

Tattva Darsan 5 – 14: “Karmic Reactions”

Like you have a bank account and your children may have a bank account. So your money doesn't go into your children's bank account. You put money in your account, take money out of your account, that's your account and your children have their own account. The only thing you can do is something called transferal of *punya*.

If you have money in your bank, you say, “I want to transfer this Rs. 1 Lakh to this account. Account number such and such, bank name such and such.” It's called bank transfer. Then you make a letter and give it to the manager, he recognizes you then he makes that transfer. So then money is taken out of your account and sent to Delhi and put in some other bank in your brother's account or whatever. It's a very common thing – transferal of money.

It's the same thing with *punya*, you can also transfer *punya*, not sin but *punya*. Not *punya* that you have already accumulated but *punya* that you do now. So first you make the *sankalpa*. For example: *Hari-vasara (ekadasi vrata)* So we say, “Oh Lord Visnu, Lord Krsna I am going to fast on *ekadasi, upavasa*. I won't eat anything all day, *chaubees ghanta*, from sunrise to sunrise. And any *punya* or *sukrti* that I am to receive, please give this to my father, because he is sick, he is not very well, he is feeling bad. So You please give this *punya*, or *sukrti*, it's called *punya-phala, sukrti-phala*, to my father.”

So then Bhagavan, by the arrangement of *devatas* and Bhagavan, that *sukrti* will be deposited in your father's account. That will benefit him. So this is something of transferal of good deeds to someone else, by *sankalpa*. *Sankalpa*, then execution of the deed, then the transfer is arranged by God.

There are many stories in *purana* about the effects of this transferal - How people have been benefited tremendously by this type of activity, disciples benefiting guru, wives benefiting husband, husbands benefiting wives, many, many stories about this.

As far as the parent's *punya karma* or *papa karma*, their good deed or sinful deeds affecting the children doesn't directly affect them other than, the effect is just that they are setting a bad example. If the parents engage in a bad deed, the *karma* doesn't go to the son or if the father is a *gunda* and he goes and murders somebody, the *karma* of killing that person does not go to the son or to the mother or father or wife or anyone. It's his *karma* – 100%.

But because of the connection with that person, the son or family members may suffer. People speak badly, you go in a village – “Oh, your father is a dacoit. You are no good.”

So they speak badly, that gives you some emotional or mental suffering. But it does not mean direct *punya* or *papa* in your account.

Because *karma* is very complicated. Just living with somebody, you are *karmically* is entangled. You eat the same food, you sit on the same seat, *karma* has very complicated laws. But the very gross and heavy transferal of bad *karma* to somebody else's record, or account, there is no description of that.

If you independently do a good deed, then no one benefits from that except you, unless you make a *sankalpa*. If you do a bad deed, no one directly gets punished except you, but indirectly they may suffer some lack of fame or some disregard in the village –

“Oh your father, he is a *gunda!*”

“But I am not a *gunda!*”

“No, but he is your father.”

You may be a good person, but you become incriminated because of your connection, bad name – the name is tarnished. You may be a very good person, but because of the connection; a man is judged by his association.

You may be a good man, but if you are moving around all the time with dacoits, and gamblers then people may think – “Maybe he is a dacoit.” So you should be careful about your association. A man is judged by his association. If you are always in the company of intellectuals and intelligent people then people will generally think – “Oh he must be intellectual, he is in that circle.”

It's a common thing. But you don't have to worry that your husband is a *papi* and you are not. Like most Indian ladies are pretty religious, because in last life they were men and they weren't very religious. So then they become a woman and when they are women they become very religious. Men are very irreligious, then the men become women! It's like this. Women always do all the praying and all the *pujas* and all the worship. Men do all the boozing and all the traveling and all the eating meat and making money and they do all the sins. Their wives are home praying and the husbands are out sinning! (Everyone laughs)

Then next life the husband becomes a woman and he gets to pray and she becomes the man and she gets to booze! She sins, it goes like this. Ideal thing is that both husband and wife live religiously, God-centered lives. This is best – human life is meant for that.

But we have free will, we have independence. God does not force us to follow Him. Love is not forced. If there is force, there is no love. Force means slavery, dictatorship, despot, dictator – Mussolini, Hitler. Force – ‘You must follow me, otherwise... you follow me or I'll kill you.’ That's not love!

I follow you because I admire you, I love you. I want to follow you. I want to serve you and respect you and submit to you. That's the kind of relationship God wants with His servitors. You want to follow Me, you want to serve Me? You want to love Me? Fine. Then I will reciprocate. If you don't, very fine. I will also reciprocate. You don't want to love Me, you want to forget about Me? Live independently of me? Fine. I will forget about you and I will live independently of you. You have your wife and your girlfriends. I have My wife and My girlfriends. You have your dancing and partying? I also have My dancing and partying. You are busy with your bungalow; I am busy with My palaces in Dvarka. I have My big palaces and big bungalow on the sea, I am right on the sea.

The Krsna is like this. It's a loving exchange. Movement based on love. We move to God based on love, the force of love, not the force of law.

Love me, it's a law. You are married to me, so by law we are married. So by the force of this marriage law, you have to love me. But I don't love you! You are not loveable. My father arranged the marriage. It was not my choice. Now I am stuck. I'll try to love you. It's hard but I'll try.