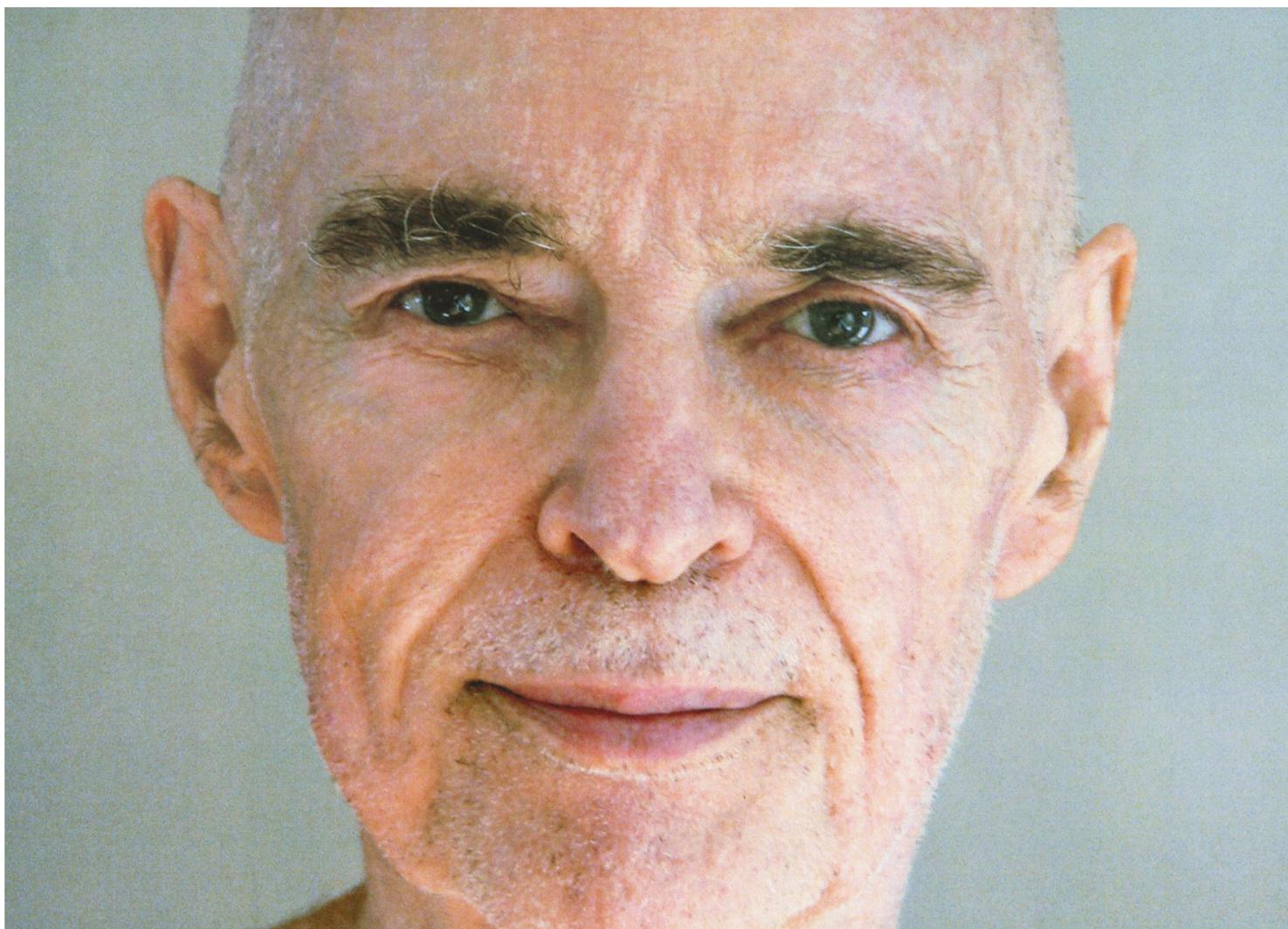


# The Road To Liberation

Four talks given by Yogeshwar Muni near Udine, Italy, in July and August 1998.

Yogeshwar spoke in English, pausing to allow Janaki to translate.



## Part One: Dharmic Success in Life

First Talk, 29 July 1988:

I am no longer a teacher. I spent fifty-five years in teaching; now I've retired. Now I only meditate and write. However, Janaki and Janaka [Silvana and Silvano Brunelli] have asked me to say a few words. So I will talk for four hours. Not today. Just one. Another hour tomorrow. And two more hours on the weekend at the end of August.

I have chosen to talk about the road to liberation. What I have to say is to only share the experiences that I have had. Not to tell you what you should and should not do. Why am I talking to *you* about liberation? You are people who are householders, have families, are in business, earning a living. Why should I talk to you about liberation? Before we are finished this weekend, I think you will understand why.

