



## KITES

7-2-2019  
Thursday

My Salutations to all Pious Souls.....

This is an incident which occurred recently. The day before yesterday, it was the festival of Makar Sankranti and I had asked for some kites at home, so that I could teach my grandson how to fly 'kites'. My grandson was small, so I had asked for small kites. On seeing the small 'kites' my grandson asked, "Aaba, can small kites also fly? My teacher had said that only big kites fly in the sky." I explained to him that the kite may be of any shape, colour, design, but **the kite-makers make every kite for flying - and every kite can fly in the sky, you just need to have the desire to fly it.** Later on, I flew that same small kite very high in the sky and showed it to him. Thus, my grandson was very happy, and his 'misconception' that only big kites can fly in the sky was broken.

I don't know why I remembered that incident today. Our sadhaks also feel the same way - that only saints and ascetics can make spiritual progress or only some special sadhaks can do so. (They think that) 'I cannot do so because my state is not good, I cannot 'meditate' at all, I get a lot of thoughts during meditation - I will never be able to attain the 'free state' in my life, that Swamiji has attained'. But 'children', that is not correct - 'Paramatma' has created all of us, and 'Paramatma' is present within all of us equally. Paramatma never gives anyone less or more - he gives an equal opportunity to all. Your gender, race, language, religion, country may be different, but the soul resides within all of us in the same form, just as the kite-maker prepares each kite ready for flying. Exactly in the same manner, all of you should create the feeling of being a 'witness' in your life-time, and look at yourself; and while staying in the physical body, you should be aware that you are a 'soul' - Paramatma has created each one of you from this same point of view. We belittle ourselves because of our feelings of guilt; never belittle yourself - **you are a pure soul, and with Paramatma's grace you have received that 'divine physical body' which has been able to attain the spiritual experience of self-realisation.**

The objective of each soul is to attain 'self-realisation' – you have taken many births to achieve this objective – now that you have attained it, you should move forward. Nothing will happen just by obtaining self-realisation, meditate regularly in collectivity. 'Spiritual progress' is just not possible in this world filled with thought pollution; so, stay in good collectivity. During my childhood, we did not have any pens – we used to tie an ink bottle with a string and take it to school; and there used to be an old-fashioned pen which one had to keep dipping into the ink bottle after writing each letter. And the school uniform was a white half-sleeved shirt and blue shorts.

A dear friend of mine used to sit next to me; and if there was excess ink on the nib, he would 'disperse' the excess ink on the ground by shaking the pen. But once he dispersed the ink on my shirt itself; I told him – 'whatever has happened has happened, but don't do this again'. But the next day, he made the same mistake, and I once again told him not to do this, as my maternal grandmother had scolded me for dirtying my clothes. But on the third day, he once again sprayed the ink on my shirt as per his 'habit'. So, after that, I 'left' his company and started sitting at a distance from him.

You too should introspect whether **'you have got such 'friends', relatives, or sadhaks who keep spilling the muck of their negative talk into your chitta, then you too should stay away from them'**. We can definitely do this – in life, we cannot change anyone else other than ourselves; hence, do not try to change anyone – neither the husband should try to change the wife nor the other way around – you should change yourself, and then your partner will change too.

Every morning, you should wake up with the assumption that this is the 'first day' of my life; then you will not feel the pressure of the past, and will work for the whole day believing that this is the 'last day' of my life. Then, you will not be able to perform any bad karmas at all. Don't run after 'happiness'; do not depend on others for your happiness. Stay with the 'bliss of your soul', and then you will experience that it is within you yourself.

