

“The Mother” by Sri Aurobindo  
Chapter 4  
As Revealed by Sat Shree

Chapter 4 of *The Mother* is an unusual chapter because of its different focus from the previous three. They focus on how to align ourselves with the transformative force, the force of grace, and the acts required on our part to move into alignment with that force and allow it to do its work. This is continued—and I feel comes to its completion in chapter 5 but for whatever reason chapter 4 was put in here. Maybe it was thought the first three were too intense, but in fact the conversation of this chapter, which is about money, is also intense. Money, as a force in creation, has a role, a power associated with the vital and physical planes that are essential to the opportunity of human life.

Before we read *The Mother* I would like to talk a bit about money. Money can be positive, negative, or neutral. We can be tamasic, rajasic, or sattwic in our relationship with it. Money in itself is just a commodity, an instrument, a means of exchange. It is an asset. It is something we can accumulate through our saving, or we can inherit it, or gain the value that money represents in multiple ways, often through our own labor. Our relationship with money is even more intense, more interwoven in the fabric of our lives, than it was even at the time of Sri Aurobindo’s revelation of *The Mother*. Everything now is measured quantitatively by this money value, this money principle. How much does it cost? What is the cost-benefit ratio? This is because the ego has taken this commodity, this unit of exchange, and is using it for its own purposes.

(3:12) Money has a role to play, and there is a correct relationship with money that isn’t about abundance or scarcity. It isn’t about a power that money itself has. In fact, the only power money has is the agreement that is behind it. At the time Sri Aurobindo was writing this it was all paper or coin. Now the money is up in the ether, it is in the internet. Our credit card is an access to our assets and our debts, so money has become as if outside of the order of the normal karmic world. Or so it seems. That means you can spend as if you had an unlimited fortune and if you exceed your assets you go into debt. So we have assets and liabilities, and in the world that we live in now this exchange of money is really a principle that some people don’t even pay attention to. They ring up one credit card until they can’t get more on that card and they get the next credit card without paying attention to the fact that the right balance with money is proportional. To find the right balance comes down to not spending more than you make. Duh. Right. You can’t eat more food than you have. Unfortunately with money you can spend more than you have.

So the error is that you are not tracking consequences, or depending upon ones nature, you are tracking the consequences and you are using that to reinforce your sense of security, of well-being, your freedom, your independence. But that is not the money creating those things. It is what we are assigning to what money can do for us. As long as money becomes the value that we empower, then someone who has a lot of money becomes important. And somebody

who doesn't become unimportant. And if we don't have a lot of money we are unimportant. And if we have a lot of money we are important. It is a false structure that just adds one more layer to this multiple layer of maya that entangles us all.

We are looking at coming to the proper relationship with this principle we call money. What is the proper relationship? Ideally it would be sattvic, not tamasic or rajasic. What does tamas do with money? It hoards it and seeks to possess it. It uses it to feel more aggregated and real and significant. Rajas freely spends the money to empower its ability to impact the world and to feel free, to not be bound, and to control other people, or to simply fulfill the whim or impulse or the shopping addiction on which our culture feeds. When the Constitution was written one of our rights was the pursuit of happiness. Little was it known that this would create unlimited credit cards and debt in our national search for happiness.

We know how the Bhagavadgita speaks of happiness. There is the happiness of sattvic, which means pain at the beginning and nectar at the end. This would be saving money, using money wisely, restraining the impulse to use it unnecessarily. This would be to use the money for the highest purposes that are arising. If rajas is in control, then the money is being used as a tool of your ego, a tool of self-expression; a tool of action: to do, to shop, to be, to play, to gain importance, to secure your freedom. The nature of rajas is happiness at the beginning and poison at the end. If we spend all of our money, eventually those credit cards pile up and we have this endless hounding from all the people who are making money off of money and that want to get back their money. That is one of the great distortions of money. People are using money to make money.

