INEXHAUSTIBILITY

BY HIS EXCELLENCY PROF. NICHOLAS ROERICH,

(Honorary President, The Maha Bodhi Society of America).

Does inexhaustibility exist?

On the physical plane, everything can be exhausted, but on the spiritual plane at the base of everything lies inexhaustibility. And according to this measure, the two planes are primarily divided. When we are told that something has become exhausted—we know that this pertains to purely physical conditions.

A creator imagines that his creativeness is at an end, and this is of course untrue. Simply there are, or there have arisen some reasons, which impeded creativeness. Perhaps something has taken place that harms the free flow of creativeness. But in itself creativeness, when once called forth into action, is inexhaustible, likewise as psychic energy, as such, is ever-flowing and cannot be impeded.

In the confused life of to-day this simple fact must be constantly remembered. People insist that they have become tired and they suggest to themselves that their creative ability is at an end. Repeating in various terms about difficulties, they actually wrap themselves into a veritable cobweb. Space is really filled with a multitude of harmful cross-currents. They
can influence the physical side of manifestation. But to people who are accustomed to build everything within physical bounds, it always seems that these outer intrusions kill the very essence of their psychic energy. Yet even this very expression will often seem as something indefinite, because people up to now seldom ponder over this fundamental blessed energy, which is inexhaustible and ever-present, when realized.

In general the question concerning tangibility is very unclear to human consciousness. One repeatedly hears, how a person may give at times quite definite data, but the listeners, with their uneducated attention, are unable to grasp them, and then assure that they were given something abstract, that cannot be applied. I have often been a witness, how people gave precise information, founded on facts, and yet they were told: “can’t we have something more to the point, more practical and definite?” Such questions only show that the interlocutor had no intention to accept everything that has been said to him, but he wanted to hear only that which he for some reason expected. And under this self-suggestion, he often was unable to appreciate all the precise facts that were told to him. How often people desire to hear not that which is, but that which they want to hear. “Verily, he is deaf, who does not want to hear!”

The non-desire to listen and to see, gives rise not only to great injustice, but often it is, as if, a spiritual suicide. A person will hypnotise himself to such an extent, in that he is unable to do something and to such an extent will he suppress his basic energy, that he really falls under the sway of all outer physical as well as psychic intrusions.

Everyone has heard how often persons with so-called nervous diseases cannot cross a street, nor approach a window or again they become subject to the horror of suspicion. If one investigates how these fatal symptoms began, one can always find an insignificant, often hardly perceptible, suppres-
sion of psychic energy. At times it will be caused indirectly and may begin from something quite unexpected.

Precisely such accidents could have been easily avoided, if attentiveness to everything that takes place around us, would have been developed. This attentiveness would help to notice that the basic energy is inexhaustible. This simple and clear realization would save many from the abyss of despair and disillusion. Thus a person who suffers from insomnia, will often find the cause of it in the most real, external conditions. Likewise man will understand why it has been repeated from antiquity that it is difficult to make oneself think, it is still more difficult to abstain from thinking”.

When man extinguishes his enthusiasm, he does so because of some purely external conditions. If with all attentiveness he would realize how accidental and ephemeral are these circumstances, he would chase them away, like an annoying fly. But children are not taught attentiveness neither at school, nor in the family, and yet, later on one is surprised why one cannot see a forest on account of bushes. But then, does one often speak in the family circle about the fire of the heart, about inspiration and enthusiasm? Too often the family gathering is confined only to mutual condemnation and malicious criticisms. Nevertheless, from ancient times, from everywhere, reach us the calls and commands to preserve in purity the wells of inspiration and creativeness, as in thought, so in action.

“Raj-Agni—thus was called that Fire, which you call enthusiasm. Truly this is a beautiful and powerful Fire, which purifies all the surrounding space. The constructive thought is nurtured upon this Fire. The thought of magnanimity grows in the silvery light of the Fire Raj-Agni. Help to the near ones flows from the same source. There are no limitations, no bounds to the wings radiant with Raj-Agni. Do not think that this fire will be kindled in an evil heart. One must develop in oneself the ability to call forth the
source of such transport. At first you must develop in yourself the assurance that you offer your heart to the Great Service. Then one ought to think that the glory of the works is not yours, but belongs to the Hierarchy of Light. Then one may become uplifted by the infiniteness of Hierarchy and affirm oneself in the heroic achievement needed for all worlds. Thus not for oneself, but in the Great Service Raj-Agni is kindled. Understand that the Fiery World cannot exist without this Fire.”