During our childhood, we used to run in the garden to catch 'butterflies', and to date we have not been able to catch any butterfly. As

soon as we came close to the 'butterfly', it would move further away. But I was always surprised to see that after we sat down when we were tired, the 'butterfly' would come and sit on my head. On the basis of that experience, I can say that **if you run to obtain 'happiness', then you will never find happiness; and if you start 'turning inwards', then you will start obtaining 'happiness' right within yourself.** What you get from within is only yours, and you are not dependent on anyone else for this happiness; you are completely 'independent' in obtaining this happiness in your life. If you want to remain joyful in your life, then no one can make you unhappy! Not just every day of our life in the present, but every moment of the present creates our future. **If the present moment is the 'seed', then the future is our tree, and whatever you sow in the present - that itself is going to come in the future.**

If you are sad in the present and imagine that your future will be very happy, then that can never happen. It is said, that a sad 'painter' can never paint a laughing 'picture'. Hence, stay happy and joyful in the present. If you are unable to stay like that, then stay with those who are always happy and joyful. You should learn to 'turn inwards', then you will always remain with your soul, and then you will keep obtaining happiness at every moment from the soul. Generally, it is our habit to remain 80% of the time in the past, and keep worrying about the future for 20% of the time. We never remain in the present, and all the work has to be performed by remaining in the present. Then, when there is no energy in your work, how will the work in present time give you success in life?

When I stayed in the Himalayas for several years during the 'period of my spiritual practice', I had nothing with me other than a 'satchel', because the greater the weight that I carried, the greater would be the difficulty in climbing the mountain. Hence, I had very few belongings with me. And I used to carry a 'stick' to check whether the next place where I had to place my foot was 'ice' or 'water', by knocking on the ice. Many times, on knocking on the ice there would be water below it. Meaning, that even one step that I put forward could result in 'death', because on falling there, no one would be present to pull me out of the ditch filled with water. Now, when I think about it, I feel that I have faced 'death' at every step.

On the way, I would come across the 'dead bodies' of animals and humans in many places – and I had to cross even those before proceeding further. The sages and monks who used to meditate in the caves would give up their bodies in the same place; hence, in general it was quite common to find human skeletons in the caves. I never ever felt afraid while staying in this environment; nor did I ever get any negative thoughts. I always sat in such places and prayed for their souls – I feel today, that I have been able to make 'spiritual progress' in my life only with their grace. I do not know why, but I lose myself in the Himalayas when my chitta goes there. What I wanted to say, is that whoever wants to climb up should carry minimum luggage with him.

Similarly, on the spiritual path also, it is necessary for whoever wants to climb up, to empty the weight of his past first. Usually the incidents of the past remain in one's memory due to his attachments. If any unknown person walking on the street behaves badly with us, we are able to forget it quite easily; but if any member of our family behaves badly with us, then we always remember it. The main problem is not of the 'past', it is of attachment – if you keep your attachment with your soul, then you will experience that your attachment to other people has reduced. Secondly, 'attachment' is a sign of a living person – it should definitely be present, it is the support of life – but your attachment should be with such a place which will make us strong and not weak; that is why, your attachment should be with your soul. I have learnt to be attached to my soul through the medium of my 'Satguru' – now my companion, my 'friend' is only my soul. And when I am with it, then it gives me happiness – this happiness itself is called '**inner-happiness**'. Once you learn to do this, then you will obtain 'happiness' in solitude too. You will be 'joyous' in your own joy – you will not need any other person or thing for your joy.

We obtain this state only on 'turning inwards', and we can only turn inward when there is a mirror in the form of a 'Satguru'. Just as we cannot see our reflection without a mirror, similarly, we cannot turn inward without a 'Satguru'. The cleaner our mirror, that much more clearly, we will be able to see each and every hair on our face; similarly, if we can keep our Satguru-like mirror clean with a feeling of faith and trust – and I have done this in my life – the greater the feeling of faith and trust I had, the easier it was for me to turn inwards. **I experienced that the Satguru**

**has a physical body, but the physical body has no existence; hence, the more we surrender towards it, the more our surrender to our soul starts taking place.** In this manner, we are able to surrender our physical body to our soul through the medium of the Satguru. Then, when complete surrender takes place, all physical feelings come to an end. It is very difficult to have a feeling of complete surrender towards a living Satguru, as the biggest obstacle to this is our ego. Hence, the easiest way is to keep your attention on spiritual experiences.