(9:06) What money was originally was an exchange of energy. If you had fruit that you grew in your garden you could exchange that for a chicken that someone had cared for and raised. So it was an exchange of energy. I expend energy in one way and you give me in exchange for that energy something that I can't do because I have a different focus. Division of labor came in the process of mankind learning to work together. Money became the symbol of that energy unit so that if you had coins earned by your effort you could take that accumulated energy and trade it for something else. Money allows for an exchange of energy. Someone who labors in one area accumulates credit. Someone who labors in another area accumulates credit. An exchange can happen to allow both to get something that otherwise they could not have gotten.

The basic principle of money is that it represents the value that we have created through our effort. But when we create something through our effort, we only reap the spiritual fruits of that as long as there is a quality of sacrificing in that effort. If we are vested in that effort, either in the acquiring of money or spending it, then we accumulate karma. So the nature of money is karma. It creates consequences.

Money veils us: if we have a disproportionate amount of money in credit available to us and we use it all up until it becomes a debit, that debit is karma. It obligates us. It links us into the world. If we don't pay off that debit then our ability to create more credit is reduced. So money is a measure of energy. Our wise use of that money, our sattvic use of that money, means we are able to perceive its relative value, and not give it undue importance. We then live life

based on the value that life brings and the necessities that arise. So if you have an accident and go to the hospital, money is one way to cover the cost of the accident. Or if your car breaks down, then money can be used to fix it and not incur a debt. The ability to use money cleanly is the ability to restrain the tendency to bypass the consequences, or to use it unwisely for the gain of the ego, or to manipulate others to enhance your ego.

What has happened is that today everything of value has a monetary value, even spirituality. In this world of monetization everything costs. You can't buy clothing without money. You can't have a meeting place without money. In the West this is much more rigid, but it is becoming rigid worldwide. The entire world is taken over by the money force. The nature of the money force and its influence on human beings is that finance is a means to enhance the human ego or diminish the human ego. It becomes a power in itself because of the agreement. We agree that a \$1 is worth a \$1 and a \$100 is worth a \$100. And if we have a piece of paper with \$100 on it then with that we can get ten \$10's for it. It is an agreed-upon unit of exchange of energy. If the collective consciousness stopped believing in money—which has happened when there was a run on the banks or the market collapsed—it all falls apart. And even if it didn't, there are accumulations of wealth far beyond the possibility of an individual to spend for the necessities of their life, which is a distortion. This distortion comes from the asuric principle of rajas.

(15:18) There is a demonic principle associated with money, like oppression and control. It activates when money is lent to people so that they become indebted. When they are indebted to someone then they can be controlled. This structure is going on in the entire society. It is the worst of the worst but we don't notice it because of the agreement we all share. This exchange of commodities can be grossly abused. This assigning of value and the collective agreement is what makes something without value valuable. This is ego. That said, recognize that while this is so, this is just the agreement, it isn't truth, it isn't a reflection of the reality. In fact people in the Western world do not live in reality because money is so available. Even the poorest of us in the West are richer than the middle class in other parts of the world. We have unheard of wealth. Even kings and queens of previous ages did not have as much access to wealth as any one of us can have just by acquiring debt.

So we live in this imaginary construct that is not including consequences. It has an essential falsehood and when it gets big enough some part of it just needs to break the agreement for the whole construct to be punctured. Someone goes to the bank and is told "Sorry, we are closed. We are no longer giving money." And he responds, "What about my \$20,000?" This is the bubble that we live in. The whole world tries to keep this illusion going. There are such things as billionaires, people with such unimaginable quantities of money where if they spent 24 hours each day for the next thousand years they could not spend it all. Such wealth creates exaggerated value. And the distortion is worldwide, so that one person in one culture can't buy an apple because the price that has become common in another culture. There is an inherent untruth in this.

When it comes to the spiritual path, what we are talking about in this fourth chapter is the manifesting force. This chapter talks about how to convert money from the asuric principle, the demonic principle associated with it, into something that serves the divine manifestation.

It is how to mobilize the power of money to manifest Divine. And not many people can do this unless, due to karma, they have a large quantity of money available and they have influence in using it, according to their nature and the priorities they set. Therefore the monetary assets and power that they have can become a means of manifesting Divine into the physical and vital world. This is what *The Mother* is pointing to.

