

Day-5

Why do bad things happen to good people?

In the previous sessions, we have discussed who is the cause of all causes, the source of everything, supreme controller, proprietor and enjoyer. He is none other than Lord Krishna. We also discussed as to what is the relationship of the individual living entities with respect to this Supreme Lord. Lord Sri Krishna is eternal, full of knowledge and bliss and one of His natures is, He is infinite and everything about Him is unlimited. Therefore, His ananda is also unlimited. He wants to experience unlimited ananda and therefore, the Supreme Lord expands Himself into unlimited minute parts and parcels in the form of living entities. With the living entities, He reciprocates different loving exchanges and all the living entities being His parts and parcels are one in quality but minute in quantity. Then the question arises, if we are all parts and parcels of Krishna who is eternal, full of knowledge and blissful by nature, then why are we suffering? Why are bad things happening to good people? Is Lord not all merciful? If He is then why is He keeping quite about it and not doing something about it. This is a question, which has troubled philosophers, scientists and thinkers since time immemorial. In fact, many of them become atheistic just because they do not get a proper answer especially when they are passing through some rough or very bad situation in their lives.

In fact, this title, why bad things happen to good people is the name of a book that was written by a Christian priest by name Kushna. He wrote this book after an incident happened in his life. This man was one day travelling in the street with his child on a perambulator and there was a gang war going on. There was a shootout and a bullet killed his young, almost newly born son. Therefore, this man Kushna was completely bewildered. He was thinking here I am, I am a person who has dedicated his life to serving the Lord and my own son has been brutally murdered or killed, slaughtered literally. He says how this can happen to me. I am a good person trying to execute the mission of the Lord and how can the Lord be so merciless

towards me. Then he starts questioning the fundamental principles of Christianity.

There are three statements about the Supreme Lord. One is that the Lord is Omnipotent. Omnipotent means, He is all-powerful. There is no power in the world that can equal to Him or more than Him. As we say, "Mare Krishna rakhe koe, rakhe Krishna mare koe". If Krishna wants to kill some one, no one can protect him and if Krishna wants to protect, no one can kill him. That is the first statement that God is all-powerful.

The second statement is that Lord is Omniscient. Omniscient means that he knows everything that is happening in the lives of every person, since time immemorial, past, present and future. There is nothing in the past, present and future of every living entity that the Lord does not know.

The third statement is that the Lord is all-loving. He loves all the living entities. He is very, very merciful; he is very, very compassionate.

Krishna says that one of these statements cannot be true, otherwise why did my innocent son die? He says that He is not all-powerful, He is not all knowing or He is not all loving, because if all the three were there then why did He kill him? May be He does not know of, He may be too busy now, managing the affairs of the whole universe, so he did not know that my child was going to be killed. But no, lord is omniscient; He knows every thing that is going on everywhere. In fact, there is a statement – A black ant on a black rock, in a dark night, no one sees but God sees. What did happen, what will happen and what is happening right now everywhere? God knows.

Number two, he says, if the God were all-loving, He would never hurt my child. God is all knowing, He was knowing that my child was going to die, so may be He is not all-powerful. There may be some power, which is beyond, and if that power wants to harm someone, then, even God becomes a helpless spectator. He says any one of these three statements is not true.

Then he says, no, no God is all merciful because He sent his own son Jesus who died for our sins, so Lord is all merciful, all loving. All knowing, yes, Lord is Omniscient. Then he says, may be He is not all-powerful. There is some power that is the power of evil Satan or Shaitan who is more powerful than Him and that if evil wants to harm someone, even God becomes helpless, mere watcher, a helpless witness to the whole affair. This is the conclusion of this person Kushna when this event happened in his life.

Nevertheless, we cannot accept it because scriptures cannot be wrong. God is all-powerful, God is all knowing and God is all loving. Then why do bad things happen to good people. Is God not all-powerful, no, He is all-powerful? If He wants, He can stop all these bad things happening. Does He not know what is happening in this material world? He knows, if He knows and if He can do something, the only thing why He does not do is that He does not love. No, but He loves us more than we do ourselves. Then why there is suffering, why is there evil? This is million-dollar question. Either it is true or scriptures are wrong. Therefore, it is very important that we understand five topics of Bhagavad-Gita. Gita contains five most important topics and anyone who understands these five topics completely, can never be bewildered, when some bad things happen to good people. These five topics that are discussed in Bhagavad-Gita, the knowledge of which is very important to understand every aspect of this creation are:

1. **Ishwara** : Who is the supreme cause of all causes, controller, proprietor and enjoyer? That is God, Krishna.
2. **Jiva** : Jiva means who is the living entity? What is his Nature?
3. **Prakriti** : What is this Prakriti? What is this material nature? What is it made up of? How does it function? What is its purpose?
4. **Kala** : What is Kala? Or what is time faster?
5. **Karma** : What is Karma? Or what are the activities that are being carried out all over this material creation?

Anyone who has a thorough understanding of these five subject matters can never be bewildered and he can actually see these bad things happening to good people or vice-versa.

We have already discussed about who is **Ishwara**? And what is **Jiva**? Now we shall be discussing the next three topics.

Third thing is what is **Prakriti**? Or what is this material world? It is described in the scriptures that this material world or material creation which consists of not just our universe which is just a very minute part of the creation, but this consists of millions and millions innumerable number of Universes of which our universe is just like a tiny muster seed, in a bag of muster seeds. You imagine a muster seed, just a small seed in a big bag, how insignificant. Our universe consisting of so many planets, galaxies etc. is like one tiny muster seed. Some are bigger than our universe, some are smaller and all these universes put together consists of only one fourth of the material creation of the Lord. The rest three fourth is the spiritual world, the Vaikuntha Loka.

Krishna describes material world in B.G with two adjectives, **Dukhalyam** and **Ashashavatam**. Alya means house. Granthalya means full of books, Himalaya–full of ice. Similarly, Dhukhalya means a house full of miseries. Nevertheless, you may say right now, I am not feeling any misery, but ashashavatam. Even if right now you are not feeling any misery, it is only temporary. Round the corner anther misery is waiting, old age is going to come, disease is going to come, death is going to come. Miseries caused by body and mind are going to come, miseries caused by other living entities are going to come, miseries caused by natural disturbances are going to come, even if there is a little sukha that is also temporary. But it is one fourth of the creation which consists of millions and millions of Universes, but three fourth of the creation of the Lord is Kingdom of God as is described in the Bible. Kingdom of God is Vaikuntha Loka. You just imagine how big would be spiritual creation. In this spiritual world, there is no birth, there is no death, there is no old age, and there is no disease. No miseries whatsoever. Sri Krishna says in Gita, fifteenth chapter; sixth verse **B.G. (15.6)**

न तद्भासयते सूर्यो न शशाङ्को न पावकः ।

यद्गत्वा न निवर्तन्ते तद्धाम परमं मम ॥

na — not; tat — that; bhāsayate — illuminates; sūryaḥ — the sun; na — nor; śaśāṅkaḥ — the moon; na — nor; pāvakaḥ — fire, electricity; yat — where; gatvā — going; na — never; nivartante — they come back; tat dhāma — that abode; paramam — supreme; mama — My.

(That supreme abode of Mine is not illumined by the sun or moon, nor by fire or electricity. Those who reach it never return to this material world.)

Krishna says in that spiritual world, there is no need of Sun, there is no need of Moon, there is no need of electricity, there is no need of fire and everything there is self-effulging, every thing is blissful, everything is eternal. In fact, time is conspicuous by its absence. It is described in [Braham Samhita](#):

निमेष-अर्धरव्यो वा व्रजति न हि यत्रापि समयः

(Where there is eternal existence of transcendental time, who is ever present and without past or future and hence is not subject to the quality of passing away even for a space of half a moment.)

There does not even half a second pass. There is no past, there is no future, there is only present. This is the description of spiritual world. Then why did the Lord created one fourth of creation, which is full of miseries and is temporary. Actually, the Lord did not create; we the living entities have forced the Lord to create this material world. We have forced, Lord did not want. This one fourth of the creation of Lord can be compared for our understanding to a prison house. Just like in Bombay, in Byculla we have central jail. Now why does the Govt. have to create a jail? It is waste of space, waste of energy, waste of time, waste of so much money. But generally whenever a city planning committee sits down, they decide items like supermarket will be here, hospital will be here, school will be there, garden will be there and last in one

end, there will be jail. Why? Because the city authorities know that there will be some people who will take the law in their own hands and they will disturb the society. So, there are two choices that Govt. has to deal with such people, bad elements of society. What can they do, they can make them stand in a line, take a machine gun and shoot them. Finish, no headache, no anxiety, no expenditure of money. But the Govt. is so merciful to even these bad elements of society. The Govt. feels no, let us give them a chance to correct themselves. Let us give them an opportunity to correct themselves. But they can not be kept in the city, because they create disturbance to the law abiding citizens. So let us take them and put them in one part of the city, but in a restricted atmosphere, in a jail. And in the jail, they are put inside but they are treated nicely, giving some food, giving some kind of facility, but not such nice facility that these people decide to stay there only. If you create very good facility then people will say very nice, thank you very much, we will be happy here only. Therefore, create such situation to just take care of them but not so good that they decide to stay there because the whole purpose is to get them corrected and come out of the jail. Similarly, it is described in B.G. what kind of living entities have come to this prison house of material existence. Sri Krishna says in Gita, seventh chapter; twenty-seventh verse **B.G. (7.27)**

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत ।

सर्वभूतानि सम्मोहं सर्गे यान्ति परन्तप ॥

icchā — desire; **dveṣa** — and hate; **samutthena** — arisen from; **dvandva** — of duality; **mohena** — by the illusion; **bhārata** — O scion of Bharata; **sarva** — all; **bhūtāni** — living entities; **sammoham** — into delusion; **sarge** — while taking birth; **yānti** — go; **parantapa** — O conqueror of enemies.

