

cannot claim an entrance to religion. Religion in its highest realms is reserved only for evolved persons, who have cultivated, through sustained self effort, the necessary perfection. Evolution is not an accident. It is a logical development and has its stages. Every evolute will have to go through all the preceding stages before he can climb to the final stage of evolution.

Thus, only an individual, who has gone through all the disciplines indicated in the previous verse, will really come to live a life of complete detachment from the world outside. He alone will experience a contentment that is unique and a bliss that is incomparable (anupamaḥ).

‘When will it come? How will it come?’ Śaṅkara answers, ‘This state of complete bliss and satisfaction comes naturally (svataḥ), as a result of all the previous disciplines. This is the final reward to the spiritual seeker.’

Śaṅkara continues, enumerating the result of this great experience.



दृष्टदुःखेष्वनुद्वेगो विद्यायाः प्रस्तुतं फलम् ।
यत्कृतं भ्रान्तिवेलायां नाना कर्म जुगुप्सितम् ।
पश्चान्नरो विवेकेन तत्कथं कर्तुमर्हति ॥ ४२२ ॥

*dr̥ṣṭaduḥkheṣvanudvego vidyāyāḥ prastutaṁ phalam,
yatkṛtaṁ bhrāntivelāyāṁ nānā karma jugupsitam,
paścānnaro vīvekena tatkathaṁ kartumarhati. (422)*

422. The result of knowledge is nonchalance towards worldly sorrows. How can he who performs vile deeds in delusion, perform them again when he possesses discrimination?

When the final beatitude is experienced, man is unruffled by the painful experiences that he may have to live thereafter in the world. The pinpricks that he is conscious of at the physical, mental and