat it as it is. You wouldn't say, "Put some nice sauce on this." You wouldn't bother. You would eat to stay alive, not in order to find pleasure

This applies to all your senses: your eyes, ears, sense of touch, sense of smell, as well as the taste buds on your tongue. You wouldn't go to a motion picture for the pleasure of watching it. You wouldn't climb a mountain to see a beautiful sunset. You may be walking along, see a beautiful sunset and experience great pleasure. But you wouldn't seek it out! You wouldn't fly to Tahiti to see a beautiful sunset. This is what brahmacharya means.

This also applies to sex. You would not seek out sexual contact for pleasure. As a householder with a limit of two hours a day of surrender meditation, you would not seek sexual contact with your spouse. It might happen once or twice a month, but one wouldn't seek it. For those of you who are not married, you would have no sexual contact. This is the beginning of brahmacharya. It is brahmacharya that opens the door to liberation.

Because you are not distracted by seeking pleasure in any form, the energy in the body begins to increase. If you feel this is correct, you will proceed. But if you feel it is not correct, you will stop. You'll say, "I thought brahmacharya meant I would no longer feel any sexual feelings--ever." This is not true. In fact, the sexual feelings increase. You become completely restless in the beginning. You can't sleep. "Ah, what am I going to do?" If you are not properly guided at this stage, you will stop your meditation.

You must not confuse this with modern tantric teachings. Modern tantric teachings are wrong. Sexual contact between a man and a woman in order to achieve liberation is impossible. People have been practising that technique for thousands of years, and not

one person has gotten liberated that way. You must abandon all such ideas. But this does not mean that sexual energy is not involved on the road to liberation. It is involved. That energy rises up from the lower part of the body, and you must not suppress it at this stage. You let that restlessness be there. You think, "It's going to drive me crazy!" You go to the experienced teacher, and you tell him, "It's driving me crazy!", and he says, "So what? This is part of the path." You say, "But I have to have relief from this; I have to have relief; I can't rest!"

If you are a householder, you will have sexual contact with your spouse once or twice a month. This will give you enough relief. But if you are not a householder, and you are on the road toward liberation, meditating eight hours a day, and have no sexual contact you go crazy. This craziness is not insanity; it is God-intoxication. There's an association between sexuality and the Divine. The trouble is most sexuality is full of impurities. It's full of selfish thoughts; it's full of seeking pleasure; it's full of trying to control others to get what you want. There's more evil associated with sexuality than with money.

This must be resolved. To get through this tremendous crisis of releasing the sexual energy, having no outlet for it, there must be an answer. Fortunately, there is. Fortunately, there is an answer. This can be expressed in two ways: purification and transformation. In purification, the feelings in the body, the thoughts and ideas in the mind, are offered to God, to the Ultimate, to Divine Love, to Absolute Truth, whatever you want to call it. In this offering, God takes the impurity in your body, in your heart and in your mind, and changes it. But you have to be very brave.

This technique is called the awakening of the 'kundalini' in Sanskrit. It is meant only for those who want liberation. Those who want success in life don't open this door; they continue the cycle of life-death again. But if you want only liberation, you must go through this crisis.

The second way that the crisis is resolved is through transformation. After enough purification has occurred, one can just put one's attention on whatever it is, and it will dissolve right in front of him. But this only comes when one has enough purification to have enough power to do so.

At a certain stage of transformation, the divine body begins to form. What is this divine body? My teacher said to me, "Yogeshwar, the divine body *is* the body." What we see here is the divine body, plus many, many impurities--impurities of the flesh, impurities of the heart, and impurities in the mind. He says all you need to do is to remove those impurities, and what is left is the divine body. It is not a miracle; it is only the result of the process of removing the impurities.

This divine body, as I told you yesterday, is like the resurrection body. It is also called the immortal body. As a matter of fact, it is not in time at all. Not being in time may seem like a miracle, but it is not. In fact, not being in time is the normal state. Being conscious of something being in time is an impurity because it is not true. Time and space are illusions. This whole world is an illusion. It's an illusion of consciousness. Consciousness

tells you there is a world here. There is something here, but it's not what appears in your consciousness. It is God. It is the collective us as divine individuals. So the divine body is simply a pattern of our relationships.

Now how does this come about? The first stage has to do with the impurity of sexuality. That is at the root of the spine. In Sanskrit it is called the 'muladhara.' In that plexus -- like a nerve plexus of the body--is buried a treasure-house of impure sexual ideas, thoughts and feelings. As the purification goes on--it may take from one to ten years--the mud of impurities is removed. When that happens, the actual muladhara chakra, or nerve plexus, is absorbed into the next plexus up the spine.

So the muladhara actually ceases to exist, and is absorbed into a watery-type element. This is called the '*svadisthana*.' You could call it the sex chakra. Now instead of having impure sexual thoughts, you'll have thousands and thousands of pure sexual thoughts. Oh, I'm going to have a nice wife or a husband, and I'm going to have beautiful children, and we'll have sex all the time. We'll be very dharmic and very kind and loving to each other when we do it. This is progress; but it is only a step. After some years of these thoughts going on and on, then this level or chakra is absorbed into the 'manipura,' the "gut" chakra.

The manipura is the chakra of fire. You will want to eat. Oh, I'm so hungry all the time. You'll have visions of food. You'll think, "Well, what if nobody notices I'm eating more than I should?" And suddenly you'll get what in modern times is called paranoia, and you'll think, "I've got to stop lying." Then after some years of this, you will finally purify this all out by transformation, and get through this problem about eating.

