



Short Communication

Attributes of Karma

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Available online at: www.isca.in, www.isca.me

Received 11th December 2025, revised 30th December 2025, accepted 16th January 2026

Abstract

“Karma is Your Life”: The word Karma is based on Hindu Philosophy that refers to action, work (deed) and its effects. It is more frequently used in Vedic scriptures. It is a vast philosophy known as Karma theory or Karma Siddhantam. It is the cause and effect of activities of individual persons related to the good or bad deeds, and rebirth. The philosophical queries how and why man is born, what happens after death, where does soul go, why some are rich and why some are poor, why some die early and why some late and what is the purpose of life and so on, are well illustrated in the vedic scriptures on the basis of karma. The karma is not only for living beings, it is for family known as family karma and country known as a national karma. The law of karma is the part of seven Universe laws. The theory of karma be included in the academic curriculum. The Hindu religion is based on karma theory. They are highly tolerant and in favor of ethical activities and non-violence due to the fear of karma. This paper deals about the philosophical attributes of Karma and its effects on material objects - living beings, family and nation and spiritual activities especially on birth and death cycle and liberation due to the past good and bad deeds of karma.

Keywords: God, Karma, body and soul, birth and death, purpose of life and liberation.

Introduction

The word karma is derived from Sanskrit language, means the action or the consequences of an activity, which leads to good or bad results. It is the study of how things influence over other. The effect of one event causes another event to occur. Every event or phenomena, there is preceding cause or reason. He acts, then he accordingly behaves. Man of good acts will become good and vice-verse. It is also called principle of causality or law of causation. When the great warrior Arjuna refused to fight in the war, the Lord Sri Krishna elaborated the two concepts- rebirth and karma. He further says “One should do the work without expecting the results, the desired results will follow provided one is fully surrender to Me¹.”

The theory of karma¹⁻² is very vast and difficult to understand, and it is beyond the imagination of modern science. An attempt has been made in this paper to highlight some of the important basic (127) attributes of karma for younger generations to understand it's impacts on individuals and society so that they would be cautious in thinking, talking and doing activities.

Basic Universe Laws

The worldwide teachings are solely based on ancient Hindu Philosophy which have been prevalent in the world. The seven basic laws of universe for righteousness (dharma) in the world are³: i. The Law of Cyclicity. ii. The Doctrine of Rebirth. iii. The Law of Karma. iv. The Law of Yagna. v. The Doctoring of

the Living Universe. vi. The Law of Miracles. vii. The Divine Science of Yoga.

The seven laws fundamental laws are known as cosmic laws under law of Dharma like the seven colors of rainbow under one law of light. The law of karma which plays a major role for determining the next birth and the good or bad of activities in daily life.

Attributes of Karma

Some of the prominent 127 impacts of karmas, which are metaphysically analyzed and classified into two categories -i) karma in materialism and ii) karma in spiritualism, are presented below¹⁻⁶:

Karma in Materialism:

1. The word Karma is generated from Sanskrit literature means action.
2. The law of karma is one of the basic laws of the universe.
3. Karma is your life.
4. Karma is an activity, the person who does is called karmic yoni.
5. Karma makes your life.
6. Karma is an unknown factor in life.
7. Karma is either good or bad.
8. Hindus are karma followers.

