

## The Concept Perspective of *Karmaphala* as The Law of Cause and Effect in The Pillars of Hindu Religious Beliefs

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### Abstract

The teaching of *Karmaphala* is the arrangement of cause and effect in Hinduism. *Karma* (movement) is the cause, and *Phala* (result) is the effect. *Karmaphala Ngaran Ika Phalaning Gawe Hala Hayu* means that *Karmaphala* is the final result of good or bad deeds. This movement of existence is like a mill wheel, like the turning of a wheel that expects the second to be below and above, according to setting goals and collisions. *Karmaphala* is classified into three parts: *Sancita Karmaphala*, *Prarabda Karmaphala*, and *Kriyamana Karmaphala*. The literary sources end with the doctrine adopted by Hindus to navigate the sea of lifestyle. As new knowledge, it demands humans to make choices quickly. Thinking about how people behave is suggested to accommodate this. However, many are trapped by preferences to follow trends that forget the noble values of faith. This research technique was descriptive qualitative, using sources that could be applied to the research. This study aimed to determine the perspectives of the concept of Hinduism teachings, especially *Karmaphala*, as the law of reason and influence in the pillars of Hinduism.

**Keywords:** *Karmaphala*; Law of Cause and Effect; Hindu Religious Beliefs

### Introduction

Humans are God's unique creatures with the best degree compared to other creatures. Thus, humans may be able to reap various talents in their lives. As God's best creatures, humans cannot be separated from various problems. Human problems are complex problems with many aspects. For example, it can be seen from financial, political, fitness, spiritual, and ethical attitudes. Indeed, the best way to study humans is from one aspect. Still, this perspective cannot be applied to everyday lifestyle truths without being related to other components or lifestyle aspects. Hinduism teaches five types of beliefs or understandings known as *Panca Sradha*. One of its components is *Karma*. In its small experience, it is movement. However, it is the setting of goals and the result of all movements. It is called *Karmaphala*. The law of *Karma* has a standard nature in that every being can experience difficulties against the law of *Karma*, and all movements will have an effect. *Karma* comes from thoughts, words, and actions. Thus, the good or bad of an action can also get the final result, even if it is only an idea.

*Ida Sang Hyang Widhi Wasa* has the title of *Yama Dipati* (the great protector of the law of justice), who always punishes the *Atma*, who continues to commit crimes or sins and puts them into hell. The embodiment of this *Atma* is highly reprehensible, and its degree worsens daily if people usually do bad things. Hinduism has the teachings of *Karmaphala* as setting goals and consequences. *Karma* (movement) is due to causes, while *Phala* (results) is a result. *Karmaphala* is considered to set goals and impact through Hindus. All the *Phala* (results) of human movement are the fruits of *Karma* created. Doing good *Karma* will bring true rewards. Vice versa, if people do bad *Karma*, they will get bad rewards. God is an essential element in every religion. Therefore, the science of divinity becomes an exciting theme in the study of religions, both classical and

modern. In addition, religious studies place religion as the center of subcultures practiced in the international social order. Faith is a sociocultural phenomenon as a religiosity expression of the non-secular groups. In the social context, Beliefs have played a role in determining the boundaries of men or women and community identity. Religion has played a role in a most critical time in human experience. It means that religion does not only bind individuals to God Almighty but also humans to each other. Thus, faith is not in line with social existence. As God's creatures endowed with an *idep* (mind), Hindus must realize (not forget) their character to always do the right thing in carrying out *Dharma*, both *Dharma* beliefs and *Dharma Negara*. According to Sudirga (Kemenuh, 2017), *Dharma* belief is the people's responsibility to carry out spiritual teachings properly and correctly. *Dharma Negara* is the obligation of religious people to be good citizens and serve the country by supporting all government policies. Based on the *Slokantara* scripture 40, 13, and 14, which explained the level of skillful incarnation through *Atma* because of his actions, namely:

*Devanam, narakan janturjantunam narakam pasuh, pucunam narakam nrgo mrganam narakam khagah, paksinam narakam vyalo vylanam narakam damstri, damstrinam narakam visi visinam naramarane."*

Translation:

The Gods of Hell (incarnation) appear as humans, humans become livestock, livestock ends up becoming beasts, beasts become birds, hell birds grow into snakes and hell snakes become fangs, evil fangs grow into poison, which can harm humans.

