



## The Doctrine of Karma and the Future Mankind

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### Abstract

It is decided if an action is good or bad based on the quality of its intention. In this action, individuals who do good deeds are rewarded with happiness, while those who commit evil deeds experience the opposite effect. This foundational doctrine is the foundation of Karma in its widest sense. This concept of Karma, which declares, “You must reap what you sow,” is embraced by many religious traditions. Way to the conventional religious concept of Karma, the Buddhist doctrine of Karma stresses the law of cause and consequence, which distinguishes it in several ways. There is no place in Buddhism for the idea of a god who determines who is rewarded and punished.

To put it another way, God does not determine the relationship between a good or wicked action and the punishment that follows. According to Buddhism, while our past causally impacts our present state of being, this does not mean that our past actions completely dictate our future actions; rather, given our current circumstances, we continue to have the freedom to choose how we choose to live. The actions we took in the past determine not just our present state but also, to some extent, who we are as individuals. Nevertheless, the past does not directly impact the morality of our present decisions. This research paper presents an in-depth discussion of the doctrine of karma and the future of mankind.

**Keywords:** Doctrine of Karma, Future Mankind, Karma Theory, Consciousness, Nirvāna.

### Introduction

The dissemination of accurate information on what constitutes good and bad mental, verbal, and physical behavior about human deeds (Karma) was the primary focus of the teachings of the Buddha and those who followed in his footsteps. It is only through this that the causality (Karmavipāka), soteriology (Nirvana), the world of action (Samsāra), and rebirth eschatology (punarjanma) can be addressed and regulated by a man. If no such doctrine existed, these concepts would have no meaning. The importance of the other Buddhist beliefs and teachings is shown via the explanation of the doctrine of Karma.

In summary, the doctrine of Karma seeks to explain the inequities in physical birth, the state of humans, the conditions that humans find themselves in throughout their lives, the quality of

reincarnation, and human freedom. Some people see the doctrine of Karma as an alternative to the concept of God, while others view it as a natural system. On the other hand, other people believe that the ultimate entity governs the doctrine. Because the consequences of ethical Karma are irrevocable in natural reality, a person can't achieve complete Nirvana without thoroughly comprehending the doctrine. Heaven is where one may make the most money, but it is also believed to be of the least worth. This is because as soon as the effect wears off, the person is thrust back into the cycle of birth, death, and rebirth. If things continued this way, there would be no way to escape the misery. There is no role of a supreme being in the Buddhist doctrine of Karma, and even the highest being is subject to the rule of Karma-1. This makes the Buddhist doctrine of Karma distinctive in a certain sense. Attempts have been undertaken at this location to transcend the karmic activity cycle and, finally, to achieve freedom. (Nirvana from Samsāra)

## **Karma**

It has been determined that there are two distinct types of Karma. Karma that does not include any agency is called "agentless." Very few changes take place naturally, which is to say, without the intervention of any agent. This is because change is the law of nature. This is destined to take place and has a mechanical nature. For instance, our involuntary actions cause this, and there are a few internal changes in the body that necessarily occur. The principle of causality, a natural calamity that is also a law of nature, also comes into play with this, and so on. Therefore, it is clear that mechanical forces predetermine this situation.

Mechanical predeterminism means that the modifications would have to take place regardless of what happened. This may also be the reason for our collective actions resulting from all of the human beings we carry with us from our prior births, which may be the reason for our subsequent lives.

As a result, the operation of awareness (known in Sanskrit as *citta-vrtti*) is the driving force behind all phenomenal displays.

On the other side, there is the agent known as Karma. Agents who can carry out actions are required for this sort of Karma. These actions provoke responses from others; for example, they might be commended and criticized according to their nature.

This is mainly confined to the study of the *Yogācāra Vijñānāvada* school of Buddhism. It has been shown that the individual *citta* may gradually morph into the universal *citta*. The explanation of *Citta* is the first step in all of this. *Citta* initially does not manifest where they are latent (although it has potency). It's an activity that begins after evolution, namely, the activity of projecting sensory objects onto a surface, which then accumulates to form a womb.

Because of this, it is the receptacle of all *vijnas* and the germ of everything (*Alaya vijynana*). Additionally, the activity brings about maturation in the individual's *Alaya vijyana*, which, in turn, brings about regulation in the individual's other actions. When an individual engages in karmic behavior, that individual accepts responsibility for the results of that behavior. These actions eventually culminate in the formation of beliefs, desires, situations, motives, and reasons for doing things. It resulted in the individual's other moral actions being decided by the

individual's prior conduct in return, which led to an undesirable outcome. This process will continue if the person does not attempt to diminish the vasna that their earlier Karma produced.

