

practise and bring the experience of perfection into his cognition.

During the very discourse, if the student is mentally fit to walk along with the teacher step by step and follow carefully the logic and significance of his explanations, he can gain glimpses of realisation during the very hours of his study. It is because of this that *Vedanta* is taught only to a student who has been made fit for this flight to the beyond. If an individual student is perfectly integrated inwardly and if he can continuously maintain his adventurous thirst to experience the Reality, then he, in his attempt to identify himself with the thought and the spirit of his teacher's discourses, can ultimately come to revel in the experience of the very goal that is indicated by *Vedanta*. Self-realisation is instantaneous, during the study and understanding of scriptures, gained through the teacher-taught discussions.

IF VEDANTA IS THUS A COMPLETE SCIENCE, AND THE EXPERIENCE OF THE DIVINITY OF THE SELF CAN BE HAD EVEN DURING THE VERY TEACHER-TAUGHT DISCUSSIONS, HOW IS IT THAT SELF-REALISED MASTERS ARE SO RARE IN THE WORLD? LISTEN:

*3. Among thousands of men, one perchance strives, for perfection; even among those successful strivers, only one perchance knows Me in essence.*