

CHAPTER IV

MOKSHA AND KARMA

- Q. They speak of *Avadhuthas* also. Who are called so? What are their qualifications?
- A. Like the Vanaprasthas and the Sanyasis, they too have to be free from all attachment and hatred. They do not take any interest in their surroundings. Whether it is a forest or town, they are not worried in the least. They have no relation with others. They pay no heed to past, present or future. They move about on thorn and stone, silent, smiling to themselves, ever joyous, ever alert, seeking no comfort and no shelter, seeking no place to sleep or take food; for Ananda is their *Ahara* (food). There are *Avadhuthas* even today in the Himalayas, in silent caves, immersed in their own inner Atmananda. Not all can see them. Only good luck can bring you to their presence.

But there are many who pretend to be Avadhuthas and who go about with that name. The genuine ones would not seek men, nor appear in public. Even if they miss their way and come among men, they just slip away silently lest they draw attention to themselves. When you find an Avadhutha freely moving in company and mixing with human affairs, take him to be a *Yamadhutha*, a monster!

Q. How long is one bound by the *Deha Dharma*, the obligations and duties related to the body?

A. As long as the Jivatma is not cognised. When that is discovered and known, there is no more need.

Q. How long is one aware of this Jivatma itself?

A. Until the stream joins the sea. Till the stream of Jivi reaches the source from which it came, the Sea of Paramatma.

Q. What is Moksha?

A. Moksha is Liberation from all that binds. That is to say, the attainment of the ever-existing, ever-stable, ever-pure *Atma Thathwa*; getting rid of the ever-changing, ever-unreal, impure *Deha Thathwa*.

Q. That attainment is not for all, is it, Swami?

A. Why do you say so? Everyone who equips himself can attain it. Those who make the effort are attaining it. Everyone who is ill is entitled to the medicine. You

cannot say that only some among them are. Yet, if the drug is costly, only those who can afford it can benefit by it. The Lord's Grace is hard to get. You have to pay a heavy price. Pay the price, that is to say, earn it by Sadhana and the Grace of the Lord will save you from this *Bhavaroga* (the disease of worldliness).

Q. Who are those that most need this Sadhana?

A. All who yearn to be saved from the flood of "birth-death" which is now sweeping them along.

Q. Baba! What is the cause of man getting born?

A. The impact of Karma.

Q. How many varieties of Karma are there?

A. Three! Bad, good and mixed; some add a fourth, the Karma of the Jnani which is neither good nor bad.

Q. What is bad Karma?

A. It is called *Dush Karma*. All acts done without the fear of God or of falling into sin; all acts done while under the influence of the six enemies, *Kama* (desire), *Krodha* (anger), *Lobha* (greed), *Moha* (attachment), *Mada* (pride) and *Maathsarya* (envy); all acts that reveal the beast in man, that do not indicate that he is possessed of *Viveka* (discrimination), *Vichakshana* (keenness of intellect) and *Vairagya* (detachment); that are devoid of *Daya* (compassion), Dharma,

Sathya (truth), *Santhi* (peace) and *Prema* (love)—these are Dush Karmas.

Q. And the *Sath Karmas*?

A. All acts done in the fear of God and of sin. All acts done with *Sathya*, *Dharma*, *Santhi*, and *Prema*. These are the *Sath Karmas*.

Q. What are the *Misra Karmas*, the mixed ones?

A. They are an interesting lot. Though the acts are good, though apparently they are prompted by fear of God and of sin, still, they reveal impulses that are quite the opposite. People start rest-houses and water-distributing-centres, for example, but they do not pay the servants regularly and well. Their aim is just to win some fame. They give to the poor as alms only useless clothes and worn coins. Whatever they do, their purpose is to get publicity.

Q. You also spoke of *Jnana Karma*, Swami.

A. Yes, *Jnana Karma* is the name used for all acts done to learn from sacred scriptures or elders or teachers the way to escape from the bondage to duality and to the falsity of the world and to develop faith in the values of *Sathya*, *Dharma*, *Santhi*, and *Prema*. All acts that lead to the merging of the individual in the Universal Absolute.