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The Value of **Money**

Cover Page:
Cowry Shell: Money of the old world

Long before our era the cowry shell was known as an instrument of payment and a symbol of wealth and power. This monetary usage continued until the 20th century. A variety of these shells it is absolutely not astonishing that varieties as the cypraea moneta or cypraea annulus were beloved means of payments and eventually became in some cases huge competitors of metal currencies. All characteristics of money, i.e. durability, handiness or convenience, recognizability and divisibility are embodied in these small shells. The shells withstand easily frequent handling. They are small and very easy to transport and their alluring form and looks offer them a perfect protection against forgery.

The cowry which is indigenious in the warm waters of the Indian and Pacific Oceans travelled by land and by sea and gradually spread out its realm. It became the most commonly used means of payment of the trading nations of the Old World. The cowry was accepted in large parts of Asia, Africa, Oceania and in some scattered places in Europe.

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The Value of Money

Matter shall reveal the Spirit's face. — Sri Aurobindo

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RICHES
(Flower significance given by the Mother)

Botanical Name: Cactaceae
Common Name: Cactus

Editorial Note: Money is among the forces that have a great hold over human nature. There is behind money a power that can be used for Divine service and for the fullness of divine life upon earth. As with all other aspects of life, Sri Aurobindo and the Mother have revealed many deep and occult truths about money, the means it can provide, the influence it exerts, the forces that act behind it and above all the yogic way of dealing with money. In this issue we piece together some of these truths from Their writings on the subject of money.



It is to the Divine that all riches belong. It is the Divine who lends them to living beings, and it is to Him that they must naturally return.

*

A day shall come when all the wealth of this world, freed at last from the enslavement to the anti divine forces, offers itself spontaneously and fully to the service of the Divine's Work upon earth.

CWM 15; 48-49 *The Mother*

The Influence of Money

Money power belongs to a deformed world

The money-power belongs to a world which was created deformed. It is something that belongs to the vital world; and he says this, doesn't he? He says that it belongs to the vital and material worlds. And so at all times, always it was under the control of the Asuric forces; and what must be done is precisely to reconquer it from the Asuric forces.

That is why in the past, all those who wanted to do Yoga or follow a discipline, used to say that one should not touch money, for it was something — they said — diabolic or Asuric or at least altogether opposed to the divine life. But the whole universe, in all its manifestation, is the Divine Himself, and so belongs entirely to Him; and it is on this ground that he says that the money-forces belong to the Divine. One must reconquer them and give them to Him. They have been under the influence of the Asuric forces: one must win them back in order to put them at the disposal of the Divine so that He may be able to use them for His work of transformation.

CWM 6:249

Physical manifestation of Money is just a convention

But this is purely conventional. For example, there are countries where small shells are exchanged instead of money. There are even countries where... Someone has written a story like this: in the North wealth means having hooks for fishing; and the rich man is he who has the greatest number of fish-hooks. You know what these are, don't you? — small iron hooks for catching fish which are fixed at the end of the line. So, the multimillionaire is one who has a huge number of hooks!

It is purely conventional. What is behind is the force I

am speaking about, you see, and so it manifests in all sorts of ways. For example, even gold, you know... men have given a certain value to gold, because of all metals it deteriorates the least. It is preserved almost indefinitely. And this is the reason, there's no other. But it is a mere convention. The proof is that each time a new gold-mine is found and exploited, the value of gold has fallen. These are mere conventions between human beings. But what makes money a power is not this, it is the force that's behind. As I was saying a while ago, it is a force that is able to attract and use anything whatever, all material things and...

So this is used according to a convention. Now, it is understood that wealth is represented by bits of paper which become very dirty, and on which something is printed. They are altogether disgusting, most often good only for lighting the fire. But it is considered a great fortune. Why? Because that's the convention. Yet one who is capable of attracting this and using it for something good, to increase the welfare of this world, the welfare and well-being of the world, that man has a hold on the money-power, that is to say, the force that is behind money.

CWM 6:252-53

Paper Money

In French we call money "*argent*". "*Argent*" is also the name of a white metal which is just a little more... a little prettier and a little more lasting than other metals, one which is less easily oxidised and spoilt. So this is called "*argent*", money. And then, by expansion, all that is wealth is also called "*argent*". It is really paper or gold or sometimes just written things... because many large fortunes are only numbers written on paper, not even these papers which circulate, only books! There are immense fortunes which

govern the world and are just written on papers, like that, with some documents and conventions between men. The fortune may increase, become triple, fourfold, tenfold, or else it may be reduced to nothing. They sell everything, they sell cotton, they sell sugar, they sell corn, coffee, anything at all, but there is nothing! There is no cotton, no sugar, no corn, nothing. Everything is on paper! And so you buy millions of worth of cotton: you don't have a wisp of cotton there! It is all on paper. And so, sometimes later, you sell it off again. If the price of cotton has increased, you gain a fortune, if it has gone down you lose a fortune. And you have with you neither money nor cotton nor anything, nothing but paper. *(Laughter)* It is entirely a convention.

CWM 6: 253

The force of Wealth

Wealth is a force — I have already told you this once — a force of Nature; and it should be a means of circulation, a power in movement, as flowing water is a power in movement. It is something which can serve to produce, to organise. It is a convenient means, because in fact it is only a means of making things circulate fully and freely.

This force should be in the hands of those who know how to make the best possible use of it, that is, as I said at the beginning, people who have abolished in themselves or in someway or other got rid of every personal desire and every attachment. To this should be added a vision vast enough to understand the needs of the earth, a knowledge complete enough to know how to organise all these needs and use this force by these means.

If, besides this, these beings have a higher spiritual knowledge, then they can utilise this force to construct gradually upon the earth what will be capable of manifest-

ing the divine Power, Force and Grace. And then this power of money, wealth, this financial force, of which I just said that it was like a curse, would become a supreme blessing for the good of all.

For I think that it is the best things which become the worst. Perhaps the worst also can become the best. Some people also say that it is the worst men who become the best. I hope the best don't become the worst, for that indeed would be sad.

But still, certainly, the greatest power, if badly used, can be a very great calamity; whereas this same very great power if well utilised can be a blessing. All depends on the use that's made of things. Each thing in the world has its place, its work, a real use; and if used for something else it creates a disorder, confusion, chaos. And that's because in the world as it is, very few things are utilised for their true work, very few things are really in their place, and it is because the world is in a frightful chaos that there is all this misery and suffering. If each thing was in its place, in a harmonious balance, the whole world could progress without needing to be in the state of misery and suffering in which it is.

CWM 7:55-56

Money is a force which must always be circulated

... The vital forces have a very great influence over money.

(After a silence) You see, when one thinks of money, one thinks of bank-notes or coins or some kind of wealth, some precious things. But this is only the physical expression of a force which may be handled by the vital and which, when possessed and controlled, almost automatically brings along these more material expressions of money. And that is a kind of power. *(Silence)* It is a power of attracting certain very material vibrations, which has a capacity for

utilisation that increases its strength — which is like the action of physical exercise, you see — it increases its strength through utilisation.

