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—you’re 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 conscious 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, 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 wisdom comes through exhausting your own karmas, not others’ karmas. So feel sure that I am talking about your duty. 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, 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 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.

Instinct is a part of every species including man: birth, death, disease, provisioning, 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 Panjañá’s Yoga Sutras 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. 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 what natural 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,”
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 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...
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.