

प्रारब्धं सिध्यति तदा यदा देहात्मना स्थितिः ।  
देहात्मभावो नैवेष्टः प्रारब्धं त्यज्यतामतः ॥ ४६१ ॥

*prārabdham sidhyati tadā yadā dehātmanā sthitiḥ,  
dehātmabhāvo naiveṣṭaḥ prārabdham tyajyatāmataḥ. (461)*

461. Only as long as one lives identified with one's body, can one accept *prārabdha* work. But no one accepts that a Man of Realisation ever identifies himself with his body. hence, in his case, *prārabdha* work should be rejected.

The scriptural Truth quoted in verse 460 is thus sandwiched between logical reasons. Since the body is a product of past actions, it should continue enjoying and suffering its fruits and those who identify with their bodies naturally continue to suffer.

A Man of Perfection is one who has ended his misconceptions and is, therefore, not identifying with his physical equipment any more. And since he has no contact with his physical body, the tragedies and comedies of the body will not affect him. Śaṅkara concludes here and commands us 'give up the concept of all *prārabdha* working in the case of a Man of Perfection'.



शरीरस्यापि प्रारब्धकल्पना भ्रान्तिरेव हि ।  
अध्यस्तस्य कुतः सत्त्वमसत्त्वस्य कुतो जनिः ।  
अजातस्य कुतो नाशः प्रारब्धमसतः कुतः ॥ ४६२ ॥

*śarīrasyāpi prārabdhakalpanā bhrāntireva hi,  
adhyastasya kutaḥ sattvamasattvasya kuto janīḥ,  
ajātasya kuto nāśaḥ prārabdhamasataḥ kutaḥ. (462)*

462. To attribute *prārabdha* even to the body is decidedly an illusion. How can a superimposition have any existence? How can the unreal have a birth? And that which is never born, how can it die? So how can *prārabdha* function for something unreal?