For example, if you have a control over this force — it is a force which, in the vital world, has a colour varying between red, a dark, extremely strong red and a deep gold that's neither bright nor very pale. Well, this force — when it is made to move, to circulate, its strength increases. It is not something one can accumulate and keep without using. It is a force which must always be circulated. For example, people who are misers and accumulate all the money, all the wealth they can attract towards themselves, put this force aside without using its power of movement; and either it escapes or it lies benumbed and loses its strength.

CWM 7:249-50

Money is valuable only when one has spent it

The more money one has the more one is in a state of calamity, my child. Yes, it is a calamity.

It is a catastrophe to have money. It makes you stupid, it makes you miserly, it makes you wicked. It is one of the greatest calamities in the world. Money is something one ought not to have until one no longer has desires. When one no longer has any desires, any attachments, when one has a consciousness vast as the earth, then one may have as much money as there is on the earth; it would be very good for everyone. But if one is not like that, all the money one has is like a curse upon him. This I could tell anyone at all to his face, even to the man who thinks that it is a merit to have become rich. It is a calamity and perhaps it is a disgrace, that is, it is an expression of a divine displeasure.

It is infinitely more difficult to be good, to be wise, to be intelligent and generous, to be more generous, you follow

me, when one is rich than when one is poor. I have known many people in many countries, and the most generous people I have ever met in all the countries, were the poorest. And as soon as the pockets are full, one is caught by a kind of illness, which is a sordid attachment to money. I assure you it is a curse.

So the first thing to do when one has money is to give it. But as it is said that it should not be given without discernment, don't go and give it like those who practise philanthropy, because that fills them with a sense of their own goodness, their generosity and their own importance. You must act in a sattwic way, that is, make the best possible use of it. And so, each one must find in his highest consciousness what the best possible use of the money he has can be. And truly money has no value unless it circulates. For each and every one, money is valuable only when one has spent it.

CWM 7:54-55

Money is presently in the grip of Asura

The power of money is at present under the influence or in the hands of the forces and beings of the vital world. It is because of this influence that you never see money going in any considerable amount to the cause of Truth. Always it goes astray, because it is in the clutch of the hostile forces and is one of the principal means by which they keep their grip upon the earth. The hold of the hostile forces upon money-power is powerfully, completely and thoroughly organised and to extract anything out of this compact organisation is a most difficult task. Each time that you try to draw a little of this money away from its present custodians, you have to undertake a fierce battle.

Questions and Answers 1929 (12 May)

It is often said in fairy tales that a treasure is guarded by serpents. Is this true?

Yes, but it is not a physical serpent, it is a vital serpent. The key to the treasures is in the vital world and it is guarded by an immense black serpent—a tremendous serpent, ten times, fifty times larger than an ordinary one. It keeps the gates of the treasure. It is magnificent, black, always erect and awake. I happened once to be standing before it (usually these beings obey me when I give them an order), and I said to it, "Let me pass." It replied, "I would willingly let you pass, but if I do, they will kill me; so I cannot let you pass." I asked, "What must I bring you in order to gain entrance?" It said, "Oh, only one thing would oblige me to give way to you: if you could become master of the sex impulse in man, if you succeeded in conquering that in humanity, I could no longer resist, I would allow you to pass."

It has not yet allowed me to pass. I must admit that I have not fulfilled the condition, I have not been able to obtain such a mastery of it as to conquer it in all men.

That is quite difficult.

CWM 4:189-90

Attachment to money and death

Take, for instance, the passion of a miser for his fortune. He dies. His vital being is dissolved, but his passion for his money remains alive. It gathers around itself a certain number of elements to form a living and conscious entity in the vital world. If this man has in his lifetime hidden a treasure somewhere, that entity goes and installs itself just above the place where the treasure is, as if to guard it and stop people from coming near it. But there are sensitive people who, when they know that a treasure is hidden somewhere, feel

the presence and say, "The treasure is there." That is the first effect. The other effect is that the entity, not wanting the treasure to be touched, always brings about some catastrophe to guard its property. It makes those who approach it ill or it causes an accident, even an assassination; any means is good for it; or if the person is very sensitive, it gives him such a fright that he goes mad.

There are also lots of little entities, quite repugnant, in very large numbers, which originate from that wretched sexual desire. If this desire (with its corresponding entities) is not dissolved at the time of death, these entities continue to exist and they come and settle in the atmosphere of sensitive persons to goad them, spur them on. These entities feed upon the vital force emanated at the time of the act and naturally their only desire is to get as much nourishment as they can.

CWM 4: 191- 92

The bondage of money

When you are rich and have a lot of money to spend, generally you spend it on things you find pleasant, and you become habituated to these things, attached to these things, and if one day the money is gone, you miss it, you are unhappy, you are miserable and feel all lost because you no longer have what you were in the habit of having. It is a bondage, a weak attachment. He who is quite detached, when he lives in the midst of these things, it is well with him; when these things are gone, it is well also; he is totally indifferent to both. That is the right attitude: when it is there he uses it, when it is not he does without it. And for his inner consciousness this makes no difference. That surprises you, but it is like that.

CWM 4: 375

Power over money

If one has the power to acquire a lot of money, does this mean that one has a certain control over terrestrial forces?

This depends upon how one acquires it. If you get it by foul ways, that does not mean that you have a control. But if someone, scrupulously doing his duty, sees that money comes to him, it is evidently because he exercises a control over these forces. There are people who have the power of attracting money and they haven't the least need to practise dishonesty to get it. Others, even to get a few pennies, must make all sorts of contrivances, more or less clean. So one cannot say.... We see a rich man and think he must be exercising a control over the forces of money — no, not necessarily. But if a man remains perfectly honest and does what he thinks is his duty without caring to acquire money, and yet money comes to him, evidently he has a certain affinity with those forces.

CWM 4: 375

Heap and a hole

It is said, "One cannot make a heap without making a hole", one cannot enrich oneself without impoverishing someone else. Is this true?

This is not correct. If one produces something, instead of an impoverishment it is an enrichment; simply one puts into circulation in the world something else having a value equivalent to that of money. But to say that one cannot make a heap without making a hole is all right for those who speculate, who do business on the Stock Exchange or in finance—there it is true. It is impossible to have a financial success in affairs of pure speculation without its being

detrimental to another. But it is limited to this. Otherwise a producer does not make a hole if he heaps up money in exchange for what he produces. Surely there is the question of the value of the production, but if the production is truly an acquisition for the general human wealth, it does not make a hole, it increases this wealth. And in another way, not only in the material field, the same thing holds for art, for literature or science, for any production at all.

CWM 4: 375-76

When I was doing business (export-import), I always had the feeling of robbing my neighbour.

This is living at the expense of others, because one multiplies the middlemen. Naturally, it is perhaps convenient, practical, but from the general point of view, and above all in the way it is practised, it is living at the expense of the producer and the consumers. One becomes an agent, not at all with the idea of rendering service (because there is not one in a million who has this idea), but because it is an easy way of earning money without making any effort. But of course, among the ways of making money without any effort, there are others much worse than that! They are countless.

CWM 4: 376

Honesty and business

Friends from outside have often asked me this question: "When one is compelled to earn his living, should one just conform to the common code of honesty or should one be still more strict?"