This is part one – dharmic success in life. And today I want to talk to you about why is dharmic success necessary to liberation. I could talk to you about how to be successful so you can earn – make lots of money, have a very happy family, have a lot of enjoyment in life. But if this is not related to liberation, you will just go in a circle. Yes, you will have some pleasure, and a family, and some money, but if it is not related to liberation, you will just go over, and over, and over the same thing again, and say, "What was that all about?" Now I'm fifty years old, my family is grown, I have enough money to live – what is the meaning of it? What is it for? Why are we alive? To have meaning to ordinary life, no matter how successful, that living must be aimed toward liberation eventually. So, I'm going to talk to you first about what liberation is, and then later how to move in that direction as you become very rich and enjoy life. What more could you want? Happiness, health, enjoyment, family, and liberation later. But you have to listen closely to a long, boring talk about liberation first.

Liberation from what? I'm not a slave. I'm not a prisoner. Oh, yes you are. You are a prisoner. A prisoner in what? A prisoner in life. Here we are living ... says here I am – this is me. I was born, I grew up, now I'm living and someday I'll die, but I don't think about

*that.* So my children will live, and my grandchildren, and on and on and on, and this is *life*. But life is a *prison*. I will have to tell you a story, so that you can see that it is true that life is a prison.

This is the story of Creation. Where did life come from? Where did the earth come from? And the stars? And the space and the time? In the beginning there were many non-physical individuals. They weren't anywhere, nor were they at any time. And they were all in love with each other. Not physical love because there were no bodies. And there were no minds. Just pure, loving consciousness of each other. But they each had a particular ability. They had the ability to say "no". They say, "No, I'm not related to you. I deny you. I deny all of you!" This causes one to fall. One is in this loving heaven, and by denial of the others, one falls. What does one fall into? Instead of having loving relationships with each other as divine individuals, one is conscious of all the others as physical things, physical things in time and space with energy. Bodies, in a room, at this time, being too hot, with each other.

Here we are. We have all fallen. We think we are *ourselves* as something *physical*. Instead of thinking of, or conceiving of, or experiencing yourself as a non-physical, divine entity, that is one thinks that one is a body, or a brain, or a mind, or a personality. Something physical that can die, or be destroyed. One thinks of oneself as that which must survive, so you take actions to try to survive. Having a body is so that you can *do* things. So that you can do things in order to survive, but then you have a body that can die. So you act toward others as loving as you can as long as it doesn't threaten the survival of what you think is you. So you sometimes act not nice to others. You go against dharma or ethics. Then you 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? I have to have them survive, too. But I don't like to hurt other people."

What to do? This is what I mean by being in a prison. You are in the prison of time and space and energy and bodies and physicalness, fighting to survive. And, it isn't even true! You're not a body, you're not a physical thing, you're a *divine* individual. So is everyone else! So we're lost in this illusion of this world, trying to survive and being unkind to each other. Liberation is to get out of that prison. Simple. One question remains: how to get out of that prison? This is the title of my talking, *The Road to Liberation*.

To get free from the prison of life. This is a big task. You can hear me say what I've just been saying ... Wealth earned by dharmic means, and enjoyment that leads toward liberation. These (?unclear) metaphysical arguments. You need that kind of perspective about life, what life is is an illusion, and you need the perspective that you can go toward liberation. Liberation by your own choice. You could say, "Well, Yogeshwar, ok, but why don't you just give me your shakti blessing and I won't have to do anything." If that would work, I would do it. But it *doesn't* work. Oh, yes, for an hour or two you would say, "Oh wonderful, Yogeshwar, you give blessings," and then you would go down.

Liberation – imprisonment was caused by your choice. This is how you descended into the prison of life. And the way that you will reverse that process and go towards liberation is by your choice, your choice not to deny others. Simple, huh? But it takes you years and years and years. The fall only took one second. Then it will take maybe a whole lifetime to move toward liberation. Why is that so? It's 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 a 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 and feel yourself with fingers. The real you is divine, non-physical, but it is the one that is conscious right now. Most of you are conscious right now; some of you are asleep. Listening to this old man. It's enough to put anyone to sleep. But I'm talking to you about very basic truths. And that cuts to the very heart of your being. And because you're convinced and believe your consciousness instead of your own truth, you will say, "Yogeshwar is probably right, but I'm sure 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 we'll put the road to liberation second."

I understand the situation that you're in. You're in prison and you want to keep living long enough until you can get out. So I accept that it is going to take gradual, 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 to not deny. Nothing causes you to choose one or the other. "Oh, yes," you might think, "oh yes, something makes me make certain choices." When you think that, you are denying yourself. You are not caused to make any choice. Say you have gelato, and over here 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 – 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, many reasons for eating only the ice cream. So you have that power. Otherwise, I wouldn't bother to talk to you at all.

People think that reasons are the best way to proceed. 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, it's that you *do* have free will. Physical things don't 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 could not be a physical thing! So much for logic. Yeah, so much for logic. Yes, it is true. But it is not because of the logic that it is true. It is because you *do* have the power of choice. You experience that yourself. Once you begin, even a little bit on the road to liberation, you are going against the survival of your physical presence. But, so what? You are *not* that physical presence. You are this divine individual that is not physical.