Once the physical feelings come to an end, the soul-feeling is awakened; and then, the soul's virtues start developing. The soul's premier virtuous qualities can be understood in this manner:

**1. Creating a feeling of being overwhelmed:** Whenever someone does anything for us, then our heart is filled with a feeling of being overwhelmed; and if the other person takes even one step towards us, then we feel like taking ten steps towards that person. If anyone does even a little thing for us, we feel like doing a lot for that person; and it is not just a desire, we actually do it too. We keep on feeling uneasy as long as we don't do it. There is always a desire to do something or the other for others; but if we cannot do anything, then we feel good by 'praying' with a feeling for everybody's welfare.

**2. Understanding the importance of the Satguru:** Once our soul-feeling is awakened, we begin to understand the importance of the Satguru's life-time. **We realise that each and every moment of a 'Satguru's' life is important.** We become aware that getting the darshan of the Satguru who has been connected with millions of souls in his life-time, and with whom millions of souls have been connected, is itself our good fortune.

Just supposing that we have understood the importance of the 'Satguru', and we receive the Satguru's proximity, then we will not waste that 'priceless moment' of his life by asking useless questions, or making unnecessary conversation; we should take the benefit of his proximity to make us more inward-looking. The best use of a Satguru's proximity should be only to turn inwards. Now, the mirror is only used for looking at our own reflection, isn't it? Similarly, the Satguru too is a 'mirror' – look at your own soul in it, and you will find that once you turn inwards, you will start seeing your faults.

**3. Always remaining in the present:** Once you receive the joy of the spiritual experience of your soul in your life, then you always like staying in the present time; you feel like that because on staying in the present time, you get 'the joy of spiritual experience'; this is what you experience.

Our chitta repeatedly goes on the spiritual experience, so it is natural that we start staying in the present time; and after practising this for some years, it becomes our 'basic nature' to stay only in the present time. Sometimes, if by chance we get a thought of the past or the future momentarily, then just as we see a water bubble being created in a moment during the monsoon, and then it also disappears in a moment - our thoughts too are momentary in exactly the same manner - and this momentary thought has no effect on the purity of our chitta.

**4. Creation of a feeling of forgiveness:** The power of 'forgiveness' is a big energy of forgiving. The feeling of forgiveness is the sign of a strong chitta - the creation of the feeling of forgiveness is the sign of a strong chitta. Always being forgiving is an important virtue of the soul.

As our soul starts becoming more and more pure, we begin to get the experience of the innate nature of our soul on our life. 'Forgiveness' is the broom which keeps doing the work of sweeping the accumulated dirt of the past on one hand; and on the other hand, it also 'reduces' the unnecessary load of the dirt of the past with which we live. Forgiveness also simultaneously purifies the chitta and makes it strong; this is because it is not possible to forgive without reducing the 'ego' of 'I'. An egoistic person can never ever forgive anyone. Forgiveness is a special quality of the soul.

**5. Feeling of compassion:** This is a very good quality of the soul. Along with the purification of the soul, the quality of compassion also gets developed - then after some time, being compassionate becomes our very nature. In this, it is also important for us to understand the difference between 'pity' and 'compassion'. Pity is felt physically, and even an egoistic person can have pity; but an egoistic person cannot be 'compassionate'. Compassion is related to a pure soul-feeling - it is not possible to feel compassion towards anyone without the soul becoming strong and pure. The word 'compassion' is somewhat closer to prayer. When one shows pity, then that can be seen because it is felt physically; compassion is not visible, but when it is directed towards someone, only that person experiences it. Compassion is always from soul to soul - it is

not visible to anyone else – in order to have to have compassion, one needs to have a good spiritual state.

**6. Obtaining complete satisfaction:** Man has several needs, and from birth to death these needs never end, because needs are always connected to the physical body. Hence, till the time we have physical feelings, we will definitely have needs, and we will never obtain satisfaction in life. The mother of all needs is physical feelings, because as long as physical feelings exist, needs will also definitely exist. Hence, as the physical body starts surrendering to the soul, the physical feelings and needs also start reducing. The biggest inner-satisfaction that a person can have is the attainment of 'Paramatma'. And whoever attains Paramatma remains in his own bliss; then after that, needs have no importance at all. A person's nature itself becomes such that he feels it is alright whether he gets anything or not. This is because he starts getting inner-satisfaction in the proximity of his own soul – he becomes self-satisfied at the soul level – and he does not depend on any individual or object to obtain that satisfaction, he becomes self-sufficient.

