

Towards Conscious Re-Patterning: The Influence of Karma and Ancestry Cycles on Human Emotion and Social Behavior

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Abstract: *This paper explores the notion that human emotion and social behaviour are influenced not only by immediate personal experience but also by deeper patterns emerging from the interplay of karma (in the sense of actions and their consequences) and ancestry (intergenerational or lineage-based cycles). Drawing on philosophical/psychological literatures on karma, ancestral or trans-generational trauma, and social psychology, it proposes a theoretical framework of "conscious re-patterning" — the process by which individuals become aware of, reflect on, and transform ancestral-karma and lineage-based emotional/social patterns. The paper examines (a) conceptual definitions of karma and ancestry cycles, (b) mechanisms by which these might influence emotion and social behaviour, (c) evidence from psychology for inter-generational effects, (d) implications for conscious re-patterning (therapy, self-work, social application), and (e) limitations and directions for future research. It concludes that while the notions of karma and ancestry cycles remain partly speculative in empirical science, they offer a rich metaphorical and integrative lens for understanding persistent emotional/social patterns and their transformation.*

Keywords: karma, ancestry, intergenerational cycles, trans-generational trauma, emotion, social behaviour, conscious re-patterning

I. INTRODUCTION

Every individual's existence follows a pattern, and this pattern has an impact on people's emotions and nature, which is brought on by sadness. Humans are naturally drawn to happiness and pleasure, and they look for these things in the physical world. When the physical world reveals reality, it makes people uncomfortable.

In the real world—at home, at work, or on the road—different individuals connect with each other, and everyone wonders, "Why are the people around me happy?" This is the primary cause of people's sadness.

One human being carried a lot of relationships in his life: husband, wife, children, mother, father, sister, and brother. The act of these persons comes in life as his karmic record. The karmic record of relations between husband and wife, children, mother and father, in office boss, subordinate, etc.—everything depends on karma. The karma means how they tackle situations and how they react to the situation. The simple thing is how you face the situation. The reason is the situation always comes in life unknowingly, and in that situation, tactfully, the human brain is activated, and the individual human's power over the situation is different. Some people tackle the situation emotionally and intellectually, and some people tackle it in different ways as individuals.

The Karmic Pattern is a handling the situation in daily routine life karma happens in past present and future in the past karma effect on present and the present karma effect on the future.

माझे मनोरथ पूर्ण करी देवा

केशवा माधव नारायणा

नाही नाही माझा आणिका सोयरा

ना करी अवेर पांडुरंगा नारायणा



माझे मनोरथ पूर्ण करी देवा
अनाथाचा नाथ होसी तू दयाला
किती वेळो प्रार्थु आता नारायणा
माझे मनोरथ पूर्ण करी देवा
नामा म्हणे जीव होता कसावीस
केली तुझी आस आता बारी नारायणा
माझे मनोरथ पूर्ण करी देवा
केशवा माधव नारायणा

In this text the sage Namdev Maharaj wants to say, oh god fulfills my desire; now no any relationship in my life. Now you are to be my parent. Now spread your kindness; please fulfill my desires. Now I am helpless; my life has been tough, and now, my lord, you are only in my life“Hey, my lord, fulfill my desires.

The human’s desires are unending; one will satisfy another. Desires raise desires; are never-ending, and these desires give the humans happiness as well as sadness. Every human is doing karma, and the karma has given happiness or sadness. Suppose we plant a tree and sow a seed; after a few days the seed germinates, after some months leaves are growing, after some years flowers bloom, and after some years fruit will grow. Desire, dreams, and situation make karma, and karma makes the present and future. It is a continuously cyclic process because one desire creates a thought, the thought becomes an action, the action creates positive or negative karma, and this karma creates a present and future, and past karmic creations are stored in the karmic record.

Present karma make a future and today's present karma store in karmic record and as this karmic record future situations will be raised and that situation act create a karma may be Positive or negative positive karmas effect positive and negative karmas effect negative as nature law, the nature law effect is cyclic its applicable all human being,

Karmic CYCLIC RECORD

Past → Present → Future

The karmic Cycle is in present situation what act by human being it is effect in future but store in past and past karmic account create present karma this cycle continuously speedups with every human being this pattern need to break as situation react by human being a karma has decided past, present, future suppose our ancestor sow seed and his fruit

II. CONCEPTUAL FOUNDATIONS

2.1 Karma

Derived from Sanskrit the word “karma” literally means "action". From a spiritual standpoint, it is often understood as the law whereby actions (ethical or unethical) generate consequences, often extending beyond an immediate lifetime. For example, one author remarks: “All actions create consequences ... our personal psychology is how our karmic patterns show up in this lifetime.” Some psychological interpreters suggest that karma can be re-framed in secular terms as cause and effect of actions and their consequences (Barash, 2013).

In metaphysical traditions, karma is sometimes described as “the DNA of our soul”– the idea that the soul carries forward impressions, tendencies and consequences of prior actions, shaping present life circumstances. These karmic imprints (e.g., in Hindu philosophy: samskāra, mental impressions) underlie habitual tendencies, emotional predispositions, and behavioural re-enactments.

