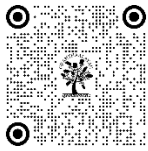


THE DOCTRINE OF KARMA IN BUDDHISM AND SIKHISM: A COMPARATIVE STUDY

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ABSTRACT

Karma is an action, work, or deed. The principle states that an individual's actions and intent affect their future. Many religions and cultures believe that doing good deeds leads to positive Karma and happiness. In contrast, evil deeds cause suffering and bad Karma. Originally from ancient India, Karma is believed in Buddhism, Hinduism, Sikhism, and Jainism. word kamma in Pali has multiple meanings. The phrase "action or deed" is meant literally. "Good and bad volition" is the commonly understood interpretation (Kusala Akusala Cetana). The law of moral causation, also known as "action (Kamma) and reaction (Vipaka) in the ethical realm," is based on kamma. Most deliberate acts are referred to as kammas. The Buddha and Arahants are the exceptions; they have destroyed all of their passions and so do not accumulate new Kamma. However, the Buddha was the one who developed and provided a thorough explanation of the Kamma and Rebirth doctrine found in the old Buddhist writings. Sikhism believes in lifelong good and bad karma. Karma decides where atma goes in the next life. According to Sikh belief, positive actions result in good karma, while negative actions result in bad karma. Guru Nanak accepted both the transmigration of souls theory and the doctrine of karma. Sagun Bhakti Sect was represented by Ramanand. The body is the field of karma and in this age; whatever shall plant, you shall harvest (. Guru Granth Sahib 78)

Keywords: Karma, Sikhism, BuddhismSoul, Nirvana

1. INTRODUCTION

Technically speaking, kamma refers to the mental state that develops in people after they perform an action. This mental state appears in the mind whenever a good or bad deed occurs; it organizes the other related mental states and also engages with the object. Thus, that mentality can be compared to a top student in a class who studies hard and inspires other students to do the same. In the same way that a mental state affects the object directly, it also organizes or promotes the other mental states that arise concurrently to affect the object. In Pali, that mental state is referred to as "cetana," which means "volition." Thus, the state of mind that arises in the mind of a person who performs a good or bad, wholesome or unwholesome deed is what we refer to as kamma, not the actual deed, good or bad. Furthermore, as a mental state, it arises and vanishes instantly because, in accordance with the Buddha's teachings, all states, material or mental, arise and vanish instantly. However, in contrast to other mental states, it leaves behind some potential for results in the mental continuum of all beings. Results are produced when the conditions are right for that kamma to give them, even though we are unable to say or know where this potential is stored.

2. DISCOVERY OF THE LAW OF KAMMA

Furthermore, the Buddha himself discovered the Law of Kamma without the assistance of a teacher. The Bodhisatta spent the entire evening in meditation under the Bodhi tree the night before He became the Buddha. Buddha obtained supernormal knowledge during the middle watch of the night, or between 10 p.m. and 2 a.m. in modern times, which allowed Him to witness beings passing away from this life and entering the next. He also witnessed the death of one being and the subsequent rebirth in a miserable existence due to bad kamma committed in the past, and the death of another being and subsequent rebirth in a blissful state as a human or celestial being due to wholesome kamma committed in the past.

Thus, it was during that period, or that night watch, that the Buddha discovered the Law of Kamma. As a result, the Law of Kamma was not something that the Buddha learned from another teaching; rather, it originated from His own superstitious intuition. It is also said (in our books) that the Buddha alone knew everything there is to know about kamma; not even the greatest of His disciples can fully comprehend kamma. Therefore, we shouldn't be upset if we don't know everything there is to know about kamma because that information is outside of the reach of our province.

3. UNDERSTANDING OF THE LAW OF KAMMA

Because we either benefit from or suffer from the kamma we committed in the past, this understanding of the Law of Kamma has taught us accountability and self-reliance. Any pleasure you derive from your past good deeds is, therefore, a product of your good life. And anything that befalls you now is also a consequence of past transgressions. We therefore have no right to hold anyone else responsible for our pain or shortcomings in this life. We can assign responsibility to our own kamma, if that is your desire.

As a result, kamma is a force that brings about results, and since we are the ones who perform kamma, we also bring about the results. As a result, we control our destiny. Our future selves are in our hands. In this sense, I believe that we are free to shape our destiny, whether it be good or bad, and that we do not need to depend on anyone else for it. Knowing that we are solely accountable for our happiness or suffering allows us to take control of our destiny and ensure that we experience only happiness in the future rather than suffering. To avoid unpleasant outcomes, all we have to do is steer clear of those that will cause pain. In other words, understanding the Law of Kamma will instruct us to refrain from doing evil, painful things to ourselves, and things that harm other people. Because we are aware of and comprehend the Law of Kamma, we can both better our lives now and shape our lives going forward.