This depends upon the attitude your friend has taken in life. If he wants to be a sadhak, it is indispensable that rules of ordinary morality do not have any value for him. Now, if

he is an ordinary man living the ordinary life, it is a purely practical question, isn't it? He must conform to the laws of the country in which he lives to avoid all trouble! But all these things which in ordinary life have a very relative value and can be looked upon with a certain indulgence, change totally the minute one decides to do yoga and enter the divine life. Then, all values change completely; what is honest in ordinary life, is no longer at all honest for you. Besides, there is such a reversal of values that one can no longer use the same ordinary language. If one wants to consecrate oneself to the divine life, one must do it truly, that is, give oneself entirely, no longer do anything for one's own interest, depend exclusively upon the divine Power to which one abandons oneself. Everything changes completely, doesn't it?— everything, everything, it is a reversal. What I have just read from this book applies solely to those who want to do yoga; for others it has no meaning, it is a language which makes no sense, but for those who want to do yoga it is imperative. It is always the same thing in all that we have recently read: one must be careful not to have one foot on one side and the other foot on the other, not to stand in two different boats each following its own course. This is what Sri Aurobindo said: one must not lead a "double life". One must give up one thing or the other — one can't follow both.

This does not mean, however, that one is obliged to get out of the conditions of one's life: it is the inner attitude which must be totally changed. One may do what one is in the habit of doing, but do it with quite a different attitude. I don't say it is necessary to give up everything in life and go away into solitude, to an ashram necessarily, to do yoga. Now, it is true that if one does yoga in the world and in worldly circumstances, it is more difficult, but it is also

more complete. Because, every minute one must face problems which do not present themselves to someone who has left everything and gone into solitude; for such a one these problems are reduced to a minimum—while in life one meets all sorts of difficulties, beginning with the incomprehension of those around you with whom you have to deal; one must be ready for that, be armed with patience, and a great indifference. But in yoga one should no longer care for what people think or say; it is an absolutely indispensable starting-point. You must be absolutely immune to what the world may say or think of you and to the way it treats you. People's understanding must be something quite immaterial to you and should not even slightly touch you. That is why it is generally much more difficult to remain in one's usual surroundings and do yoga than to leave everything and go into solitude; it is much more difficult, but we are not here to do easy things — easy things we leave to those who do not think of transformation.

CWM 4: 376-77

Means of acquiring money and its collective use

If someone has acquired a lot of money by dishonest means, could some of it be asked for the Divine?

Sri Aurobindo has answered this question. He says that money in itself is an impersonal force: the way in which you acquire money concerns you alone personally. It may do you great harm, it may harm others also, but it does not in any way change the nature of the money which is an altogether impersonal force: money has no colour, no taste, no psychological consciousness. It is a force. It is like saying that the air breathed out by a scoundrel is more tainted than that breathed out by an honest man — I don't think so. I think the result is the same. One may for reasons of a

practical nature refuse money which has been stolen, but that is for altogether practical reasons, it is not because of divine reasons. This is a purely human idea. One may from a practical point of view say, "Ah! No, the way in which you have acquired this money is disgusting and so I don't want to offer it to the Divine", because one has a human consciousness. But if you take someone (let us suppose the worst) who has killed and acquired money by the murder; if all of a sudden he is seized by terrible scruples and remorse and tells himself, "I have only one thing to do with this money, give it where it can be utilised for the best, in the most impersonal way", it seems to me that this movement is preferable to utilising it for one's own satisfaction. I said that the reasons which could prevent one from receiving ill-gotten money may be reasons of a purely practical kind, but there may also be more profound reasons, of a (I do not want to say moral but) spiritual nature, from the point of view of tapasya; one may tell somebody, "No, you cannot truly acquire merit with this fortune which you have obtained in such a terrible way; what you can do is to restore it", one may feel that a restitution, for instance, will help one to make more progress than simply passing the money on to any work whatever. One may see things in this way — one can't make rules. This is what I never stop telling you: it is impossible to make a rule. In every case it is different. But you must not think that the money is affected; money as a terrestrial force is not affected by the way in which it is obtained, that can in no way affect it. Money remains the same, your note remains the same, your piece of gold remains the same, and as it carries its force, its force remains there. It harms only the person who has done wrong, that is evident.

CWM 4: 378-79

The state of mind and the motive of giving

Then the question remains: in what state of mind and for what reasons does your dishonest man want to pass on his money to a work he considers divine? Is it as a measure of safety, through prudence or to lay his heart at rest? Evidently this is not a very good motive and it cannot be encouraged, but if he feels a kind of repentance and regret for what he has done and the feeling that there is but one thing to do and that is precisely to deprive himself of what he has wrongly acquired and utilise it for the general good as much as possible, then there is nothing to say against that. One cannot decide in a general way — it depends upon the instance. Only, if I understand well what you mean, if one knows that a man has acquired money by the most unspeakable means, obviously, it would not be good to go and *ask* him for money for some divine work, because that would be like "redeeming" his way of gaining money. One cannot ask, that is not possible. If, spontaneously, for some reason, he gives it, there is no reason to refuse it. But it is quite impossible to go and ask him for it, because it is as though one legitimised his manner of acquiring money. That makes a great difference.

And generally, in these cases, those who go and ask money from rascals use means of intimidation: they frighten them, not physically but about their future life, about what may happen to them, they give them a fright. It is not very nice. These are procedures one ought not to use.

CWM 4:375-80 **The Mother**

There is also the miser who fills his chest with pieces of gold and never uses them. Gold does not rot, otherwise truly it rots morally, because something that does not circulate becomes very ill.

CWM 7: 52 **The Mother**

Poverty and Richness

Sri Aurobindo says here about Mahalakshmi: "All that is poor... repels her advent"?

Yes, poor, without generosity, without ardour, without amplitude, without inner richness; all that is dry, cold, coiled up, prevents the coming of Mahalakshmi. It is not a question of big money, you know! An extremely rich man may be terribly poor from Mahalakshmi's point of view. And a very poor man may be very rich if his heart is generous.

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When we say "a poor man — un pauvre homme", what is the exact meaning of "poor man"?

A poor man is a man having no qualities, no force, no strength, no generosity. He is also a miserable, unhappy man. Moreover, one is unhappy only when one is not generous — if one has a generous nature which gives of itself without reckoning, one is never unhappy. It is those who are coiled up on themselves and who always want to draw things towards themselves, who see things and the world only through themselves — it is these who are unhappy. But when one gives oneself generously, without reckoning, one is never unhappy, never. It is he who wants to take who is unhappy; he who gives himself is never so.

CWM 4: 403-04

Ambition and philanthropy

If these very people who are ready to give money for schools were told that there was a divine Work to be done, that the Divine has decided to do it in this particular way, even if they are convinced that it is indeed the Divine's Work, they refuse to give anything, for this is not a recognised form of beneficence —one doesn't have the satisfaction of having done something good! This is what I call ambition.

I had instances of people who could give lakhs of rupees to open a hospital, for that gives them the satisfaction of doing something great, noble, generous. They glorify themselves, that's what I call ambition.

