

सुखाद्यनुभवो यावत्तावत्प्रारब्धमिष्यते ।  
फलोदयः क्रियापूर्वो निष्कियो न हि कुत्रचित् ॥ ४४७ ॥

*sukhādyanubhavo yāvattāvatprārabdhamiṣyate,  
phalodayaḥ kriyāpūrvo niṣkriyo na hi kutracit.* (447)

447. As long as there is the experience of happiness and so on, the work of *prārabda* is seen to persist. Every result is seen to have a preceding action; there can be no result independent of action.

Why is this so? Why have the Upaniṣads indicated that the Man of Perfection gains the experience of nothing that is not the expression of his *prārabda*? This is explained by the Ācārya.

As long as there is perception of happiness, sorrow, and so on, Śruti acknowledges that *prārabda* persists. The logical reason for this is that without a cause an effect is impossible. We see the Master experiencing joys and sorrows. Therefore, there must have been causes for them in the past. If all *prārabda* ends at the moment of Realisation, there cannot be any experience of joy or sorrow. Since we see Men of Realisation also experiencing joy and sorrow, there must be previous cause for these experiences. Every result is preceded by an action and nowhere is a result seen accruing independently of action. Naturally, therefore, the conclusion is that, when there are experiences of joys and sorrows for the wise man, they must have arisen from his own past actions. This is the declaration of Śruti.



अहं ब्रह्मेति विज्ञानात्कल्पकोटिशतार्जितम् ।  
सञ्चितं विलयं याति प्रबोधात्स्वप्नकर्मवत् ॥ ४४८ ॥

*aḥam brahmeti vijñānātkalpakoṭiśatārjitam,  
sañcitaṁ vilayaṁ yāti prabodhātsvapnakarmavat.* (448)

448. 'I am Brahman', with this Realisation, the actions of a hundred crore cycles come to nought, like the actions in the dream on waking up.