

Shri Shirdi Sai Baba

Guruji Shri C. B. Satpathy Message on the occasion of

DUSSEHRA
October 2002

The word 'Samadhi' is generally understood as a spiritual state of a person, in which he experiences not his body state and mind condition as everyone experiences, but a super-conscious experience, which opens up before him much wider knowledge and experience of his self in relating to the universe. Regarding such a state of experience two concepts called 'Savikalpa Samadhi' and 'Nirvikalpa Samadhi' are often used in Hinduism.

'Savikalpa Samadhi' is a state of spontaneous self-knowledge of a Yogi or Siddha but such state of consciousness is not un-interrupted. When one awakes from the Samadhi his divine conscious state is disturbed. But in case of 'Nirvikalpa Samadhi' the state of divine consciousness is un-interrupted. There is a third type of Samadhi called the 'Sahaja Samadhi' which the Sadgurus experience when in their human embodiment. It is an effortless spontaneous state of super consciousness which means that the Sadgurus do not have to try to enter into a state of Nirvikalpa Samadhi'. In their case the 'Nirvikalpa Samadhi' it self is their very nature - Swabhav.

But the word 'Maha Samadhi' is different. When a Saint leaves his body and is capable of remaining in a super conscious state without the body, it is called 'Maha Samadhi'. Spiritual practitioners at lesser levels do not have such post-death awareness. Spiritual Masters and Jivan Muktas or Mazoobs can be correctly said to be in a state of Maha Samadhi i.e. a continued state of Samadhi even after leaving the body. The minimum qualification necessary to be a Sadguru or Perfect Master is to be a "Jeevan Mukta" i.e. one whose consciousness is not affected by death or birth. For them death is not process of total annihilation but only a discardance of body, which they had been occupying to carry on certain duties towards humanity. They know exactly when to leave their body and also when to be born with a new body. They are capable even of entering into some body else's body as was seen in the case of 'Shankaracharya'.

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Therefore, the Maha Samadhi day of Baba simply means that on the 15th October, 1918, he had decided to leave his mortal body as the work he wanted to perform with the use of the body was over. There is enough of evidence to prove that Baba had known about his Maha Samadhi even two years before, on the day of Dussehra in 1916, which Baba had called the day of 'Seema Langhan' and which means crossing the boundaries from a mortal existence to an immortal existence. When the consent to construct the present Samadhi Mandir at Shirdi was given by him, he had said that "after the wada is completed, I will come there to stay". Before his Mahasamadhi Baba had sent some money to Bade Miyan a Saint of Aurangabad for conducting Kawali, Mauli and Nyas saying that the light that Allah had lighted will be taken back by him on 9th Muhharram in 1918 which incidentally was the 15th October, 1918. Therefore, Baba the Perfect Master who was a Jivan Mukta had decided to leave his body as his last days and last minute actions indicate.

When the Master is with a human body he outwardly looks like a man but internally he was carrying on his universal divine role. But when he left his body did his divine role end? The all merciful Sai, before leaving his body had clearly stated about his role after his Mahasamadhi, lest the devotees he had been protecting and helping would feel like orphans. He had promised that he will look-after his devotees even from his tomb and also that they only will have to approach him through their hearts and with love to get his love and support. Today the experiences of millions of devotees through out India and everywhere else indicate that Baba's divine activities in helping and evolving his devotees continues with all its manifestations and glory. Reports of thousands and thousands of devotees getting unexpected help for temporal, mental and spiritual development are coming from numerous places in India and the world. Experiencing his grace, self-motivated devotees are building up thousands of Sai temples through-out the world and carrying on various types of activities in propagating his deeds and philosophies all over the globe. It seems as if Shri Sai without a human body is many times more active in removing the suffering of his devotees than the Sai, when he was with a body. Those days the number of his devotees were much less than the number of devotees today and the activities to spread his name have multiplied a thousand times.

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Sadgurus as the embodiments of divine mercy are ever in a state of full divine consciousness, and beyond the states of life and death. They take a human body out of their infinite compassion for the suffering devotees. Sadguru Shri Sainath Maharaj had taken his Maha Samadhi eighty four years back. But because of his Maha Kripa (infinite compassion) his love and protection for the devotees continues.

Om Shri Sai

C. B. Satpathy