*Dharma* is a crucial component to be attained by every Hindu man or woman. *Dharma* is intended to be used by Hindus as a tool in dealing with all the demands of life to go to heaven. Meanwhile, *Dharma* is a boat that buyers or fishermen use to cross the ocean. It is essential to be converted into a human. Through *idep* (mind), humans can establish good relationships with God, fellow humans, and various creatures, both animals and plants. Humans can help themselves from a miserable state by doing the right thing. Humans, as social beings, are very dependent on other people around them to continue to exist because, in reality, humans have many obstacles, even though they may often be referred to as the foremost and noble beings. Living together in a group has consequences for the behavior of the man or woman concerned. Mutual understanding, recognition, and ego restraint are necessary to create order and comfort. If this is not achieved, it will result in disputes that result in attitudes that mimic humanity. The law of the jungle is a way of settling disputes. It has an energy that will intimidate the vulnerable. Nowadays, violence is almost always used to fight for any form of bureaucratic ideology, whether about freedom, truth, peace, justice, or just ideals. It is as if violence is a valid, or perhaps the easiest, way to find its target. Perhaps there is some belief that situations can be changed or that values and human dignity can be upheld most effectively through suggested acts of violence and pressure (Segara, 2019).

Humans have limited talent. The focus and acknowledgment of their inhibitions provide an upward push for the perception that something is extraordinary and transcends themselves. Something unusual usually comes from an extraordinary source, and that extraordinary source is God. People, by nature, possess the skill of controlled awareness, and the popularity of their inhibitions offers an upward thrust toward ideals. Whatever people do brings results, some good and some bad results. Right results give satisfaction, and bad results provide complications. Therefore, humans must take appropriate action as everyone needs a fun and non-violent lifestyle. The fruit of movement (*Karma*) is known as advantages. The fruit of the movement usually cannot be felt or enjoyed immediately.

According to Hindu teachings, humans must understand various things to live luckily. *Slokantara* (38) mentioned four matters for people who experience happiness, namely as follows. Some people understand the causes and ways of life, brave people, wise people, and those who speak well and accurately. The quick passing of human life pushes us to do the right things. *Maharsi Vararuci* in *Sarasamuscaya* (8) described human life as a flash of light that is very difficult to find and passes quickly. Thus, in this life, someone must try hard to behave based on *Sadhana* and *Dharma* to avoid trouble. He found advice for a scientific lifestyle through revelation (*Sruti*) obtained with the assistance of *Maharsi* and interpreted (*Smrti*) in various religious teachings. Furthermore, people have to obey it as a provision to sail the ark. If the lesson of faith or belief in God Almighty is appropriately actualized, then the peace of society will indeed be realized. However, the truth on the ground often contradicts the sacred teachings of the faith. The pretext of the truth of religious teachings, people who are different or their beliefs are even lower than what is understood. Until it looks tends to bulldoze the special.

The law of *Karmaphala* of past, present, and future lives is spelled out very truthfully. If there might be ancestors who used to do bad things, it will have a destructive impact on their lifestyle now, and all their descendants can be held responsible for their actions. With this thought, procedures are given to facilitate this example with rituals or ceremonies found in the dialog. Modern society's lifestyle tends to produce material things, favoring logical matters over religious topics. There may be a shift in the information of religious values collaborating with the world. Religion has an extra bond with things that can be spiritual or mental rather than things that can be physical or material. Spirituality is self-awakening or enlightenment in achieving purpose and meaning in life. Spirituality is an essential part of someone's health and well-being.

## Method

Method must be used to collect data in the study. Technique is a way that must be taken or exceeded to get the objectives. In this case, a particular technique is known as a methodology used in this study implementation so that it could complete the research target correctly. In this examination, mastery of this method is the main requirement for the researcher because the approach is a method in its features as a device for obtaining results. This method is a way of operation to capture this item as the target of information. Appropriate techniques in a study may be critical, as these methods require work problems to understand the technology that other scientific research can target later. This study used documentation techniques in collecting data. Documentation is the method used for collecting documents and preserving data records. This document was in written, essay, or object form. Regarding file recording, the author searches, collects, and reads books and files or cites critical issues that refer to problems in this study. Any research feature that will find accurate records and aims to find a logical and rational evaluation of behavior, activities, or steps is expected to use this approach, besides other approaches.