There is another principle that isn't directly addressed in the fourth chapter. There is money that comes from karma and there is money that comes from Kubera. The first is money that comes from the principle of Lakshmi, the goddess that gives benefits. We are all born into this life with a certain quantum of the Lakshmi principle, the karmic principle, where we have more abundance than someone else. This is usually because of past effort or sacrifice where we have not used up our account so that when we come into this life, money is easily available. And there are those who are born with a deficit in this domain of karma that Lakshmi governs and therefore no matter what they do they cannot seem to make enough money. There is always this lack of money. This is why in India they keep doing offerings to Lakshmi, praying for money and benefits for their children. And Lakshmi is willing to do it but it is a debit and you will have to pay for it one way or another, either in this life or another life. So it is not wise to ask Lakshmi to do it for us when really what is required is our own effort and sacrifice. That is why people who earn money through their own effort have the cleanest karma associated with money.

If money has come easy, the karma just depends on how that money was created, because it brings to whoever has it something of the karma that created it. So the person who has inherited it carries something of the asuric principle that created that wealth. The opportunity is to use that money wisely, to actually give it away, to make the sacrifice. It doesn't all have to be given away, but some proportion of it is sacrificed for some higher purpose. This cleans the ancestral energy and value that was given to it, to some extent. But this action could also be done as a bypass, motivated by the guilty conscious of one who made a lot of money by ripping off a lot of people—someone who was asuric and demonic. So there is a distortion that comes to the children that inherit that money. This has to be purified by their becoming a channel for the manifestation of this money power into something true, sattvic, or divine or else the children will be overtaken by the burden of that money.

(23:16) This is just another arena for karma, cause and effect. And this balance is being kept continuously by the gods. That is why the Gita says, "Sacrifice to the gods." Once you sacrifice to the gods, then you can reap the fruits of your effort. If it was given to you without effort on your part then you are carrying the burden of the sin that created that money and it has to be used for a higher purpose in order to purify your system.

There is another principle beyond karma, beyond Lakshmi. In the Vedic tradition it is called Kubera. Kubera is the god that rules the distribution of wealth and power and influence to those who are serving the divine purpose. It brings benefit that has nothing to do with the karma that the being brought with their body, good or bad. Kubera brings all that is needed, in fact, more than is needed, to those beings serving the Divine so they can manifest that divinity and convert this money power into something that serves divine glory. Kubera brings money far in excess of what one inherits or accumulates through one's own effort. And it is

pure because it comes through the principle of devotion. It evokes this call to give, so when any one person gives a donation they are channels for the kubera force and there is a sense of energy, of bliss, and power, and goodness that comes when you take that action. That is the principle that kubera represents manifesting through you.

When one serves the divine manifestation one's own capacity to manifest divine is expanded. So one who gives freely, from that place for the divine manifestation, is blessed. They become graced by the kubera force. Then the power of that money that is given through that principle, its power to bring truth and love and harmony and order into the world is greater than any other kind of money possibly brings. For example, with New Dharma, when we became a non-profit it was written into the bylaws that New Dharma cannot make more money after a certain point than it receives from donations. The ratio between what it makes as an organization in programs or businesses or whatever else versus whatever is given in donations needs to have a certain ratio or else you lose your non-profit status. (Satyamayi said that is not quite accurate, but still this illustrates the principle Sat Shree is talking about.)

The principle is that the kubera force then is able to manifest through the activities of the organization in a way that can manifest the divine principle into existence. This is what I saw when I met my teacher. When I met him I had accumulated some wealth, which I brought with me to India. At first I was warned not to give my money to the guru. But as soon as I got into the sphere of that, all I wanted to do was to give my money to the guru. And I gave all my money to my guru. And I felt great. And I had no money. I felt free. Then he arranged for me to have money. Satyamayi gave me some money, and so did one of his devotees, so I had a little: enough to serve me. And I was so free of money. I had no debt. I had no obligation. So I didn't have all the compensating motives one has when one works for money. When you work for money you take that money and enjoy yourself so you can make up for all the sacrifices you make while you are working.

