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THEORY OF SALVATION

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ABSTRACT
The purpose of this paper is to maintain the view through analysis that nothing but the notion of niskama karma of the Bhagavat Gita leads us to the Salvation. Then I've bandied different types of karma according to the Indian doctrine. But similar different types of karma do n't conduct us to the deliverance. These all are sakam karma, which bounds us in the cycle of birth- revitalization. Then I've mentioned that non-action or the repudiation of action is insolvable. I've also argued that on the ground of their way of life there's a introductory difference between Sramana (Buddist) and the Bhagavat Gita. Sramana propounds the proposition of non-action, which Bhagavat Gita does not bounce anywhere. Non-action can no way be the way to achieve deliverance. Only niskama karma generates us towards emancipation. In this paper I shall try to explain the notion of salvation.
KEYWORDS: *Karma, Salvation, Niskama karma, Rebirth*

Karma is a abecedarian doctrine in Hinduism. Karma (Sanskrit," act, action, performance") is a noun- form coming from the root kri meaning" to do,"" to make." The term Karma literally means action, work or deed. Any kind of purposeful action whether internal, verbal, or physical, is regarded as Karma. It covers all that's included in the expression" study, word and deed". Involuntary, unintentional or unconscious conduct, though technically deeds, do not constitute Karma, because volition, the most important factor in determining Karma, is absent. The term karma is used to relate to voluntary acts as well as the forces that arise from these acts. In its ultimate sense Karma means all moral and immoral volition. Karma is the sum aggregate of our acts both in the present life and in the antedating births. Karma means not only action, but also the result of action. The consequences of an action are not a separate thing. It's a part of action and can not be divided from it. The whole life centres on karma.

Mortal beings are bound by work. However, you have to perform karma, If you're born. Karma is not voluntary. We're because of our karma. Karma embraces the whole meaning of living. Karma is associated with fleshly actuality. The doctrine of karma implies that, every soul embodied in a mortal being has the will to make opinions and choose what conduct to take. Those opinions and conduct induce karma. The word „ karma " may appear to be small, but its meaning is profound. It has no end. Just life is beginning less, karma to without beginning. Law of karma occupies central position in Indian doctrine. A common theme to propositions of karma is its principle of reason. The conception of karma in Indian doctrine and religion is inextricably associated with the doctrine of revitalization. Karma is responsible for the entire chain of causes and goods. The generalities of revitalization, moksha and samsara are nearly associated with the principle of karma. revitalization, or saṃsāra, is the conception that all life forms go through a cycle of reincarnation that's a series of births and resurrections. It's considered as an impersonal law that cannot be disannulled by any person, but may be eased by God. The law of karma is not assessed from without; it's worked into veritably nature of mortal being. The mortal mind is unfit to set him free from the goods of their veritably conduct. The doctrine of karma provides unproductive explanations for the marvels of life. Karma does not inescapably mean once conduct. It embraces both once and present deeds. It serves as a foundation for ethical and religious understanding. The law of karma governs the macrocosm and all beings within it; it acts impersonally and binds each atman (inner tone) to the world and in addition to the cycle of transmigration. [1]

According to the law of karma, a person " s individual and collaborative conduct determine the nature of his or her unborn actuality in the present life or in a unborn life. The goods of our karma may be endured incontinently or roughly after time in the life of an individual, or may accumulate and manifest themselves in some unborn revitalization. The history is the inauguration of the present and the future. There's no escape from the results of karma. Everything we do, say or suppose, gives rise to an effect, which in due time will return to us. thus the reflections of our future do not arise concurrently; it's actually caused by the effect of our history and present conduct. Our fortune is destined by our karma. If we understand this we can no longer condemn anybody for what happens to us. It is n't discipline, but simply an extended expression of natural acts. Karma distinguishes one person from another. Good intent and good conduct contribute to good karma and unborn happiness, while bad intent and conduct contribute to bad karma. Karma is a store of good and bad conduct, accumulated over numerous lives. It binds one to phenomenal actuality. Karma is one of the important spiritual laws that govern our life gests through principle of cause and effect, action and response, total cosmic justice and particular responsibility. Karma is n't fate. The eastern people believe in fatalism. Fate is a whelming power that predetermines the conduct of man. Fatalism saps the veritably foundation of morality. Fatalism is the negation of morality. This doctrine undermines the freedom of the will. One

1. [1] *Poulami Chakraborty, The Law of Karma and Salvation, IJHSSS, P. 192*

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cannot use the word “Pré-destination" or" fate" to substitute with Karma because they do n't mean the same. Karma is not pre-destination. Karma is the underpinning principle between Pré-destination and Freewill. You have free will. Karma works to develop our capability to handle free will responsibly. Karma operates impersonally, giving us the occasion at every moment to come open to lesser situations of love and compassion. No God or external force is controlling one ‟ s life. It's our own karmic creation. We're bounded by Karma in this and other continuances until we understand the complete consequences of all our conduct. Every person is responsible for his or her acts and studies, so each person's karma is entirely his or her own.