So do you think I can talk you into liberation in forty-five minutes? I don't think so. But you can hear what I say, and you can think about it, and you can try a little bit in this program or that program. And that seed that I plant in your mind will be made to grow. And over a period of many years, it will grow into a wonderful tree. Then in a few more years, the flowers will come. You'll go, "Ahhhh, now I see what liberation is!" But that's still not liberation, that's 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? You don't see many examples around. One thing that is characteristic of a liberated person is that they know the Truth. They live the Truth. They are kind to others. They are healthy, happy, and they are not pushed around by life. They enjoy life, a liberated person enjoys life, but he is not *seeking* to enjoy life, because it doesn't doesn't matter what's happening, he enjoys it, so he doesn't have to seek it. These are just a few characteristics of a liberated person.

The question comes: what, how in detail, how in detail do I begin the road to liberation? And how can I tell that I'm on the right road. Tomorrow I am going to talk to you about that. If you want me to come back. Yes or no. Maybe I will, maybe I won't. I have my choice. And you have your choice whether to be here tomorrow and listen to all this. So you said, come back tomorrow. That's a reason to come back. But I will choose to come back tomorrow. And I will talk about the details of how you know you are on the right path toward liberation. And the first steps that you must make and why they are the first steps. OK? OK.

Second Talk, 30 July 1988:

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. How we started off as divine individuals, as non-physical divine individuals. So when I say we were all in heaven, 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. Ahhh..so then when is it? It is at *no* time. It is outside of time. This is impossible for your mind to imagine – not possible. But you can understand the words – not in time. Then I told you how we fell by denying each other. How that is the descent from this divine state down to the physical state of denying each other. And the road to liberation is to accept each other.

How do we get started on that path?

Step one: realise who you are. When we say "realise who you are", it means more than just the idea, having the correct idea that you are the one that you are. It means to experience yourself as you truly are, which one it is that you are. It's simple – "I'm *me* ! " But, am I a name? Am I a personality? Well, I'm me. And when one has that realisation, which many of you have had, you know which one you are because you experience yourself to be *that* one, the one that you are.

Thirty years ago, this month, I gave the first Enlightenment Intensive. Why did I begin giving Enlightenment Intensives? I had discovered that the people who make

progress in life, the people who grow, are the people who know who they are. If you have some personality that is not you, and they do some growth technique, they don't make any progress. It must be the person themselves, who they are doing the technique. Having an idea of yourself and having that do the technique, leads to failure. But if *you* do the technique, you will progress. If you have a mental mechanism in your mind, and that mental mechanism does the technique and you are just sitting back and watching, you don't make any progress. But if *you* do the technique, you make progress. This is also true of enjoyment. So, if some mental mechanism is enjoying the activity, *you* don't get anything out of it. You're saying, "The mind is going through all this, but I don't get any enjoyment." But if you realise who you are, then you participate in the enjoyment. This is the first step toward getting charisma. Charisma – ok. This is the first step.

If you take Enlightenment Intensives, they are specifically designed to do two things: one is so that you can experience who you are and therefore any technique or any method or anything you participate in in life 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? Catch 22. You know that? No. Either way you lose. Nevertheless, if the master directs you correctly, and if you try hard, most people will be able to have an enlightenment of who it is that they are within one, two, three, four, five intensives. However, if after eight or ten intensives you still haven't directly experienced who it is that you are, it would be better to stop taking intensives. I know one man in California, for twenty-nine years he took intensives, four, five, six a year and on and on and on and on and only last year he finally experienced who he was. I don't recommend this. It would be better to stop. You could do another technique. You could sing hymns and chants to God. You could do wilful hatha yoga. You could do mind clearing. That I would recommend. Don't go on and on and on with Enlightenment Intensives.

Now, the second step is to have the direct realisation of what it is that you are. Now, if you've realised who you are, even a little, you should immediately begin asking the question, "*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? And you work on that until layer upon layer of false ideas dissipate. If after two or three Enlightenment Intensives of working on the question, "What am I?", you are not making any progress – stop. Do some other technique. But if you make some progress, and maybe you have

one, two, three, four *deep* experiences about what it is that you are, then you have completed the second step. Right now I'll tell you what you are, so you can save doing all that. But hearing with the ear what you are is not the realisation of what it is that you are. So I will tell you. You are a divine individual that has the power of choice. That's all! But if you realise that, it will change the whole direction of your life. No longer are you using survival of your body and your family as the basis of your life. Then dharma becomes more important. Umm. Comprendo?

There are some people, who even thought they do chanting to God, they do clearing, they work on resolving their problems in life, they do hatha yoga exercises, they still don't make any progress. What do you do with these people? You may be one of them – I hope not! But about one out of fifteen people have this problem. The source of this problem is bad karma. They won't let themselves progress. Because what they really are is a divine individual, that divine individual thinks, "I don't deserve to progress because I've done bad things." So how can they get over their bad karma? They should wilfully follow dharma as hard as they can. Sometimes even that won't work. So the final resort is to do service without reward. They just serve someone else, and they should *never* be acknowledged for it. Say you serve guru, so guru should never say "thank you." They think, "Oh, I've worked and worked and my guru won't even say, "grazia". So I'm suffering in my heart. You're repaying your bad karma. It cancels it like that. Nor should you go and say, "Hey, what I did! I've been working so hard! Night and day to finish this place! And guru just comes in and sits down!" From a human point of view, this is not right, but from a divine point of view it is the correct path. Once a person gets over that, then you can say "thank you."