I knew a humorist who used to say: "It won't be so soon that the kingdom of God will come, for those poor philanthropists — what would remain for them? If humanity suffered no longer, the philanthropists would be without work." It is difficult to come out of that. However, it is a fact that never will the world come out of the state in which it is unless it gives itself up to the Divine. All the virtues — you may glorify them — increase your self-satisfaction, that is, your ego; they do not help you truly to become aware of the Divine. It is the generous and wise people of this world who are the most difficult to convert. They are very satisfied with their life. A poor fellow who has done all sorts of stupid things all his life feels immediately sorry and says: "I am nothing, can do nothing. Make of me what You want." Such a one is more right and much closer to the Divine than one who is wise and full of his wisdom and vanity. He sees himself as he is.

The generous and wise man who has done much for humanity is too self-satisfied to have the least idea of changing. It is usually these people who say: "If indeed I had created the world, I wouldn't have made it like this, I would have created it much better than that", and they try to set right what the Divine has done badly! According to their picture, all this is stupid and useless.... It is not with that attitude that you can belong to the Divine. There will always be between you and Him the conscious ego of one's own intellectual superiority which judges the Divine and is sure of never being mistaken. For they are convinced that if they had made the world, they would not have

committed all the stupidities that God has perpetrated. And all this comes from pride, vanity, self-conceit; and there is exactly the seed of that in people who want to serve humanity.

CWM 4: 14-15

Helping humanity with money

You may open millions of hospitals, that will not prevent people getting ill. On the contrary, they will have every facility and encouragement to fall ill. We are steeped in ideas of this kind. This puts your conscience at rest: "I have come to the world, I must help others." One tells oneself: "How disinterested I am! I am going to help humanity." All this is nothing but egoism.

In fact, the first human being that concerns you is yourself. You want to diminish suffering, but unless you can change the capacity of suffering into a certitude of being happy, the world will not change. It will always be the same, we turn in a circle — one civilisation follows another, one catastrophe another; but the thing does not change, for there is something missing, something not there, that is the consciousness. That's all.

At least, that's my opinion. I am giving it to you for what it is worth. If you want to build hospitals, schools, you may do so; if that makes you happy, so much the better for you. It has not much importance. When I saw the film *Monsieur Vincent*, I was very interested. He found out that when he fed ten poor men, a thousand came along. That was what Colbert told him: "It seems you create them, your poor ones, by feeding them!" And it is not altogether false. However! If it is your destiny to found schools and give instruction, to care for the sick, to open hospitals, it is good, do it. But you must not take that very seriously. It is something grandiose you are doing for your own pleasure.

Say: "I am doing it because it gives me pleasure." But do not speak of yoga. It is not yoga you are doing. You believe you are doing something great, that's all, and it is for your personal satisfaction.

CWM 5: 14-16

The true method of dealing with money power

The true method of being in the stream of this money-power is precisely what is written here: a sense of absolute impersonality, the feeling that it is not something you possess or which belongs to you, but that it is a force you can handle and direct where it ought to go in order to do the most useful work. And by these movements, by this constant action, the power increases — the power of attraction, a certain power of organisation also. That is to say, even somebody who has no physical means, who is not in those material circumstances where he could materially handle money, if he is in possession of this force, he can make it act, make it circulate, and if ever he finds it necessary, receives from it as much power as he needs without there being externally any sign or any reason why the money should come to him. He may be in conditions which are absolutely the very opposite of those of usual wealth, and yet can handle this force and always have at his disposal all the wealth that's necessary to carry on his work.

CWM 6: 250 **The Mother**

Give all you are, all you have; nothing more is asked of you but also nothing less.

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True wealth is that which one offers to the Divine.

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You are rich only by the money that you give to the Divine Cause.

CWM 15:49 *The Mother*



"The Divine has many ways of giving."

This is the correct thing. One never has any obligation to anybody, one has an obligation only to *the Divine* and there totally. When a gift is made *without conditions*, one can always take it as coming from the Divine and leave it to the Divine to take care of what is needed in exchange or response.

CWM 15:51 **The Mother**

Handling the Force of Money

Money is meant to circulate

Money belongs to the one who spends it; that is an absolute law. You may pile up money, but it doesn't belong to you until you spend it. Then you have the merit, the glory, the joy, the pleasure of spending it!

Money is meant to circulate. What should remain constant is the progressive movement of an increase in the earth's production — an ever-expanding progressive movement to increase the earth's production and improve existence on earth. It is the material improvement of terrestrial life and the growth of the earth's production that must go on expanding, enlarging, and not this silly paper or this inert metal that is amassed and lifeless.

Money is not meant to generate money; money should generate an increase in production, an improvement in the conditions of life and a progress in human consciousness. This is its true use. What I call an improvement in consciousness, a progress in consciousness, is everything that education in all its forms can provide — not as it's generally understood, but as we understand it here: education in art, education in ... from the education of the body, from the most material progress, to the spiritual education and progress through yoga; the whole spectrum, everything that leads humanity towards its future realization. Money should serve to augment that and to augment the material base for the earth's progress, the best use of what the earth can give — its intelligent utilisation, not the utilization that wastes and loses energies. The use that allows energies to be replenished.

The Mother: Conversations with a disciple, October 4, 1958

A means and not an end

It's a challenge I am placing before the whole financial world: I am telling them that they are in the process of withering and ruining the earth with their idiotic system; and with even less than they are now spending for useless things — merely for inflating something that has no inherent life, that should be only an instrument at the service of life, that has no reality in itself, that is only a means and not an end (they make an end of something that is only a means) — well then, instead of making of it an end, they should make it the means. With what they have at their disposal they could ... oh, transform the earth so quickly! Transform it, put it into contact, truly into contact, with the supramental forces that would make life bountiful and, indeed, constantly renewed – instead of becoming withered, stagnant, shrivelled up: a future moon. A dead moon.

The Mother: Conversations with a disciple, October 4, 1958

Black Money takes away peace and brings sickness

(Mother laughs) You know, there are lots of people who put money in their walls *(they hide it with curtains or papers).* There's a fortune, several crores of rupees: millions hidden away in walls! And then they worry themselves sick, they constantly fear a police raid; while if they gave it away, they would become quite respectable people! They wouldn't be scared anymore, they would have a peaceful life....

And the rather interesting thing is that *(without any exception so far)* all those who had an opportunity to give me money and didn't want to — who didn't want to because of their attachment to their money — lost it. It was taken from them, either by the government or a financial catastrophe or an industrial catastrophe, or simply stolen — lost.

The Mother: Conversations with a disciple, September 7, 1966

Money is meant for action and not possession

But the conflict is between what we might call "opposing proprietors." And the truth is that money belongs to no one. This idea of "possession" of money is what has perverted everything. Money shouldn't be a "possession": it's a means of action, which is given to you just like a power, but you have to use it according to ... what we might call "the Donor's will," that is, impersonally and with foresight. If you are a good instrument in the spread and use of money, then it comes to you, and it does so in proportion to your capacity of using it in the right way. That's the true working. ….

The true attitude is this: money is a universal force meant to do the work on earth, the work needed to prepare the earth to receive the divine forces and manifest them, and it must come into the hands (the utilizing power, that is) of those who have the clearest vision, the most general and truest vision.