When a person accepts responsibility for his actions, he makes an effort to alter himself by progressing down the road of spiritual development, which is prompted by the karma he has accumulated in the past due to those actions. This has been seen when talking about Arhat, who has stopped other activities of Ālayavijñāna from generating the Vasana. One who has stopped the accumulation of bīja of evil forces by exercising his free will and thus practising the spiritual virtues.

Moving on to his beliefs, motives, reasons, and desires, all of which had already been created by the actions he had taken in the past and which also, to a far greater degree, affect the actions he will do in the present, and the future. It has been observed that utilizing one's freedom of will is quite challenging. However, there have been times in our lives when we have been courageous enough to make a choice that goes against our established logic. Individuals can pick another action style by altering their thoughts or the fundamental method they typically think about things. This is open to them.

Because of this, we can shift our thoughts to an entirely new perspective (contradictory from what we usually rely on or to a different ground of decision-making). This form of reconciliation between determinism and free will, often known as deterministic freedom, has been the subject of much discussion in my work. Given that everything in Buddhism is said to have arisen from a dependently originating condition, it seems to reason that our free will would likewise be decided to some level. The concept of reconciling seemingly conflicting terms, such as determinism and free will, refers to how we can alter even the factors that determine the degree to which we are free. Talking about the scope of free will when discussing the possibility of change in determining factors indicates that no determinism is absolute, whereas discussing the scope of determinism when discussing the existence of determining factors indicates some degree of predetermination.

Karma is an individual doctrine that asserts that every person must eventually reap the rewards of their actions in the past. Whenever it grows mature, this doctrine can explain all of the disparity that exists in the world. For this reason, the Buddhist disciplines emphasize the need to teach moral ideals, bodhisattvahood, and other qualities.

### **Role of Consciousness in Kammā**

As is often the case, those living in Samsra tend to respond based on their feelings. Nirvāna, on the other hand, may be reached by bringing about a change in one's attitude, which enables one to achieve a tranquil state of mind despite the challenging circumstances. Therefore, Karman and one's feelings affect the way the world operates. When this happens, Karma gives us a fresh experience by taking control of our emotions' effect on us. Therefore, to bring about the end of the world, we need to use up all of the emotionally motivated Karma. Even though the situation cannot be reversed, the end of the world is not possible until there is an untapped capacity for emotional outbursts that is already present inside it in its future state. Even though the world we live in is not entirely the product of the influence that emotions have on our daily lives. It is

possible to deny the urge to act. Still, even if you did, they would eventually regenerate, according to Sthiramati, an Indian Buddhist scholar-monk who lived around the sixth century. We can only achieve the permanent extinction of our impulses by cultivating our spirituality.

The spiritual adjustment āśrayaparāvṛtti - Nirvāṇa. Sthiramatai describes it as the process of regaining one's psychological balance, which results in one's perception of the world taking on a new hue. However, the perception cannot take place in the absence of an attitude. The attitude that a person takes on the individual accounts for the differences in individuals. Even our emotional values, such as our preferences for certain foods or attitudes, are governed by our attitudes. "Citta is the common denominator for all of the mental operations (i.e., the generic term 'attitude' admits of various qualifications and distinctions according to the constellation factors as well as to the resultant); that which is called a worldly, healthy, unhealthy, and unprompted attitude and which builds up its continuity by way of apperceptive process is referred to as citta. Citta is the name given to this energy accumulation because of how it builds up. The significance of this is that citta is the factor that builds whether anything is healthy or unhealthy -"Cimotiticittamiti; Kuśalamakuśalamvācinotilyarthan."

For an attitude to work properly and any other psychic functions that may be involved, there must be something that both evokes and supports the psychic activity. Cetanā refers to anything that stimulates and invigorates the activity of the human psyche.

## Classification of Action

According to the teachings of the sarvāstivādins school, there are two different kinds of actions in general, i.e., manifest and un-manifest actions are referred to as unknown actions since they can neither be seen nor heard; in contrast, manifest actions, known as knowable actions. The actions that are unfathomable because of their mental nature may be hidden from other people. Even if the actions are instantaneous, the full power of the fruit is still contained inside it. The Savtrāntikas, on the other hand, believe that all actions are purposeful; hence, they disagree with the classification of Karma presented by the Sarvastivadins. A further classification for actions is "good," "bad," or "neutral," depending on their action. Since they are not purposeful, neutral actions do not offer any results.

On the other hand, both good and bad actions produce results, which may be described as either pleasant or unpleasant. In this action, bondage results from both good and bad actions. Therefore, Buddha taught that one should develop a state of non-motivation, and to do so, one must follow the ten principles that are listed below, which are as follows:

- a. Nonstealing
- b. Abstention from wrong activities
- c. Cultivation of Non-Injury
- d. Avoidance of malicious speech.
- e. Avoidance of harsh speech.
- f. Avoidance of vain talk.
- g. Cultivation of non-desirous action.
- h. Abstention from anger.