Literature Review (Literary Study), literature review is an approach that solves problems by studying many books or helping literature or by collecting facts or other resources that can be considered related to the raised complexity and interrelated directions between one to another. Descriptive Method, the descriptive method is a study method that describes the opportunity method that takes location and systematically. Then, facts are prepared so the standard end is accepted. Research or descriptive techniques are techniques for looking at facts from a group of people, items, situations, thoughts, or opportunities presented with the proper interpretation (Sedarmayanti, 2011). Meanwhile, in line with Koentjaraningrat explained that the descriptive technique is the method of accumulation or processing of records is completed systematically, so it can obtain broad conclusions (Koentjaraningrat, 1981).

Based on the perspectives above, systematic data instruction exposes a specific approach or positive strategy and compiles the truth received through a data series strategy. Furthermore, it is processed and explained according to the current truth. Thus, it can obtain clear meaning. The techniques used to see this was induction and argument methods. The induction approach is the way information is first said after it ends. Even as a technical way of argument that each comment is given a comprehensive reason and ending so that the predicted conclusion is accepted.

## Results and Discussions

### 1. *Sraddha* and *Bhakti* Teachings in the Hinduism Teachings

*Bhakti* is the implementation of understanding or *Sraddha* in Hindu non-secular ideals. Many references explain *Sraddha* and *Bhakti* teachings because of the Hindu philosophy, especially from the Balinese people. In this case, it is important to talk first about the notion of *Sraddha* in Hinduism. *Sraddha* is the forerunner to strengthening the existence of religion as a non-secular community that no longer doubts its existence or belief in the faith adhered to, both in the rituals of its implementation or perhaps in the essence of every spiritual teaching. Hindu religious teachings in the form of ideas are referred to as *Sraddha* in the essence of *Panca Sraddha*, especially the five ways of thought in Belief in the God Almighty. Regarding the knowledge of the expression etymology of *Panca* or five ways and the meaning of the *Sraddha* method, it can be explained that there are five ideals or purposes in the Hinduism teachings as follows:

- a. Believing in the existence of God/*Brahman*, God Almighty, as recommended by *Maharsi Vyasa*, who is also called *Badarāyaóá* in its book: *Brahmasùtra or Vedantasāra*, as follows. *Janmdyasya yataá* (I.1.2) is translated by Sivananda (1993) as follows. *Brahman* is the beginning of the universe and everything in it (*janmādi* = beginning, beginning, being, etc., *asya* = this world/universe, *yataá* = from it). Thus, according to this *sutra*, God in Sanskrit is called *Brahman*, and is the starting place of the whole. The definition or understanding of God Almighty above is very limited way. Therefore, the kingdom of the *Upaniúads* scripture that any definition or understanding that should give a limit to the infinite God now does not reach its exaltation. Therefore, the kingdom of the *Upanishads* scripture does not exist. The proper definition of Him, *Neti-Neti* (Na + iti, na + iti), is not this anymore. God is the supplier of all resources and the end of all lifestyles.
- b. Believe in the existence of *Atman*. The spark of the divine light on the body of every being constitutes the *Atman*. *Atma* is sacred. *Purusa* is believed to come from God and is believed to raise awareness that humans are the same. Through this attention, humans can be tolerant and friendly, acknowledge every difference, and admire each other's differences. The knowledge of *Atman* that penetrates the beings created through *Brahma* will become a symbol of the emergence of the universe. Each human skeleton is composed of divine details. Every lifestyle factor has an element of divinity known as the concept of *bhuana alit* (small nature/human) and *bhuana agung* (big nature/universe). The influence of this law determines the style and value of human nature. It offers an upward thrust in life that various shades of human character exist. Moreover, the punishment for the *Atman* (spirit) who continues to commit sins at a particular stage in his incarnation will be lower in degree and even more significant. Such a kind of hell is experienced through the *Atman* (spirit), which usually commits evil (sins) at some point during its incarnation on this planet. Suppose the incarnation has reached the limit determined through sin. In that case, it will move on to the primary concern of being born into the arena as the form of *Surgasyuta* or *Nerakasyuta*.

