

Sanchit, Prārabdha and Kriyamāṇ-karma

(Accumulated account, Destiny and Wilful actions)

Preface

When Deity Shrīrām's younger brother Bharat repeatedly requests Deity Shrīrām (who had accepted exile to the forest on the instructions of His father) to return to Ayodhya, Deity Shrīrām replies, 'O' Bharat ! Nobody can be blamed for the sorrows that are a consequence of *prārabdha* (Destiny). In this regard, man is entirely dependent.' The gist of the reply is that, man's life is dependent; meaning, it is in the clutch of *prārabdha*. As per the rule of *karma*, the fruit of good-bad *karmās* in the form of happiness-unhappiness have to be undergone in this or future births.

The sufferings that are pending from the *karmās* of previous births are called *sanchit-karma*. The portion of *sanchit-karma*, because of which an individual has to undergo suffering in this birth, is called *prārabdha-karma*. An individual's intellect guides him to act in accordance with his *prārabdha*.

Despite being highly acclaimed as a scholar of Dharma (Righteousness), Yudhishtir made the mistake of pledging his wife Droupadi while gambling, the reason being nothing else but *prārabdha*. All have to undergo the sufferings of *prārabdha*, even Saints. The only way to overcome *prārabdha* is through *kriyamāṇ-karma*.

Whether to apply the intellect to behave in accordance with the *prārabdha* or not, depends entirely on the sharpness of the intellect. Sharpness of the intellect depends on the power to retain *Sattva* component, which in turn depends on the *sāadhanā* (spiritual practice) performed.

When the *prārabdha-bhoga* begins, the individual becomes aware of happiness-unhappiness because of his *Sanskārs* (subconscious impressions) however, if these *sanskārs* are destroyed, awareness of happiness-unhappiness will cease to exist. The share of physical suffering that is in the pool of one's *prārabdha* is unavoidable. Nevertheless, if the suffering is not perceived at all, what meaning do those sufferings have ? *Sāadhanā* leads to precisely this. *Sāadhanā* also exhausts the *sanchit-karma*. Hence, *kriyamāṇ* is undoubtedly superior to *Sanchit* and *prārabdha*.

While propounding the doctrine of rebirth, Dharma (Righteousness) has simultaneously shown the way of getting rid of the cycles of birth-and-death. Supported by adequate examples, this Text elaborates in a simple language the meaning & importance of *sanchit*, *prārabdha* and *kriyamāṇ*, their impact on human life, how to overcome *sanchit* and *prārabdha-karmās* with the help of *kriyamāṇ-karma*, the steps in performing *kriyamāṇ-karma* depending on the spiritual level, etc.

We pray at the Holy feet of Shrī Guru that after reading this Text, may everyone make optimum use of *kriyamāṇ* to perform *sāadhanā* and realise God as early as possible. - **Compilers**

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(An asterisk [*] sign has been placed alongside important points)

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