

The idea that *Vedantic* realisation and knowledge can come into the experience of only a rare few has been repeatedly emphasised in different portions of spiritual literature in India, by different Masters, in different expressions. We were told previously (II-29) how the very theoretical side of *Vedanta* is heard and understood as marvel. In the *Upanishads* also, the same idea has been very clearly expressed by the *Rishis*.

Here, however, Krishna shifts the entire responsibility for not realising the Self upon the individual seeker himself and attributes it entirely to the *sadhaka's* lack of self-application. *Vedanta* being a subjective science, it is not sufficient that we know how to eradicate our weaknesses and cultivate our inward strength, but we must also live up to those ideals and try to bring about the necessary readjustments in ourselves. Very few can discover in themselves this necessary urge to evolve.

Of the thousands that hear intelligently, and perhaps understand all the theory and text of *Vedanta*, only a few sincerely apply themselves to live fully the *Vedantic* way-of-life. Even among a thousand such sincere seekers, only a rare-few "COME TO KNOW ME AND MY REAL NATURE."

The chances are that when this *Vedantic* way of life is perfectly explained by a *Sad-Guru* to a student, who is seemingly attending with all enthusiasm, with sincerity and concentration, he may raise himself up to, perhaps,