- c. Belief in the existence of *Karmaphala*. The results of actions are known as *Karmaphala* according to the actions themselves. This perception generates the implementation of *Bhakti* through good and proper behavior. Every movement or action (*Karma*) always has a result. *Subha Karma* is a good deed, while *Asubha Karma* is a bad deed. Humans only give good and bad categories because only humans can distinguish between good and bad. Humans may stand out from the components of making their moves between good and bad, similar to the *Rwa Bhinada* concept, due to the duality of *Karma* that balances the universe. The universe was created because of the painting between *Purusa* and *Prakerti* or *Cetana* (knowledge) and *Acetana* (unconsciousness). Combining these two turns into one or the concept of unifying the universe with all its contents.
- d. Believe in the existence of *Punarbhawa*. The *Atma* itself experiences reincarnation. Self-confidence encourages humans always to do good so that they will gain perfection. If someone's *Karma* is not good, he will get the opportunity to incarnate again to make up for his continuously lacking *Karma*. *Atma* can revel in its repeated incarnations in exclusivity. It is in line with the essence of this *Karma*, where *Karma* is the idea/preparation for its incarnation. Thus, the incarnation is an opportunity to correct previous *Karma* to get a better or best possibility for the next life.
- e. Belief in the existence of *Moksha*. Humans have taken various ways to understand their most important objectives through prayer. By praying, the heart will calm through the concepts of *Dharana* (building creativity), *Dhyana* (concentrating creativity), and *Samadhi* (calming the mind). *Moksha* is the objective of Hinduism through *Catur Marga*, especially the path to God or attention to God, known as *Catur Marga Yoga*, which includes *Bhakti*: (1) *Bhakti Marga Yoga*, (2) *Karma Marga Yoga*, (3) *Jnana Marga Yoga*, (4) *Raja Marga Yoga*. *Bhakti* in our daily life is often listened to and used regularly according to the cause. Etymologically, the expression *Bhakti* (devotion) in *Kamus Besar Bahasa Indonesia* is an attitude of submission and respect or an act that expresses loyalty (love, admiration, and submission). Since *Bhakti* means surrender, appreciation, and loyalty in various aspects of life, the statement manifests devotion. The definition of Hinduism in *Ida Sanghyang Widhi Wasa*, God Almighty, is undoubtedly unique from teachings outside Hinduism. Hinduism teaches that God is one but has many names (*Ekam Sat Wiprah Bahuda Wadanti*). God is *Nirguna* and *Saguna* that can appear/appear in the international world called *Avatara*. God has many attributes of his omnipotence. God is the stressor of *Dharma* with three principal characteristics (*Tri Murti: Brahma, Vishnu, Shiva*). God is the creator, sustainer, and founder, again in line with the *Dharma* cycle. Therefore, it can be performed if Hindus are doing *Bhakti*/prayers or offerings. Even though *Ida Sang Hyang Widhi* is still single, He has various powers. Devotion (*Bhakti*) can be done anywhere, as long as it is far from a place that is sacred or considered sacred and worthy of being a place of worship/piety.

## 2. The Essence of the *Karmaphala* Teachings in the *Lontar Tutur Kumara Tattwa*

*Karmaphala* comes from two words, specifically *Karma* and *Phala*. *Karma* is close to behavior and *Phala* is the fruit or final result of actions. Thus, *Karmaphala* is approaching the final result or the fruit of motion (Raka & Gunawijaya, 2023). Every action (*Karma*) will result in an action. Every good deed will generate good *Karma*, and vice versa. Every terrible deed will generate bad *Karma*. In accordance with Subrata (2019), *Karmaphala* time is divided into three parts, namely as follows.

- a. *Sancita Karmaphala*, especially the result of previous deeds that have not been fully enjoyed and can be obtained in this life.