**7. Experiencing a feeling of security:** Feeling that one is insecure all the time, thinking that something bad will happen to me – all this happens only because of excessive physical feelings. Today, this is the biggest problem for all humanity, because man's 'physical feelings' have increased quite a lot.

Many times, it is one's feeling of insecurity itself that brings forth an insecure state in one's life. As your inner-feeling develops, you become free from such negative thoughts. When you do not have any negative thoughts at all, then how can any negative incident take place in your life? A person's 'aura' itself provides him with protection. I have seen many such incidents where, people have invited negative incidents by thinking negatively. The 'mother' of negative incidents is nothing but negative thoughts. It is only when you have excessive physical feelings that you feel that someone can harm you. If the soul-feeling is developed, then no one can harm the soul, because the soul itself is 'Paramatma'.

**8. Creation of a feeling of pure love:** A feeling of 'love' is developed in your mind towards everyone; just as Paramatma gives everyone equally, in the same manner, you too start loving everyone.

You do not carry ill-feeling towards anyone in your mind. Whether the other person loves you or not, you start loving everyone, because this

is a virtuous quality of the soul. This love is not bound by any limits or selfishness, you love each and everyone. You do not love with any expectations. When inner-feeling is developed within you, it becomes your nature to love everyone – love is the fragrance of the flower that is the soul. It is natural for the ‘fragrance’ of love to be created when the flower of the soul blossoms. And inner-feeling can develop within us only when we constantly remain in the proximity of our soul through regular meditation. All these states can never be obtained through physical efforts, this happens automatically once you make yourself empty.

The only ‘objective’ of telling you all this, is that I too am an ‘ordinary person’ like you, and I am able to experience all these states in my life – so why can’t you experience all this? Do not think that you are weak – you are that divine and pure soul which has obtained ‘self-realisation’ during its own life-time. Now, you may say that we were unable to go to the Himalayas, no Satguru has ‘authorised’ us – my dear, that is alright! As if all the members of a family manage to go to the Vaishnodevi temple! Only one member of the family goes and brings the *prasad* (blessed food) which he gets there, and distributes it to all the family members at home. Similarly, I too was called by them; so, I went to Nepal, and they made me an authorised medium and presented me in the form of a ‘Satguru’; and I am only doing their work. It is they who are doing the work, but only I am visible. And I am giving the *prasad* of ‘self-realisation’ that I have received to all of you in the comfort of your home. I am not telling you to become a Satguru, but you can definitely become your own ‘Guru’; become your own ‘Guru’.

There is nothing more than ‘self-realisation’ to be obtained externally in the spiritual field – I have attained that same thing after many years – but I am giving it to you quite easily. **My dear, in the end all the kites go into the trash only; but before going into the trash, every kite definitely touches the sky once in its life.**

Your body too is made of mud, and one day it will become mud too. But once before merging with the mud, you should definitely attain the ‘state of liberation’. You have already attained ‘self-realisation’, and that is why, I have complete faith that you can attain that ‘karma-free state’ in this life itself. Every individual is not so fortunate as you, that he can get the proximity of a Satguru; hence, you need to deliver the values of this spiritual experience of Paramatma to every person of your race, religion,



language, district and country. It has come to society through me from the Himalayas; now, it has to reach every person through you. If you do it with a feeling of benefitting the person facing you, then this 'Guru-karya' will take place through you. You should do this work without any expectations. Remember how much time you yourself took to get established in this; then you will never have the hope that the person facing you will absorb it instantly.

Actually, becoming free means becoming free from everything. The knowledge of spiritual experience which you have obtained through these Samarpan values - you will have to become free from this inner-knowledge; and to become free of it, you will have to donate this knowledge of spiritual experience to some other soul, and thus become free of this 'inner-knowledge'. The Himalayan Gurus entrusted me with this knowledge and became free; and I have given it to you and become free - now, you too should give it to some other souls and become free. This is my prayer to God. Lots of blessings to you all.

Your own

Baba Swami

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