(O scion of Bharata, O conqueror of the foe, all living entities are born into delusion, bewildered by dualities arisen from desire and hate.)

Icchā- the first and foremost is desire. We were all there with the Lord in the spiritual sky, having wonderful relationship but somewhere in our heart, this desire arose, why Krishna should enjoy? And I have to simply co-operate with Him. Why

not I be the supreme enjoyer? Therefore, Krishna says, all right, you want to be enjoyer. Enjoy, not in this world, I send you to another place; you try to be enjoyer, controller and proprietor there. Out of His causeless mercy, the rebellious souls because they cannot become Krishna, they started hating Krishna, why He is enjoying, why I am not enjoying? I should be in His position. The moment they started hating Krishna, hating the Lord, then two things happened, **dvandvamohena Bhārata**. They became bewildered and they fell in duality that is good and bad, happiness and distress, heat & cold, honour and dishonour. All this is absent in the spiritual world. But the moment one starts envying the Lord, wanting to become the Lord, then we fall into illusion, we fall into the duality, then we fall down into this material world. All the bona-fide scriptures of the world, agree with this. Of course, Krishna says it in just one verse in B.G, but in the Bible, it is described how the living entities fall down into this material world.

It is described, the Lord created the Garden of Eden and kept there beautiful trees, beautiful mansions, everything was beautiful and then He expanded Himself to Adam and Eve and He told them, you also enjoy the garden with Me but please don't eat from this one apple tree, that's all. Whole garden is yours. Everyone was blissful and happy and Adam & Eve were very happy but there was a serpent on this apple tree and the serpent called Eve because he knew that Adam might not be very susceptible. He called Eve. Shi, shi...He said, why don't you taste apple from this tree, no, no God has said not to taste it. I will tell you, why He has told not to taste, because if you taste these apples, you will become the Lord. Lord is jealous. You taste it. And what Eve did, she! Out of this desire to enjoy separately, she plucked apple. Not only did she take a bite but she gave one to Adam also. The moment they ate, three things happened. Number one, they immediately became aware of their nakedness. They were naked but they never thought about this. Secondly, they realised Oh! I am a she, he is a he. The duality of he and she arose. And the third thing they realised was that they were falling down from the Garden of Eden, may be into some Eden garden. That means from Garden of Eden they fell down to this dirty material world which is full of miseries and is temporary.

So this question may be asked, if we were with the Lord, where did the question of falling arise. This is inconceivable in this conditional stage of life. When we go down or go up then we will realise it. Anyway, it did happen once. It is not going to happen again. But once it did happen and we have come down. So this material world is compared to a prison house, a facility provided to the rebellious souls and opportunity to reform. O.K you want to be the enjoyer, you want to be controller, you want to be proprietor, all right, I am giving you the facility, go and try. But when you realize, you cannot be the controller, proprietor and enjoyer, I am always there to help you to come back as Paramatma within your heart. I am always there to assist you. I will give you whatever you want but when you get frustrated, look upon to Me within your heart besides yourself, to come back. He is always there, ready to help but we are so rebellious that we do not want to turn to Him. We think we are very smart, I know better than you, you keep quiet. The Lord is simply keeping quiet since time immemorial watching us, watching every action, every thought and every word.

Then you may ask oh! Is it a prison house? but what kind of prison house? I am free. I am free in moving around where ever I want. No! we are all bound, what kind of binding? This body itself is another prison house within the prison house. Even within the prison house, we may be chained. We have chained the spirit soul, which is eternal, full of knowledge and bliss. Soul has been kept inside this prison house of the machine of this body and the bodies are of various kinds, eighty-four lacs different specs of life. **Padma Purana** says:

जल-जा नव-लक्षानि, स्थावरः लक्ष-विमसति ।
कर्मयो रुद्र-संख्याकः, पक्षिनाम दस-लक्षानि ।
परावस त्रिमसः-लक्षानि, मनुष्या चतु-लक्षानि ॥

(There are 9,00,000 species of aquatics life; 20,00,000 species of plants and trees; 11,00,000 species of insects; 10,00,000 species of bird life; 30,00,000 species of beasts and 4,00,000 species of human life)

In this way, different kinds of prison houses are made and living entities are put inside. In America, there are different grades of prison houses. There are A-class comfortable cells for political prisoners with nice AC and tube lights etc. Then there are B-Class cells for ordinary prisoners like pick-pocketeers etc. having only fan there and may be one dim light is there, that is all. Then there is a C-class cell for dangerous murderers, very dangerous criminals. They are put in six by six segregated isolated cells, no windows, no fan, nothing. Small hole is there from which they put the food. You have to live there for years together, not knowing even there is daylight or night. Therefore, there are different kinds of cells. Similarly, according to the envy, according to the rebellious nature and according to the kind of sinful reactions that we have incurred by our activities, we are put into these different eighty-four lac species of life. The A-class cells are there for human bodies. B-class cells means animals, C-class means birds, D-class means trees and plants. They cannot move, they are segregated, they are sitting there, rain or snow or heat and they are simply standing, tight bound, miserable existence. You may not realize but it is miserable existence, not much sensation. Therefore, in this way, all the living entities are put in the eighty-four lac species of life according to different level of consciousness and different levels of reactions.

And the living entities are bound; the soul is bound with the three modes of material nature, Tri-guna, **sattav-guna**, **rajo-guna** and **tamo-guna**. These are three gunas. This word guna has another meaning, guna also means rope. Do you know how a rope is made? First, they take three strings; they tie it just like females tie their hairs. They make three strands and then tie and it makes a thick rope. Like this **sattav-guna**, **rajo-guna** and **tamo-guna** they mix to make one rope. Then three ropes are taken and tied to make a thick rope. Then three thick ropes are taken and tied to make another real thick rope and these thick ropes are taken and tied to make a real-real thick rope by which ships are anchored. Heavy ships, which are so big with powerful engines, cannot move once they are anchored with this rope. Similarly, these three modes of material nature, they tie us so strongly that one just cannot escape from this prison house. Sri Krishna says in Gita, fourteenth chapter; fifth verse **B.G. (14.5)**

सत्त्वं रजस्तम इति गुणाः प्रकृतिसम्भवाः ।

निबध्नन्ति महाबाहो देहे देहिनमव्ययम् ॥

sattvam — the mode of goodness; **rajaḥ** — the mode of passion; **tamaḥ** — the mode of ignorance; **iti** — thus; **guṇāḥ** — the qualities; **prakṛti** — material nature; **sambhavāḥ** — produced of; **nibadhnanti** — do condition; **mahā-bāho** — O mighty-armed one; **dehe** — in this body; **dehinam** — the living entity; **avyayam** — eternal.

(Material nature consists of three modes — goodness, passion and ignorance. When the eternal living entity comes in contact with nature, O mighty-armed Arjuna, he becomes conditioned by these modes.)

Sattav-guna is like a golden chain, Rajo-guna is like a silver chain and tamo-guna is like an iron chain. Therefore, whether you are tied with golden, silver or iron chain, a chain in a chain, you cannot get out. A prisoner may say I have golden chain. So what? You are tied. Similarly, we are all tied into this prison house. In fact, that is why the superintendent of this material world is called Durga Devi. Durga-word is very significant Ga -means to get out, gamana and Dur-means very difficult. Therefore, this prison is also called Durg. Dur means very difficult and ga means to get out and therefore, this material world is like a prison house, Durg and the superintendent of this material world is Durga. She is having Trident with which she is punishing all the living entities. And what is this Trividhi-tapa? These are three kinds of miseries. Miseries caused by body and mind, miseries caused by other living entities and miseries caused by natural disturbances. In this way, we are constantly being tortured and troubled by this material nature in the form of Trigunmai Durga Devi and we are suffering so that one day we realize that we have to get out of here. Somehow, we are so much intoxicated with these, we are happy; we do not want to get out of this prison-house. We want to make a comfortable situation in the prison house. That is the wonder, people are in the prison house but you tell them you are in the prison house, one may say yeah, I want to go to the next, I am in C-Class cell, I want to go to B-Class cell because there is a nice fan there. And a B-Class fellow is thinking I wish I could go to the A-Class cell because I find that

they have a nice AC there. People want to go from this planet to higher planet and so on and want to get settle there. None wants to get out of this material world that is the power of Maya, illusion. That we want to be comfortable here, we want to improve our situation in the prison house, get a better class and not wanting to get out of the prison house. Therefore, you may say I do not feel I am tied, but yes, all of us are tied helplessly, we are bound to act according to modes we are in. Whoever you are in this material world, you must be tied either by golden chain or silver chain or an iron chain.