4. KAMMA IS THE CHIEF CAUSE OF INEQUALITIES IN THE WORLD

The state into which a being is born is decided by kamma. It is the main reason for global inequality. While some people are born into extreme misery, others are blessed with good health, wealth, and physical and mental attributes. The Buddha asserts that one of the universal laws governing the state of existence of all sentient beings is kamma. Four additional natural laws, known as the Niyamas*, also regulate the universal process.

THEREFORE, EVERYTHING THAT HAPPENS IN THE WORLD IS NOT DUE TO KAMMA:

The five Niyamas, or natural laws. Buddhism identifies Kamma as one of the main causes, among many others, of human inequality. It does not, however, state that Kamma is solely to blame for anything. If Kamma is the cause of everything, then a bad Kamma person will always be a bad person. If someone had a disease, there would be no need or justification to see a doctor. Would Kamma not control whether someone was cured or not?

PHYSICAL INORGANIC ORDER (Utu Niyama) Examples: The predictable sequence of the seasons, as well as the seasonal phenomena of winds and rains. This group includes typical seasonal variations and events, the origins of winds and rain, the characteristics of heat, etc.

ORDER OF GERMS AND SEEDS OR PHYSICAL ORGANIC ORDER (Bija Niyama) Exam: Rice is made from seeds, the sweet flavor of honey or sugar cane, and the unique qualities of some fruits. This order can be applied to the scientific theory of genes and cells as well as the similarity between twins.

ORDER OF AN ACT AND RESULT (Kamma Niyama) Exam: Good and bad outcomes are the result of both desirable and undesirable actions.

ORDER OF THE NORM (Dhamma Niyama) Exam: The natural phenomena that take place during a Bodhisatta's last birth. This group may include the laws of nature such as gravity and others, the reason for being good, etc.

Order of mind and psychic law (Citta Niyama) Exam: Consciousness processes, consciousness components, and mental abilities such as telepathy, telesthesia, and retrocognition

KAMMA IS NOT MORAL JUSTICE OR PUNISHMENT OF GOD

Since there is no outside power that administers justice, Buddhism refutes the idea that kamma is a system of "moral justice" or "reward and punishment." Since sin is defined as disobeying God's commands, it is also not to be considered "sin."

KAMMA IS NOT FATALISM

People frequently have a misunderstanding of the concept of karma. This is especially true of the informal way we use the term on a daily basis. There are those who claim that one's karma prevents them from changing their circumstances. Karma thus turns into a means of escape. It starts to resemble fatalism or predestination. This is definitely not the right way of looking at karma. It's probable that our prevailing conception of fate and luck is to blame for this misperception of karma. It could be because of this that the concept of predestination has been layered over our understanding of karma in popular thought. Karma is not destiny or fate. Kamma is a term that refers to both past and present deeds. Kamma is not destiny. It is not predestination that is forced upon us by an enigmatic, unidentified force that we are powerless to resist. One's actions are what cause one to react to oneself.

KAMMA IS CAUSE & EFFECT

Vipaka, the fruit, is the reaction (or effect) of kamma, the action (or cause). To compare, Vipaka is like the mango fruits that grow from the tree, and Kamma is like a mango seed. The leaves and flowers symbolize the inevitable consequences of Vipakanisansa. As we sow, so we get. The consequences may manifest in this life or a subsequent incarnation. What we sow in the past or the present is what we harvest today.

KAMMA IS THE LAW OF NATURE

Kamma is an independent law. Similar to natural laws like gravitation, the law of Kamma does not require or require a lawgiver. It functions within its domain without the involvement of an outside, impartial regulatory body. Kamma can have the desired outcome. The effect is produced by the cause, and the cause is explained by the effect. The fruit explains the seed, and the two are related; the seed produces the fruit.

DIFFERENT KINDS OF KAMMA

Kammas come in a variety of forms. There are three types of kammas: the type that gives results in this life, the type that gives results in the next life, and the type that gives results from the third life indefinitely until one breaks free from the cycles of rebirths. When the three types of kammas are unable to produce results within the designated time frames, they become inactive. Thus, kamma can produce effects in this life as well as in lies about the future.

KIND OF KUSALA KAMMA: SKILLFUL ACTION:

There are ten categories of deserving behavior. Since they frequently have positive effects, they are referred to as Kusala Kamma. They are as follows:

1. Dana, or generosity, brings wealth.
2. Morality (Sila), which is born in happy states and in families of nobility.
3. Bhavana meditation, which tends to lead to Higher Knowledge and Emancipation and gives birth in Realms of Form and Formless Realms.
4. Honor (Apacayana), the origin of noble ancestry.
5. Service (Veyjavacca), which typically draws a sizable entourage.
6. Paritendana, or the sharing of merit, is a reason to donate in future births.
7. Celebrating the virtues of others (Pattanumodana), which generates merit regardless of one's place of birth.
8. Hearing the

wisdom-promoting Doctrine (Dhammasavana). 9. Outlining the Dhammadesana Doctrine, which encourages wisdom. 10. The alignment of one's own perspectives (Ditthinukamma), which boosts self-assurance.

