

Satsang by Swami Amar Jyoti

Sahaja

Natural Living and Meditation

Wisdom is born within us, not inculcated or cultivated. If we can be natural we will be reborn into our own heritage.

FOR THOSE WHO ARE genuinely great or creative in any field, it is mostly inborn. That means if you can just be *natural*—the Sanskrit word is *sahaja*—your true potential will emerge. This is true in any area of life, whether it is speaking, singing, art, writing, cooking, or any talent. The word “natural” is mostly used to describe nature—the earth, oceans, animals, birds, sky, sun and stars. Human beings are also a part of nature. Being instinctive like the natural world is often considered being natural, which may be true, but instinctive living is unconscious living. We may be more evolved than other living beings but we could easily be unnatural.





What does it mean for human beings to be natural? By being natural your potential is allowed to come out, and that can only happen if you are conscious. If having a highly educated analytical mind cancels or overlaps being natural—enjoying life and feeling good about it—it is not worth it. On the contrary, it is Consciousness that establishes the exceptional, rather than our achievement. You allow your potential to come

out *consciously* if you are natural, while avoiding the unnatural and the uncivilized.

Only when we are conscious can we dissolve, reject or let go of our unwanted potential. Whether you have bad or evil or harmful qualities or tendencies, according to the science of Raja Yoga, you can overcome these impulses with control of mind and breath and meditation. In the Bhagavad Gita, Krishna's disciple,

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Arjuna, wanted to leave the battlefield and renounce because he did not want to kill the opposing army, which consisted of his relatives, even though they were unrighteous. Krishna did not allow him to renounce because Arjuna would have been swerving from his duty as a warrior to protect righteousness. At one point before the battle began, Arjuna told Krishna that he preferred to go into the wilderness and beg alms rather than kill his own kith and kin. Krishna responded with this beautiful aphorism: "Arjuna, it is better to do imperfectly what is your real duty rather than to do perfectly what is not your duty."

Your duty is through your real character. Your path of salvation, your path to Liberation, your path of wisdom comes through exhausting your own karmas, not others' karmas. So feel sure that I am talking about potential. The Gita and other Vedic scriptures declare that if you live without self-control, without conscience, without discriminating between what is right and wrong, that is instinctive, animal-like living. Instinctive living is the potential of any animal, bird, tree or stone, but the human species has to evolve beyond that.

Instinct is a part of every species including man: birth, death, disease, procreation, hunger, rest, pain, suffering, loss, fear, panic and survival. Sahaja is a capacity unique to humanity, which means not only natural living but also common sense. Those who have fear, insecurity, resistance, doubts and anxieties are not being natural. If you are *doing* you are unnatural, but when things begin to happen *from* you, you are being natural. In natural living you have no doubts or trying to look different than you are. As Sri Krishna said, you are fulfilling your potential, even if imperfectly. And this does not need high philosophy or intellect. What happens through you when you are conscious is being

natural. Anything that you are *trying* to do that is not your potential will cause suffering. Without exception, whenever we want to be something we cannot be, we suffer. So how did we get this potential or capacity to be unnatural in the first place?

Only the human being has the capacity for awakened conscience. Otherwise how would we distinguish right and wrong, truth and untruth? Without conscience we are as good as any animal or bird or stone. We have the scope and potential to be unnatural if we want to, but if we are *conscious*, we will not be unnatural. In Patanjali's Yoga Sutras¹ he describes a yogi as one whose conscience is open and who is trying to work out their potential. One of the first signs or qualities of a soul who is progressing on the path is cheerfulness. By cheerfulness I do not mean being emotional or excited, which will soon land you in depression, but actual cheerfulness, which is natural and easy. A sage or realized soul, advanced yogi or Enlightened One is conscious and wise but also childlike.

How does being natural make us wise? That is actually the only stage where you can be wise, because you see through all. Your insight is brilliant, clear, diamond-like and dazzling. You do not plan to be wise. Scholarship or philosophy only promote the intellect, not higher attainments. Intellect does not make us wise. Actually it is a diversion. Wisdom is born within us, not inculcated or cultivated. If we can be natural we will be reborn into our own heritage. Therefore any misery, sorrow, sadness or suffering comes because we are being unnatural. We are being artificial, trying to look other than we are, and God will not accept that. Not even your friends will accept that beyond a few days. When they see your true colors, when you are exposed, friends will leave you. We are afraid of exposure, whereas that is our custom-made cleansing.

We educate our minds to do things but we do not educate ourselves to be wise. Wisdom and light are within us. If you could be childlike, simple and innocent, that is being natural. The winds and the rivers are natural. The difference between that naturality and the human being is that we can be conscious—without dishonesty, greed, competition, jealousy, enmity, hostility and negativity. This is possible. Otherwise, for the sake of greed or attachment you may ruin your whole life living in that dream. That is very unnatural.