Let us now understand what are the qualities of the people who are tied by different kind of chains of sattav-guna or mode of goodness, rajo-guna or the mode of passion and tamo-guna or the mode of ignorance? Let us see what the qualities are. You will be amazed that these are actually describing your own autobiography. You will know which chain you are tied with. Are you tied with golden chain, are you tied with silver chain or are you tied with an iron chain? Of course, some are mixed chains also. It could be mixed mode of goodness and passion, mixed mode of passion and ignorance etc.

A Person who is predominantly in the mode of goodness, what are the characteristics of such a person? Sri Krishna says in Gita, fourteenth chapter; sixth verse B.G. (14.6)

तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम् ।

सुखसङ्गेन बध्नाति ज्ञानसङ्गेन चानघ ॥

tatra — there; sattvam — the mode of goodness; nirmalatvāt — being purest in the material world; prakāśakam — illuminating; anāmayam — without any sinful reaction; sukha — with happiness; saṅgena — by association; badhnāti — conditions; jñāna — with knowledge; saṅgena — by association; ca — also; anagha — O sinless one.

(O sinless one, the mode of goodness, being purer than the others, is illuminating, and it frees one from all sinful reactions. Those situated in that mode become conditioned by a sense of happiness and knowledge.)

This person is always seeking knowledge. I want to know more and more about this world, what is this world? What is the whole thing about, what is happening? More and more attached to getting knowledge.

They want to live a life, which is free from sins. Generally these people in the mode of goodness, their philosophy is, be good, do good to others, do not give trouble to others. You, be happy and let others be happy. Live and let live. But unfortunately this material world is such that it won't let you live like that. Even if you do not harm others, others will not let you be like that. They will impel you to act and put you in such a circumstance, which is very, very confusing. You have to act against your nature and still get entangled. But generally these people want to live a life as do good, be good and be happy. This is their philosophy.

Thirdly, they are conditioned by the sense of happiness. I have a little home, I have one job, I have my wife and children, everything is fine, and what do I need? I am happy; they feel they are happy, they are satisfied. Therefore, they just do not want to get out of this material world. I have a nice golden chain what do I want? Therefore, people feel it is very nice that they are satisfied. In one sense it is good, at least you are not hankering for something nonsense. That is the problem. They are conditioned. Conditioned means, they think everything is happy that is all. In this way, in the mode of goodness people live a self-satisfied life.

This is the nature of a person predominantly in the mode of goodness. Such a person is called a Brahmana. Brahmana does not mean a fifty-paisa thread around your body, whoever, wherever you are born. Sri Krishna says in Gita, fourth chapter; thirteenth verse B.G. (4.13)

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः ।

तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम् ॥

cātuḥ-varṇyam — the four divisions of human society; mayā — by Me; sṛṣṭam — created; guṇa — of quality; karma — and work; vibhāgaśaḥ — in terms of division; tasya — of that;

kartāram — the father; **api** — although; **mām** — Me; **viddhi** — you may know; **akartāram** — as the non-doer; **avyayam** — unchangeable.

(According to the three modes of material nature and the work associated with them, the four divisions of human society are created by Me. And although I am the creator of this system, you should know that I am yet the non-doer, being unchangeable.)

It is not that it is Indian who have this Brahmana class. No, this Brahmana class of people exists everywhere because three modes of nature exist all over the universe.

Now let us see what are the characteristics of people who are predominantly in the **mode of passion**. Sri Krishna says in Gita, fourteenth chapter; seventh verse **B.G. (14.7)**

रजो रागात्मकं विद्धि तृष्णासङ्गसमुद्भवम् ।

तन्निबध्नाति कौन्तेय कर्मसङ्गेन देहिनम् ॥

rajaḥ — the mode of passion; **rāga-ātmakam** — born of desire or lust; **viddhi** — know; **tr̥ṣṇā** — with hankering; **saṅga** — association; **samudbhavam** — produced of; **tat** — that; **nibadhnāti** — binds; **kaunteya** — O son of Kuntī; **karma-saṅgena** — by association with fruitive activity; **dehinam** — the embodied.

(The mode of passion is born of unlimited desires and longings, O son of Kuntī, and because of this the embodied living entity is bound to material fruitive actions.)

Unlimited desires. They have some particular situation but they are not happy. They are always looking at the other fellow. What? He is having more, I will have more than that and until I get that, I am miserable. I want this; I want that, this is the nature. The more they have, the more they want. They will never be satisfied and fruitive activities. They are ready to travel from one end of the earth to the other if there is some material benefit. And if there is no material benefit, they will not take a step. They are lazy even to take one-step,

if there is no material benefit. Whatever you tell them, they will ask you only one question- Kya milega? Sukh sampati ghar aye kasht mite tan ka and no problems they want. Some thing immediately they should benefit, otherwise they will not come. There is strong attraction between man and woman. Because of the mode of passion, people predominantly in the mode of rajo-guma are classified as Kshatryas. Mixed mode of passion and ignorance are called Vaishyas and completely in the mode of ignorance are called Shudras.

Let us see what are characteristics of people who are predominantly in the mode of ignorance. Sri Krishna says in Gita, fourteenth chapter; eighth verse B.G. (14.8)

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।

प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥

tamaḥ — the mode of ignorance; tu — but; ajñāna-jam — produced of ignorance; viddhi — know; mohanam — the delusion; sarva-dehinām — of all embodied beings; pramāda — with madness; ālasya — indolence; nidrābhiḥ — and sleep; tat — that; nibadhnāti — binds; bhārata — O son of Bharata.

(O son of Bharata, know that the mode of darkness, born of ignorance, is the delusion of all embodied living entities. The results of this mode are madness, indolence and sleep, which bind the conditioned soul.)

Madness is the first quality. What is madness? Madness means, they do not discriminate what is right, what is wrong? In fact, what is right, they think to be wrong and what is wrong, they think to be right. Laziness, they are lazy. At least sleep twelve hours a day. They have no inclination to do anything whatsoever. Their goal of life is how to sleep very nicely, as long as possible. They are always intoxicated. These are the people predominantly in the mode of ignorance.

It is very easy to remember. There is a beautiful example of three very famous brothers. If you remember them then very easily you can remember all the qualities. They are Vibhishana, Ravana and Kumbhakarna. Vibhishan was predominantly in the mode of goodness. He had knowledge, he

had discrimination, he could see things what they are. He said, Ravana, I think, you are too passionate, why are you after this woman, you have such a beautiful wife, you feel happy, why are you after this women. Just keep quite and be happy. You have a Sawarna Lanka and when Ravana was acting in a very abominable way, Vibhishana said, you are not able see that this Ram is very wonderful personality. I do not want to be with you. In fact, I want to go and surrender to Him. Because he was in the mode of goodness, he could actually see the things what they were or as they are.

Therefore, mode of goodness helps you to see things as they are. But when you are predominantly in the mode of passion, you cannot see things as they are, even if people tell you. Even some good advice is given, nothing. I want, when I want, what I want, that is all. Anyone who can get me is my best friend, and anyone who speaks against me is my enemy. Whoever is, whether my brother, father, get out of here, I want to enjoy. That is the mode of passion predominantly. Look at Ravana. He had so many wives. He had a beautiful palace, as big as Indra's. His kingdom was as big as Indra's. But he saw, one person had a wife which was more beautiful than his. Why should He enjoy, I should be the enjoyer. Then his life became miserable. Then there is Kumbhakarna. Sleep six months in a year or eleven months in a year. One day he will get up. No brushing of teeth, directly he will take whatever is there in front of him. Whoever is in front of him will go into his mouth. No discrimination, whether man or animal or stool or whatever. Everything in front will go into my mouth. This is tamo-guna, what is good what is bad, no discrimination.

