



# Rose Petals

Extracts from  
Sri Babuji's Satsangs

## “My Samadhi Will Answer”

DEVOTEE: Would you explain the word *samadhi*?

GURUJI: Experiencing that love, that bliss or sense of fulfilment – whatever you call it – getting fully absorbed in it without any reflexive defense mechanisms, that is *samadhi*.

DEVOTEE: But why is Baba's tomb also called a *samadhi*?

GURUJI: The word *samadhi* has several meanings. The first meaning is a tomb. The tomb of any person can be called a *samadhi*, so one meaning is “tomb”. *Samadhi* also means a state of *samadhana*, a state in which our quest for concretization of our abstract sense of fulfilment is answered and all our needs are fulfilled; this is the second meaning of *samadhi*. The third meaning is that state of mind where you are so inwardly absorbed, without any conflicting intellectual or emotional pulls, that all your emotions become totally harmonized. That blissful state is also called *samadhi*.

So the meaning of *samadhi* is where you experience that all your needs are answered completely so that no grounds for conflict can arise again – there ends the matter! There are no further needs or desires to be answered, so there are no seeds for future conflict. In the ordinary biological sense death answers or completes the physical need for life, so a tomb is called a *samadhi*. In the spiritual sense, *samadhi* is the name given to that state in which all our spiritual needs are answered and get fulfilled, and in which we experience that our abstract ideal of fulfilment has become totally concretized – that is *samadhi*. So the word can be used in different ways: Baba is in *samadhi*, that state of consciousness; what we see concretely is his tomb, his *samadhi*; and when we go there what we get is *samadhi*, our needs are answered. So in all these senses it has meaning. That is why Baba said, “My *samadhi* will answer!” His state of fulfilment will answer the various needs of the people. It is the *samadhi* which answers.



Tenali, 1993



GURUJI: Baba was never confined to his physical body even before 1918, because he himself said, “My *murshid* [guru] has already freed me from this body. Whoever thinks that this body

is Sai Baba, hasn't seen Sai Baba at all." Because he had already been released from his body, it was already a tomb – a small, moving, limited tomb that was capable of interacting with a number of people. Then, because he is so loving and he wanted to cater to the growing needs of the people, and the devotees need some means of interacting with him, he had to change. So he changed his tomb – from that “tomb” [his physical body] to the present tomb, which is an extension of Baba's body and a form of it. That is why he said, “My tomb will speak, my tomb will move, my tomb will answer,” just as his physical body had been answering.



GURUJI: We see Baba's form and think that he is a Satguru, but by what signs? Because he manifested a particular state. That state gave him the stature of a Satguru. What is important is the stature, not the form. That is why Baba used to say repeatedly, “I am not this body, I am not only this form. This body is only a means, a tomb, which manifests something.” That state was manifested through the form of Sai Baba because we can't understand it unless it is conveyed to us through a concrete channel.



DEVOTEE: Guruji, today is Bhagavan Ramana's *mahasamadhi*. Nowadays it is celebrated with great spirit and joyfulness, but when he left his body fifty years ago it can't have been like that for the people left behind then. So, although today is a beautiful day, there is also a certain poignancy to it, thinking what it must have been like for his devotees who were left without his form that was so beloved to them.

GURUJI: The day when he left his body would have been a very painful day for the devotees, no doubt about it. But in India the anniversary of a saint's death is usually celebrated, not mourned, because they know there is no death for a saint. Because of the personal attachment that the devotees had when their master was in the body, it was natural that many people cried and it was a day of sorrow. When you have a personal connection with the saint's body, it is a painful thing when it passes away. But in the course of time, the tradition comes in its place and they realize that it is only the body which has gone, and they experience his presence more and more in a different way.

As I have already told you, a saint's death, the so-called death, signifies for some saints the growth of his influence and his mission. So that day is actually celebrated, not mourned. If you have to mourn the death of a saint then he's not a saint, because there is no death for a saint. That is why such a thing is called *vardhate*. *Vardha* means that which grows, develops, unfolds – actually, growth. It may be stoppage of the growth of the body, but not the influence of the saint. He is not really dead.



DEVOTEE: Guruji, when somebody dies, is it possible to know where they go, what happens?

GURUJI: Yes, it is possible to know.

DEVOTEE: And how can one know this?

GURUJI: If you know *this* here, if you know your soul first. Do you know where your soul is?

Do you know really that your soul is in your body? If there, where is it? How is it? First try to know that!



DEVOTEE: Guruji, Baba said if you can't meditate on me in the form of bliss, meditate on my form. For those of us attached to the form, could devotees feel abandoned if their guru takes *mahasamadhi*? Or will they still feel taken care of?

GURUJI: When I experienced bliss from Baba's form, it was after his *mahasamadhi*.

DEVOTEE: But how would it have been if you had had the experience of Baba's living form as well?

GURUJI: Then it would have been even greater, because I would have realized that Baba was not the form at all at the first instance itself, just by seeing him. Because I was unfortunate to have only his picture to look at, I had to cling onto his form for some time. But if Baba could not give us that experience *at any instant*, what would he be?

Anyway, first think about now! [Guruji laughs] If we know now that all forms are transient, that sooner or later any form will disappear, from this we should know the value of form; and that form is only a means to formlessness. That's why I give the example of the window: don't look at the frame, look at the window.

DEVOTEE: But don't we need to start by looking at the frame?

GURUJI: First it starts with the frame – but don't get stuck there. In order not to get stuck there, just look through the window more and more. Be focused on the window, then that itself will take you to what is beyond the window.

DEVOTEE: But if we're happy with the frame...?

GURUJI: Then be happy with the frame!



DEVOTEE: In spirituality, why is formlessness usually given more importance than form?

GURUJI: No reason. Form is just as important and just as valuable. Even now form is so important to me – who said it isn't? Even now I worship Baba and I think of Baba's form. I don't have any problem with form, or with formlessness! [Guruji laughs]

DEVOTEE: But we always hear that we have to transcend form and go beyond to formlessness.

GURUJI: Baba's form is a form, but the bliss which that form gives is always formless. What form will you give to bliss? Both are there at the same time. When you look at Baba, what you experience is the form which gives bliss, which is formless. Baba also said the same thing – "Meditate on me as bliss. If you can't do it look at my form." But if you look at the form what happens is you start to meditate on bliss again! [Guruji laughs] That is Baba!



Guruji's voice