As a man sows, he shall be reaping. This is the law of karma. Whatever you show by your conduct come back to you. Your action in the history is responsible for your present condition. By free righteous conduct men acquire graces. By free unlawful men acquire faults. They perform righteous and unlawful conduct freely. However, the coming birth will be satisfying, and if not, If the karma of an existent is good enough. According to the Indian Holy Writ, Karma can be divided into four corridor called Sanchita Karma, Prarabdha Karma, Kriyamana karma and Agama karma. Sanchita Karma Sanchita Karma is the sum of all our karma in former continuances, which set the stage for our condition in the current life. It's the aggregate sum of yet unseen Karmas committed during in numerous former subsistence. Sanchita Karma is the vast store of piled- up Karma accumulated in the antedating and in all or you is reducing this cosmic debt. It's staying to be fulfilled in your future births. So unless and until the Sanchita Karma of a Soul is zeroed, it keeps on bearing in new physical bodies, in order to exhaust its balance Sanchita Karma. [2]

Praarabdha Karma That portion of the Sanchita Karma fated to impact mortal life in one or the present manifestation is called Praarabdha. In other words, Praarabdha Karma is Karmic Template (of that portion of Sanchita Karma) that's ripe enough to be endured by you and distributed for this continuance for you to work on. However, also more once debts will surface to be worked on, If you work down you ‟ re agreed upon debt in this continuance. And that important Sanchita Karma gets dissolved. Good deeds or positive karma can also help neutralize negative once karma.

Aagami Karma is the Karmic Chart that's coming, as a result of the graces and faults of the present conduct of your current birth. In other words, it's the portion of Karma that's created because of the conduct in the present life and that will be added to your Sanchita Karma.However, also more debts are added to Sanchita Karma and they come more Karmic Seeds and are served to you in further unborn lives, If you fail to work off your debt.

Aagami karmas are the conduct in our present continuance that will affect our unborn lives or embodiers. Positive conduct, following the precepts, charity, compassion, and practice all accumulate for optimum karma in unborn embodiers.

Kriyamana Karma Kriyamana Karma is the diurnal, instant Karma created in this continuance and that we produce in our life because of our free conduct. Kriyamana karma is the most violent form of karma, the bone we see in our diurnal lives, where our current conduct (good and bad) affects in immediate consequences. Negative conduct may affect in retaliation. Positive conduct may, in this continuance, be returned in kind. Kriyamana is the instant diurnal karma that's being created in this continuance for the future. The way our study works in this life will affect our unborn life and embodiers. Kriyamana can be altered by correct station, as well as by particular solemnities. It's also known as immediate karma. Then an important question could be raised, that if the law of karma is insuperable and every karma has its result, also Indian bluenoses have to face one important question- style can the emancipation be achieved? Those who believe in law of karma, they suppose emancipation is the loftiest purushartha that a man can achieve; but if karma is attendant also birth and revitalization must obviously be seen, and men can no way achieve emancipation. Just as an evil person has to take revitalization for his evil deeds, likewise an honest man too has to take revitalization for his honest deeds. So if the law of karma insuperable also a honest person too can not escape from birth and revitalization and get emancipation or deliverance. So one question obviously comes to the mind that's the law of karma inconsistent with the conception of moksha? To give the answer of this question we've to admit that there are two types of karma Sakama karma and Niskamaa karma. Sakama karma: The first stage of karma is doing sakama karma. It simply means that you do karma with the result in mind. Most of the human being lives in the world of sakama karma. Whole concept of samsara is based on the debits and credits of sakama karma. It binds us to the wheel of death and rebirth. Material desires, expectations, emotions make an average individual prone is doing sakama karma. [3]

Niskama karma The nonfictional meaning of niskama karma is selfless action that means action performed without asking or stewing the consequences; action performed with incuriosity to the outgrowth. It's used to describe the practice of doing conduct without any anticipation of the fruits(results or responses or goods). Niskama Karma has been similarly explained as' Duty for duty's sake' and as' Detached Involvement', which is neither negative station nor incuriosity." Niskama Karma" is the central communication of Bhagavad Gita. The bhagavat- Gita is one source for hindu ethics of performing your duty without attachment to the fruits of your action. In the Gita Lord Krisha lawyers' Niskama Karma Yoga’(the Yoga of Selfless Action) as the ideal path to realize the Truth. Niskama Karma is another name for Karma Yoga. Karma Yoga prepares the mind for the event of light and knowledge. When a man resolves to attain God- consummation, his attachment and magnet for the world being to vanish.

[2] *Poulami Chakraborty, The Law of Karma and Salvation, IJHSSS, P. 193*

[3] *Poulami Chakraborty, The Law of Karma and Salvation, IJHSSS, P. 194*

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Attachment to pleasure and substance is the main things to the attainment of a bent intellect. Karmayoga expands the heart and breaks all walls that stand in the way of oneness or concinnity. Karma Yoga is an effective Sadhana for Chitta Suddhi or chastity of heart. A common man performs conduct in order to fulfil his solicitations, which binds us to this world and it leads to revitalization. conduct which are urged by solicitations, leads us to the bonds of karma.

There are no opposition between the path of true knowledge and the path of duties. They're depending upon them. True knowledge is supported by right performance of duties. Without the practice of karmayoga it's veritably delicate to succeed in the practice of jnanayoga. There's nothing as pure as knowledge. He who has controlled his senses, who has true faith on God and who attached to God, secures peace. The true knowledge of God destroys all karma in the sense that he who has perceived and realized the true nature of all effects in God cannot be attached to his heartstrings and solicitations as an ignorant man would be. In the discipline of action Bhagavat Gita s main star is "Action is superior to inactivity". " I've to do nothing this is also an action. The life of action is preferred by Lord Krishna. It was stressed that Arjuna unforeseen disinclination to fight and his decision to run down from the battle field was due to an attachment toa-karma. Bhagavat Gita propounds the doctrine of action. Krishna told Arjuna that indeed if one wishes to give up action, one cannot do so, because every man is bound by his own nature to perform action. However, he'd not have tutored Arjuna the doctrine of karmayoga, If Lord Krishna argues fornon-action. Karmayoga correspond in practice of the doctrine of niskam karma. Niskam karma is selfless or desire less action, which is performed without any anticipation of fruits. Nothing is gained by the performance of similar acts, but it's the peremptory duty of mortal beings to perform them.[4]

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