Step three. You know who you are, you know what you are now, and now you need to be successful. Success on the way to liberation. There are five things: one is that you begin by having correct knowledge. What is this correct knowledge? Correct knowledge is what I'm telling you now. That is the perspective that you are divine individuals instead of physical bodies. That is correct knowledge. And there's more correct knowledge. You don't need much, but it must be correct. The people of earth, all of mankind, have been trying their hardest for thousands of years to liberate themselves from the snare of life. Snare –trap. They make a little progress and then they slip back. Then again a little progress, and slip back. Yes, there's been some material success, but that materiality has

trapped them also. So they need the correct knowledge in order to be liberated from the trap. The word in Sanskrit for trap or snare is *pashu*. And in Sanskrit when they talk about people, they don't call them people, they call them *pashus* – the ones who are trapped. So to get out of the trap, you must have correct knowledge. And the primary correct knowledge is this: that you are a divine non-physical individual that has ability. That you can originate from yourself. That's it.

The second thing to have success is to have communication skills. To be able to express yourself accurately, clearly, so that the other person can understand. And to get them to make their statements, their communications to you, so that you can understand them. There's one interesting thing about what I just said. It isn't that you communicate clearly to them and then you sit back and say it's their job to communicate clearly to you. No. You communicate clearly to them and then you get them to communicate clearly to you. You take responsibility for both sides. You say, "Say that again. Clarify that. Give me an example." Finally you go, "Ah, now I see." So, this skill is important for you to be successful. You know who you are, what you are, you have correct knowledge, but to apply all this so that you can be very wealthy, have a happy family, and enjoy life, you must have communication skills. I practised those skills for twenty years before I tried to meditate in a serious way. And I got pretty good at it. I made a lot of money. Now that I meditate, it's all gone. But, I'm well on the road to liberation. I'm warning you, if you go on far enough on the road to liberation, you'll leave the money behind. So if you want money more than you want liberation, just do the first part of the road. And then stop. You're probably thinking, "I'll decide then." OK.

The next thing you need to do step three, is to develop wilful concentration so that you can hold your attention on something for five minutes, ten minutes, one hour, five hours, two weeks. Yes. And then you can penetrate to the truth of it. Like on an Enlightenment Intensive, you're practising concentration. What you're concentrating on is yourself, the one who is doing the concentrating, you're concentrating on. And if you can keep that up without a break for ten-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 and I

put my attention on the very root cause of materiality. For two years without interruption. Night and day. Even in my sleep. And then I got to the root. What did I find? You!! But you're not a material thing! So out of you as divine individuals comes this world. This was the fruit of concentration. To be successful in business, you must be able to concentrate better than your competitors. Not only more focused but longer; this is business.

The last thing you need to be successful – that is, as part of step three – 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 it. But what if you don't have any energy? How can you master something you don't have? "I'm all worn out. Work, work, work, and now I'm tired." You have to release it! It is there all the time. You say, "Oh, I'm tired, I don't want to." Somebody says, "But there's this and I thought you were interested in that." "Oh yes, oh yes, I want to do that." So interest is the leader of releasing energy – that you want to do it. But even then you say, "Oh, but I can't do that. It wouldn't be right." So you push it back down. So now you have to release the energy again. The main reason one will not release energy is because they're afraid it will injure other people. I told you that you are a divine individual. A divine individual doesn't want to hurt others. So rather than hurt them, you'll crush down your creative energy.

Now I want to tell you a secret. There are many forms of energy. But all energy is really one in different disguises. There's the energy in light; there's energy in the muscles; there's the energy of digestion, and there's the energy of sex. Where the energy is suppressed is in the energy of sex. When you release the energy of sex, there is much possibility of injuring others. You'll destroy their life and you'll destroy your life. This is why we have formal marriage – to have a family – then it's all right to direct the sexual energy in marriage for having a family. But in order to have a lot of creative energy – if all the energy is consumed in sexual activity with your spouse – there's nothing left for creative energy mastery. So some control must be placed on the sexual energy even in marriage.

Only if you're sure that you won't hurt other people will you let this happen. So first you must know that you will behave dharmically. So you'll have to know who you are and what you are, and you'll have to know that you're going to follow dharma, have correct knowledge, be able to concentrate. Now you can release the energy of sexuality, and let it

rise up. As soon as it rises up out of the sexual organs, then it becomes powerful and creative energy. Correctly directed, this leads to success. Why did I say it was secret and I'm telling everyone? Not because it must not be said – it must not be *misused*. So you need the correct knowledge and everything else. This is being taught step by step at this place. Ten energy mastery techniques. Once this is all accomplished, your road to success will be easy. But you have to do them *correctly*!

