

Therefore, it has been an immortal tradition among the Hindus to have open discussions between the teacher and the taught, called *Satsanga*. This privilege is not available in all religions of the world. In fact, *Vedanta* alone thus dares to proclaim a perfect freedom for the intellect. It never trades upon the blind faith of the seekers. In all other religions, faith is a great power and force, and therefore, many of the intellectual imperfections in their Scriptures cannot be completely answered; and the priests therein must necessarily check the full freedom of the seekers to question their sacred texts.

BY SERVICE --- The offering of flowers and sweetmeats is not what constitutes *seva*. These have been understood as the service of the teacher only as a by-product of institutionalism and *Ashrama* organisation. A true service of the teacher lies in the attempt of the student to attune himself to the principles of life advocated and advised to him by the Master. To live the life indicated by the *Rishis* is the greatest *seva* that an imperfect mortal can offer to the Man-of-Perfection.

The two main qualifications essential for a fully useful teacher on the spiritual path are: (a) a perfect knowledge of scriptural literature and (b) a complete subjective experience of the Infinite Reality. These two factors are indicated here. Each, without the other, is totally useless in guiding a seeker. Mere knowledge of the Scriptures can make only a learned *Pandita* and not a Perfect-Master. A man of intimate experience of Truth will, in himself,