- b. *Prarabda Karmaphala*, especially the results of movement in the present life received in the gift of life.
- c. *Kriyamana Karmaphala*, especially the final results of the present life are obtained in the existence of return.

In the sacred book of the Atharvaveda X.1.5, it is explained about the truth of the law of *Karmaphala*. It can be seen as follows:

*Agham astu aghakrte*

*Sapathah sapathiyate*

Translation:

May the sinner suffer because of his own sin, and the person who curses suffers because of the results of his personal actions (Titib, 1996).

Based on the verse above, the expression of sin means the fruit or result of human actions where every terrible deed will cause bad *Karma*. In addition, the verse above also states that everyone can get *Karmaphala* according to his completed movements if he carries out the right actions in life. A particular stage in life will generate good *Karma* and vice versa. Doing terrible deeds will generate bad *Karma*, and people will experience struggles during their existence in this world. *Lontar Tuttur Kumara Tattwa* (2003) explains *Karmaphala* as follows:

*Byakta ning ātma niṣṭa, lumabuh ring naraka, dadi triyak. Yan Madhya ikang ātma, tuměmpuh ring tribwana, dadi wwang prabhu cakrawartya. Yan utama ikang ātma, mamukti Swarga, dadi dewa widyadara. Yang luput ing niṣṭa Madhya utama, ikang ātma kampo katěmu wiṣeṣa bhāṭara, waluya lawan Bhāṭara Paramasiwātma.*

Translation:

A despicable *Atma* will only be dropped into hell, becoming an insect. *Atma*, whom *madia* (center) flew to *Tribwana*, turned out to be the main king in the country. If *Atma* is primary, *Atma* will sincerely experience heavenly bliss, becoming a god or an angel. If the *Atma* escapes from the lower, the center, and the primal, the *Atma* will meet the manifestation of *Bhatara*. *Atma* reunited with *Bhatara Paramasiwatman* (Subrata, Sudarma & Wisuda, 2024).

Based on the two expressions above, it can be concluded that the *Lontar Tuttur Kumara Tattwa* explains the nature of *Karmaphala* through *Atma*, which cannot be separated and grows together with *Purusa* and *Pradhana*. These two seeds between *Purusa* and *Pradhana* circulating *Atma* cannot be separated by *Karma* (good or bad). Thus, with the existence of *Bayu*, *Sabda*, and *Idep*, humans can do good deeds during their lives to produce *Karmaphala* according to the movements made by humans.

### 3. Reviving *Karmaphala* as a Pillar of Faith in Hinduism

*Karmaphala* is a part of *Panca Sradha* teachings. *Panca Sradha* is the five fundamental beliefs or ideals Hindus hold in believing in the life of *Ida Sang Hyang Widhi Wasa*/God Almighty, *Atman* or ancestral spirits, *Kharma Phala* or setting objectives and influences, *Punarbawa* or rebirth, and *Moksa* or unification with God. *Kharma Phala* is the third simple perception of Hindus. Slokantara scriptures explained that *Karmaphala* *Ngaran Ika Phalaning Gawe Hala Hayu*. Quotations from the Slokantara scripture mean that *Karmaphala* is results from good or bad deeds (Munidewi, 2017). The *Karmaphala* teachings provide acceptance of truth and self-confidence to humans in the existence of movement or activity of existence as a way to receive rewards or fruit (Putra et al., 2023). *Karma* is good, and the wrong ones are like *Rwa Bhineda*. Proper and terrible *Karma* are inseparable in life in this world.

This lifestyle inherits our own *Karma*. We are creators of *Karma* for ourselves. *Karma* applies absolutely to everyone, and *Karma* is an eternal law because *Karma* is part of the law of cause and effect. The *Karmaphala* teaching is the pillar of the Hinduism ideals that must be awakened. If the *Karmaphala* teachings are not taught, this teaching will continue to be idle talk and meaningless. Peace will be found through the skill of *Karmaphala* as the eternal law of the past, present, and future. In the Upanishads, it is determined that every action taken has a consequence, whether right or unprofitable actions for society. These two items will have their respective effects in this world and hereafter. The law of *Karma* is also called an herbal rule that no one can resist. Humans must submit to this law because everyone cannot avoid or run away from this law of *Karma*. *Karmaphala* can be divided into three special parts.