Therefore, these are the three modes of nature and impelled by this we are actually acting. Any kind of happiness we seek, any kind of enjoyment, any kind of food, any kind of environment, everything. For example, early coming is considered in the mode of goodness. People in the mode of goodness are very much desirous of utilizing every second of the early morning period, **Brahma-muhurt**. They get up early, they are moving around, because they feel that this is the best time to improve one's consciousness. You find in parks or temples, a lot of activities going on in early morning and then from sunrise to sunset, mode of passion becomes predominant. More activities you see near shopping malls. Early morning

there is no activity there but around nine O'clock activity starts and by six o'clock activity ends because mode of passion is over. Activity, activity, fruitive, fruitive..... What will I get? Run, run, run..... Whole environment is surcharged in the mode of passion. Then where is the activity, in the bars and restaurants where predominantly in the mode of ignorance people gather. These are the places; therefore, the demons get a lot of power during evening hours because there is a saying in Hindi "A dog in its own area in like a lion." because they are in their time of ignorance. Early morning, even a pucca drunkard behaves very sober. Therefore, we find that day is also divided in a particular mode. Food is also divided into mode of goodness, passion and ignorance. What is the kind of food that is liked by people in the mode of goodness? Sri Krishna says in Gita, seventeenth chapter; eighth verse B.G. (17.8)

आयुःसत्त्वबलारोग्यसुखप्रीतिविवर्धनाः ।

रस्याः स्निग्धाः स्थिरा हृद्या आहाराः सात्त्विकप्रियाः ।

āyuh — duration of life; sattva — existence; bala — strength; ārogya — health; sukha — happiness; prīti — and satisfaction; vivardhanāḥ — increasing; rasyāḥ — juicy; snigdhaḥ — fatty; sthirāḥ — enduring; hr̥dyāḥ — pleasing to the heart; āhārāḥ — food; sāttvika — to one in goodness; priyāḥ — palatable.

(Foods dear to those in the mode of goodness increase the duration of life, purify one's existence and give strength, health, happiness and satisfaction. Such foods are juicy, fatty, wholesome, and pleasing to the heart.)

It is said āhārāḥ sāttvika priyāḥ. What is the food, which is liked by the people in the mode of goodness? āyuh, sattva, Bala, sukha, prīti vivardhanāḥ. Vivardhanāḥ means increases. Any kind of food that increases life span that is āyuh, sattva-your heart is becoming purified by eating that kind of food. Bala-you get strength, ārogya-you get proper health and sukha-you get happy by eating, prīti-it is very satisfying to the body. What kinds of foods are these rasyāḥ, snigdhaḥ, sthirāḥ hr̥dyāḥ. Rasyāḥ means very juicy, Snigdhaḥ means fatty, milk, butter, ghee. Sthirāḥhr̥dyāḥ means they are very satisfying to the body and purify the self. In essence, it means pure nice

vegetarian food. This is the food liked by people in the mode of goodness.

Food that is liked by the people in the mode of passion is as Sri Krishna says in Gita, seventeenth chapter; ninth verse B.G. (17.9)

कट्वम्ललवणात्युष्णतीक्ष्णरूक्षविदाहिनः ।

आहारा राजसस्येष्टा दुःखशोकामयप्रदाः ॥

kaṭu — bitter; amla — sour; lavaṇa — salty; ati-uṣṇa — very hot; tīkṣṇa — pungent; rūkṣa — dry; vidāhinaḥ — burning; āhārāḥ — food; rājasasya — to one in the mode of passion; iṣṭāḥ — palatable; duḥkha — distress; śoka — misery; āmaya — disease; pradāḥ — causing.

(Foods that are too bitter, too sour, salty, hot, pungent, dry and burning are dear to those in the mode of passion. Such foods cause distress, misery and disease.)

People in the mode of passion like kaṭu-bitter, amla-sour, lavaṇa-salty, ati-uṣṇa-burning hot, tīkṣṇa -when it go inside, it should burn the whole throat, there should be tears coming down from the eyes. Rūkṣa means dry, vidāhinaḥ means literally burning. Therefore, what is the result of such kind of food, duḥkha-misery, śoka-lamentation and āmaya-cause of disease. Misery, lamentation and disease are the result of food in the mode of passion.

Food that is liked by the people in the mode of ignorance is as Sri Krishna says in Gita, seventeenth chapter; tenth verse B.G. (17.10)

यातयामं गतरसं पूति पर्युषितं च यत् ।

उच्छिष्टमपि चामेध्यं भोजनं तामसप्रियम् ॥

yāta-yāmam — food cooked three hours before being eaten; gata-rasam — tasteless; pūti — bad-smelling; paryuṣitam — decomposed; ca — also; yat — that which; ucchiṣṭam — remnants of food eaten by others; api — also; ca — and;

amedhyam — untouchable; bhojanam — eating; tāmāsa — to one in the mode of darkness; priyam — dear.

(Food prepared more than three hours before being eaten, food that is tasteless, decomposed and putrid, and food consisting of remnants and untouchable things is dear to those in the mode of darkness.)

People in the mode of ignorance, what kind of food like. Yāta-yāmam means three hours. The day is divided into eight yāmas. Therefore, any food, after three hours it has been cooked, is considered food in the mode of ignorance. It increases tamo-guna. The only exception to this is Prasad, which is offered to the Lord with love and devotion. It is beyond the three modes of nature. Gata-rasam means stale, decomposed, bad smelling. Uchchiṣṭam means eat it, leave remaining, again eat it, and leave remaining. Amedhyam means meat, fish, eggs etc. It is not actually to be consumed by human beings. The people in tamo-guna like these kinds of foods. Stored in fridge, nicely tinned, canned etc. Amedhyam means dead body. Chicken & mutton canned few months ago and nicely salted so that it does not get rotten. These kinds of foods are loved by people in the mode of ignorance.

So, immediately, by food we are attracted, by the environment we are attracted, everything including music, music in the mode of goodness, people like soft, nice, and classical music glorifying the Lord. Passionate music means, at least the windows should be vibrating, mixed up, rock and what not. Then people in the mode of ignorance, they may not like music, they may be intoxicated and sleeping. They have no taste what so ever. In this way, we find that everything in life, we can immediately know what category we belong to. However, by this we can actually understand what kind of chain we are having. Then from there one has to improve to and come to the mode of goodness, because the mode of goodness is the springboard from which to dive and transcend the modes.

Because the mode of goodness, passion and ignorance, ultimately all are binding, you are tied with a golden, silver or iron chain. A chain is a chain but at least one should be in the mode of goodness before transcending them. Only if we

understand, we can try to rise to them and overcome them. If we do not understand, we think we are happy. Therefore, we find, one man's food is other man's poison, why? because there are different living entities in the different modes of material nature.

Therefore, the conditioned soul, the soul being conditioned, acts according to the mode of nature it comes in contact with. Sri Krishna says in Gita, thirteenth chapter; twenty-second verse **B.G. (13.22)**

पुरुषः प्रकृतिस्थो हि भुङ्क्ते प्रकृतिजान्गुणान् ।

कारणं गुणसङ्गोऽस्य सदसद्योनिजन्मसु ॥

puruṣaḥ — the living entity; **prakṛti-sthaḥ** — being situated in the material energy; **hi** — certainly; **bhuñkte** — enjoys; **prakṛti-jān** — produced by the material nature; **guṇān** — the modes of nature; **kāraṇam** — the cause; **guṇa-saṅgaḥ** — the association with the modes of nature; **asya** — of the living entity; **sat-asat** — in good and bad; **yoni** — species of life; **janmasu** — in births.

(The living entity in material nature thus follows the ways of life, enjoying the three modes of nature. This is due to his association with that material nature. Thus he meets with good and evil among various species.)

Krishna says in Gita that according to the mode of nature, you have come in contact with, the kind of body you have and you will act accordingly. We seek happiness in the material platform according to our conditioning. One fellow is drinking & smoking is blissful and there you are spitting and coughing. One man's food is another man's poison. It is simply because they are in different modes. We are forced to helplessly act according to the impulses borne from the nature. It is natural, whether you like it or not, you are pulled and dragged to react to a particular kind of circumstance or situation according to nature, in which you are. But once you understand, then you can actually try to overcome. If you do not understand, you are simply pulled here and there according to the modes.

Guna means ropes, we all are tied with. The cigarette packet says, cigarette smoking is injurious to health, but you are dragged. What is dragging you? You say, you are free but free for what, free to go to hell. Because these ropes are subtle, they cannot be seen and Prakriti Devi or Mayadevi is simply making us dance like dolls. We tell we are free, this is illusion. We are not free; we are forced to act according to the nature we are in. Impure desires borne out of these three modes pervert our pure spiritual nature. Actually, the soul is sat-chit-ananda but the pure living entity is covered by this material nature that is sattav-guna, rajo-guna and tamo-guna. Suppose there is a tube light, it is white and pure. But if you put a red cello-fin tape or paper over it then the red light will be seen, the whole room will become red. But it is not red light, it is pure light. Similarly, soul is very pure but because it is covered with a body in different modes, the desire we are seeking is accordingly. If covered with mode of passion, we seek happiness in the mode of passion. Thus, the soul is forced to take birth again and again in this material world. If we go on, if we have desire to enjoy this material world, then again we have to take birth in material world. And as long as the desire to enjoy this material world does not go away, we have to keep on coming here, again and again birth, old age, disease and death. This is called Sansar- sagar or Bhav-sagar. Therefore, this is about material nature.

