

*jñānenājñānakāryasya samūlasya layo yadi,
tiṣṭhatyayam katham deha iti śaṅkāvato jaḍān,
samādhātum bāhyadṛṣṭyā prārabdhaṁ vadati śrutiḥ.* (463)

463. If the effects of ignorance are destroyed root and all, by knowledge, how does the body continue to live? Śruti, from a relative standpoint hypothesises the work of prārabdha for those fools who entertain such doubts.

In this verse, the Ācārya tries to explain why even the Upaniṣads discuss this great concept of prārabdha working upon all bodies including that of the Man of Perfection. This is done only from a relative standpoint to quieten the foolish doubt of an ignorant student. The student sees the body of the Master continuously functioning in the world and naturally, therefore, he feels that the Master continues living because of his prārabdha. Little does he understand that from the lofty panoramic vision of the Master, there is no body, that he is but the pure Self, the witness of all.

Thus the Upaniṣads compromise and condescend to accept the concept of prārabdha for the Man of Realisation only to help the dull ones¹ who are still living in the realms of plurality. This is given out only from a relative aspect (vyavahāra-ṛityā). From the absolute point of view, there is no prārabdha for the Perfected Man, for he is one with Brahman.



न तु देहादिसत्यत्वबोधनाय विपश्चिताम् ।
यतः श्रुतेरभिप्रायः परमार्थैकगोचरः ॥ ४६४ ॥

*na tu dehādisatyatvabodhanāya vipaścitām,
yatāḥ śruterabhiprāyah paramārthaikagocarah.* (464)

464. The idea of prārabdha has been expounded by the Upaniṣads not for proving the reality of the body and so on, for the Man of Realisation

¹ *prākṛtān* or *mandān*