The first thing, to begin with (this is elementary), is to have no sense of possession — "It's mine," what does that mean? What does it mean?... I can't really understand it now. Why do people want it to be theirs? — To be able to use it as they wish, do with it what they wish and handle it according to their own idea. That's how it is. Otherwise, yes, there are people who love to keep it in a money, they heap it up. But if people understood that one must be like a receiver-transmitter set; that the vaster the set (just the contrary of personal), the more impersonal and generous and vast the set is, and the more forces it can contain ("forces," that is, to translate materially, banknotes or money). And that power to contain is in proportion to the best capacity of utilisation — the "best," that is, from the standpoint of general progress: the broadest vision, the broadest understanding and the

most enlightened, exact, true utilisation, not according to the ego's falsified needs, but according to the earth's general need in its evolution and development. In other words, the broadest vision should have the broadest capacity.

The Mother: Conversations with a disciple, April 10, 1968

Hoarding and spending

Will you tell me what pleasure a man can take in keeping heaps of papers in a box or in his wall! A real pleasure he can't have. The height of pleasure is that of the miser who goes and opens his box to look at it — that's not much! Some people love to spend, they love to possess and spend; that's different, they are generous natures, but unregulated, unorganised.... But the joy of enabling all true needs, all necessities to express themselves, that's good. It's like the joy of turning an illness into good health, a falsehood into truth, a suffering into joy, it's the same thing: turning an artificial and stupid need, which doesn't correspond to anything natural, into a possibility which becomes something quite natural — a need for so much money to do this and that which needs to be done, to set right here, repair there, build here, organize there — that's good. And I understand one may enjoy being the transmitting channel for all that and bring money just where it's needed. It must be the true movement in people who enjoy ... *(that's when it becomes stupid selfishness)* who need to hoard.

The combination of the need to hoard and the need to spend (*both of them ignorant and blind*), the two combined can make for a clear vision and a utilization as useful as possible. That's good.

The Mother: Conversations with a disciple, April 10, 1968

Generosity

All that you call either qualities or defects are always a deformation of something which is behind, and which is neither this nor that but something else. But I say, moreover, what truth is found behind generosity: it is the movement of the spreading forces. But in order that these forces may spread, they must first become concentrated. So there is a sort of movement of pulsation: the forces are concentrated, then they spread, and then they are again concentrated and again spread.... But if you always want to spread out without ever concentrating, after a certain time you have nothing left to spread. For the forces — all forces — it is the same thing. I have written, besides, (or rather I shall write some time) that money is a force, it is nothing but that. And that is why nobody has the right to own it personally, for it is only a force, just like all other forces of Nature and the universe. If you take light as a force, it would never occur to anyone to say: "I possess the light", and to want to shut it up in his room and not give it to others! Well, with money people are so stupefied as to imagine that it is something they can possess and keep, as though it belonged to them, and make something personal of it. It is exactly the same thing. I am not speaking of money as paper, naturally, because that would be just like the light you put in a lamp, you may own the lamp, and so you say: "It is my light." Money, your notes, your coins, that is your money. But that is not money. This is a force which is behind all that, the power of exchange which is money. That does not belong to anybody. It belongs to everyone. It is something which is alive only if it circulates. If you want to heap it up, it decays. It is as though you wanted to enclose water in a vase and keep it always; after some time your water would be absolutely putrefied. With money it is the same thing. And people have not yet understood that. CWM 5:356-57

Avarice for money

Avarice for *all* things — there is an avarice for spiritual things also. There are misers who want to keep all the forces for themselves and never give them. But I have just told you the truth about it: one must have the power to accumulate in order to have the power of spreading. If you have only one of the two, that causes an imbalance. And it is then that it becomes avarice or wastage. One must have both in a balanced, rhythmic movement — the equilibrium we just spoke about. For it would be quite easy to prove that in fact at present equilibrium is the true thing: one must be neither here nor there, that is what Buddha called "the middle path". The middle path is the path of equilibrium. And so one must know how to manage as when rope-walking with a stick to keep one's balance.

But the most generous man in the world could give nothing if he had nothing to begin with. Hence, if it is not he who has accumulated, it is someone else who has accumulated for him. But if he has nothing in his pocket, he cannot distribute anything! That is evident. And the power of accumulation is as important as the power of distribution. It is only when these two things become egoistic that they are deformed, altogether deformed, and lose all their value.

CWM 5:356-57

Wastage of money

It is not money alone that is wasted!

Energy, Consciousness is *infinitely*, a thousand times more wasted than money. Should there be no wastage... my word, I believe the Ashram couldn't be here! There is not a second when there isn't any wastage — sometimes it is worse than that. There is this habit — hardly conscious, I hope — of absorbing as much Energy, as much Consciousness as one can and using it for one's personal satisfac-

tions. That indeed is something which is happening every minute. If all the Energy, all the Consciousness which is constantly poured out upon you all, were used for the true purpose, that is, for the divine work and the preparation for the divine work, we should be already very far on the road,much farther than we are. But everybody, more or less consciously, and in any case instinctively, absorbs as much Consciousness and Energy as he can and as soon as he feels this Energy in himself, he uses it for his personal ends, his own satisfaction.

Who thinks that all this Force that is here, that is infinitely greater, infinitely more precious than all money-forces, this Force which is here and is given consciously, constantly,with an endless perseverance and patience, only *for one sole purpose*, that of realising the divine work — who thinks of not wasting it? Who realises that it is a sacred duty to make progress, to prepare oneself to understand better and live better? For people live *by* the divine Energy, they live *by* the divine Consciousness, and use them for their personal, selfish ends.

CWM 6: 155-56 **The Mother**

An experiment at Cashless economy in Auroville[1]

…..there was no money: within the walls, no money; at the various entrance gates, people found banks and counters where they deposited their money and received in exchange tickets with which they could have lodging, food, this and that. But no money. And inside, absolutely nothing, no one had any money — the tickets were only for visitors, who entered only with a permit. It was a fantastic organisation.... No money, I didn't want money!

The Mother: Conversations with a disciple, June 23, 1965

1. The Mother referring to Her vision about Auroville



You must neither turn with an ascetic shrinking from the money power, the means it gives and the objects it brings, nor cherish a rajasic attachment to them or a spirit of enslaving self-indulgence in their gratifications. Regard wealth simply as a power to be won back for the Mother and placed at her service.

All wealth belongs to the Divine and those who hold it are trustees, not possessors. It is with them today, tomorrow it may be elsewhere. All depends on the way they discharge their trust while it is with them, in what spirit, with what consciousness in their use of it, to what purpose.

CWSA 32: 10 *Sri Aurobindo*

Money and the Divine Work

Need of money for the Divine Work

The maximum of goodwill is to give money for something which one understands well (which is also easy to understand), to build a hospital, for example, or to open a crèche for little children. These are all works of goodwill that men understand. But if they are told that we want to change the human consciousness, we want to create a new world, oh! the first thing they say is: "Pardon me! Do not speak of God, for if it is God who is doing the work, well, it is God who will give you the means for it and you have no need of our help." I have heard people saying: "If you represent the Divine upon earth you can do whatever you like; there is no need for us to give you anything." And how many among you are free from that idea (an aftertaste of that idea): the Divine is all-powerful, therefore, the Divine can do whatever he likes?