Now the fourth step. You must want only liberation. How do I get so 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've 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." But at least now you know what it is as an idea. Then what happens? Say you're forty-five, fifty years old now. Your children are grown. What most people do is go on tours. "Oh, I go to Vienna, Cairo." Yes, see. And 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. Yes, for a moment or two, "Oh that was exciting." Then if you want, you can go on to liberation. It's your choice.

I have entitled part two of this lecture series as "Final Steps to Union with the Ultimate." Perhaps I shouldn't tell you what those steps are. Most people are not ready to even *hear* about it. Maybe I should wait until I am sure you have completed steps one, two, three and four. 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. Correct? Then I will tell you what the final steps are, even though it will seem to you a bit distant. 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 wilful 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 the first and to say the truth is the second? He doesn't understand the relation between them and the order.

Answer: That is because what the other is, is not a physical thing. What the other is, is the Truth. So it is less important to tell the truth than to accept the truth. And by not injuring, you are accepting the Truth of them. They *are* 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 their power of choice. Telling the truth is secondary. But it is second, not third. So it's very important also. So, when you tell the truth, there's one 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 and sometimes you have to come from different directions, and think long and hard about how you can say it without injuring them. But still, you end up with the truth. Very important.

Question: I went to the University in economics, and I realised that one of my personal aims in life is possibly to set up a different kind of economics, much more dharmic. My opinion is that the basis of economics does not at all include any dharma. So I wonder whether either in the Golden Age or (unclear section) you can take this dharma into these kinds of interactions (unclear section).

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 poor the people who want to follow dharma. So such an economic system would not work. Dharma needs a powerful friend, so that the people who follow dharma will have focussed, powerful energy mastery, so that when they are following dharma, they can apply that power to their activities. Then they will succeed over the people 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." That is acknowledging that the person that you're putting the thought in their head, that they have the power of choice. They *do* have the power of choice. They can follow the thought you put in their head or not. But as long as your program is dharmic, he will choose to go along

with it; and if it's not, he won't. So it's alright to use your power if you do it without injuring, telling the truth and so on. 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 think, do I want to do that or not. But an economic system of dharma and power will succeed.

Question: In his field of research, he often found that guru and teacher said that you have to lose all certainties in order to progress – to be sure of something – and he is asking, "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 avastha*. 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. One more.

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

Answer: There're many ways. You don't have to return something that would be positive that is in the same nature as the wrong choice. Just follow dharma in general: being kind, being truthful, 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 never gave up. I kept going. So if I can do it, you can do it. You don't know what trouble I've been in. Unbelievable. Sometimes I look back and it just seems like a cartoon. But now these last ten, fifteen years have been pretty good. So, will I see you at the end of August? Then I will tell you the final steps on the road to liberation.

## Part Two: Final Steps to Union With the Ultimate

Third Talk, 29 August 1998:

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. And for those of you who were not here then, 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 someone is born 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. So I'm going to talk to you about how to get released from that prison –without dying.

The first step is to realise who it is that you are. When I say who is it that you are, I don't mean what is your name. But 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 say, "Who are you?" They say, "I'm an electrician." That's a very superficial answer. So in order to know who it is that you are, the best way is to take an Enlightenment Intensive. Only someone who knows who they are is able to make progress with other means and techniques of personal growth.

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

clearing. But you should have some realisation of what it is that you truly are.

Once you have who you are and what you are, you're ready for the third step. I have called this third step "empowerment." First of all 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 you should begin to develop your communication skills. Like on this weekend, you have been practising some of these dyad techniques, so that your communication skills are improved. The third thing you should do to gain empowerment, is to release your *power*. Why don't people release their power? There are two reasons. One: that they are afraid that they will injure others if they do it. So you must be committed to practising a code of behaviour. In Sanskrit it is called *dharma*. The second thing you must do in order to safely release your energy is to learn to direct it constructively. There are ten techniques that we have to master this released energy. There's a whole program for proceeding step by step to master this released energy. So you should continue doing step one, step two and step three until you are ready to go onto the road to liberation. All this I talked to you about four weeks ago on that weekend. Now, the final steps to union with the Ultimate.

As I said as I ended four weeks ago, I probably should not tell you about this, but I'm going to tell you anyway. It may be the right time. The world may be going through a big crisis over the next twelve or fourteen years. And you should be armed with correct perspective on life. What is the use of being successful in life? Making a lot of money. Having a lot of pleasure. Having a happy family. And then dying. And even if you get reborn – you could do the same thing all over again! And again, and again, and again, and again. And if you're not reborn, then your children can do it, and they can have children, and they can have children, on and on and on and on. Yes, this is alright for those who are satisfied to be in the prison of life. But if you get to a certain stage of empowerment; if you get to the place where you realise who and what you are; if you become a superior person, you will not be satisfied just to go on and on and on. Some people will put it like this, "I want the Truth." Some people will put it this way, "I want to be free of all this." Some people will say, "All I want is perfect, Divine Love. I'm tired of competing in life to get this and get that." So if you come to this stage and I hope that you do, I'm going to tell you what to do next. So what I say probably has no immediate value at all, but later on it may be *invaluable*. So listen closely.