- i. Abstention from lust.
- j. Cultivation of non-injury.

## **Nature of Karma Theory and the Future Mankind**

It was possible to trace the ancient tradition of the theory of Karma back to the Vedas themselves. During ancient times, the phrases sacrifice and Karman were sometimes used interchangeably. Because in earlier days, Karma was only practiced via the rites of sacrifice. One may learn that the mind is the root of all of our issues by doing an in-depth investigation of themselves and also by conducting an in-depth investigation of their experiences. The nature of the intentions that led to the performance of an action decides whether or not that action was appropriate or inappropriate.

The intention behind an action determines whether it is wholesome or unwholesome, and objective principles cannot be used to judge the nature of an action's content. Only an action's intention may properly judge what that action entails in terms of its substance. This is where the theory of free will comes into play since it is up to the individual to make the purpose compassionate for the action to be considered good. By using one's free will in this manner, a person can circumvent external causal determinism. Free will exists exactly at the level of Saṃsāra when, according to the views of Sautrāntika, an action is a functioning volition. Before an action is carried out, it must first be desired. A choice must be made about its emergence; after that, the action must eventually materialize, either verbally, physically, or mentally.

When a person intends something and then observes, after a choice of intention has been made, that determinism has already begun to work on the choice of intention; after that, action is carried out (or not; it depends upon the person). No matter what it is, the action would be a carbon duplicate of the person's intention at the time. For this reason, the phrase "cheating is a choice and not a mistake" has been said.

As a result, we may conclude that according to Buddhism, any sort of intentional behavior, even those with compassionate intentions, is undesirable. This is undesirable even if such actions are performed with the best intentions. This is because any form of intentional action would result in the misery caused by rebirth in the world of samsara, which in turn would result in growth, sickness, and death.

According to this theory of causal force, everything occurring in this world occurs for a specific purpose; nothing takes place in this universe by random chance. There is a sufficient cause for everything that may take place; nothing takes place by chance. Our past actions define this rationale, and as a result, a pattern is developed. Leibnitz, too, has come around to the idea that this concept of sufficiency might be used to justify the presence of God.

The actions of human beings mostly determine the action in which things occur. Even the Upanishads adhere to the individual that a person's Karma, in its capacity as the driving force behind their lives, is ultimately responsible for determining which rebirth they will live next. The Milinda Pañha philosophy has also contributed to developing this Karma-based causation theory.

...“it is through a difference in their Karma that men are not all alike, but some long kind, some sickly, some handsome and some ugly, some powerful and some weak, some rich and some poor, some of the high degree and some of the low degree, some wise and some foolish.”

Along with Buddhist ideas, the Upanishad strongly emphasizes the intention behind an action. Whereas the Upanishads likewise emphasize the exterior aspect of an action, such as havana, dana, sacrifice, etc., Buddha totally excludes the physical aspect of an action, which is the sole distinction between them. It has a solely focused emphasis on the psychological aspect of the problem.

On the one hand, the Theory of Karma attempts to explain the variations that may be seen in the situation of a human person. Based on the psychological aspect of people's Karma, several sorts of inequalities among individuals have been explained, such as variations in social standing, ethnic composition, and economic standing. However, on the other hand, it has ethical repercussions because the person becomes accountable for his actions. Additionally, he distributes the fruit in proportion to the good works he has achieved.

If you want a good outcome, it is essential to possess the moral standards that might make the cause (the action performed in the past) good. This has been driven home in several previous statements.

“His good deeds and wickedness, whatever the mortal does while here; It is this that he calls his own; this with him he takes as he goes hence; this is what follows after him, and like a shadow never departs. Let all noble deeds perform, a treasure-store for future weal; for merit gained this life within will yield a blessing in the next.”

Such as friendliness & compassion, which summarize in his person the virtues. In Mahāyāna, the Bodhisattva ideal is the transformation of this concept given by Hinayāna. Because the ultimate goal of Buddhism is to rid the cause of the conditions that lead to human suffering, Buddhist soteriology serves as the foundation for all other aspects of Buddhist ethics. In addition, it is common knowledge that desire is connected to Karma, which would ultimately result in suffering. As a result, achieving Arhat requires putting an end to this desire and, therefore, to the longing. An arhat is a person who has achieved liberation from the cycle of Karma, and as a result, the cycle of its being has ended. If an Arhat were to execute an action, it would not be considered Karma since there would be no intention behind it. This would lead to becoming. By acting in this case, he would be released from the cycle of causes and effects.

## **Moral Aspect of Karma and the Future Mankind**

We are all aware that intention is required before one may act physically, verbally, or cognitively in any way. Therefore, “intention with action” is what Buddha meant when he spoke to Karma. “Intention [catena], bhikkhus, I call Karma.”