That is the first argument, that is the theory. The Divine is all-powerful, he can do whatever he likes; therefore he does not need anybody's help. And if you push your idea sufficiently far, you will see that if the Divine is truly all-powerful in this world and does always whatever he wants, well, I tell you, he is the greatest monster in the universe! Because One who is all powerful and makes the world such as it is, looking with a smile at people suffering and miserable, and finding that all right, I would call a monster. It was the kind of thing I used to think about when I was five. I used to tell myself: "It is not possible, what is taught there is not true!" Now, as you have a little more philosophical mind, I shall teach you how to come out of the difficulty. But, first of all, you must understand that that idea is a childish idea. I simply call on your common sense. You make of your

Divine a person, because that way you understand him better. You make of him a person. And then this person has organised something (the earth, it is too big, it is difficult to understand — take anything else) and then this thing the Divine has organised with the full power to do exactly as he likes. And in this thing—that he has made with the full power to do as he likes — there is ignorance, stupidity, bad will, fear, jealousy, pride, wickedness, and also suffering, illness, grief, all the pains; and a set of people who cannot say that they have perhaps more than a few minutes of happiness in the whole day and the rest of it is a neutral condition, passing by like a thing that's dead — and you call that a creation!... I call it something like a hell! And one who would make that deliberately and not only make it but look at it and say: "Ah! it is very good", as it is narrated in some religious books, that after having made the world such as it is, the seventh day he looked at it and was extremely satisfied with his work and he rested....Well, that never! I do not call that God. ...

CWM 5: 160-61

Why does the Divine give things to insincere people

> *Mother, why do these people receive the force, since the Divine knows that they are not sincere?*

Listen, my child, the Divine never goes by human notions in His ways of acting. You must get that well into your head, once and for all. He probably does things without what we call reasons. But anyway, if He has reasons they are not the same as human reasons, and *certainly* He does *not* have the sense of justice as it is understood by men.

For example, you imagine very easily that a man who is craving for wealth and tries to deceive people in order to get

money... According to your idea of justice, this man ought to be deprived of all his wealth and reduced to poverty. We find that usually just the opposite happens. But that, of course, is only a matter of appearances. Behind the appearances, there is something else.... He exchanges this for other possibilities. He may have money, but he no longer has a conscience. And, in fact, what almost always happens is that when he has the money he desired, he is not happy.... And the more he has, usually the less happy he is! He is tormented, you see, by the wealth he has gained.

You must not judge things from an outer success or a semblance of defeat. We may say — and generally this is what almost always happens — we could say that the Divine gives what one desires, and of all lessons this is the best! For, if your desire is inconscient, obscure, egoistic, you increase the unconsciousness, the darkness and egoism within yourself; that is to say, this takes you farther and farther away from the truth, from consciousness and happiness. It takes you far away from the Divine. And for the Divine, naturally, only one thing is true — the divine Consciousness, the divine Union. And each time you put material things in front, you become more and more materialistic and go farther and farther away from full success.

But for the Truth that other success is a terrible defeat.... You have exchanged truth for falsehood!

CWM 6: 238 -39

Show of devotion

Mother, there are people who come here, who have money and are very devoted, who show their devotion, but when the question of money comes up, they bargain....

I tell you, I have already answered, that's how it is. They

come with the idea of taking from the Divine all they can: all the qualities, all the capacities, all the conveniences also, all the comforts, everything, and sometimes even powers, and all the rest. They come to take, they don't come to give. And their show of devotion is simply a cloak they have thrown over their wish to take, to receive. That covers a wide field: from saving one's soul, having spiritual experiences, obtaining powers, to leading a petty quiet life, comfortable — more or less comfortable, at least with a minimum of comfort— without cares, without botheration, far from the worries of life. That's how it is. That covers a wide range. But when they give, it is a kind of bargaining; they know that to obtain these things, it would be well to give a little something, otherwise they won't get them, so they make a show of being very devoted. But it is only a pretence, for it is not sincere.

Unfortunately for them, it deceives no one. It may be tolerated; but that doesn't mean that anybody is deceived.

The bargaining is everywhere, in all the parts of the being. It is always give and take, from the highest spiritual experiences to the tiniest little material needs. There is not one in a thousand who gives without bargaining.

CWM 8: 16-17

The organisation should be such, arranged in such a way, that everyone's material need should be met, not according to notions of right and equality, but on the basis of the most elementary necessities; then, once that is established, everyone must be free to organise his life, not according to his monetary means, but according to his inner capacities.

The Mother: Conversations with a disciple, December 30, 1967

Offering money to the Divine

> *But in ordinary life, when rich men want to give their wealth to the Divine, and the Divine is not in front of them, then to whom are they to give? They don't know where to give their money!*

Yes, but then the question doesn't arise. If they haven't met the Divine either within or without, it doesn't come into question. They are not asked to give to someone they do not know.

If they have found the Divine within themselves, well, they have only to follow the indication given by the Divine for the use of what they have; and if they follow quite sincerely and exactly the indications they receive, this is all that can be asked of them. But until then nothing is asked of anyone.

One begins to ask only when someone says, "Here I am, I want to consecrate myself to the Divine." Then it is all right, from that moment one asks; but not before. Before that, even if you casually pull out a coin from your pocket and put it there, it is very good; you have done what you thought you ought to do and that's all; you are not asked for anything at all. There is a great difference between asking the Divine to adopt you, and making a gesture of goodwill, but without the least intention of changing anything whatever in the course of your life.

Those who live the ordinary life, well, if they make a gesture of goodwill, so much the better for them, this creates for them antecedents for future lives. But it is only from the moment you say, "There, now I know that there is but one thing which counts for me, it is the divine life, and I want to live the divine life"— from that moment one asks you, not before.

CWM 8: 16

Conquering money for the Divine Work

How can money be reconquered for the Mother?

Ah!... There is a hint here. Three things are interdependent (Sri Aurobindo says here): power, money and sex. I believe the three are interdependent and that all three have to be conquered to be sure of having any one — when you want to conquer one you must have the other two. Unless one has mastered these three things, desire for power, desire for money and desire for sex, one cannot truly possess any of them firmly and surely. What gives so great an importance to money in the world as it is today is not so much money itself, for apart from a few fools who heap up money and are happy because they can heap it up and count it, generally money is desired and acquired for the satisfactions it brings. And this is almost reciprocal: each of these three things not only has its own value in the world of desires, but leans upon the other two. I have related to you that vision, that big black serpent which kept watch over the riches of the world, terrestrial wealth — he demanded the mastery of the sex-impulse. Because, according to certain theories, the very need of power has its end in this satisfaction, and if one mastered that, if one abolished that from human consciousness, much of the need for power and desire for money would disappear automatically. Evidently, these are the three great obstacles in the terrestrial human life and, unless they are conquered, there is scarcely a chance for humanity to change.

CWM 4: 380-81 **The Mother**

Money and the New Consciousness

Politics and financial world resist strongly

There are two points which resist strongly — all that has to do with politics and all that has to do with money. These are the two points on which it is most difficult to change the human attitude.