First of all, there is only one *excellent* route to liberation. Yes, there are many ways to approach this road to liberation. And they are all equally valuable. It depends upon your own particular personality and nature. But, all these approaches converge to 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. First of all you need an excellent, experienced teacher who knows this road to liberation. While I've been here the last three months, I have taught these two [Janaki and Janaka]. And they are undergoing this process on the road to liberation. By the time that you are ready to go, they will have enough experience to guide you. For those who choose to go on the road to liberation.

Why is an experienced teacher necessary? Strictly speaking, a teacher is not necessary. Like if you were assembling an atomic bomb, you could try this way and that way until maybe you would get it right and maybe you wouldn't. But if you start to do it wrong and you have a teacher, the teacher can say, "No,no,no,no! Not like that, like this!" You go, "Whew! O-kay." You might be able to get it right yourself. But there's about 240 steps, and you have to get them all correct. So an experienced teacher is very valuable. So that's the fifth step on the road to liberation.

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 this advanced road to liberation. You have families, responsibilities, business, and so on. And so it is meant, this road of liberation, is meant only for someone who does not have those responsibilities of work and business and family and those responsibilities. 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 this period of life, of the Iron Age, machineries, electronics and everything, it is possible for householders to *begin* on this road, but there's a certain condition. One must take a vow, a vow that they will limit their meditation to two hours in one day. The reason for this is that on the road to liberation you go through many stages, and sometimes – [in some of] the stages – 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. And you go like 'this'. This will last maybe three months; maybe 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, of this kind of meditation I am going to be telling you about, you limit it to two

hours a day, then you only become slightly crazy. But one must be committed to this vow. Otherwise your teacher will say, "You must stop." That is the sixth step.

Now the seventh step. The seventh step is you have *total* freedom to release your energy. You can't do this if you are employed at work, or taking care of your children. So you go into a room, and lock the door. Then you release the energy *totally*. *Complete* freedom. Instead of controlling your energy with your mind, you let the energy be released. But this must be done in a special way. In the rest of this weekend, I'm going to be telling you about that.

How does one release this energy totally? First of all, the teacher has a 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 are like 'this', very little shakti. This applies not only to your body, but to the activity of your mind. The creative activity of your mind. So it's a matter of releasing the shakti in your mind also. And there's the third kind of shakti – the shakti in your heart. Your emotional feelings – to release that. So that when you release that, it includes anger, and tears, and joy. Of course, it is best to be in your room with the door locked when this happens. Some people you say, "Ok, you go to your room, lock the door and release the energy". So they go in and say, "Ok, I released it. And nothing happened." Maybe one person out of a hundred will have it released, but most are afraid of it. So the teacher has a key. It is called "shaktipata." It is abled [enabled?] – it is like a match. Like a match, and he throws the match into your state, and if you have a pure enough body, mind and feelings, then this match will catch fire to your body, mind and feelings. If you don't have a pure enough mind or body or feelings, it's like damp or wet grass, and the match just goes out. It means you're not ready. Go back to Step One, Two and Three, and do it over and over again. Then you can throw the match – the teacher can throw the match in later. Tsch – ohhhh! You think, "This is very wonderful!" This lasts for two or three weeks. "Ah, marvellous!" And then, "Wucch. What do I do now?" That's when you need the teacher.

The second thing is receiving the shaktipata initiation. What it does for you is to give you a link with that teacher. Not just a mental link, but a divine energy link. So when a teacher gives shaktipata, he is taking you on as a [student] – he's being your guide on the road to liberation, however long it takes. Your whole life, or if necessary, longer.

There are many stages that one goes through when this energy is released.

The first stage is called "pranotthana." It means the release and rising up of this life energy. This is a very dramatic thing, but it is only a beginning. When this suppressed energy that's held at the base of your spine, is released, it rises up like bubbles, and if you don't try to control it. If you just let it be free of your will and of your control, then it will begin to purify your body, and your feelings and your mind. What does this mean? It means the act of giving up your ego 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. So when you surrender your control over this energy, you surrender it to whatever is the *Ultimate* to you. Some people call it God. I just called it the Ultimate. Some people would call it Divine Love. Some people would call it the Absolute Truth. Call it whatever you want. When you release the energy, you give over its control to whatever is that Ultimate for you. That is the entire technique. But it is a very big project. First of all, I said, "You give over control." Who is this *you*?" Ah, so first you must have a direct, clear experience of who it is that you are 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. Then *you* can give over control of your life energy to an Ultimate.

The second point is that you must *have* control of your life energy. Ah-ha, this is Step 3, that you must not only have your energy released, but have enough control so you have something to release! So first you must master this energy. So if when you let go of control, you have some energy to let go of. 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, and it's something you have to give your whole life to. So *you* surrender the control over your energy, which you had, to an Ultimate. So you must have some, at least *some*, clear idea of what this Ultimate is for *you*. It's no good somebody telling you, "... you surrender to God," and they tell you what God is. It must be your *own* understanding of Divine Love.