*Sancita Karmaphala* is our actions in past lives that are no longer absolutely loved and are still the seeds that determine our given life in the afterlife. Before incarnating in this present life, people experienced existence where the movements they did in the past have not been exhausted by the rules of *Karma* because the story frame of death is faster than the rules. Therefore, the eternal *Sang Hyang Atman* is covered with *Sukma Sarira* (astral body), and all the actions that have been done can be connected with *Sukma Sarira* to get a new frame. Furthermore, *Suksma Sarira* will enter into a new body that wears *Karma*, which they have accomplished in past lives. However, it should be remembered that if someone often did mischief and evil in his life, *Sang Hyang Atman*, in his incarnation, does not become a human. *Sang Hyang Atman* will choose to become an animal.

*Prarabdha Karma* is praise for deeds in this life with nothing left. Lifestyle is carrying out and doing deeds, but these actions must bring consequences from people's hard work. As long as humans lived in an international world, they would no longer be able to avoid movement or painting. For example, when a person is thinking, the act of wondering is painting, whereas the brain works best. Likewise, walking, these steps are the act of someone's work. As a result, this lifestyle is an act of work. Thus everyone cannot run away from this act of work. However, people should remember that each step of the work usually leads to results, whether the work is ideal or not or a bad deed. *Prarabda Karma* is also a work step. No matter how all the movements they make, whether the action is righteous or terrible, the effect they get in existence in this world without any residue attached to the *Citta*, and when they die and are reincarnated in the global, they start with a new sheet or new *Karma*. *Yogis* or intelligent humans can manage the Five Senses (*Panca Indera*) by using their minds to cleanse the soul from lust and choice. Manipulation carried out on the five senses aims to direct all the activities of the five senses toward the desired and proper work. The mind can focus on achieving better results and ideal traits without self-interest through the proper steps. These movements and steps can release the soul from worldly shackles so that the consequences of the actions they commit are not connected with the soul. After losing its life, the soul will become clean, and all the results of its actions will be felt in this world. Actions like this are called *Prarabda Karma*, where every step taken has global consequences so that the soul that goes to the afterlife becomes smooth.

*Kriyamana Karma* is the final result of an action that is not enjoyed at all while doing it, so it must become commonplace in future lives. They cannot yet enjoy the effects of the movement that someone has made in their life, but their bodies die first to enjoy their movement's results in the destiny incarnation. If people pay close attention, both *Sancita Karma* and *Kriyamana* are taking action now, but the result may be beloved in destiny. However, in *Sancita Karma*, where someone made moves in the past, but the results were most easily felt in the giving of incarnations.

Someone's lifestyle who struggles with this lifestyle even though he continues to do what is right is the result of bad *Sancita Karma* (his past *Karma*), which he cannot help but feel now because he was never really on time in his previous births. On the other hand, someone who commits fraud and now appears happy is because of his previous *Karma* precisely. However, in destiny, he will suffer the consequences of his bad actions. Strictly speaking, in the end, in this life or the future, all the rewards for that deed were acceptable because it was the rule.

Every action will give a result. Nothing in this universe would violate the rule of *Karmaphala* because every painting will produce results. If there is no cause, there will be no result. It is the arrangement of purposes and results, an entirely simplistic perception in Hinduism. The *Karmaphala* rules will not deviate from their goal. It means the results will always match their reasons, regardless of the individual's heritage. The auditor's tasks also mean that doing work or painting other than adequately will make the best contribution to society. It is in line with the idea of the *Karmaphala* setting. Furthermore, the auditor believes that the *Karmaphala* teachings are essential to always take into account and apply, as quoted in the following announcement. *Karmaphala*, the path has to do with the work I do, with that teaching I believe *Karmaphala* is that if the work I do is ideal, then the results I get will be right, and vice versa. The *Karmaphala* teachings that I looked to as a guideline for movement, where we can restrain ourselves when we want to do bad things at work because we realize that the effects we get are terrible. In addition, the teachings function as guidelines for behavior; thus, I am cautious in what I do and make choices.

