most lofty subjects, and, after a short time you will come to realise
that every Hindu, whatever be his personal way of life or that of the society to which he belongs, will always prefer to discuss lofty subjects, for these alone to him seem real.

Despite the confusion of to-day India still maintains her lofty tradition of teacher and disciple. The Guru still lives on and the relationship of Guru and disciple is always an edifying one. This noble and conscious cult of the Teacher can hardly be found in other countries. There is nothing servile or belittling in it, no narrowing of outlook or loss of personality, for it is a noble recognition of the law of Hierarchy.

Even in the details of daily life the disciples will always respect the Teachers` dignity, a quality which can only be developed by mutual respect.

The Teacher is a father and adviser and a guide in all the events of life.

It is characteristic of the Guru to be concerned about the inner and outer program of his disciple, and the disciples, on their part, have many beautiful expressions which show their deep respect for the Guru. Belittlement, on their part, is inadmissible, even in the smallest details, and they will make every endeavour to preserve, in their own minds, the essential character of the Teacher.

From this mutual understanding the art of thinking is born and joy arises around the comprehension of higher things; a joy not confined to palaces and temples but one which enters the poorest dwelling and transforms the burden of life into something easy.

He who knows India, not as the tourist or sightseer, but as one who has come in contact with the people and with the life of the great country, will never forget its charm.

And the heart of India will respond to all genuine sympathy. No words or assurances can compare with the judgment of the heart, which is something steadfast, something which can dive beneath the surface and recognize the essential.

In India, moreover, there is a remarkable psychic awareness so that if you glance at anyone, in a distant crowd, he will respond to your attention at once. This we have remarked not once or twice, but on many occasions.

Such a delicate sense of awareness is not to be acquired by any voluntary training.

It is the heritage of centuries of lofty thought and a natural characteristic of the race. In order to acquire the habit of lofty

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**Chandogya Upanishads**

**Diary Leaves**

*By NICHOLAS ROERICH*

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"The breath is saturated, the eye is saturated, the sun is saturated, the heavens are saturated. Everything under the sky and under the sun is saturated.

Whence then is all that takes place saturated, herds, nourishment, strength, splendour, solemnity of Service?"

"Viyana is saturated, the ear is saturated, the moon is saturated, the heavenly dominions are saturated. Everything beneath them and beneath the moon is saturated.

Whence then is all that takes place saturated, herds, nourishment, strength, splendour, solemnity of Service?"

"Anana is saturated, the word is saturated, fire is saturated, earth is saturated. Everything under fire and earth is saturated.

Whence then is all that takes place saturated, herds, nourishment, strength, splendour, solemnity of Service?"

"Samana is saturated, spirit is saturated, vortices are saturated, the hurricane is saturated. Everything beneath the vortices, in the hurricane is saturated.

Whence then is all that takes place saturated, herds, nourishment, strength, splendour, solemnity of Service?"

"Udana is saturated, air is saturated, space is saturated. Everything aerial and spatial is saturated.

Whence then is all takes place saturated, herds, nourishment, strength, splendour, solemnity of Service?"

"Whoever, knowing this, serves Agnikhotra, serves in all worlds, in all that exists, in everything.

"As children huddle together around the mother, so do beings cluster around Agnikhotra—around Agnikhotra."

"All has been spiritualized from the Subtlest Entity. This is the sole Reality. This is Atman."

"Verily, dead is the body, abandoned by the spirit. The spirit then does not die. All has been spiritualized by the Subtlest Entity. This is the sole Reality, this is Atman."

"Cast this salt in the water and return to me to-morrow morning."

"Taste now this water, what do you find?" "It is salty."

"Draw from this water more deeply, what do you find?" "It is
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salty." "Taste it from the bottom. What do you find?" "It is salty." "Taste again and come here to me." "It is all the same."
"Thus, verily, my friend, you still do not notice the essence, yet it is everywhere."

"Tell me all that you know, and I will tell you what follows."
"I know the Rig-veda, the Yajur-Veda, the Sama-Veda, the Atharva-Veda, the ancient sayings, the Veda of Vedas; I know the ceremonials, I know calculations, the science of predictions, weather-forecasting, logic, the rules of behaviour, etymology, the science of sacred texts, the science of arms, astronomy, the facts about the serpent and the djinn. That is what I know."

"All that you have enumerated is only words."
"Words—Rig-Veda and Yajur-Veda, and Sama-Veda, and Atharva-Veda and ancient sayings, and the science of predictions, and the perception of time, and logic, and the rules of behaviour, etymology, and the science of sacred texts, and the science of arms, and astronomy, and the science of the serpent and the djinn, all this is only words. Apprehend the proper understanding of words."

"When one understands in the words of Brahman, he can do all that he wishes within the power of these words."—"Teacher, tell this to me."

"It, the Word, is verily greater than all words. This Word enables one to understand the Rig-Veda, and the Yajur-Veda, and the Sama-Veda, and the Atharva-Veda and the ancient sayings, and grammar, and the rules of calculation, and the science of predictions, and knowledge of time, and logic, and the rules of behaviour, etymology, and the science of sacred texts, and the science of arms, astronomy, and the knowledge of the serpents and the djinn, heaven and earth, air, ether, waters, the light-bearing quality of higher entities, people, animals, birds, plants, and trees—all creations even to the smallest, and the insect, and to the ants, the righteous and the iniquitous, the true and the false, the good and the evil, the pleasant and the unpleasant. If the Word did not exist, neither the just nor the unjust would be cognized, neither true nor false, good nor evil, pleasant nor unpleasant, this Word enables one to distinguish all. Apprehend the proper understanding of the Word."

"Only when service takes place justly; without sacrifice there will be no justice.
This alone makes Service just, but it is needful to wish to cognize Service."