When all that was gone and I came back to the U.S. where I assembled money from some other sources. I returned to India determined to hold onto it, but I gave that away too. I couldn't help myself. I was probably purifying my karma so that I could be free of the money taint. This is what this chapter is speaking of. It is speaking of one who has come to the place where having or not having money is no longer a defining principle for their life. When one is like that then they are capable of serving the divine manifestation, of converting the spiritual value into a material value, so that it can serve and be of value to more and more people.

*Chapter 4. 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.*

So what is the divine principle that money represents—its value, meaning, importance, as a divine principle? What makes something meaningful or valuable is its inherent divine nature. That is divine. We can all experience beauty without paying for it. We can all experience value. We can be uplifted and inspired. These are divine expressions of the capacity to create value.

All value is a reflection of the divine glory that is hidden in the veil of this creation. The value that money creates is one that is essential to the original purpose of creation, which is to expand the inherent potentiality that the Sat carries into the possibility of existence. So the power of money is to bring forward a possibility that has not been able to manifest yet, and to manifest it. The power of possibility that money carries is a reflection of the value we assign to that money.

If we lived in a world where we were paid to be, instead of paid to work, then each of us would begin to move into a relationship with each other that had to do with true value. “Let me give you this that I value in exchange for what you would deem of similar value.” This principle of value is a natural alignment between the resources, the talents, and skills that are available to us, and our interaction in the creation. Someone who is a doctor has a value different than someone who is a car mechanic. They carry within them an inherent potential value that doesn’t have anything to do with how much they are worth until you assign money to it. So the principle of perceived value is what money represents. But we forget the value of the energetic component that a person brings through a skill, or ability, or a talent, or a resource and we assign that value instead to the money. “I am valuable because I have money—not because I have any particular skills, not because I am a nice person, not because I manifest something that enhances the world—but because I have money.”

(33:20) There is the distortion, *“held by Asuric influences and perverted to their purpose.”* We unwittingly get born into this and this is the agreement. So if you see something in the store and you ask your mom for it, but you can’t have it because you don’t have money, then the value can’t be enjoyed. So this curtails the delight of being in the physical vital world. It becomes a controlling influence and the physical vital world is taken over by these structures of power, control, and domination.

*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.*

Power, greed, sex—three major distorting influences on what is true and not true, what is valuable and not valuable. Our need or wanting for any of these three distort the truth of our relationship with existence. When you are not touched by these, like children, then you can be in existence in an immediacy that is not qualified. It is a free dance. You don’t need toys. You can play with sticks and stones or mud and grass and flowers. The value is not being defined by what other adults have been contaminated with.

So this is the distortion that we were all born into, not recognizing its falsity, its veiling impact. Unwittingly we give money value that has nothing to do with itself. That quality in us that does the assigning is our own piece of the collective asuric drive that we each carry as part of the ancestral karma. So there are rich people and poor people, a distortion in the truth that we are all equal. There are people with power and those without power, a distortion in the

principle that we all have equal validity and equal opportunity to manifest that quality of being that we all share.

This is true with sex also, with the principle of desiring or wanting to be desired, wanting to have or avoid. These are all distorting influences, but this particular one with money is where our focus is because money has such a capacity to do good or evil. It can mobilize resources far beyond what could be mobilized in previous times, before money came into existence. You can put value into a machine that can do something that 200 or 300 men couldn't do: plow fields, mix concrete, dig out ores buried in the planet, smelter steel, or generate electricity. So the power of money is creative in the hands of the right person. And what allows that to happen? Someone sees the value. This is why people invest in a new business. They see the value, but they see the value to make more money. They are not seeing the value of what is being produced. This is the veil that is in the culture now. We are not creating anything anymore. We are just accumulating, and this is the distortion, the perversion, and this imbalance is why the world is in suffering.

*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 possessions. 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.*

Now Sri Aurobindo is talking about manifestation the supramental way. What is the supramental way? It is creating a new order, a new possibility of being for mankind. It is looking to bring it into the physical world, into the structures of mankind, to create structures of being that haven't existed before that are not based on the falsehood of the distortion of the money power. Reclaiming money that is now being used by asuric forces for divine purposes is quite a task. In fact what does it look like? Certainly the amount of wealth that is in the hands of the 1% far exceeds anything that Divine needs for manifesting the new possibility for humanity. Governments are actually cleaner and truer instruments, even though everybody hates governments. They are serving in principle the people who they take the money from. But in finance and economics and development, the money power is not serving anything but the individuals who are manipulating it for their own end.