#### **4. Hindu Religious Beliefs Concept**

Humans can learn from a difficulty experienced into helpful knowledge for themselves and their environment. In the next stage, expertise is turned into expertise that can be passed down to engineering, medicine, alternatives, social politics, lifestyle, religion, and other fields. This functionality is implemented in the actions productivity that generates financial benefits. This kind of material property has extraordinary attractiveness. Luxury makes someone fascinated and tempted to reach it. Even if implemented, more is needed to satisfy current desires. Spiritual understanding becomes a way to understand the essence of life. As a basis for understanding, religion explains the ways and stages humans must take to find true happiness.

The word Religion is used by Hindus who adhere to the Shiva school and is used in Indonesian as a non-secular term derived from Sanskrit, which is from the root word *gam*, which means head. If *gam* begins with a it changes to *Agam* because the alternative *go* is to come, and if *mil* ends with a, then it becomes a religious phrase that means to come (Punyatmadja, 2019). Religion was created with the main aim of creating stability in life. This balance can take many forms. Stability can be established, one of which is by setting limits on human behavior. It can be human behavior toward himself, fellow human beings, fellow living things, and towards the universe (Saifudin, 2019). Hinduism has not always been based entirely on certain ideals. It is based on true spiritual concepts that cannot be tested for fakes. He did not create a unique way to lead a spiritual life.

Hindu followers are always willing to accept every reality that people everywhere can find. It proves the love of Hindus for actual reality. Scholars have propagated the values and teachings of Hinduism throughout the arena. Values in religious teachings are often considered noble and even sacred, but it needs to be emphasized that these values must be down to earth. It means that these teachings are not only decorations in the scriptures. Internalization of teachings within oneself implemented in human life. This value is the foundation of the moral foundation in society answering every problem at



the beginning of life, maturing, and ending with death. All Hindu teachings can be summarized in one area of *Panca Sradha*, especially the main points of Hinduism belief (religion). It can be directed towards the perception of God, Atman, mind regulation and effects, reincarnation, and eternal peace (*Vidhi* or *Brahman*, *Atman*, *Karmaphala*, *Samsara*, and *Moksa Sradha*).

Based on the three basic frameworks of Hinduism, the contents of the Vedas can also include these groupings, which consist of (1) Teachings about *Sradha* or *Tattva*, (2) *Susila*, and (3) Religious ceremonies. The meaning of *Sradha*'s phrase, which seems very difficult to find an equivalent, certainly fits in the Indonesian vocabulary. Moreover, anything in Hinduism can be categorized into *Sradha*. *Sradha* formulated five beliefs of Hinduism which have been used as guidelines. *Sradha* is the belief that forms the basis of Hinduism. Generally, this understanding is adopted as the basis for behavior used by each Hinduism people. *Panca Sradha* teachings are well understood not only because of my own expertise without being discovered in real life, so there is no point in reading *Sradha* teachings.

### **5. Efforts to Obey the Teachings of *Karmaphala* as a Cause-and-Effect Arrangement in Hinduism**

Efforts to obey the teachings of *Karmaphala* because of the law of cause and effect in Hinduism can be done by implementing the teachings of *Tri Kaya Parisudha*. In accordance with Kemenuh (2019), *Tri Kaya Parisudha* is a very noble formation that teaches Hindus to think, say, and do well.

- a. *Manacika*, *manacika* teaches Hindus to think well. *Manacika* teaches Hindus to do it from a train of thought, especially a) stop wanting and being jealous of other people's possessions, b) stop being jealous of all beings, and c) believe in the truth of the teachings of *Karmaphala*. These three things are the mind's behavior that controls lust.
- b. *Wacika*, *wacika* teaches Hindus to say the right things. *Wacika* teaches Hindus to mention words that should not be said, namely a) evil words, b) harsh words, c) reprimands, d) slanderous words, and lying words (untrustworthy).
- c. *Kayika*, *kayika* teaches Hindus to do right. *Kayika* teaches Hindus not to do inconsistent things with or against *Dharma* teachings, such as a) killing, b) stealing, and c) committing adultery. Furthermore, these three acts should not be done for everyone in jest or a country, even in an imaginary emergency.