From a psychological lens, we can treat “karma” metaphorically as the accumulated history of personal and familial actions and consequences that shape one’s character, emotional responsiveness, relational style, and social behaviour.



2.2 Ancestry Cycles (Trans-generational / Inter-generational Influences)

“Ancestry cycles” refers to patterns, emotional imprints, relational styles, traumas or behavioural legacies inherited from previous generations—through family systems, culture, epigenetics, or social structures. In psychology, research on inter- or trans-generational trauma shows how trauma experienced by one generation may influence descendants — psychologically, socially, and biologically. For example, one systematic review found that second-generation descendants of collective trauma survivors show altered stress regulation, relationship difficulties, mistrust and emotional restraint.

The term “trans generational karma” has even been used in biomedical literature to refer to inherited biological and behavioural consequences across generations. Thus, ancestry cycles can be seen as inherited patterns of emotion and behaviour that may influence present-day individuals, sometimes without their full awareness.

2.3 Conscious Re-Patterning

Conscious re-patterning refers to the intentional process by which individuals or groups become aware of, reflect on, and transform deep-rooted emotional or social patterns that have their origins in karma (past actions, tendencies) or ancestry cycles (lineage influences). It is an active, reflective process (rather than passive inheritance) aimed at interrupting unhelpful repeating patterns of emotion and social behaviour (e.g., persistent mistrust, conflictual relational dynamics, generational depression) and cultivating healthier, consciously chosen responses.

III. MECHANISMS LINKING KARMA & ANCESTRY WITH EMOTION AND SOCIAL BEHAVIOUR

3.1 Habitual and dispositional imprinting

From the karmic lens, actions leave behind impressions (saṃskāras) — habitual dispositions, emotional biases, and relational tendencies. For instance, the concept of saṃskāra describes how mental impressions or habitual potentials influence one’s future thoughts, actions and responses. These habitual dispositions may surface as emotional reactivity (e.g., anger, fear, shame), relational patterns (e.g., withdrawal, conflict-orientation) or social behavioural tendencies (e.g., avoidance, dominance). Even if one is unaware of the original action or lineage event, one may nonetheless respond as if the pattern is “hardwired”.

3.2 Genetic/epigenetic and familial transmission

Research shows that the offspring of trauma survivors may exhibit altered stress hormone regulation, altered neural structure, or epigenetic markers. According to (Yuhuda et al. 2018), examine intergenerational transmission of trauma and suggest epigenetic mechanisms. A more recent review found that physiological changes in stress regulation and brain structure are present in second-generation descendants of collective trauma. These biological changes may render individuals more emotionally reactive, prone to anxiety, mistrust or attachment difficulties, thereby altering social behaviour.

3.3 Family system and social learning pathways

Ancestral emotional-behavioural patterns also transmit via family systems: parenting styles, attachment patterns, communication styles, relational modeling. When parents carry unprocessed trauma or habitual emotional responses, children may internalise these as their default relational templates. For example, if a parent has unresolved trauma, the child may develop insecure attachment and relational mistrust.

In addition, social roles and collective cultural memory influence social behaviour: communities carry collective emotional patterns (such as shame, guilt, mistrust) shaped by historical trauma or lineage events—thus ancestry cycles contribute to social behavioural norms and emotional climate.

3.4 Causal/chronological layering: Past to present

From the karma perspective, actions (one’s own or of one’s ancestors) sow seeds whose results ripen later—emotions, behaviours, life-circumstances may emerge that feel disconnected from the person’s immediate past but link deeper into



lineage or past life patterns. As one writer puts it: “Whatever we experience in the present moment is both the fruition of our previous karma and the planting of seeds for future karma.”

Thus present emotional and relational patterns may appear mysterious or unjustified if viewed solely through immediate personal history; by extending the lens to ancestry cycles and karmic imprinting we may gain a more comprehensive view.

IV. EVIDENCE AND ILLUSTRATIVE DOMAINS

4.1 Empirical Evidence from Intergenerational Trauma Studies

While the construct of “karma” (in the metaphysical sense) is not widely addressed in mainstream psychological research, a growing body of literature addresses intergenerational or trans generational trauma as a proxy for ancestry cycle influences. For example, a systematic review found that descendants of trauma survivors show elevated distress, altered stress regulation and relational/mistrust issues. A narrative review of theoretical frameworks highlights biological (epigenetic), relational (parenting/attachment) and socio-structural (systemic disadvantage) mechanisms in intergenerational trauma transmission.

4.2 Karma Belief and Behavioural Consequences

Research on belief in karma suggests that it functions as a cognitive moral system: belief in karma correlates with moral behaviour, social justice orientation and emotional coping. White (2019) argues that belief in karma operates as a source of supernatural justice, shaping cognition and behaviour. Practically, if one holds that actions have extended consequences, one may behave more ethically, or interpret setbacks/relational difficulties in light of “carried-over” consequences.