So before we use high-sounding terms like: "I want to be Enlightened, I want to be Self Realized,



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years ago, people were more peaceful. They had more faith and devotion. Today people are more rational and this makes it easier in some ways to undertake other paths, such as yoga exercises for your health. But as far as natural meditation is concerned, hatha yoga is not a must. Breathing exercises are also good for your health, but not a necessity for natural meditation. Likewise there are dos and don'ts, which in yoga are called *Yamas* and *Niyamas*. These are like the Ten Commandments but a little different. Out of those I have picked only one, which if you imbibe, other things will follow. That is truthfulness, the one prerequisite for natural meditation. Speak truthfully or do not speak, but you need not tell everything to everyone.

You have to come to a certain state of your affairs where meditation is your way of life rather than a technique to be practiced. That is something that the ancient sages discovered—that if you properly prepare the ground, once you are in that state, your meditation should come to you. But to start with, if possible you should meditate twice a day, morning and evening, for a minimum of thirty minutes. You should not keep track of even this thirty minutes. Sahaja meditation does not imply any time limit. It may be twenty minutes—it may be twenty hours. Sit in meditation as long as you can comfortably do so. While you sit, if you begin to measure or calculate right and wrong, good and bad, or any kind of judgment, just remind yourself, *Judge ye not*. This is very necessary for natural meditation. To get to Enlightenment, Self Realization, Christ-consciousness, or whatever you may call it, you have to free yourself from both the pros and cons of the mind.

Many people have misunderstood this aphorism: *Judge ye not lest ye be judged*. Actually the inner meaning is quite different. Does it mean that you do not know

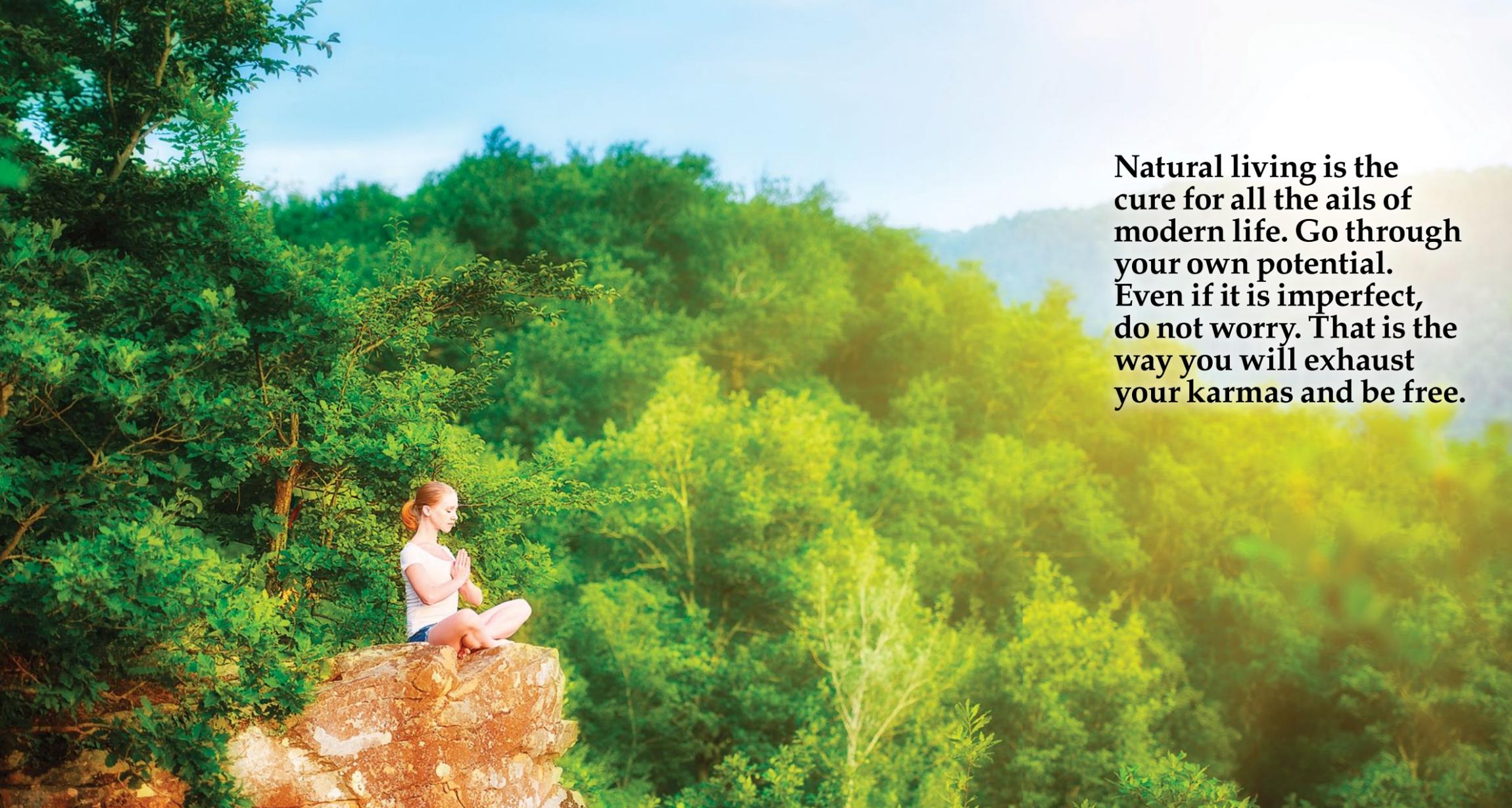
I want God's vision"—though I am not disagreeing with this—let us at least be natural. This is very scientific, though I am using the word very mystically. If you can understand this it will solve all of your problems. By being natural you are not only expressing your potential as it comes up, but doing it with awareness. And when we have relaxed and settled into this awareness, we can grow very smoothly, easily and humbly, and work out our path to God Realization.