We know that the mind is the most important aspect of everything and also serves as the precursor. When someone does anything with the wrong intention, they will certainly experience suffering as a result of their actions. Similarly, pleasure would result if a person did something

intending to make others good. Therefore, two sets of concepts that represent intention (that serve as the foundation of action) are: skillful and unskillful, as well as good and bad. Both skillful and unskillful Karma results from psychological factors at work in a person's life. Therefore, hatred, delusion, and desire are the root causes of unskillful action, while a cause of hatred and delusion is the root cause of skillful Karma. Although in action to achieve Nirvana, both good and bad actions must be transcended since doing so would cause a long life in the sansāric realm. Despite this, to be freed from Saṃsāra, one must engage in the performance of skillful Karma.

However, we can safely claim that not all skillful actions are for the best. As a result, we give to charity in the hopes that we will get something good in return for our efforts. This can be noticed during these Corona days when individuals are being snapped while donating food supplies to the impoverished for publicity. It is for this reason that people are getting photographed. Based on this expectation of reward, a person continues to wander in this Saṃsāra by experience, based on their actions, the pain and pleasure that correspond to reward and punishment in an infinite cycle. This manner of conducting our lives, which involves doing actions in action to be born into good conditions, is considered to be the correct thing to do from a sansric life. But looking at it from the action of Nirvana, a person has to move beyond the categories of good and bad deeds to escape this samsaric life. As we can see, enlightened beings such as Arahats and Buddha act completely skilfully by transcending both good and evil. When we look at Karma in the traditional, ethical sense, we discover five different kinds of evil deeds. The five violations included in the five commandments include lying, using intoxicants, committing a violation, engaging in sexual misconduct, and stealing. Similarly, the triple good deeds are giving, meditation, and practicing virtue.

In this manner, the 10 Karmas of lack of skill are:

- (I) Killing
- (II) lying
- (III) stealing
- (IV) sexual misconduct
- (V) uttering harsh words
- (VI) malicious gossip
- (VII) craving
- (VIII) hatred
- (IX) frivolous talk
- (X) wrong view and practicing the opposite of all this would be known as skillful action.

This is another way in which ten would ten good deeds have been classified, this consist of

- (I) Morality
- (II) Meditation
- (III) Giving
- (IV) Transferring Merit
- (V) Attending

- (VI) Teaching the Dhammā
- (VII) Rejoicing the merits
- (VIII) Strengthening One's Views
- (IX) Listening to the Dhammā.

## Conclusion

This way of living our lives, which entails taking action to be born into good situations, is thought to be the proper thing to do from the perspective of a sansric life. But when seen from the action of Nirvana, it becomes clear that to free oneself from the life of rebirth known as samsara; a person must transcend the dichotomies of good and bad deeds. As we can see, enlightened creatures such as Arahats and Buddha act in a manner that is entirely skillful by transcending both good and evil. When we consider Karma in its conventional, evil connotation, we find five distinct categories of deeds that are considered harmful to others. Lying, using intoxicating substances, committing a violation, participating in sexual misconduct, and stealing are the five transgressions contained in the five commandments that are considered violations. Giving, meditating, and improving one's character are "triple good deeds."

The Karmas associated with a lack of talent are accounted for in this way:

- (i) "black result with black Karma
- (ii) white result with white Karma
- (iii) both black and white result with black and white Karma
- (iv) neither black and white result with black and white Karma".

We can comprehend the first and second types of Karma results based on the definition of the term itself. The third kind of Karma is called the Karma of mixed intentions, producing mixed results. The last type of Karma, however, has the potential to assist a person in transcending the category of Saṃsāra by transcending the categories of good and evil.

In the Viśuddhimāgga, Buddhaghosh makes it abundantly plain that by the doctrine of dependent co-origination, we do not need an agent for the occurrence of the karmic result.

When those who don't believe in rebirth started asking questions about it, the Buddha spoke upon "the undeniable doctrine," an argument about the existence of a deity that is analogous to Pascal's wager, even though Buddha presented the argument in support of moral behavior.

When there are two assertions; according to Buddha, one believes in the existence of an afterlife and the reward and punishment theory. In contrast, the other believes in an afterlife and, as a result, does not believe in the reward and punishment theory. If he accepts the first assertion, which is that there is an afterlife, then smart people would appreciate him for the honest manner in which he conducts himself. On the other hand, if the person accepts the alternative assertion, which supports the disregard of moral behavior, they are free to easily do whatever they support (moral or immoral behavior). In the existence that the allegation turned out to be accurate (which



implies that it came out to be accurate that there is a hereafter), it was agreed among the knowledgeable parties that he would be required to make restitution for the harm that he had caused.

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