So. If we have all these conditions: that *you* surrender the energy over which you have control to an Ultimate, you will be able to meditate one or two hours a day, letting this happen, and it will go on for two or three weeks, and you will be lost. Even though you did this all correctly, you will be lost. I was lost. My teacher gave me *shaktipata* and the energy was all over the place -"Whee, ha, hoo!" Feelings and crying and twisting and

breathing and everything. Three weeks later I was completely lost. So, this is not just something you do for a weekend. Oh, you can play with it, but it is pointless. The fire will just go out. Why does it go out? It's because you reach a new level. You'll think something is wrong. The body is just laying there. "Body, laying there? I thought you said meditation, Yogeshwar." Yes, when you are using your will to control your body, and you sit in meditation, the body sits just like this, and if it doesn't, you make it do it. This is correct. But this is a different kind of meditation. This is natural meditation. It's a meditation in which you have totally free release of the energy to the Ultimate. And you go through all this activity of the body and mind. 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, "Hey, babijaymehako leyhakohogeeheehee!" Really. Once your energy is released. But this goes away after one week, two weeks, three weeks, four, five, six weeks. And you will think there is something wrong.

Everything has become quiet. The body is just laying on the floor. And your mind starts to work. So you've got to realise that when the mind starts to work, the mind itself 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. Then gradually the mind gets deeper. And you start thinking deeper thoughts. And 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 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. Because 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. Now, instead of holding down all these evil desires, which tangles all your basic energy and keeps you trapped in life, you let it surface and have it dissolve away. By this process, the energy that is tangled up in the evil desires, 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. So if you don't want to hear it, you take an hour off tomorrow afternoon. And so you begin to get a little idea about why this is only done under the guidance of a teacher, and [why] you must prepare yourself through the empowerment process, so that you 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. But it may be better that you just be satisfied to be in prison. And not bother with this wild stuff. But for those few who know the suffering of life and want the end of pain, this road, I just wanted to tell you about it, so that when you've had enough of going like this, then you can go like that. So I'll be here tomorrow to tell you the details of the final step. 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. All the same. And I will share this with you if you decide not to go swimming in the river.

Fourth Talk, 30 August 1998:

Today I promised you I would tell you the final steps on the road to liberation. To give a complete, detailed description would take about forty to fifty hours. So today I will give only an outline.

You remember yesterday, we covered some of the steps. That is, I said you need to know who you are, which is Step one. Step two, what you are. And Step Three, you must have accomplished the step of empowerment. And you continue to do these until you get to the place in which you are so successful in your life that you are ready to progress to the next level. This may take many years. But we are going to assume now that you have reached this state. 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, then we go onto the path where you must have an experienced teacher. This is the fifth step. And then, you get initiated by that teacher into the path of surrender meditation. It is also called Natural Yoga.

In this surrender meditation, instead of your life energy being under the control of your mind or your will, you surrender the control of your life energy, your prana, to Divine Love. And *only* to Divine Love. You don't just surrender. You present your energy and your enthusiasm for life, you present this to the Ultimate.

If you remember yesterday that I said, after a few days or weeks of this, this energy becomes quiet, and then you're inclined to stop. At this point you need some guidance. This guidance must be given in person – privately. However, I'll give you a little idea.

This is the subject which in Sanskrit is called *brahmacharya*. Oh, yes. Brahmacharya. It is usually translated as celibacy. But this is not accurate. The literal meaning of 'Brahma' is God. 'Charya' means to move. So if you move with God or walk with God, [this] would be a more correct translation of brahmacharya. What it means is this: that instead of seeking pleasure in life, you give up seeking pleasure. And you seek only to move with God. This is the difficulty. People work hard in their life, and if you've been successful, had a good family, then you've worked hard. And you want some reward; you want some pleasure.

But on this stage to the road to liberation, one has to give up seeking pleasure. For example, if you prepare food very nicely so it's very tasty, why do you do that? It's in order to make it pleasurable to eat. You say I like this food much better than that food. So you spend your time, your effort and your money seeking the '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. Yes, if you're eating and you are on the path towards God, it may taste good, but one does not seek it out. One would not seek tasty food in order to enjoy it. One would take whatever food came your way. And you eat it, and there may be some pleasure. But say you ate it and there wasn't any pleasure. You wouldn't say, "Please pass the salt." You would just eat it. You wouldn't say, "Put some nice sauce on this." You wouldn't bother. You would just eat – just to stay alive, not in order to find pleasure.

So this applies to the eyes as well as the taste buds on the tongue. And to your ears. You wouldn't go to a motion picture in order to find pleasure in watching it. You wouldn't climb up this mountain to see the beautiful sunset. You might just be walking along and see a beautiful sunset. And it might give you great pleasure. But you wouldn't seek it out! You wouldn't fly to Tahiti in order to see a beautiful sunset. This is what brahmacharya means. And this applies also to sex. One would not seek out sexual contact in order to get pleasure. And if you are in the householder stage, where you have this vow of limitation of two hours a day of this surrender meditation, you would not seek sexual contact with your spouse. Yes, this might happen once or twice a month, but one wouldn't seek it. For those who are not married, one would have no sexual contact. This is brahmacharya. That is to say it is the *beginning* of brahmacharya. It is this brahmacharya that opens the door to liberation.