9. Mind is the root cause of karma.
10. Mind (knowledge) is like a knife. It can cut meat or fruits.
11. Doing the karma is not wrong, but the way it is done is wrong.
12. Karma is done with an expectation results could cause pleasure and pain, but self-less karma it does not happen.
13. Even if you do not follow karma, but karma follows you.
14. The action means thought, talk and word (deed).
15. Unethical activities lead to bad karma, hence the dearth of wise and good karmic people in the Kaliyuga.
16. Thinking bad and doing bad actions about others are sin and lead to bad karma.
17. Good thoughts & deeds give good karma whereas bad thoughts & deeds give bad karma.
18. Good values enhance good Karma.
19. Vedic culture reduces bad karma.
20. Do your karma without expecting the results.
21. Free will make your karma.
22. Karma is different for different people.
23. No two persons have the same karma.
24. Karma always follows you - in the past, present and future births.
25. No one lives without doing karma.
26. Everyone has karmic effects.
27. Selfless work frees one from bad karma.
28. Donations and charity for a good cause reduce the bad karma.
29. One must donate to spiritual activities as per one's desire.
30. Good karma reduces the sins of individuals and groups.
31. Karma is the law of action and reaction (cause and effect).
32. Newton's Laws are based on the law of karma. For every action, there is an equal and opposite reaction.
33. Karma theory is philosophical whereas Newton's laws are physical concepts.
34. Karma is a first motion or vibration that causes a stir in the mind and nature (prakruthi).
35. Positive thinking reduces the bad karma.
36. Performing negative activities for self and others increases the bad effect of karma.
37. Minute negative thinking for self and others adds bad karma.
38. He who is born in the material world cannot escape in doing karma.
39. Human names are karmic names and temporary.
40. The intensity of karma is different for different people.
41. Karma not only affects an individual but affects family, group, racial and national levels.
42. The policies of family, organization and nation will make you to perform karma.
43. What goes around, comes around.
44. Nature (Prakruthi) compels you to perform karma.
45. What you sow, you reap.
46. Life is an echo. What you send out it comes back. What you give, you get. What you see in others, exists in you.
47. How people treat you is their karma; how you react is yours.
48. Karma is not only your actions but your intentions and thoughts.
49. Every moment of your life, you perform action- physically, mentally, emotionally, and energy-wise. Each action creates a certain memory. That is karma.
50. Karma means you are the maker of your life.
51. The best revenge is to be cool, and let karma do the rest.
52. Reflect on your past actions and in doing this, you can see your future.
53. When the bad keeps coming, put positive vibes. They will reduce slightly.
54. One person's karma cannot have an effect on another.
55. Seeking revenge is a wasted action. It will come in its own way, in its own time.
56. You can change your name, address, and hair, but you cannot change your vasanas and karma.
57. When you truly understand karma, then you realize you are responsible for everything in your life.
58. Karma is justice. It rewards and punishes.
59. Bad karma makes hell, and good karma makes heaven.
60. Live with love, then fear no bad karma.
61. Two things you cannot escape: karma and its effects.
62. Karma will take care of you, one way or another.
63. Mind orders whereas senses do karma.
64. Mind plays the politics whereas a body and senses get either rewards or punishments.
65. Even one sense makes a mistake the human body gets punishment.
66. In a family even one does bad karma whole family gets defamed. - Family karma.
67. If a nation has no value-based education and no proper governance, it may lead to anarchy. - National karma.
68. Theists are believers of Karma, atheists not.
69. Karma is four types-Sanchita karma (accumulated karma), Prarabdha karma (presently experiencing the past karma), Kriyamani (doing in the present life) and Agami Karma-(Future results of the present work).
70. Young children are incapable of doing new karma as they cannot discriminate between the right and wrong (This innocence is used as a Juvenile act in the Judiciary)
71. Karma cannot independently bestow reward or punishment.