The fourth subject matter that is discussed in Gita is Kala. Kala means time factor. Time is Krishna's energy. Sri Krishna says in Gita, eleventh chapter; thirty-second verse B.G. (11.32)

कालोऽस्मि लोकक्षयकृत्प्रवृद्धो
लोकान्समाहर्तुमिह प्रवृत्तः ।
ऋतेऽपि त्वां न भविष्यन्ति सर्वे
येऽवस्थिताः प्रत्यनीकेषु योधाः ॥

śrī-bhagavān uvāca — the Personality of Godhead said; kālaḥ — time; asmi — I am; loka — of the worlds; kṣaya-kṛt — the destroyer; pravṛddhaḥ — great; lokān — all people;

samāhartum — in destroying; iha — in this world; pravṛttaḥ — engaged; rte — without, except for; api — even; tvām — you; na — never; bhaviṣyanti — will be; sarve — all; ye — who; avasthitāḥ — situated; prati-anīkeṣu — on the opposite sides; yodhāḥ — the soldiers.

(The Supreme Personality of Godhead said: Time I am, the great destroyer of the worlds, and I have come here to destroy all people. With the exception of you [the Pāṇḍavas], all the soldiers here on both sides will be slain.)

I am time; Krishna's tiny energy in this world is time. It is the most powerful force in this material world and is the ultimate killer. Many demons came to Vrindavan to kill Krishna. But who can kill Krishna? What to speak of killing Krishna, they cannot even subdue Krishna's tiny insignificant energy in this material world in the form of time. There were great conquerors, there were great powerful leaders, where are they? Where are Alexanders, Hitlers, Napoleons, they have all come, they have all gone. Once they were riding the wave of time thinking they are the controllers, proprietors & enjoyers but in the form of time, death comes and ultimately they are devoured. Everyone has to bow down to this insignificant energy of the Lord in the form of time. Ultimately, time is the greatest conqueror. Mahabharata, the first thing they show is a wheel, Mein Kaal hun. Ultimately, everyone has to bow down to this energy of Krishna in the form of time. Time is the cause of all transformations in the Prakriti. Because of time, all these transformations are there in the Prakriti. Because of time, all these transformations in our body take place. How are these Yugas rolling, only because of time. How is transformation of the body, birth, growth, stability, producing offsprings, dwindling and dying is taking place? These six changes are taking place due to the influence of time. In this way, time is acting. Ultimately, time finishes, devours, and destroys everything. But time is conspicuous by its absence in the spiritual world. In the spiritual world, time has no influence as is here in the material world. There is no death, no old age, no disease, there is no birth and every thing is eternal, full of knowledge and blissful. So time acts only in material world. In material world, after every moment, we have to see time. In spiritual world for centuries together, you can be dancing and

enjoying, whenever you want to stop, you stop, you can go on, and that is spiritual realm.

Fifth and most important subject matter is **Karma**. What this Karma means is activity. Now what is the definition of Karma? As per Bhagavad-Gita, the activities performed by the living entity conditioned by the three modes, under the control and purview of time are called Karma. What it means is simply this: I am a soul not the body. Therefore, the soul is now covered with a body consisting of three modes of nature and in time body is doing some activity. But the activities performed by the living entities are very, very important. You should know what to do and what not to do. Why? because the law of Karma states, for every action, there is equal and opposite reaction, Newton's third law.

Therefore, one cannot be casual about anything. I like it I will do anything. No, whether you like it or not whatever you do so shall come back to you. It is like a boom-rang. You throw it; it is going to come back to you. Therefore, what you sow, so shall you reap. So one should be very careful of each one of our thought, each one of our word and each one of our deed because whatever we are thinking, speaking and doing, same thing is going to come back to us, perfectly and exactly in same proportion, no more, no less. We are accountable for everything we think, speak and do. Therefore, we must be aware of the consequences of activities we perform. Sometimes we think, there is no one in control, I can do anything I want. But you will get the result, whether you want it or not. Therefore, as human beings, we should be very careful.

These laws of Karma are not applicable to animals. Why? because animals do not have independence to act. They act on instincts. If they are hungry, they will eat. If they are not hungry, whatever food keep in front, they would not eat. But we are not like that. Hungry or not hungry, good food is there, first eat it and keep some thing for tomorrow. This is the nature of human beings. We have a choice, therefore we are responsible. The animals are not like that. They have instinct. If they have desire they do, if they do not have desire, they keep quite. A cow will die but not eat non-vegetarian food. A tiger will die but not eat vegetarian food. Herbivores animals

are herbivores for throughout their lives. Carnivores' animals are carnivores throughout their lives. But we are special category or we are omnivores. If we want to eat this or that, the choice is ours. Because we have a choice, therefore, we are accountable for what kind of choice we make. Sri Krishna says in Gita, fourth chapter; seventeenth verse B.G. (4.17)

कर्मणो ह्यपि बोद्धव्यं बोद्धव्यं च विकर्मणः ।

अकर्मणश्च बोद्धव्यं गहना कर्मणो गतिः ॥

karmaṇaḥ — of work; hi — certainly; api — also; boddhavyam — should be understood; boddhavyam — should be understood; ca — also; vikarmaṇaḥ — of forbidden work; akarmaṇaḥ — of inaction; ca — also; boddhavyam — should be understood; gahanā — very difficult; karmaṇaḥ — of work; gatiḥ — entrance.

(The intricacies of action are very hard to understand. Therefore one should know properly what action is, what forbidden action is, and what inaction is.)

It is very difficult to understand law of Karma. Why I am suffering? because I did some particular activity, because of that. But I might have done this, why this is coming like this, why not like this. It is very, very difficult to understand the laws of Karma, because there are so many factors involved in it. However at least we should understand some basic principles of laws of karma, which we will discuss now. There are some basic principles, which we must understand.

Number one; there are two kinds of Karma, good karma or pious activities and bad karma or sinful activities. In the scriptures, just like in a manual, you get a manual; you get Do's and Don'ts. Do this, this...., don't do this, this..... Similarly, in the scriptures, it is recommended to do some charity, do some yagya, do some tapasya, do some austerity, do some this, this..... Do not do this, this.... Therefore, a person who follows dos perfectly outcome is called good karma or pious activity. This person is considered pious. This fellow likes following the scriptures or following the do's of the Lord. Those who break the rules of the Lord are called sinful. Now of course, these laws are very relative. According to time, place

and circumstances, what is right at one time may be wrong at other time. What is right for one person is wrong for another person. What is correct for one person is not correct for other person. For example, for a householder, if he has a regulated sex life, it is considered very pious, because he is very regulated. But if a Sanyasi has even once in his life time an association with a woman, it is considered impious. If you eat food, only a little food, then it is considered very pious, but if you eat even a little food on Ekadasi, it is considered very impious. If thief breaks into someone's house, steals and goes away, it is considered very impious but if the house is on fire and somebody breaks the house and goes inside, he does the same act, but he is glorified. So it is not the activity but who does it, when he does it, why he does it, it becomes good or bad. So it should be seen in terms of time, place and circumstances.

However, four activities are considered absolutely sinful. It is described in Bhagavatam. Meat eating, intoxication, illicit - sex and gambling, these four are considered absolutely sinful because dharma stands on four pillars. What are these four pillars? These are **Mercy**, **Truthfulness**, **Cleanliness** and **Austerity**.

Mercy within our heart is lost when just for the satisfaction of our tongue we are ready to cut the throat of another living entity or an animal. Therefore, meat eating is considered absolutely sinful. **Truthfulness** is lost when we engage in gambling, because everything belongs to the Lord, how can we gamble Lord's property. Any kind of gambling is considered sinful. **Cleanliness** of the mind is lost when person engages in illicit sexual relationship outside of marriage, therefore, it is considered sinful. **Austerity** is lost when a person engages in any form of intoxication.

Now one may ask a question, if these four activities are absolutely sinful, then how is it that in certain religion it is allowed to eat. How is it allowed? When same Lord has given, why it is allowed in one religion and why it is not allowed in others. Actually, in truth, in every religion it is allowed. In Vedic religion, also concession has been made. Why is it made? Because there will be different people. There are different kinds of Puranas. There are six puranas for those in the mode of

ignorance, six puranas for those in the mode of passion and six puranas for those in the mode of goodness. It has been designed in such a way to slowly, slowly elevate a person from the mode of ignorance to the passion, from the mode of passion to the mode of Goodness. Therefore, there are some kinds of scriptures, which are exclusively meant for people in the mode of ignorance, and for these people concession is made. Why this concession is made? Because it is known that these people anyway will eat it, anyway will drink, and anyway will have all these relationships, illicit relationships. Therefore, certain concessions are made for them but concession given does not mean a license given to engage themselves in sinful activities.