4.3 Emotion and Social Behaviour in Lineage/Collective Contexts

Social psychologists have documented how family systems, collective memory, and historical trauma influence relational behaviour. For example, children of trauma survivors may develop hyper vigilance, mistrust of outsiders, rigid relational boundaries, difficulty forming intimate bonds. These emotional patterns then shape social behaviour: withdrawal, defensiveness, difficulty collaborating or trusting authority. Such patterns may echo lineage events (e.g., persecution, displacement) though not always consciously remembered.

4.4 Integrative View: Karma × Ancestry in Emotion/Social Dynamics

Combining the two domains, one can construct a model: ancestral actions or trauma (karma from lineage) → imprinting (dispositional, epigenetic, relational) → emotional predispositions (anxiety, mistrust, shame) → behavioural/social patterns (relational difficulties, social avoidance or aggression) → current life circumstances that mirror or re-activate the ancestral pattern → opportunity for conscious re-patterning. For instance, a family lineage of unresolved grief (ancestry cycle) may transmit via epigenetic changes and parenting styles; the individual experiences persistent relational mistrust (emotion) and social withdrawal or conflict (behaviour), which then yields life circumstances of social isolation or dysfunctional relationships—a pattern repeating the ancestral thread (karma) unless consciously interrupted.

V. METHODOLOGY

1. Research Design

The study follows a qualitative exploratory research design. Given that the concept of karma and ancestry cycles integrates both philosophical and psychological dimensions, the design focuses on theoretical synthesis and interpretative analysis rather than numerical or statistical testing. The goal is to construct an integrative framework linking karma, ancestry, and emotional/social behaviour within the paradigm of conscious re-patterning.



2. Sources of Data

The research is based on secondary data collected from diverse scholarly sources, including:
Peer-reviewed journal articles on psychology, intergenerational trauma, and behavioral science.
Philosophical and spiritual texts discussing karma, ancestral influences, and the mind-body connection.
Online academic repositories and psychological databases (e.g., PubMed, PsycINFO, Google Scholar).
Contemporary research on trans generational epigenetic inheritance and trauma-informed therapy.

3. Method of Data Collection

Data were gathered through document analysis and literature review techniques. Emphasis was placed on identifying recurring themes and conceptual overlaps between karma (action-consequence law) and ancestry cycles (intergenerational influences). The materials were coded for keywords such as karma, trans generational trauma, epigenetics, emotional behavior, and conscious transformation.

4. Data Analysis

The collected data were analyzed using athematic analysis approach. Through this process:
Core concepts (karma, ancestry cycles, re-patterning) were identified.
Patterns of emotional and behavioural transmission were traced across cultural and scientific contexts.
Comparative analysis was conducted to link traditional philosophical understanding with modern psychological models.
The interpretative framework developed integrates both metaphysical and empirical dimensions to create a unified model of “conscious re-patterning.”

VI. FINDING

- Family systems therapy & family constellations (to uncover lineage patterns)
- Trauma-informed therapy (to address intergenerational trauma)
- Reflective journaling, ancestral mapping and emotional lineage work
- Mindfulness, somatic practices and body-based awareness (to access non-verbal imprinting)
- Relational skills training to practise new relational/emotional behaviours
- Community rituals or narrative-work to address collective lineage patterns
- Ethical action and relational repair (planting new seeds)

Recommendation

1. Integrate Karma Psychology into Therapeutic Models:

Psychologists and therapists should explore incorporating karmic and ancestral frameworks into therapy sessions to help individuals recognize repeating emotional and relational patterns.

2. Promote Conscious Re-Patterning Workshops

Institutions and wellness centres can design mindfulness-based and reflective programs that guide participants in understanding their lineage patterns and transforming them through awareness.

3. Encourage Interdisciplinary Research

Collaborative studies between psychology, neuroscience, spirituality, and sociology should further examine how intergenerational influences shape human emotions and behavior at both biological and psychosocial levels.

4. Develop Educational Modules on Emotional Lineage Awareness

Universities and mental health programs can include modules on karma, ancestry, and trans generational trauma to expand the understanding of emotional inheritance in modern behavioural science.

5. Implement Community Healing and Collective Re-Patterning Practices

Communities should engage in collective rituals, storytelling, and narrative therapy to heal shared ancestral wounds and cultivate emotional resilience through conscious social awareness.



VII. CONCLUSION

The interplay of karma (understood as action-consequence patterns) and ancestry cycles (lineage-based emotional/social imprints) offers a compelling lens to understand persistent emotional and relational patterns in individuals and societies. While empirical science is still emerging in this regard, the integrative framework of conscious re-patterning provides a pathway: awareness of inherited or karmic patterns, integration and naming, intentional emotional/behavioural transformation, and social/community level repair. By engaging this process, individuals can move from unconscious repetition of lineage or karmic patterns into active agency of growth, relational renewal and social healing. This paper invites psychologists, therapists, social workers and individuals to explore how underlying layers of karma and ancestry may be influencing emotion and social behaviour, and to actively engage in re-patterning at personal and collective levels.

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