72. There is no one who can remain without action even for a moment.
 73. Work must be done as a yajna to the Supreme Lord; otherwise, the work causes bondage in this material world.
 74. The tragedies such as at loss of children, spouse at early stages, thefts, mentally retarded people, failures are consequences of bad karma in last births as curse in the present or future births.
 75. Just before the demise, one has to account one's own account of bad and good deeds.
- Karma in Spiritualism**
76. Spirituality is like a medicine to improve health and purify bad karmas.
 77. Soul and karma are connected each other.
 78. The soul carries the results of karmas.
 79. Karma never leaves you, follows in this birth and successive birth.
 80. Good karma makes you sattvic (mode of goodness).
 81. Living beings are identified by souls.
 82. Good karma makes you yogi.
 83. God-fearers are karma followers.
 84. Good association is key in one's spiritual growth (good karma).
 85. Spiritual activities and serving humanity reduce the effects of bad karma.
 86. Temples are meant to reduce the bad karma.
 87. All Vedic texts and cultural activities are meant to reduce bad karma.
 88. Meditation yields good karma.
 89. Pretending meditation yields bad karma.
 90. Karma determines the next birth.
 91. Reduction of karma leads to higher levels.
 92. The purpose of human life is to give up the bad karma.
 93. The pure soul with zero bad karma attains liberation.
 94. The birth and death cycle occurs continuously till the karma reduces to zero.
 95. Attachment to the material world increases the effects of bad karma.
 96. Attachment to the spiritual world increases good karma.
 97. Detachment decreases bad karma.
 98. Kashi is the pilgrimage place in India for quality something of life.
 99. A fool realizes karma at later stages whereas a wise realizes at early stages.
 100. When the soul enters the physical body, karma tags to the soul.
 101. The moment birth holds the seeds of karma that will sprout in his life into effect.
 102. Our destiny was shaped long before the body came into being.
 103. Thamoguna leads to the bad karmas.
 104. Killing of living beings (humans and animals) without consent of higher authorities is a sin and leads to bad karma.
 105. Karma never leaves you. It follows in either this birth or successive births.
 106. One can liberate a soul from a body by doing good karma.
 107. Karma begins to show its effects, once the soul takes a birth in the embryo.
 108. One can attain liberation once the bad karma becomes nil.
 109. Gods and Goddesses neither give karma nor take your karma.
 110. You are the owner of your karma.
 111. If the mind is devoted to Supreme Lord, the karma does not affect at all. The soul is said to be liberated soul.
 112. If the living entity attains Lord's vision, the entire karma is annihilated.
 113. The Supreme Lord only nullify your karma.
 114. The birth and death cycle continues to exist due to karma.
 115. Birth and death cycle ends when karmas are nil.
 116. Vasanas are tendencies or fine traces of karma.
 117. Vasanas are features of previous births.
 118. Devotion demolishes karma and leads to liberation.
 119. The Law of karma makes you detacher.
 120. The right karma increases tolerance and spirituality.
 121. The Supreme Lord is the final authority to reduce or nullify the karma. He will judge and bestow.
 122. God metes rewards and punishments only for specific actions of beings, like rain is for all but only a few seeds will germinate in the soil.
 123. Individual souls are responsible for their own karma.
 124. God is merely the dispenser and witnesses the merits and demerits of souls.
 125. One can change bad karmas into good karmas provided one is fully surrender to Lord, like Ratankar, a dacoit, who became sage Valmiki by serving to Lord Sri Rama.
 126. Bad karma is a curse. Lord Rama going to exile for 14 years was a curse given by parents of Sravankumar, when king Dashrath killed him by suspecting it was a deer drinking water. Old parents cursed him "O King you should also suffer like us one day, you shall also die in the same manner for grieving for your son". The karma affected the King. He died when Lord Rama went to forest. Hence misdeeds hit back.
 127. The King Parkshit put a dead snake on the shoulder of the SamikaRisi when he could not respond for his thirst as the sage was in deep in meditation. His son Srngi cursed the

king “You will die within seven days for your mistake.”
Bad actions lead bad karma. In order to reduce the degree of curse, the king heard SrimadBhagavatam in seven days recited by Sukadevagoswami. Thus the concept of Bhagavatasaptaham was emerged as a good karma to listen the activities of Lord Sri Krishna.

Conclusion

The karma plays a major role in life and inherent in all material and spiritual activities. The karmic determines next birth, and your nature and tolerance. One who follows karma is generally detached from the material enjoyment for fear of God. The above attributes indicate the importance of karma theory in daily life. The good deeds lead good karma, attains liberation.

Acknowledgment

This research work is carried out under the research project titled "Study of metaphysical analysis of Bhagavad Gita and Srimad Bhagavatam: Laws of Karma, Soul, and Purpose of Life." funded by the Indian Council of Philosophical Research

(ICPR) Ministry of Education, Government of India vide letter No F.No.4-39/22-23/P&R/ICPR dated March 26, 2023. I am thankful to ICPR for sanctioning the research grant.

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