Sahaja also applies to meditation. From Master to disciples, this method of spirituality and meditation is thousands of years old. At that time they did not write books but they practiced more. Sahaja or natural meditation was, in ancient days, the way of life. It was not taught as a technique. People meditated as easily as they did other things. But as life became faster, people began to have more tensions, worries and anxieties, and natural meditation lost its own utility. People just could not do it. Then gradually various meditation techniques

came up. I am not against techniques except that they are secondary to meditation. As a matter of fact, meditation is *not* a technique. This is what I want to emphasize. Sahaja meditation is an easy and simple way of life rather than a technique to be practiced and achieved.

According to Patanjali's Yoga Sutras there are eight levels or stages to Enlightenment. Meditation is the seventh one, the eighth being *samadhi* or Realization. That means sahaja meditation starts at the seventh step. When Patanjali wrote his treatise, twenty-five hundred

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mind and might. You do not have to tell God: “Now that I’m on Your lap, please give me whatever I ask.” If you are saying that you are not with Him yet. If you *are*, you are natural—as natural as Spirit is, as Light is, as God is.

Being natural is being truthful. Being unnatural is being tied up with hidden or expressed sadness, depression, misery, illness, unhappiness, tussles, tensions and clashes in the mind. See what is natural or unnatural in our living conditions, sociology, clothing, homes, companionship, food, water and environment. If we come back to *actual* living we will be blessed. This does not mean we should be primitive. There is a distinction between being primitive and natural, just as there is a difference between being instinctive and conscious. Natural living is the cure for all the ails of modern life. Go through your own potential. Even if it is imperfect, do not worry. That is the way you will exhaust your karmas and be free.

Even to talk about wisdom is so joyful. Being natural gives you strength. Strength is courage and boldness that makes you carefree, where you are not aggressive or dominating others. On the contrary, you are helping the weak and downtrodden. Only the bold, courageous and truly virtuous can help and protect the weak; others will exploit them. That strength, courage and boldness is born of being truthful and natural. Those who are unnatural are very weak, actually. Strength makes you deserving and capable of accomplishing your goals. That potential is not born out of muscle or prowess of the brain but from natural stamina. You are a natural being. 🙏

Notes

1 Compiled around 400 CE.

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anything, so you should not judge? As a matter of fact, it is quite the opposite. In yoga therapy, when you become successful in not judging, when you are not swayed by any quarters, you have achieved sound judgment. This is not often said because if it were, people would misuse it. Anyone would claim that theirs is the soundest judgment—because they are not judging. *Judge ye not* means that you have come to that impartial, neutral point where you have the soundest judgment. You have come to a point of peace automatically. Whatever good or bad, pull or push struggles you have, they will gradually subside as you continue daily meditation. Your mind will gradually settle.

Being natural is not an achievement. It is just coming back home. Wherever Consciousness is, wisdom is. Put it the other way: wherever wisdom is, you must be conscious. It could not be otherwise. If you have reached

the chamber of God, you must already be peaceful. At that end, questions do not exist. Before that, certain questions may be asked. For example, in the Gita Arjuna asked Krishna: “After Enlightenment, how shall one live in the world? What shall he eat? How shall he behave? What shall he do?” The answer is that after you become Enlightened or Liberated, you are *sthitha-prajna*, a Sanskrit term meaning “stabilized Consciousness,” Enlightenment. It basically means you are “Master or Lord of your own destiny.” In other words, a hypothetical answer will not work at that point.

Krishna did reply to some extent to Arjuna’s question, just to make him attracted to that stage. If he had not told him what is there, Arjuna would not have gone there blindly. So Krishna told him, in so many words, that there are silver and gold stars shining there. At that end, once you are conscious, you will

connect with wisdom. Consciousness is a clean, clear slate, devoid of any dross, disturbance, blurring or covering. The Light that is there shines totally. That is what wisdom is about. But nothing comes to us as easily as Enlightenment itself, meaning: answers and understanding alone do not give us full satisfaction. You have to eat the apple in order to know the apple. You have to reach there in order to see what we are saying. It is much greater than all the scholarly encyclopedias and philosophies put together.

It is automatic and natural: when the light shines you see. There is no second mechanism involved. When you put your finger in fire it burns. When I sit on the lap of God, I get everything automatically. If you reach that state, everything is yours. But in order to reach that state you have to be so pure, so peaceful, so clear, so truthful, so harmless, so completely immersed in God—body, soul,

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