Therefore, in every religion, concession is given. Suppose Govt. opens a bar, that does not mean Govt. encourages everyone to go and drink in bar. But Govt. knows that there will be some kind of people who will anyone drink and if you don't open a bar or permit room then they will make illicit liquor in their own backyard. So better, all right, go and drink in a limited way. Go inside there and do any damn thing but do not drink outside. Therefore, in this way some concessions are given for people. Okay if you want to have this kind of relationship, away from the city there is a particular area, you go and do there all things and come back. So concession is given in every religion but concession given does not mean a free license to engage in sinful activities.

For example in a particular scripture which is meant for people in the mode of ignorance, even in Vedic literature it is given that if you want to eat meat, all right, you can go ahead and eat meat but there is a particular condition. Number one; at least eat a **goat's meat**, do not eat anything else. Do not eat the cow's meat because it is your mother. You are taking milk and then you are killing. Number two, this goat, you must offer **as sacrifice** to mother kali, which is the Ghor Rupa of material nature Durga Devi. Kali Devi has heads dangling around; she has a tongue coming out and horrible swarup of material nature. So these Kali temples are generally situated outside the village. Number three, not any time you want, this offering of goat to mother kali should be done only on **Amavasya**. That means only once in a month, not that you eat goat meat morning, evening, afternoon, breakfast, lunch and dinner. And

you should offer this goat in the **middle of night** on Amavasya, exactly in the middle of night when no one can hear the helpless cry of that goat. So that they cannot understand what kind of miseries are caused to these living entities. Therefore, in the middle of night, you go to Kali temple, where you offer it as sacrifice. So you have to offer a goat, you have to offer it to Kali Devi, you have to offer it only on Amavasya and fourthly, not only just offering on Amavasya, but if you want to eat that goat, you have to **cut the throat of that goat yourself**. Not that somebody cuts for you and cooks it for you and you eat from the plate. No, you have to cut the throat yourself. Not only you have to cut the throat yourself, but while cutting the throat of the goat, you must be **watching the goat eye to eye**. You have to maintain eye contact and you have to see the amount of pain you are causing to the goat just for the irresistible desire of your tongue. These are the restrictions. You kill a goat, you offer it to Kali, you have to offer it in the middle of the night on Amavasya day, you have to cut the throat yourself and you have to look the goat eye to eye and not only that, to top it all, just before cutting the throat of the goat, you have to **chant a mantra in the ear of the goat**. And what is this mantra? This mantra is in Sanskrit and its translation in English is, **my dear goat, now I am cutting your throat but in my next life, you cut my throat**. This is what it means- mansah or man-saha. I will take your position and you take my position. So any man, even how much intoxicated he is, after some time, he will start thinking, what am I doing? How many life times, I have to take as a goat and be chopped like this just for the satisfaction of my tongue, how much karma, I am getting in. Therefore, yes goat meat eating is allowed but if you go as per the scriptures, the whole idea is to give it up. Therefore, any sane man who is trying to do this, at least after sometime will think that it is better to eat once in a year rather than once in a month. Otherwise, twelve times in a year chopping off. So in this way the whole purpose of this is simply to see that slowly, slowly, he will start giving it up.

Even for drinking liquor, there is a yagya called Santaramani yagya. But if you want to do this Santaramani yagya, you have to spend a lot of money. Just to drink one-quarter bottle, you have to spend so much money, then you will say yaar! Why to drink? The whole idea is to give it up. So even if concession is given that does not mean free license.

Concession is given for those people who just cannot control themselves because of the mode they are in. The whole idea is to slowly give it up and rise to the mode of passion and ultimately goodness and finally to overcome that.

These laws of karma are applicable to human species. It is not for the animals as they only act on instincts, so only for human beings who have independence to act or not.

There are two kinds of Karmas. Karma means reactions. There are **instant reactions** and there are **delayed reactions**. Instant reaction means, you do karma, you get a reaction. Just like you sow a mustard seed and you get fruit within a month or so. But if you sow a coconut seed, you will get the result or fruit after twenty years. Therefore, there are instant actions, instant reactions and actions but delayed reactions. For example, you go on road and slap a person on the face for no reason. You did karma and immediately you get reaction also. You get instant reaction. Or suppose you go to Chowpatty and take a nice plate of Bhelpuri. The next day morning, there is some trouble in your stomach. You are wondering, why it is paining, why is it rumbling and then you start thinking, oh! Yes, eight hours ago, I sowed the seed and now the fruit has manifested. Therefore, this is called little delayed reaction. There are some diseases, which have incubation period for say twenty years. You did an act now and the reaction will manifest after twenty years. This is called **real delayed reaction**.

In G T Hospital, a man having AIDS was telling me, what did I do to suffer like this? He was telling, since the time I got my memory, since then, I have never ever done any harm to any person. I have never troubled anybody. I have lived a pure and simple life. Why am I suffering? Why right in front of me, I am seeing people engaged in so many abominable activities and they are enjoying. I tell you God is dead. There is no God and even if God is there, He has gone mad, He has no discrimination. He was so angry because he was suffering. Then he was explained what it is. I told him look! I gave him one example.

I told him, if you go to a village, they have something called silos or drums, huge drums where they store grains. These are made of wood, covered with cow dung, huge big

barrels of capacity of 2 tonne, 3 tonne etc. Underneath there is a hole which can be plugged in by a wood and whenever you want, you can take out a little grains. Suppose there is a farmer who in the first year gets first class grains and he fills full of the silo with this grain. In the next year, he gets third class grain and he pours it from the top. But when he opens, what kind of grains come out? first class grain is coming out. Now suppose a child is watching at this moment, child is confused. Man is pouring third class grain but first class grain is coming out. Child may think, it is a magical barrel. But that's not true. He is reaping what he has sown long back. Once this is exhausted, the same thing is going to come out. Similarly all this confusion is because we think with the birth of this body, is the beginning of life and with the death of this body, everything is finished, which is not true. This life is simply a tiny fragment of eternal life. You do not know what all we did in previous lives. Therefore, in the Bible it says, "The mills of God grind slowly but exceedingly fine." You may escape the laws of state, you may escape the laws of nation but you cannot escape the laws of God. For every word, for every action, for every deed, everything will come back to you. Suppose a man murders twenty people. State is going to punish him lifetime imprisonment and suppose one fellow murders one fellow, he is also given lifetime imprisonment. What is the difference? Man who killed twenty fellows may think he is very smart. You cannot tell, you are given twenty life sentences. He has cheated the Govt., he has cheated the laws and law cannot do anything about it. You may cheat the laws of state but you cannot cheat the laws of God. You may have to take birth twenty times and twenty times; you will be brutally slaughtered, murdered and killed. But you may wonder in third, fourth or fifth time, why I am being killed, I did not do anything since the time I have got my memory. But dear fellow, you may forget, the God is not going to forget. For every seed that you have sown, you will get the fruits. This is called instant and delayed Karma and a person who understands this is not going to be bewildered, he understands. That does not mean that person becomes complacent but this means that person comes to understand to utilize this opportunity to perfect his life. I have to go on with my life, not get overly disturbed.

There is an instant, once Dhritrashtra asked Krishna, Krishna why am I suffering? First of all, I was born blind; I did not get my kingdom and right in front of me, all my hundred sons perished. Krishna told Dhritrashtra, my dear Dhritrashtra, fifty life times ago, you were born as a son of a hunter. One day you climbed up a tree and with a pointed stick you blinded the father bird in the eyes and then you set fire to the nest where hundred siblings of the bird were there and they were all roasted alive. Therefore, this lifetime you are born blind and right in front of your eyes, your sons have been killed. Dhritrashtra asked a question, Krishna, but why fifty lifetimes. You could have given me punishment then and there and got finished-off my account. Why did you wait fifty life times to do that? Then Krishna explained, He said, my dear Dhritrashtra, to get one son, you have to do so many good Karmas. There is a saying, those who have teeth do not have Chana and those who have Chana do not have teeth. Sometimes people have everything but they do not have a son. Therefore, this is concept of delayed Karma. Therefore, it is very important to know the laws of Karma and live a pure and simple life; otherwise, we are getting ourselves entangled.

Then there is **Individual Karma** and **Collective Karma**. Individual Karma means, you suffer individually, but collective Karma means like sometimes the whole family suffers, sometimes the whole nation suffers, sometimes the whole state suffers, sometimes the whole community suffers. This is because of a particular kind of karma. Sometimes you are travelling in a train and the whole train collapses. All the ill-fated people came together and Krishna killed them all. One type of Karma and all such people, He puts in one country and finished, sometimes Bosnia, sometimes Africa. In these countries, people are suffering so much, simply because of particular kind of Karma.

Then you may ask, until today, I did not know that these laws existed and without this knowledge, I committed so many sinful activities. I hope Krishna will forgive me. Bad news, whatever you have done in your life, you are not going to be excused, because ignorance of law is no excuse to escape reactions. You may think this is too much. Krishna is very cruel. I was also thinking like that but one day Krishna gave me this beautiful realization.

