

Sanchit, Prārabdha and Kriyamāṇ-karma

(Accumulated account, Destiny and Wilful actions)

Preface

When Bharat, the younger brother of Srīrām repeatedly requests Srīrām, who had accepted exile to the forest on the instructions of His father, to return to Ayodhya, Srīrām replies, 'O Bharat, nobody can be blamed for the sorrows that are a consequence of the *daiva* (*prārabdha*). In this regard, man is entirely dependent.' The gist of the reply is that, man's life is dependent; meaning it is in the grasp of *prārabdha*. As per the doctrine of *karma*, the fruit of good-bad *karmās* in the form of happiness-unhappiness have to be undergone in this or the next births. The *bhog* (sufferings) that are pending from the *karmās* of previous births are termed as *sanchit-karma*. The portion of *sanchit-karma*, because of which an individual has to undergo suffering in this birth, is called *prārabdha-karma*. 'बुधिः कर्मानुसारिणी' means, an individual's intellect guides him to act in accordance with his *prārabdha*. Despite being highly acclaimed as a scholar of *Dharma*, 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 the Saints. The only method of overcoming *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 retentive power of the *Sattva* component and the retentive power of the *Sattva* component depends on *sāadhanā* (spiritual practice). When the *prārabdha-bhog* begins, an individual becomes aware of happiness-sorrow because of the *sanskārs* (subconscious impressions); however, if these *sanskārs* are destroyed, awareness of happiness-sorrow will cease to exist. The share of physical suffering that is in the kitty of one's *prārabdha* is unavoidable. Nevertheless, if the suffering is not at all perceived, what meaning do those sufferings have ? *Sāadhanā* achieves precisely this. *Sāadhanā* also exhausts the *sanchit-karma*. Hence, *kriyamāṇ* is undoubtedly superior to *sanchit* and *prārabdha*

Hindu *Dharma*, while propounding the doctrine of rebirth, has simultaneously shown the way of getting rid of the cycle of birth and death. This Holy text elaborates in a simple language, supported by adequate examples, the meaning and 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 Srī Guru that after reading this Holy text, may everyone make optimum use of *kriyamāṇ* to do *sāadhanā* and attain God as early as possible. – **Compilers**

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(An * sign has been put along with important points)

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