How is this conversion done? How is this ability to mobilize this distorted force to be converted into something that can manifest Divine? This is the question. And I am sure this is the question that Sri Aurobindo and the Mother were dealing with on a frequent basis and this is one of the reasons that he wrote this chapter, to speak to this mobilization of this money power for divine manifestation.

*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.*

So how to accumulate money power? Make a lot of money and don't spend it! Ted Turner lived as a pauper and he drove an old car if he had a car at all. All he did was to make money to make money. He didn't spend it on himself. He did it to create more and more. Now this is not a perfect example, but the idea is that he accumulated money power. There are other people who have come to wealth and now are using their wealth to serve the world like Bill Gates, the founder of Microsoft, and his wife, Melinda.

*[Satyamayi speaks:]* "There is a great story about Dale Carnegie, who accumulated wealth but always felt the money was coming to him because of God's grace. He took the money and started libraries, so there are Carnegie libraries all over the world. He was considered a huge philanthropist. He could not give the money away fast enough. In fact, the more he gave it away, the more he accumulated it."

(43:45) This is just a principle. He felt he was God's instrument and he gave his money away to the world and he became wealthier for doing it. Warren Buffet brought in that principle and that is why Bill and Melinda Gates and others are doing this. When someone is using the money power without self-interest it means they have come to a place in relationship to the world that this excess money is no longer affecting what they need in their day-to-day lives. The standard of that is not about poverty. It is about some equilibrium. The money power isn't about living in poverty. You can have all that the world brings as your base and from there you serve with the excess you have. It is not about how comfortable or poor you live, in your ability to bring forward the supramental manifestation to serve the greater good. I believe some philanthropists were motivated by a higher principle than just atoning for their sins for making their money.

This ability to give whatever it is that you do not immediately need is something any one of us can do. To utilize the portion of money power that is available to us to serve the divine manifestation is being a good trustee, especially when held with an attitude that is free from fear or clinging or need. These are all the measures that Sri Aurobindo was pointing to as the means for converting the money power—one person at a time. Each of us, in our own way, can transform our relationship to this money power.

This relationship to money is pointing to a state of consciousness, the quality of which is equanimity. Getting to the place where you are free from desire or attachment or fear allows you to be in relationship with money as a power, using it in a way that can best serve the higher manifestation. So if money is not coming, then the secret to being in the right relationship with that apparent scarcity is to not spend more money than you have! And if money is in abundance, then the secret is not to spend all the money that you have, but just to spend what you need.

Moving into right relationship with money power can be tough. I was born into a life of some poverty and there was scarcity consciousness as my parents struggled to bring money in while they saved and pinched pennies. We got the same toys every Christmas, re-wrapped. This created an orientation that money was scarce. There became in me a desire to have money so I could have what I wanted. And I would, by hook or crook, find ways to make money so I could have what I wanted. I took on the distortion of that apparent scarcity and what I noticed about scarcity was that I couldn't be in integrity. I had to cheat, steal, or lie as a kid in order to get the money because that was the only way I was going to get enough that I needed for food or transportation. I tried whatever strategy it took.

When you are in scarcity consciousness it is very hard to have a conversation about scarcity. That's because you are coming from a limitation you inherited and will carry the burden until you discover the right relationship. The advantage that I had was that I enjoyed working. I was a good worker, so all I needed to do was find jobs and then I had enough money. So work became a means. One time my brother gave me a VW camper when he went to Vietnam and one of the cylinders blew. I had no money to repair it; I barely had money for gas. I drove the car with three cylinders down the freeway at 35 miles an hour to go to a house-painting job where I would get paid enough to fix the car. But I got pulled over by the cops for going so slow on the freeway and because the car sounded really loud. But he let me go when I told him I was going to a job to make money so I could fix the car. When I got the money I bought the parts and learned from scratch how to rebuild the engine.