One time Jesus and his disciples were walking. They came to the outskirts of a village. They stopped by the well. The disciples said, "We're hungry. We're going to go into the village and ask for some food." Jesus said, "You go ahead, I'll stay here. I'm just going to have some water." Well, after a while a woman came up from the village to get water at the well. She said, "Why aren't you in with the rest getting some food to eat?" And he said, "I have food of which you know not."

This is not a figure of speech. It is actually true. That when the manipura chakra has been absorbed into the heart chakra, one can live off of 'mana.' Mana is just the energy of life. Then one loses all hunger. This process continues. This fiery element has gone into the element of air. And now that air element is absorbed into space in the throat chakra and then into the 'ajna chakra' between the eyebrows. Even time is absorbed. This is true. Then you're free of everything.

I only tell you what I read in scripture, that which my guru has taught me, and that which I have experienced for myself. When all three agree, I tell you. This process of one element being absorbed into the next is called 'laya' yoga. This is how the divine body is formed. The elements of earth, water, fire, air, and space are impurities. And even time is an impurity. At that point, one has completed the first phase of yoga.

Now we have the second stage. Many people think, “Oh, I am not going to practice Hatha Yoga. I’m not a hatha yogi. I’m a jnana yogi and I’m going to practice raja yoga. I only conceive of the mind.” So they try to concentrate on the chakra between the eyebrows. They have left all the lower chakras and all the lower impurities in place. “And I’m just going to concentrate my attention.” They are not capable of following raja yoga. They will only have an idea. They will not have a realisation. You have to take the entire body with you. And only then is there the spontaneous concentration occurring. As long as you have to use your will in order to concentrate, (this is very nice, and will lead to success in life) it will not lead to liberation. In order to attain liberation fully, your concentration must happen spontaneously by the will of God. Not by your own will. In the ten techniques of Energy Mastery you learn how to concentrate willfully.

It is spontaneous concentration and meditation that lead to liberation. All you have to do is surrender. At this stage the concentration will just go by itself. It becomes so powerful, that the mind itself including the attention starts to be absorbed into the Truth. So the attention is absorbed in God. And there is no attention. At this stage, one has achieved raja yoga or union with God. Then all the thoughts, all the ideas, all the worries, are gone. This is the end of the mind. It’s the end of pain. It is liberation. The divine body is a side effect. It is of no interest. It is just a side show. If you do this type of meditation to achieve a divine body, you will fail. If you do it to attain liberation, you will succeed.

Even so, there are many pitfalls on the way. There are so many that you need a teacher to pull you out of the pit, brush you off, and say, “Go on again.” Then you will fall again. It is a very narrow path. The problem is that we think we know better when actually we’re blind. Yes, we can see clearly as far as we have gone on the road to liberation. But we can only see three meters ahead. After that, it gets foggy and then becomes dark. But you have to ignore that. You think, “No, no, no, I’ve understood this time. I am speaking from my own experience. I have made mistake after mistake after mistake. And each time my teacher has pulled me out and saved me. I wonder what mistake am I making now? I have an idea.”

If the road to liberation were not difficult, we would have all been liberated long ago. But it is difficult. We’re buried very deeply in layer after layer. We have talked about six of these layers today: earth, water, fire, air, space, time. And there are two more beyond those. Not only that, there are seven layers below earth. People who are stuck in those layers don’t come to programs like this. They say, “Oh, those people over there are crazy. They think there’s a God; they think that there is truth. They think that there is liberation. And that they can have it!” In contrast, they think that going to an automobile rally is all that is of interest in life. Well, maybe they’re right. Maybe all I’ve been telling you is just an old man’s fantasy. Maybe. But maybe not. It is your choice.

You have the power to do whatever you want. Yes, it may take a long time, a great commitment, a lot of effort and study. You may get very confused and distracted. I remember one time I was in India with my teacher. It was in June and very hot. The monsoons had not come yet. It was 45-50 degrees centigrade. I thought, “What am I doing here? I’m going to quit. I’m going to go find a telephone and call up the airlines

and fly back to America.” So I went outside on the terrace, sat in a chair and I quit. I sat there for a while. Three hours later I found myself back in my meditation room; I had been meditating for two hours. “What am I doing?” I forgot. I forgot that I’d quit. And I’ve been meditating ever since. Twenty-four years later. I still haven’t started again. It just went on. If that happens to you, then you will know that God is on your side.

It is important to know about the road to liberation. It is important to know that this option is available to you even if you are not going to take up Natural Meditation in this life. Maybe you’re only going to work on your own personal improvement to be successful in life. Still it is important to know your options. Yes, you can go round and round in life as long as you want, but now you know there’s a way out. So it makes sense to work on being dharmic in this life, to discover for yourself who and what you are, and to become a powerful and kind person. In this way you will be very successful and preparing for eventual liberation.

Well, I don’t think I should take any questions because the subject is too difficult and complicated. There would be no way of answering them. I just spent three months with Janaki and Janaka going over everything in detail. Also my teacher has written a book that describes in detail the process that one goes through in Natural Meditation. You should only take up the subject if you are serious and ready to give your whole life to the project of attaining liberation. Is it worth it? Only you can decide. My experience is “Yes.” But I was dissatisfied with life from the beginning. The road to liberation is only for those who are dissatisfied and experience life as a prison or trap. Whether you choose to go on this road to liberation or not, my love for you is the same. Even if nothing else has occurred, we have had this contact. I love you all. Ciao.