In principle we have said that we have nothing to do with politics, and it is true that we have nothing to do with politics as it is practised at present. But it is quite obvious that if politics is taken in its true spirit, that is, as the organisation of human masses and all the details of government and regulation of the collective life, and relations with other collectivities — that is, with other nations, other countries — it must necessarily enter into the supramental transformation, for so long as national life and the relations between nations remain what they are, it is quite impossible to live a supramental life on earth. So it will just have to change; we shall have to deal with that too.

As for financial matters, that is, finding a means of exchange and production which is simple —"simple", well, which should be simple, simpler than the primitive system of exchange in which people had to give one thing to get another — something which could in principle be world-wide, universal; this is also altogether indispensable for the simplification of life. Now, with human nature, just the very opposite is happening! The situation is such that it has become almost — intolerable. It has become almost impossible to have the least relation with other countries, and that much-vaunted means of exchange which should have been a simplification has become such a complication that we shall soon reach a deadlock — we are very, very close to being unable to do anything, to being tied up in

everything. ...

Well, these two points are the most resistant. In the human consciousness this is most subject to the forces of ignorance, inconscience and, I must say, quite generally, ill-will. This is what most refuses all progress and all advance towards the truth; and unfortunately, in every human individual this is also the point of resistance, the point that remains narrowly stupid and refuses to understand anything it is not used to. There it is truly a heroic act to want to take up these things and transform them. Well, we are trying this also, and unless it is done, it will be impossible to change the conditions of the earth.

CWM 9: 167

The needed leap

It is relatively — very relatively — easier to change economic and social conditions than political and financial ones. There are certain general, global ideas from the economic and social point of view which are accessible to human thought: certain liberations, a certain widening, a certain collective organisation, which do not seem absolutely senseless and unrealisable; but as soon as you touch on the other two questions, which are however of capital importance, especially the political question, it is quite otherwise.... For, one might imagine a life which would get rid of all financial complications — although, without playing on words, it would be a veritable impoverishment. In what financial possibilities and processes bring, there is a very considerable wealth of possibilities, for if they were used in the right way and in the true spirit, that would simplify all human relations and undertakings to a very great extent and make possible a complexity of life which would be very difficult under other conditions. But I

don't know why — except that the worst usually precedes the best — instead of taking the way of simplification, men have followed the way of complication to such a point that, in spite of the aeroplanes which carry you from one end of the world to the other in two days, in spite of all the modern inventions which try to make life so "small", so "close" that we could go round the world not in eighty days now but in a very few days, in spite of all that, the complications of exchange, for instance, are so great that many people can't get away from home — I mean from the country they live in— because they have no means of going to another one and if they ask for the money they need to live in another country they are told, "Is it very important for you to go? You could perhaps wait a little, because it is very difficult for us at the moment...." I am not joking, it is quite serious, this does happen. That means we are becoming more and more the prisoners of the place where we are born, while all the scientific trends are towards such a great proximity between countries that we could very easily belong to the universe or, at any rate, to the whole world.

CWM 9: 168-69

Money is a collective property

Money belongs to no one: money is a collective property that only those with an integral and general, universal vision must use. And let me add, a vision not only integral and general, but also essentially true, which means you can distinguish between a utilization in conformity with universal progress, and a utilization that might be called fanciful. But those are details, because even errors — even, from a certain point of view, wasteful uses — help in the general progress: they are lessons in reverse.

I still remember what Théon used to say (Théon was

quite against philanthropy), he said, "Philanthropy perpetuates human misery, because without human misery it would lose its raison d'être!" And you know, that great philanthropist ... what was his name? In the time of Mazarin, the one who founded the "Little Sisters of Charity"?

Vincent de Paul.

That's it. Mazarin once told him, "There have never been so many poor as since you started looking after them!"

The Mother: Conversation with disciple, April 10, 1968

Collective participation but no taxes[1]

"All who live there will participate in its life and development..."

... according to their capacities and means, not a mechanical "so much per unit." That's the point. It must be something living and true, not mechanical. And "according to their capacities," that is, one who has material means such as those a factory gives will have to provide in proportion to his production — not so much per individual or per head. ...

"There will be no taxes as such but each will contribute to the collective welfare in work, kind or money."

So that's clear: there will be no taxes of any kind, but everyone will have to contribute to the collective welfare through his work, in kind or with money. Those who have nothing other than money will give money. But to tell the truth, the "work" may be an inner work (but that can't be said, because people aren't honest enough). The work may be an occult work, a completely inner work, but of course, for it to be so, it must be absolutely sincere and true, and with the capacity: no pretense. But it's not necessarily a material work.

The Mother: Conversations with a disciple, December 30, 1967

1. The Mother referring to her vision about Auroville

Seeds of a new system

The difficulty is the appreciation of the value of things. You understand, that requires a very wide vision. Money's convenience was that it became mechanical.... But this new system cannot become quite mechanical, so … For instance, the idea is that those who will live in Auroville will have no money — there is no circulation of money — but to eat, for instance, everyone has the right to eat, naturally, but … On quite a practical level, we had conceived the possibility of all types of food according to everyone's tastes or needs (for example, vegetarian cooking, non-vegetarian cooking, diet cooking, etc.), and those who want to get food from there must do something in exchange — work, or … It's hard to organize in practice, on a quite practical level.... You see, we had planned a lot of lands around the city for large-scale agriculture for the city's consumption. But to cultivate those lands, for the moment we need money, or else materials. So … Now I have to face the whole problem in every detail, and it's not easy!

There are some who understand.

You see, the idea is that there will be no customs in Auroville and no taxes, and Aurovilians will have no personal property. Like that on paper, it's very fine, but when it comes to doing it in practice …

The problem is always the same: those given the responsibility should be people with a … universal consciousness, of course, otherwise … Wherever there is a personal consciousness, it means someone incapable of governing — we can see how governments are, it's frightful!

The Mother: Conversations with disciple, March 25, 1970



Money is a force and should not be an *individual possession,* no more than air, water or fire.

To begin with, the abolishment of inheritance….

Financial power is the materialization of a vital force turned into one of the greatest powers of action: the power to attract acquire, and utilize.

Like all the other powers, it must be put at the service of the Divine.

The Mother: Conversations with a disciple,Undated 1958

*

How can one know if one's way of using money is in accordance with the divine Will?

One must first know what the divine Will is. But there is a surer way — to surrender money for the divine work, if one is not sure oneself. "Divinely" means at the service of the Divine — it means not to use money for one's own satisfaction but to place it at the Divine's service.

CWM 4: 374 **The Mother**

Sutras

Never mix in your thought spiritual power and money because it leads straight to catastrophe.

*

To the rich God gives money, but to the poor He gives Himself.

All depends on the poor giving more value to the riches or to God.

*

A gift made through vanity is profitable neither to the giver nor to the receiver.

*

... the thought, the feeling and the force that is in a gift is much more important and valuable than the thing given itself.

*

The financiers and businessmen have been offered the possibility to collaborate with the future, but most of them refuse, convinced that the power of money is stronger than that of the future.

But the future will crush them with its irresistible power.

*

In this material world, for men, money is more sacred than the Divine's Will.

12 March 1965

*

Greed for money: the surest way to decrease one's conscience and to narrow one's nature.

*

I am not for getting interest on money.