That is how it was for me for years. I remember going to junior college after my son had just been born. We were on welfare. I didn't have enough money to buy coffee or tea so I drank hot water. And I didn't think of it, I just did what was required, and I graduated from junior college. This began to purify the taint of the scarcity I was born into, this willingness to do the work that was needed, however difficult, to bring forward a higher possibility. This continued into college where I went to the University of Washington. I didn't have a car. I took a two-hour bus ride to school and two-hour bus ride back. That was all I could afford until I found a job. And then I worked full time while going to school full time, and I graduated cum sum laude. I had that capacity to work, to do whatever it took to bring something into existence. I had that gift and that allowed me to convert the money power into something that could serve, at least for me the possibility of a better life with more opportunities for self-expression. I first graduated in fine arts and later as an architect. Life expanded out of that alignment.

I didn't go into debt like many students, but times have changed. We have closed down the possibility for young people to create their lives by indebting them instead. Many are being sucked into this credit/debit structure. So what has this done? It has put a lid on the possibility that America was, on that creative potentiality that every new generation brings.

*In your personal use of money look on all you have or get or bring as the Mother's. Make no demand but accept what you receive from her and use it for the purposes for which it was given to you. Be entirely selfless, entirely scrupulous, exact, careful in detail, a good trustee; always consider that it is her possessions and not your own that you are*

*handling. On the other hand, what you receive for her lay religiously before her; turn nothing to your own or anybody else's purpose.*

(53:38) When I worked for my teacher, I began to discover this ability to recognize the purity and power of the money that is given from that place of alignment with the divine manifestation. He put me at one point in charge of all the finances. I was aware of money that came in as a donation and money that came in with conditions. He had me separate the two. Money that came with conditions could be used for some things but money that came as donations had to be used exclusively for the divine work. This was a great opportunity because I began to experience the difference between the two. I knew it in myself, that what I had given was given freely. And the little bit of money that was given freely had an enormous effect in manifesting his work. It was incredibly efficient in being able to bring forward his work into the world.

I remember when he wanted to do the six-month advanced Gita Course and my job was to first come up with the budget and then send out notices, collect the money, and organize the structure of the program. I flew to the U.S and found a location. I had a \$12,000 budget, which was very tight. So everything had to be supported by others giving funds or offering places for us to stay. It was quite chaotic and very intense. I did all I could to use the money efficiently. At one point things were out of my control. My teacher decided that the house we were using wasn't big enough so he went out and rented three apartments. And he decided the place we were meeting wasn't big enough so he rented three different places to travel to every weekend. Then his companion, Ma, had what appeared to be a heart attack and was taken to the most expensive heart trauma clinic in Los Angeles. The bill was about \$6,000. It turned out that she was fine, it was just energy. But this was the budget breaker. That was half our budget. We went in and talked with them and got it down to \$3,000. When all was said and done our six-month Gita course made \$50.

It was the attention to detail. I was looking at every single receipt, trying to make it manageable so it would be within budget. We were trying to create this program out of nothing, within the framework of the \$12,000 budget. And that is exactly what happened. So the money power was perfectly utilized. It manifested one of his most powerful courses, his advanced Gita Course, which was packaged and sold and still supports his work today.

So how does one be conscious, scrupulous, a good trustee, who attends to detail? It is not about just scrimping and saving, because once the kuber force flows it becomes abundant. and there is nothing to be repulsed. Like my car. I drove up to see my brother George yesterday on his birthday and as I was driving away in Satyapriti's 1998 Saturn he said, "As long as I know that is your car then I know you are not in it for the money." (But I love the car because it is so efficient.)

Social security is my main source of income, \$960 per month. Those donations you give me I divert to New Dharma—but I am taking some of them now. I bought myself a new computer. But there is nothing in me that needs more. If people started to give to me as much as they give to New Dharma I wouldn't know what to do with it. That is why I give it to New Dharma, because New Dharma is designed to convert it into a manifesting instrument. And Satyamayi

is the perfect one for doing this. This is her gift, her skill. She has always been able to make money for others, not for herself. She spends all her money so she can make this money for New Dharma. Any money she has she supports herself so she is not a burden on New Dharma and she has been paying for her participations in the programs, even paying for airfare until she ran out of money last year. She never says anything. She probably doesn't like me saying anything about this now.