Hinduism has a teaching of *Karmaphala* as the law of reason and impact. *Karma* (action) is due to its purpose, while *Phala* (result) is due to its consequences. *Karmaphala* is considered the law of cause and effect by Hindus. All *Phala* (results) of human actions are the fruit of *Karma* that has been created. Doing the right *Karma* will bring proper rewards. Vice versa, if people do bad *Karma*, they will get bad rewards too. *Dharma* is a crucial thing for every Hindu to do. Hindus can use *Dharma* to get through all of life's challenges so that they will go to heaven. Meanwhile, *Dharma* is ship traders or fishermen used to cross the ocean. *Sārasamuccaya* scripture verse 6 concluded that humans must satisfactorily take advantage of this possibility after they incarnate as humans. How happy it is to be born and incarnate as a human living in this global world. Hindus must be grateful to be born and incarnate as human beings so that they are continually thankful for all the gifts God has given by continuously doing *Dharma*. Therefore, these are all the maximum beautiful gifts to be born ideal, ready with the mind. The opportunity to be born and turn into a human is difficult, influenced by the three main characteristics that affect humans or what is commonly called the *Tri Guna*. Something achieved by humans brings results, which can accurate results, and some are

bad. Good results bring pride, and bad results bring trouble. Therefore, someone must do as someone pleases because everyone wants contentment and peaceful life. The fruit of movement (*Karma*) is known as merit. The fruit of action usually cannot be felt or enjoyed immediately. Every deed leaves a mark. There are real scars and unreal (in fantasy and abstraction) scars called *Karmavasana*. Efforts to obey the teachings of *Karmaphala* as the rules of reason and consequences in Hinduism can be done by implementing the *Tri Kaya Parisudha* teachings. According to Kemenuh (2019), *Tri Kaya Parisudha* is a genuinely noble training for Hindus to think, say, and do well. By understanding this description, we are encouraged to do good deeds. These things are the right things we do in everyday life. We paint well because we think each one has a purpose of bringing us joy. The scriptures state that high or bad deeds or *Karma* will accompany a person in the afterlife. Therefore, every Hindu must always uphold and carry out the teachings of *Dharma* as a human friend to achieve eternal happiness and freedom. Thus, it is clear that all our actions will bring consequences according to *Karma* or the coolest and most terrible moves we made. Therefore, be careful of what you do and always do what is right because by doing what you want, you will go to heaven when you die. Thus, the variety we get, the purpose of life for Hindus is not always to seek heaven, but *Moksha*. If we reach heaven, we can return. If we reach *Moksha*, we can unite with *Ida Sang Hyang Widhi Wasa*. That is where we will experience the best happiness. Therefore, as long as we are alive, we must always think, say, and do well. In addition, always adhere to or carry out Hindu religious teachings. Thus, we can obtain high desires in life, namely *Moksha*.

## Conclusions

*Karmaphala* is a pillar of Hinduism. Hinduism teaches about five forms of religion or understanding called *Panca Sradha*. One of the components is *Karma*. In narrow experience is movement. However, broadly, it is the law of purpose and effect or fruit of all movements known as *Karmaphala*. The law of *Karma* has an established nature. In the experience that all beings will be subject to the rules of *Karma*, all actions will bring results. *Karma* comes from thoughts, words, and deeds. Thus, the best or worst of a movement can have its end result, even if it is still the best idea. This life inherits our own *Karma*. We are creators of *Karma* for ourselves. *Karma* affects everyone, and *Karma* is an eternal law because *Karma* is an element of the law of cause and effect. The teachings of *Karmaphala*, the pillars of Hinduism, need to be revived. If the teachings of *Karmaphala* are not taught, these teachings will likely remain meaningless. Understanding *Karmaphala* is the eternal law of the universe; now and in the future, peace can be realized. The teachings of *Sradha*, which can be the central belief of Hindus, are always upheld in living their daily lives according to each of me, my own family, network, and country and nation. *Karmaphala Sradha* needs to be used as a guide in life by using expertise, exploring, and actualizing noble teachings to achieve goals.

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