CWM 15: 49,52 **The Mother**





The ideal Sadhaka in this kind is one who if required to live poorly can so live and no sense of want will affect him or interfere with the full inner play of the divine consciousness, and if he is required to live richly, can so live and never for a moment fall into desire or attachment to his wealth or to the things that he uses or servitude to self-indulgence or a weak bondage to the habits that the possession of riches creates. The divine Will is all for him and the divine Ananda.

CWSA 32 : 11 *Sri Aurobindo*

Money is the visible sign of a universal force, and this force in its manifestation on earth works on the vital and physical planes and is indispensable to the fullness of the outer life. In its origin and its true action it belongs to the Divine. But like other powers of the Divine it is delegated here and in the ignorance of the lower Nature can be usurped for the uses of the ego or held by Asuric influences and perverted to their purpose. This is indeed one of the three forces — power, wealth, sex — that have the strongest attraction for the human ego and the Asura and are most generally misheld and misused by those who retain them. The seekers or keepers of wealth are more often possessed rather than its possessors; few escape entirely a certain distorting influence stamped on it by its long seizure and perversion by the Asura. For this reason most spiritual disciplines insist on a complete self-control, detachment and renunciation of all bondage to wealth and of all personal and egoistic desire for its possession. Some even put a ban on money and riches and proclaim poverty and bareness of life as the only spiritual condition. But this is an error; it leaves the power in the hands of the hostile forces. To reconquer it for the Divine to whom it belongs and use it divinely for the divine life is the supramental way for the Sadhaka.

CWSA 32: 10 **Sri Aurobindo**

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I, Pradeep Narang, hereby declare that the particulars given above are true to the best of my knowledge and belief.

1st March 2017

Sd/- (Pradeep Narang)
Chairman

"Living Within" Study Camp 27
22-23rd April, 2017
The Art and Science of being Happy Organised jointly by
Sri Aurobindo Centre for Advanced Research (SACAR) and NAMAH

Everyone wants to be happy. But what does it actually mean and how best can one constantly experience it? This seminar will focus on the true nature of happiness. It will look also at everything that stands in its way. Depression will be examined and its causes revealed. During the course of two days, blocks will be identified and even experientially removed. Interactive practices will be introduced during the seminar instilling happiness. We invite you to join us on an exhilarating journey from obscurity to light!

The speakers for the camp:

1. Dr. Alok Pandey
2. Dr. Soumitra Basu
3. Dr. Debabrata Sahani
4. Mr. James Anderson
5. Dr. Arati Sharma
6. Dr. Yogesh Mohan
7. Dr. Falguni Jani
8. Ms. Deepshikha Reddy
9. Ms. Margot Esther Borden

Venue: SACAR, 39 Vanniar Street, Vaithikuppam, Puducherry 605012

For information contact:
NAMAH: James (0413)2226263, 7094898789.
Email: james@namahjournal.com
SACAR: Falguni : 9824092685 falguni.jani@gmail.com

Sri Aurobindo Foundation for Integral Management (SAFIM)

Centre of Excellence for Integral Leadership and Management Organises Leadership and Wellness Programmes for Corporate and Institutes for Executives Faculty and Administrative Personnel Students

Also organizes Retreats and Open Workshops at serene venues in Pondicherry

Upcoming Workshops of SAFIM

Managing Stress through Inner Poise Two-hour session exploring the deeper causes of stress - the reflections and the activities in the workshop unveiling ways to establish sustained dynamic inner peace

Date: April 22, 2017 (Saturday) Time: 3pm -5pm

Venue: Beach Office, Sri Aurobindo Society, Pondicherry
Registration Fee: INR 500 only

Towards Life Beautiful

A 3-day retreat for families and individuals to help them find a deeper connect with themselves and with others, thereby realizing a profounder fulfillment to life. Special activities designed for children (age 6 to 16).

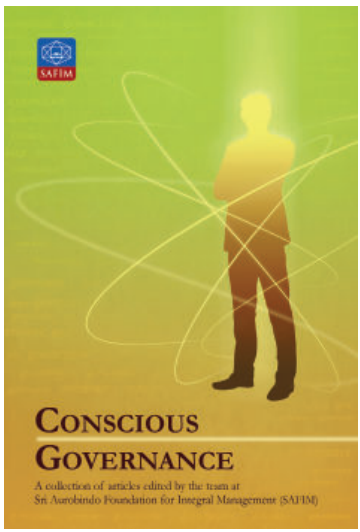
Date: 25th – 27th (Thu-Sat) May 2017

Venue: Beach Office, Sri Aurobindo Society, Pondicherry
Adult Registration Fee: INR 6000 only
(No fees for one child accompanying an adult)

Package includes Lunch and Refreshments during Workshop

For registration and further details, please contact:
Email: safim@aurosociety.org, Ph: 0413 233 0256

Sri Aurobindo Society
AUROPUBLICATIONS
POWERFUL THOUGHTS, INSPIRING VISION



NEW BOOK RELEASE

Conscious Governance

The book examines the concept and practice of Corporate Governance from an integral, holistic and consciousness perspective. It contains a collection of articles edited by the team at Sri Aurobindo Foundation for Integral Management (SAFIM).

Contributors

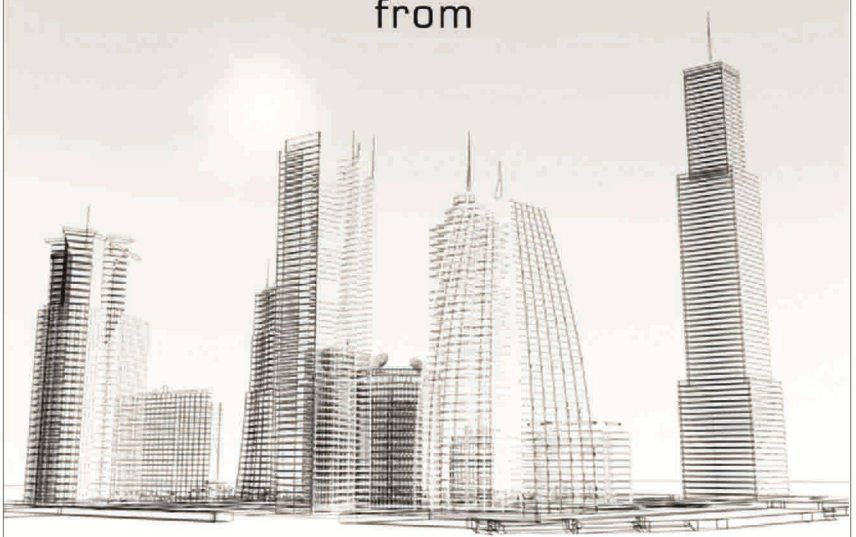
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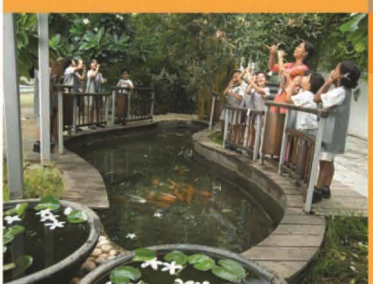
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Mother of Nanak, Grade 4 and Nritu Luthra, Grade 6





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Mother of Soham Sharma, Grade 1

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