But the idea of the scrupulousness and the integrity needed for the manifestation is what I learned through Sri Aurobindo and the Mother, and the grace of my teacher. I can't tell you how free I feel now that money no longer is a factor in my life. I am free to be. I can serve the world without needing anything from the world. My basic needs are met so much so that I am saving more money than I ever saved when I made ten times more per month. It is like the story of Jesus and the loaves and fishes. There was always more. This month I gave away \$1,000 to someone. No matter how much I give away there is still more. It is just the nature of the right attitude when you are no longer hoarding it for yourself, when you let go of the fear, and you have faith, and you do what is in your heart to do to serve the world with whatever talent or capacity that you have. Then the money force is yours.

*Do not look up to men because of their riches or allow yourself to be impressed by the show, the power or the influence. When you ask for the Mother, you must feel that it is she who is demanding through you a very little of what belongs to her, and the man from whom you ask will be judged by his response.*

*If you are free from the money-taint, but without any ascetic withdrawal, you will have a greater power to command the money for the divine work. Equality of mind, absence of demand and the full dedication of all you possess and receive and all your power of acquisition to the Divine Shakti and her work are the signs of this freedom. And perturbation of mind with regard to money and its use, any claim, any grudging is a sure index of some imperfection or bondage.*

What Sri Aurobindo and the Mother created was on a shoestring. The scrupulousness was out of necessity. They were very poor. And when they decided to do this work they literally mobilized this by requiring all those who came to give all their wealth. They weren't an organization, so the money was either in his name or her name. And they used that money to build the ashram. They took on the burden of providing the material needs and work and healthcare for everyone who came. They converted the money that the first 30 or 100 people contributed and they used it to create a structure that would allow people to go beyond the money taint. The Mother did not have a meditation hall for chanting and rituals. They had work. That is all they had.

They used this money to create a structure through which Sri Aurobindo could bring together people of a wide variety of capacities. Some were barely spiritual; some were very spiritual. Some were competent; some were incompetent. Some had personality disorders. Some were in harmony with everyone. They consciously brought all kinds of people together who had any opening at all to the force they were bringing in. And they did this by creating a self-sustaining structure that would allow for their work to manifest.

There would be periods where there would be a sudden surge and the Mother would not hesitate to ask, even demand, from people who came to her their money resources. She would say, "We are building this; we need this much money and you need to give this to us." She would not hesitate to ask anybody, no matter their power and prestige. They were all equal to her. She was guileless, direct, free, and they could not but help to give to her. It was this irresistible quality of her freedom from the money taint that had her able to manifest. Look at Auroville. It was created out of nothing and the Matramandir is gold gilded. It was just a sign of the perfection possible, a sign of creating a new physical reality that the possibility of the supramental could manifest.

(1:06:22) This capacity to mobilize the money power is dynamic. I remember when I ran my business I never made much money. I would have made as much money working for someone else, with none of the stress as when I ran a half-million-dollar a year architectural business. Every two weeks I had to pay \$25,000 in payroll. Back in 1985 that was a lot of money. I had no resources. Everything was hand-to-mouth. I got paid and it was spent. And everything was used to keep building the business. But I had to meet payroll. I would go out and start beating the bushes, asking for the money. I got beyond my shyness because the necessity was there. And when I would ask one person who couldn't pay, the money would come from somewhere else. It was remarkable how it manifested, for years. It wasn't until the bank gave me a credit line that it started to fall apart because I was no longer in touch with the demand. It wasn't so edgy, and I lost interest. I couldn't work that hard for something that served my ego. It wasn't satisfying if I wasn't serving the clients or the people who worked for me beyond meeting payroll.