First time as a student when I came to Bombay, I landed at Dadar and I was supposed to go to Bandra. I stood at platform with luggage, I bought a ticket and stood there at platform and train came. I was shocked, people hanging on. I thought there might be some emergency or fire broken out and therefore this train is coming so much over loaded. Therefore, I thought, this train I will not take. Next came, that was more loaded, third one more loaded. Then I thought oh! Oh! This is the regular train, not an emergency train, fire brigade or something. Then I was noticing, one compartment was relatively always empty. I thought ah! I will shift my luggage there. Next train came and it was relatively empty. Smartly I picked up my luggage and walked inside, thinking myself to be smart. But after sometime, someone tapped on my shoulder. He said Sir, ticket. I, very graciously pulled out the ticket and looked at it. He said forty Rupees please. I said, why forty rupees, I have bought the ticket. He said true, but gentleman, this is second-class ticket and you are travelling in a first class compartment. I said sir, how can I know, I am a student; right now I have landed from Bangalore. He said do not you see seats here, they have nice cushion. I said, after coming in, I have come to know but how do I know that there will be cushion. Then he popped my head outside, do you see these red stripes? What does that mean? This means that this is first class compartment. But how can I know, this is the first time. Therefore, he said, you should pay, so that you never make this mistake again. I told I would never make this mistake again. He said perfectly all right, this forty Rupees is to make you never forget this lesson. At that time I was thinking, ignorance of law is no excuse. He told me one very important thing. He said, do you think these Mumbai people are fools? When this is relatively empty, why are they fools to go there in other compartment? You thought you are very smart. So sometimes, we think these people are suffering but I will find a way-out, I will not suffer. I will find a short cut, I will cheat the Lord but you cannot, Krishna is not a fool and He is going to give you fine and you have to pay it from your nose that you will never forget. Therefore, ignorance of law is no excuse. He told me, the moment you came to Bombay; it was your duty to find out what is what. You should have found out, why these red stripes?

Similarly, having born in human form of life, it is our duty to find out the scriptures. Athato Braham Jigiasa. The animals, cats & dogs cannot enquire about what is goal of life. Only human beings are made to enquire and if you do not enquire, you have to suffer, you have to pay through your nose and then you will realize. Sometimes the mother slaps her child. Child may think, my mother is too cruel, she does not love me. Every time, I tell I do not want to go to school, she slaps me. But this is an expression of love. She would not slap neighbour's child. Similarly, this is Krishna's soft slap, Dear little child, wake-up. You have got human form of life, do not waste, understand what is goal of life, live according to proper principles and perfect your life. So actually, the slap is the mercy of the Lord. This is law of Karma, had we not suffered, we would have been doing all nonsense things. Therefore, these diseases, old age and death are kicks on our face, so that we realize, my God, why I am being slapped. Actually, it is an act of compassion on the part of the Lord. Wake-up you fool! Realize that you have got a human form of life, do not waste it like cats and dogs. You have access to the information and this is an opportunity to perfect your life. So actually, the sufferings, that bad things that happen to us, do not think, it is bad. If we are in a proper consciousness, we should thank the Lord, we should say, my Lord, thank you very much, because if you had not slapped me harder, I would not have sobered. It is a question of our perception. If you have a perception, actually it is blessing. Whatever happens in our life is a blessing. That should be our consciousness.

If everything is pre-destined, then why work? Law of Karma is coming perfectly, everything will be accordingly, finished. Then why work? Actually, we have created our own destiny according to what we have sown; accordingly, we are going to get results. Even then, the choice is yours as to what you want to do. Because of your karma, right in front of you, you have got a glass of milk and a glass of liquor. This was your karma and you got, now the choice is up to you. You want to drink this or you want to drink this. But once you put it in your mouth, then you have to wait for the reaction. But before you do the action, the choice is always there. The Lord never takes away the independence of choice. Right now, you have a choice, you can be hearing this lecture, you can be watching a TV, you can be watching a video, and you could be doing any

damn thing. Somehow, you have used your independence to come here that is you have expressed your choice and therefore, the whole kind of reaction that follows is going to be different. Just as if you are going from here to Church gate, there are two roads. Now at crossing, you take a turn, after taking the turn, if you get so many humps, then you have to face it. Before making the choice, if we know the scriptures, then we can make the right choice. So, yeah! Predestined things will come but choice is yours to choose it.

You may say ah! Ha! Thank you very much for telling this that there are good karmas and there are bad karmas. Today I will go home, open a register, I will write down good Karma, bad karma and throughout my life whatever I will do I will do one good Karma, one bad karma, one good karma, one bad karma....., so that they get cancelled out. I am sorry, good and bad karmas do not cancel out like that. For every good karma, you have to enjoy good reactions and for every bad karma, you have to suffer the bad reactions. For your good karmas, you may be born in a very rich, wealthy, aristocratic, educated and pious family, but because of your bad karmas, you may be born handicap, you may be born mentally retarded where you cannot enjoy the facilities that you have. Sometimes people have all the facilities but they cannot enjoy. Sometimes they have wonderful body to enjoy but they have nothing to enjoy. Therefore, we find, good karmas give you good results and bad karmas give you bad results. It will come, whoever you are, wherever you are.

Then you may say from today onwards. I will only do good Karmas and I will never do bad karmas. Nevertheless, it is also very foolish. You may say why foolish. I will be doing good karmas, I will never do bad karma and you are saying foolish. Yes, it is foolish because good karmas or bad karmas, both are binding. For your good karma, you have to be born in this material world to enjoy, so called enjoyment and for your bad karma you have to be born in this material world to suffer. Nevertheless, once you are born in this material world, suffering is there, disease is there, old age is there, death is there. So good or bad, ultimately issue is everything is bad. Once two pigs were walking in the street, and there was stool there. It was passed a few hours ago, so the top part was dry but inner part was still wet. Now the two pigs started arguing,

one said top part is good, I will eat that, other pig said, no, bottom part is good, I will eat that. They started arguing which part is good, dry or wet one, but ultimately both are nonsense, stool is stool whether dry or wet. Similarly, karma itself is binding whether good karma or bad karma, for both you have to take birth. Intelligent man is he, who does not want to involve himself in either good karma or bad karma.

Then you will say what karma I will do? You are saying do not do good karma and do not do bad karma, then what would we do? We cannot just sit quite, because if you sit quite, you have to breathe and if you breathe, so many living entities will go inside, therefore bad karma. If you eat, so many living entities will go inside, so bad karma. If you walk, so many living entities are killed, so bad karma. If you drink water, so many living entities die so bad karma. Damn if you do, damn if you do not do, bad Karma is invariably going to come and therefore, what to do now?

To escape reactions of good and bad activities, one should do **Akarma**. What is this akarma? that is called Yoga, which will be the discussion for tomorrow. What is this Akarma? There are three kinds of activities. First is **Karma** as per scriptural directions and that is considered pious. **Vikarma**-against scriptural directions, that means sinful. However, there is a third kind of activity, which is called akarma. Akarma does not mean not doing karma. Akarma means those kind of activities for which one does not suffer any reaction either good or bad. Neither good nor bad and give no reaction.

I will give you a beautiful example, which Prabhupada used to give and by which one can understand what this akarma is. Suppose our country declares war against other country. So authorities of the country engage many young people into the army and once they are engaged, they give them uniform, guns etc. That person goes and kills hundreds of people. For killing hundred people, that person is awarded Chakras Etc. May be country will say, thank you very much for killing so many enemies, now you are given six months leave, go and enjoy at your house. Suppose after going back home, he quarrels with his neighbour, he is very angry with him and he shoots him down with same gun. So the same Govt. is going to call him, Court marshal him and hang him. The person

may ask, what is this non-sense? One place I kill hundred people and I get medal, now I killed one fellow and you are hanging me. So the country in going to say, the law is going to say, we gave you the uniform, we gave you the gun, we also gave you instructions when to use it, when not to use it, on whom to use it, how to use it. Therefore, as long as, you were using our things as per our instructions, we took the responsibility for you. Nevertheless, when you used it against your neighbour, you used it against our instructions whimsically and therefore, you are responsible for it, you have to suffer the reactions.

Similarly, this body belongs to the Lord; this body is made up of earth, water, fire, air, ether, mind, intelligence and false-ego. Krishna says, these are My energies. This body belongs to Krishna. Everything belongs to Krishna. However, we must use it according to the directions given in B.G, which is the manual. When we use this body and all what we have been given, whimsically, according to our own sense of what is right and wrong then we have to suffer. However, if we use this body and everything, which we have, according to the instructions of the Lord in His scriptures, then Krishna takes the responsibility, whether good or bad, I will take the responsibility.

In the B.G. you find Arjuna is shooting arrows, Duryodhana is also shooting arrows. There is vast difference between Arjuna & Duryodhana. Arjuna is killing so many people; Duryodhana is also killing so many people. But with each arrow which Duryodhana is shooting, he is getting entangled into the cycle of actions and reactions but each arrow that Arjuna is shooting, because he is doing on the instructions of Krishna, he is getting liberated from the cycle of birth and death, though they both are doing the same activity. Therefore, you have to change your consciousness. You have to change your motive. It is not what you are doing, it why what you are doing. If we change our consciousness, that becomes akarma, it gives you no results. That is called yoga.

