

## Why bad happens to good and good happens to bad?

Many times faced with the prospect as we read of Shyam and Ram, we often lose faith in God, and end up in erroneous conclusions! We could never possibly explain the seeming disparities in this world, and give a credible reason for scores of 'Shyam's' sufferings unless we understood the infallible law of justice working in nature, 'The law of Karma'.

In trying to understand and explain the meaning of every incident in our life, we have two fundamental shortcomings:

1. An assumption that there is only one life and all justice is meted out in the same life.
2. Complete ignorance of the Divine law of karma working in the nature.

In this session, we will systematically overcome these two shortcomings and understand the reasons for all seeming disparities in this world and also in conclusion find a solution to stop these '50-50' situations of happiness and distress to reach the eternal life of complete bliss!

(ACTIVITY: 3 accounts for True or False)

The Padma Purāṇa states:

aprārabdha-phalaṁ pāpaṁ  
kūṭaṁ bijaṁ phalonmukham  
kramaṇaiva praliyeta  
viṣṇu-bhakti-ratātmanām

In the above verse, the man's sinful activities have been analyzed and are shown to be the results of sin after sin. Those who are engaged in activities are entangled in different stages and forms of sinful reactions. All the actions performed don't yield instant results, only some do. This has been understood by the above activity that we performed.

1. When a child touches fire, whether or not it knows, the fire will instantly burn it. This type of reaction is called **aprarabdha phala: Instant Karma.**
2. When we put a drop of curd into milk to curdle the milk, it will take some hours to form curds completely. This type of reaction is called **kutam**: the stage in which it is gradually curdling is in process, and is called **kutam**.
3. **Delayed Karma** is a deed which when performed now, gives fruit after a certain indefinite period of time. You may do one good deed, but the fruit of that deed may be enjoyed at any time later than the deed is done. For instance planting of a seed. If a wheat grain is planted, the crop will be ready in 90 days whereas if millet is planted, the crop is ready after 120 days, or if a mango seed is planted, it gives fruit after 5 years and if a jackfruit is planted, it gives fruit after 10 years. So the same deed is done but fruits are borne after different periods of time. The stage in which 'seed' is just sown (or certain sin is just committed) is called **'bijam'**
4. Once the seed sprouts and the tree bears fruit, we begin to actually experience the reaction of that sin is called **'phalonmukam'**.

Thus there are different stages.

If I am infected by cholera today. Immediately cholera does not take place. After two or three days the cholera appears. It takes some time. Just like if you sow a seed of a tree, immediately it does not become a tree and gives its fruits, delivers its fruit. It takes some time. Therefore, imperceptibly, or knowingly or unknowingly, we are doing so many sinful activities. So they are in the seedling stage, then growing stage. Then, when we suffer, that is called *prārabdha*. *Prārabdha* means, "Now receive the result." So in this way we are creating, we are sowing, some seeds. That will take its reaction, either in this body or another body. It takes time to fructify.

**Thus the only reasonable explanation of bad things happening to good people or good things happening to bad people is this understanding of 'Law of Karma'.**

Shyam is not suffering unjustly, but because the seed of sin that he had sown during his past lives has fructified then and he is getting the fruit now. But for all the seeds of good deeds that he has sown he will taste the fruit once they fructify over a period of time.

Ram, on the other hand is not enjoying without any cause, for the seed of his past good deeds has fructified now. But for all the seeds of bad deeds that he is sowing now, he has to suffer in due course of time.

An excellent example of this divine dispensation of justice is illustrated in the following account in Mahabharata:

King Dhritrashtra, the father of the Kauravas, once asked Lord Krishna, why has he gone through such misfortune in his life - firstly he was born blind and secondly, losing one son in your lifetime is horrible enough, but King Dhritrashtra lost the lives of all his one hundred sons in front of him, it was really a horrible misfortune he had come upon. He begged Lord Krishna, to explain why.

To this Lord Krishna answered that King Dhritrashtra had one hundred lives ago, (please note - one hundred lives ago) unknowingly got the hundred children of a set of birds killed and while the parents tried to rescue their hundred children, they were blinded. So those set of birds cursed Dhritrashtra that he too would go through the same torture, these birds went through, and that is why - 100 lives later, Dhritrashtra had to go through this life of misfortune as his fruit of his bad karma had materialized a hundred lives later.

To this again Dhritrashtra asked that why did he not suffer the misfortunes immediately or within 1 or 2 lives after, why after a huge gap of 100 lives?

Lord Krishna answers that to get one son is basically a fruit of some good deeds so in order for Dhritrashtra to get 100 sons, all his good deeds of his last 100 lives had to be accumulated and after 100 lives, when God saw that he had enough good deeds to have 100 sons, he gave him the birth of Dhritrashtra and that too in a blind form and then made him suffer for his wrongdoings.

From the above illustrative story we can draw a parallel for our own life. Suppose your friend stole your laptop and out of destructive jealousy burnt and destroyed it. The only perfect way that he gets back a punishment for his offence is that even his own laptop should get destroyed the same way. But for that to happen, he must have a laptop in the first place. So the law of karma is such that he will accumulate sufficient credit by his hard work and get a laptop, and then it will get destroyed! This is the infallible law of justice!

After having seen the way law of karma works, and over period of many lifetimes, an intelligent person should not be really concerned with accumulating good karma but to find out, “Is there anyway to get out of this cycle of reactions?”

Yes! There is a way! As the verse from Padma Purana mentions,

aprārabdha-phalaṁ pāpam  
kūṭam bijam phalonmukham  
krameṇaiva praliyeta  
viṣṇu-bhakti-ratātmanām

All the sinful reactions whether in fructified stage, in seed form or in process of germination, or in process of maturity of fruit, will all get destroyed at once by taking to the sublime process of surrender unto the Supreme Personality of Godhead, Vishnu (Vishnu bhakti ratatmanam).

It is also stated in Brahma Samhita,

Karmani nirdahati kintu ca bhakti bhajam  
Govindam adi purusham tam aham bhajami

By taking to the process of devotional service to Govinda, The Supreme Personality of Godhead, all the reactions of our sins in form of seed are also totally fried and burnt out. We can observe that when a seed is taken and fried and burnt thoroughly, even if it is later sown into the most fertile soil and watered well, it will never germinate nor give a plant or fruit. This is simply because by the frying it has lost its potency of growth. Similarly, by the process of bhakti yoga which begins with the chanting of the sublime maha mantra, “Hare Krishna Hare Krishna Krishna Krishna Hare Hare, Hare Rama Hare Rama Rama Rama Hare Hare”, one burns and fries out the seeds of stock of all his sinful reactions and can start afresh in his life!

Therefore the members of Vedic Science Club are urged to diligently adopt this process and achieve perfection. For further details to know the techniques of becoming karma free, the Vedic Thinkers are urged to thoroughly read the small booklet provided, ‘Beyond Birth and Death.’