Because one is not distracted to seeking pleasure in any form, the energy in the body begins to increase. Then if one feels this is correct, one will proceed. But if one thinks this is not correct, one will stop. One says, "I thought brahmacharya meant I would feel no more sexual feelings ever." This is not true. In fact, the sexual feelings increase. One becomes completely restless at the beginning. You can't sleep. "Ah, ah, ah, ah, what am I going to do?" And so, if a person is not properly guided at this stage, one will stop their meditation.

Now 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 kind of technique for thousands of years, and not one person has gotten liberated that way. One 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. 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 the person is a householder, they will have sexual contact with their spouse once or twice a month. This will give them enough relief. But a person who is not a householder, and is on the total road toward liberation, they are meditating eight hours a day, they have no sexual contact with anyone, they go crazy. But

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 even 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 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.

Now remember, this technique, which is called in Sanskrit, the awakening of the kundalini, is only meant for those who want only liberation. For those who want success in life, you don't open this door; you just keep going around in a circle: life-death, life-death. But for those who want only liberation, this crisis must be gone through.

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. Ho, ho, ho! What is this divine body? My teacher said to me, "Yogeshwar, the divine body *is* the body." [He meant] That what we see here is the divine body, plus many, many impurities. Impurities of the flesh, impurities of the heart, 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 it is that appears in your consciousness. It is God. It is the collective Us as divine individuals. So the divine body is simply a pattern of relationship of Us.

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 – it's like a nerve plexus of the body – is buried a treasure-house of impure sexual ideas, thoughts and feelings. You might associate it with an idea of dirty mud. As the purification goes on – and this takes one, two, three, four, five, six, seven, eight, nine, maybe ten years – the mud 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 svadhishtana. 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 when we do it. Very kind and loving to each other. But, this is progress, but it is only a step.

After some years of this – thoughts going on and on – then this level, this chakra, is absorbed into the manipura, the "gut" chakra. This is the chakra of fire, and 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 mentally get what in modern times is called paranoia, and you'll think, "I've got to stop lying." Then after some years of this, one will finally purify this all out by transformation, and one will 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 says, "Why aren't you in with the rest getting some food to eat?"

And he says, "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 in the ajña chakra between the eyebrows. Even time is absorbed. This is true. Then you're free of everything. I only tell you that which I read in scripture, that which my guru has taught me, and that which I have experienced for myself. When all three agree, then 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, and water, and fire, and air, and space are impurities. And even time. 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 jñāna yogi and I'm going to practice raja yoga. I only conceive of the mind." So they try to concentrate on this chakra between their 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 realisation. One has to take all the body with them. And only then is there the spontaneous concentration occurring. As long as one has to use their will in order to concentrate – this is very nice, and will lead to success in life – but does not lead to liberation. In order to attain liberation fully, one's concentration must happen spontaneously by the will of God. Not by your own will. In the ten techniques you learn how to concentrate wilfully. That's step one. Step two that leads to liberation, concentration and meditation must be spontaneous. All you have to do is just surrender, and at this stage the concentration will just go "Whoaaaa!" by itself. It becomes so powerful, that the mind itself starts to be absorbed into the Truth. Including the attention. 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 as far as we can see ahead is only three metres. After that, it gets foggy and then becomes dark. But you 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 now, "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. We're buried very deeply, in layer after layer. We have gone over six of these layers already, we've talked about today. Earth and water, and fire, and air, and space, and time. But there's two more above that. And not only that, but below earth, there's seven layers going down. People who are stuck in those layers, they don't come to programs like this. They say, "Oh, those people over there are crazy. They think that there's a God; they think that there is Truth." They think that you have an idea that there can be liberation. They think that these people here think that they can have liberation. But they think that going to the rally, the automobile rally, "Vrooom," that that is all that is of interest in life. Well, maybe they're right. Maybe all this that 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 lot of time, a lot of commitment, a lot of effort, a lot of study, a lot of confused distraction. I remember one time I was in India with my teacher, and it was very hot in June. 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, and three hours later I found myself back in my meditation room, and 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.

The road to liberation is important to know about because even if you are not going to take up this Natural Meditation in this life, and you're only going to work on your own personal improvement to be successful in life, it is important to know that that option is available to you. Yes, you can go round and round in life as long as you want, but 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, to become a powerful and kind person, and thereby be very successful, as a preparation 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, for hours every day, going over it in detail. Also, my teacher has written a book, and it describes in detail the process that one goes through. And one should only take up the subject if one is serious, 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 in the beginning. So the road to liberation is only for those who are dissatisfied with this way of proceeding. Whether you choose to go on this road to liberation or not, my love for you is the same. If nothing else has occurred, then we have had this contact, and I love you all. Ciao.