KIND OF AKUSALA KAMMA: UNSKILLFUL ACTION:

Ten Akusala Kammass, or evil deeds, exist. Thought, word, and body can all contribute to them.

Three are caused by the body, namely,

1. killing (Panitipata), 2. stealing (Adinnadana), and 3. unchastity (Kamesu-micchachra). Four are caused by words, namely, 4. lying (Musavada), 5. slandering (Pisun-vacha), 6. harsh speech (Pharus-vacha), and 7. frivolous talk (Samphappalap-vacha). Three are caused by the mind, namely, 8. covetousness (Abhijjha), 9. ill-will (Vyapada), and 10. false views (Micchaditthi).

Killing is the act of destroying any living thing. Plants are not considered living beings, but animals are. The Pali word "Panati" refers only to the psycho-physical life force that is specific to an individual's existence. "Pantipita" means to quickly destroy this life force without allowing it to proceed naturally.

THE ORIGIN CAUSE OF KAMMA

One keeps accumulating Kamma if they are unaware of the true state of affairs. A person who has fully conquered craving and realized reality is the only one who can accumulate Kamma. The main causes of Kamma are ignorance (Avijja) and craving (Tanha).

WHERE IS KAMMA?

"Where is Kamma?" King Milinda inquired of the Venerable Nagasena. In response, the Venerable Nagasena said that Kamma is dependent on mind and matter, rests, and manifests itself at the right time rather than being stored in the transient consciousness or any other part of the body. Think mangoes, wind, and fire, for example. Mangoes depend on the mango tree they lie on and sprout at the appropriate time of year rather than being stored somewhere within the tree. There is nowhere that wind or fire are kept. There is nowhere within or outside the body where kamma is kept. The potential of kamma, an individual force, persists in beings from one existence to the next.

KARMA IN SIKHISM:

An individual in Sikhism accumulates both good and bad karma over their lifetime. What happens to an individual's atma in the next life is determined by their karma. According to Sikh philosophy, good deeds produce good karma, while bad deeds produce bad karma. Guru Nanak accepted both the transmigration of souls theory and the doctrine of karma. Sagun Bhakti Sect was represented by Ramanand.

Siri Guru Granth Sahib said about

Every action has a reaction, and every cause has an effect, according to the law of karma. One example of this is found in the proverb "As you sow, so shall you reap." The Siri Guru Granth Sahib has a variant of that final sentence that reads, "What's in the seed is what is eaten." It is the life's balancing act. May 18, 2023, Waheguru close Waheguru is the term Sikhs most commonly used to refer to God. Sikhs hold that there is only one God, known as Waheguru, which translates to "wonderful enlightener" "wonderful teacher" or "wonderful Lord." Sikhs hold that everything was created by a single God.

SIKHS BELIEVE THAT:

1. Good and moral deeds bring good karma, while bad and immoral deeds bring bad karma.
2. A previous life's events directly influence the atma in a subsequent life, either favorably or unfavorably.
3. If an animal has good karma throughout their life, their atma can reincarnate into a human body.
4. If a human has bad karma throughout their life, they may reincarnate as an animal. This indicates that they are now farther from freedom.
5. Humans have the capacity to advance and get closer to emancipation. There are two ways to accumulate good karma for this. Accepting Waheguru's grace and love is the first step, and doing good deeds like Wand Chakna, Kirat Karna, and Nam Japna is the second.

SIMILARITIES BETWEEN SIKHISM, BUDDHISM, JAINISM, HINDUISM

1. Karma: Both Sikhism and Jainism believe in the principle of Karma.
2. Gurus: Sikhs have 10 human Gurus (Guru Nanak to Guru Gobind Singh) and Jains have 24 Tirthankars (Bhagwan Rishabh Dev to Bhagwan Mahavir)
3. Re-incarnation: They both accept the idea of reincarnation. The attainment of Nirvana, or freedom from the cycle of death and birth, is the shared objective of both. Both hold that humans are born by wandering into 84 lakh yonis, also known as joons.
4. Caste System Rejection: Both Jainism and Sikhism reject the caste system. Jains and Sikhs also inherently respect all other religions.
5. Founders: It is a surprising fact that every Sikhism Guru, every Jain Tirthankar, and even the Buddha himself was born into a Kshatriya family.
6. Ahimsa: Philosophically speaking, both religions hold that we should make every effort to bring about peace if we are attacked. When all diplomatic avenues have been explored, it is appropriate to take up arms and engage in combat.