Finally, to conclude, life is a preparation, death is the examination. If throughout our life, we do only akarma activities or yoga and at the time of death, if we think about the Lord as Krishna says, one who remembers Me at the time

of death or leaving the body, he comes to My abode. Therefore, our whole lifetime should be moulded in such a way that all the time we are thinking about the Lord. When you are thinking about the Lord throughout your life and at the time of death if we think of Him, we go back to Him.

Summary from Slide Show

When we see beggars at street, sometimes we think, why are these people suffering? Why has not Lord done something about them? Then we start wondering, why is Krishna partial. Some people are enjoying while some people are suffering. Why has the Lord done this partiality? For that, it is important that one must know the Laws of Karma. Law of God takes its own time in catching us and punishing us. For every action you do, the reaction follows. In fact, when you are killing an animal, you are already preparing your consciousness for the next life.

We are like puppets, being moved by three modes. Under the influence of three modes, people are acting. They think they are independent but they are not. According to three modes, society is divided into **Brahmana, Kshatriya, Vaishya and Shudra**. Brahman means the intellectual class of society. Just like body is divided into head, arms, belly and the legs, similarly, the Brahmans are compared to the head of the society because they give directions to the society, what they should do, what they should not do, how they should do, how they should not do. They are the priestly class, professors etc. Then there are Kshatryas, the hands of the society that give protection to the body, Statesmen, soldiers and administrative class. Then there is belly deptt. Which is Vaishya, the farmers, and merchants and then there are Shudras i.e. craftsmen and workingmen, labour class. It is not that only in India you find these four classes. Even if you go to any part of the world, you will find these four kinds of people. Sri Krishna says in Gita, fourth chapter; thirteenth verse **B.G. (4.13)**

चातुर्वर्ण्यं मया सृष्टं गुणकर्मविभागशः

तस्य कर्तारमपि मां विद्ध्यकर्तारमव्ययम्

cātuḥ-varṇyam — the four divisions of human society; mayā — by Me; sṛṣṭam — created; guṇa — of quality; karma — and work; vibhāgaśaḥ — in terms of division; tasya — of that; kartāram — the father; api — although; mām — Me; viddhi — you may know; akartāram — as the non-doer; avyayam — unchangeable.

(According to the three modes of material nature and the work associated with them, the four divisions of human society are created by Me. And although I am the creator of this system, you should know that I am yet the non-doer, being unchangeable.)

Wherever you go in the world, you will find priestly class of society, you will find the administrative class, the military class, you will find mercantile class, the farmers and you will find the labour class, irrespective of their dress but the class will always be found. Unfortunately this Brahmana, Kshatriya etc., it is perverted caste system in India which is so abominable but this is not what is in B.G. Anyone, even a Shudra can become Brahman if he qualifies according to his guna and Karma and not according to the birth. Sri Krishna says in Gita, fourteenth chapter; eighteenth verse B.G. (14.18)

ऊर्ध्वं गच्छन्ति सत्त्वस्था मध्ये तिष्ठन्ति राजसाः ।

जघन्यगुणवृत्तिस्था अधो गच्छन्ति तामसाः ॥

ūrdhvam — upwards; gacchanti — go; sattva-sthāḥ — those situated in the mode of goodness; madhye — in the middle; tiṣṭhanti — dwell; rājasāḥ — those situated in the mode of passion; jaghanya — of abominable; guṇa — quality; vṛtti-sthāḥ — whose occupation; adhaḥ — down; gacchanti — go; tāmasāḥ — persons in the mode of ignorance.

(Those situated in the mode of goodness gradually go upward to the higher planets; those in the mode of passion live on the earthly planets; and those in the abominable mode of ignorance go down to the hellish worlds.)

If you act in higher mode of nature that is in the mode of goodness, you can be elevated to higher planetary system and you can become demi-god or devata. If you act in the mode of passion, you remain in the same planet, earthly planet as human beings. However, if you act in tamo-guna, in the mode of ignorance then you go down to the lower species of life. In this way according to our activities, we are transmigrating in the eighty-four lac species of life.

Therefore, there are eighty-four lac species of life and the evolution theory in the Vedic scriptures is the soul evolves in different bodies. It is not that the frogs become the birds, birds become monkeys and monkeys become man, not like this. The monkeys will always be there, the birds will always be there, animals will always be there, water entities will always be there. However, the soul transmigrates from one body to the other.

Next is the Kala, the time factor, Krishna says in B.G. Time I am, the destroyer of the whole world. Ultimately, in the form of time, Krishna devours everything, everyone, and all the people are finished at the time of death. In the form of death, I take away everything.

Whatever kind of activities we do, that kind of body we are preparing for, that kind of consciousness we prepare. Whatever kind of food we take that kind of body we receive. It is very important that we mould our lives.

Even within this lifetime, by our consciousness, we are everyday preparing for our next body whether we like it or not. It is surely a question of time and at the time of death; our next body is already prepared. So according to our activities, according to our desires, according to our motivations, we are preparing for our next life. If human form of life is meant for self Realization and if you go on eating meat, Krishna says, why waste this human form, I will give you a first class body, go on eating meat, you take the body of a tiger. If you want to go on sleeping, why not become a bear like polar bear, six month sleep six month awake, like Kumbhakarna.

Then there is a description of hellish planets, where according to the kind of activities you have performed, like if

you perform illicit-sex, it is described that you are made to embrace a body of the opposite sex, which is made of red hot iron. If you engage in intoxication, you are forced to drink red-hot lead, which is poured into your mouth, but you would not die because you get a kind of body, suited to withstand that. When you go to hell for suffering, the kind of body you get is subtle which will not die, which will be million times more painful but you would not die. If we engage in killing people, killing the animals just for our sense gratification, even we shall be roasted alive.

Is man simply a pawn in the hands of destiny, the answer is yes and no. Once we have sown the seed, we are simply a puppet in the hands of destiny. However, before we sow the seed, we have this choice. Nevertheless, if you take shelter of the Lord and go by the scriptures then whatever happens in our life is ultimately for our good, good or bad, ultimately for our good.

There was once a king. He had a minister who was a great devotee of the Lord and minister would always say to the king, whatever happens is for the good. One day, the king went on hunting and he fell from the horse because horse saw a snake. When he fell down, he lost one finger and minister said, whatever happens, happen for the good. King was so agitated; he threw the minister into the prison house. Then he went for hunting alone. One gang of dacoits caught him and took him to their gang leader to offer him as a sacrifice to Kali. However, just before they were about to chop the king's head off, they saw that his finger was cut. They said, no, this sacrifice is not good. It is impure sacrifice. They left him. Then the king understood. He came to minister, fell at his feet and said, thank you my dear minister, now I know whatever happens is for the good. Then he asked the minister, how it is good for you? You were rotting in jail for such a long time. Minister said, my Lord, if I was not in jail, I would have accompanied you and because I have my fingers intact, they would have chopped my head off. Then king said, yes, yes... Now I understand, whatever happens is ultimately for our good. This is a fact. If we take it in proper perspective, whatever happens is ultimately to teach us a lesson. If we learn the lesson properly, through that, we can actually

advance in any circumstance of life. However, if we lament and forget the Lord, then we lose the opportunity.

It is not that Lord is merciless and He enjoys looking at our sufferings but this is done by our own endeavour. We have the choice. We can either go back to Godhead by austerity, studying the scriptures etc, we can go up to heavenly planets by studying Vedas etc. or we can come down, falling prey to lust, greed, anger, ignorance, enmity and fall to the hellish existence. The choice is ours.

Ultimately, life is preparation and death is the examination. If we live a pure and simple life and if we live a life always remembering Lord then at the time of death, however painful death may be, Krishna will personally come, as we find in the life of Bhishmadev, who lived a pure life simply dedicated for the satisfaction of Krishna. At the time of death, personally Krishna came and stood before him. Then after instructing Yudhishter Maharaj, Bhishma looked at the beautiful face of Krishna and then completely got absorbed. His eyes were like bees looking at lotus feet of Krishna and then he left his body and achieved the perfection of life, going back home, back to Vaikuntha, spiritual kingdom.

Parikshat Maharaj was constantly hearing Srimad Bhagavatam when he understood that he has just seven days to live and therefore his mind was so much absorbed in thinking about Krishna that at the time of death, he said let anything come, no problem. Now my mind is absorbed in Krishna, whether life or death, no problem, I am fearless and at that time, he left his body and went back to spiritual world.

So in this way we find, life is preparation, death is examination. Tomorrow we will discuss how to live life of akarma? What is yoga? What are different kinds of yoga systems? What is the best yoga system? By living according to which one can actually, think of the Lord at the time of death and perfect one's life. Hare Krishna!