*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.*

When we surrender our will to divine's Will the money power is just one force that becomes available to us. Through your surrender, the divine Will is always manifesting more and more perfectly the expressions of satchitananda into existence. This ability to mobilize the money power is simply to ask for; it is not anything you do. It comes because you are surrendered. And it is Divine through you that asks. You honor that; you stand up for that. You don't mistakenly think it is about you. This then gives you the capacity to convert the money power into an opportunity for manifesting a physical reality, a structure by which Divine can manifest. There is no error in beauty or in harmony and in the quality of life that can occur when there is sufficient wealth. It is only in our ego that would distort that. There is nothing greater than a physical demonstration of divine manifestation. It becomes a temple.

When you go out on the property here in Washoe Valley, and labor to clean it up, you are supporting the perfection of that divine manifestation through your labor and sacrifice. Ideally your sacrifice is coming out of surrendering your will to divine's Will, surrendering what you

would rather do to the necessity that is before you to be done. And if you are in touch with that it is a delightful self-expression. It is all that you want to do. It is totally play. It was what was there inherently in the Original Intent for the human being in this world. It was not about austerity or suffering or sacrifice. It was to be able to enjoy the delight of the riches of the physical and vital world without attachment, without clinging or control, to be in each moment.

*In the supramental creation the money-force has to be restored to the Divine Power and used for a true and beautiful and harmonious equipment and ordering of a new divinised vital and physical existence in whatever way the Divine Mother herself decides in her creative vision. But first it must be conquered back for her and those will be strongest for the conquest who are in this part of their nature strong and large and free from ego and surrendered without any claim or withholding or hesitation, pure and powerful channels for the Supreme Puissance.*

When an opportunity comes for divine manifestation, when something true and real comes into existence, then there can be no greater direction to apply your efforts, your resources, and your talents than to that manifestation. This was completely clear to me when I went to India. That is when I began to tap into that current of service, that current of seva. It far exceeded all the bliss and ecstasies that I was experiencing in my meditations. It was a thrilling manifesting force, and when I was serving that it took me beyond my ordinary human capacities and talents. So money is one of the measures that determine our effectiveness in this dimension. It is one of the things that will allow a possibility to actualize in this dimension. In order to create what is next we have to have this money power accessible.

For example, the residential program requires an infrastructure; it requires much more physicality than anything I have done previously. To bring that into existence means a physical container needs to be created for this energy that I am bringing in, that we are all bringing in, that is a continuation of the work of Sri Aurobindo and the Mother. It will leave a legacy that will be able to go beyond the time that I will be on the planet, to continue to serve the structure of this manifestation. It would be much easier just to travel to different locations to teach and then go back home and rest; to go and talk to people about awakening, about how to process their issues and then go home; and to have people feel grateful, and give donations, and collect money, and then go home and rest. It is much different when you move into what it is you are creating, when you are living in the midst of a cauldron of what it is you are pointing to in order to create an intensification of the process that could otherwise take lifetimes to bring forward. This is what is happening. It is such a wonder.

I was an architect. I worked with developers and did a lot of projects that brought about physical manifestation so I am sure the Divine said, "Let's use that one. He knows how to mobilize resources, make it happen, build a foundation, and bring people in." That is why Divine chose this. It is for this purpose, to build a foundation with this house and the other houses, and not just to reach out. That is definitely an important part, but this is the base. This will be the foundation of the manifestation into the physical dimension of this force of consciousness to imbue itself into these places, into these lands, so that a new paradigm for living can manifest. It has a spot on this planet, a tiny little fraction of the whole planet, but the

effectiveness of the force that is occurring here will affect the whole planet. Just like the entire town of Pondicherry was converted into their ashram, we are converting the entire valley of Washoe Valley into this ashram, into this opportunity for physical manifestation. Right in the midst of the cowboys and horse people and retirees and the cranky old men and the fearful people and the dysfunctional families and alcoholism. Right in the middle of all of this we are creating this new divine possibility.

*With deep appreciation to The Sri Aurobindo Ashram Trust for making Sri Aurobindo's beloved work, The Mother, so freely available and accessible to all sincere truth seekers for their personal upliftment and use. For more information about the works of Sri Aurobindo and The Mother go to [www.sriurobindoashram.org](http://www.sriurobindoashram.org).*