DIFFERENCES:

1. Belief in God: Jains hold that anyone can become god through his or her karma rather than believing in God or the Creator. Sikhs, on the other hand, hold that there is a God and that karma and bhakti bring us closer to him.
2. Meditation Ways: Sikhs do Japa (chanting the Lord's Name), and Jains do Tapa (purity by burning impurities).
3. Monastic Living: Jainism encourages renunciation of the material world, while Sikhism doesn't encourage it.
4. Ahimsa: Sikhism had been formed in response to the necessity of resisting the oppressive invaders. Peacemaking was necessary because Jainism existed during a time when Indian rulers were engaged in needless wars with one another. As a result, you will observe that Jainism places a strong emphasis on ahimsa in their daily lives, whereas Sikhism is a martial community.
5. Language: The main texts of Jainism are in Sanskrit and Prakrit. That of Sikhism is a mixture of languages (Khadi Boli, Punjabi, Persian, Sanskrit, etc.).
6. Origin Place and Era: All of the Sikh Gurus were born in Punjab, with the exception of Guru Gobind Singh Ji, who was born in Patna, Bihar. Bhagwan Mahavir, the most influential figure in Jainism, was born in Vaishali, Bihar. Jainism is an old philosophy that was primarily spread by Indian rulers, whereas Sikhism was founded 500 years ago during the torture of India by Mughal Invaders.

KARMA IN THE SIKH SCRIPTURE IS EXPLAINED AS:

"The body in the field of Karma in this age; whatever you plant, you shall harvest, and by the Karma of past actions, the robe of this physical body is obtained. By His Grace, The Gate of Liberation is found."Guru Granth Sahib 534

The Indian state of Punjab is home to a sizable Sikh population. Nevertheless, there are Sikhs on every continent, with Canada being the largest. According to Sikhism, Hukam, the Supreme Command, is the source of all authority. The two types of karma that Sikhs believe in are Sukrit and Dukrit. Sukrit Karma means to walk in Hukam, whereas Dukrit Karma means to think contrary to the higher authority.

Karma is the term used to describe the result of one's actions in all major religions. Although there may be various ways for people to reverse the reaction, Karma always judges people, whether in this life or the next.

5. CONCLUSION

The concepts of Karma—positive and negative forces attached to the soul based on an individual's actions, beliefs, and spiritual attachments—are shared by both Buddhism and Sikhism. This force is carried forward by reincarnation, which necessitates soul purification. One of Buddhism's central tenets is the Rebirth, so the saying goes. Jainism holds that until liberation is attained, the cycle of rebirth and death will continue as a result of good or bad deeds. It is believed that the never-ending cycle of birth and rebirth can only be broken by achieving Nirvana (Enlightenment). Mukti signifies "emancipation." Reuniting with Waheguru is the ultimate goal for a lot of Sikhs. In order to attain mukti, Sikhs must rid themselves of all bad karma and focus on gaining good karma. Mukti is indescribable, meaning it defies explanation. This is due to the fact that no one can adequately express what it means to be unified with and inside Waheguru. Only experience will do. One can reach Mukti while they are still living. We call this Jivan Mukti.

I crave not for a Kingdom, nor even for mukti, what I long for is the lotus feet of the Lord. Guru Granth Sahib 534 As a result, when we study or attempt to comprehend the teachings of the Buddha, we must also put them into practice in addition to trying to understand them. His advice is similar to medicine. Only if you take the medication will it work. Even though you may have medication bottles at home, you won't be cured of the illness you're trying to treat if you don't take them. Therefore, taking medication is what determines its effectiveness. You won't experience the benefits of that medication if you don't take it. In a similar vein, understanding the teachings of Buddha is beneficial but insufficient. To be able to end suffering and purge our minds of all impurities, we must either put these teachings into practice or adhere to them. For this reason, practice plays a crucial role in our instruction. We can only become what the Buddhas and the Arahants were able to become through practice. Knowing the Law of Karma has several advantages, not the least of which is that it deters people from committing immoral acts that result in suffering. When we realize that every action we take in life will have an equal and comparable response and that we will experience the consequences of our choices, whether they be good or bad, we will stop acting in an unhealthy way because we don't want to suffer the consequences of our bad choices. In a similar vein, we will cultivate these wholesome actions because we understand that happiness is the fruit of wholesome actions. Thinking about the moral principles of action and reaction, or the Law of Karma, inspires us to cultivate wholesome behaviors and refrain from unwholesome ones.

CONFLICT OF INTERESTS

None.

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None.

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