

Wealth and Government

WEALTH AND ECONOMICS

*Money is not meant
to make money, money
is meant to make the
earth ready for the advent
of the new creation.*



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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.

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Wealth under the psychic influence: wealth ready to return to its true possessor, the Divine.

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Wealth and Government

A day shall come when all the wealth of this world, freed at last from the enslavement to the antidivine forces, offers itself spontaneously and fully to the service of the Divine's Work upon earth.¹

6 January 1955

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Give all you are, all you have; nothing more is asked of you but also nothing less.¹

6 January 1956

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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.

30 January 1959

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You are richer with the wealth you give than with the wealth you keep in your possession.

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(Message for the First Annual Conference of the Sri Aurobindo Society)

The true fortune is to spend in the right way.

You become truly rich when you dispose of your wealth in the best possible way.

February 1962

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¹ Distributed on the Feast of the Epiphany, which the Mother designated as "the festival of the offering of the material world to the Divine".

Words of the Mother – III

Prosperity stays consistently only with him who offers it to the Divine.

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Unselfish prosperity: he who receives it abundantly, gives all that he has as he receives it.

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Generosity gives and gives itself without bargaining.

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Let money come and go in abundance for good works.

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To me any activity is more important than its cost to me, even if the cost is unreasonable. Money should never be the criterion for such decisions. If we say we can't have something because of its cost, we limit our receptivity to the Grace and hamper its workings. Money is only a medium of exchange, it is all relative and the Divine resources are inexhaustible. Is this attitude a correct one?

You are quite right and I approve of your attitude.

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

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

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I wanted to make him understand and experience that the thought, the feeling and the force that is in a gift is much more important and valuable than the thing given itself.

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A practical problem comes up more and more often: should one who is preparing to do Yoga and has made it a general rule to offer You everything and depend entirely on You, accept gifts, in money or kind, coming from others? Because if he accepts, he is put under personal obligations and duties. Can a sadhak allow this? Can he say to himself: "The Divine has many ways of giving"?

What is to be done if a person begins to quarrel because one has accepted a gift in one case and refused in another? What is to be done to avoid such bitterness around one, provoked by repeated refusals?

"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.

As for ill-will, jealousy, quarrels and reproaches, one must *sincerely* be above all that and reply with a benevolent smile to the bitterest words; and unless one is absolutely sure of himself and his reactions, it would be better, as a general rule, to keep silent.

6 October 1960

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People say, "God is the friend of the poor", but it seems wrong and false. God is the friend of the rich. We do not know what place we have.

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

Words of the Mother – III

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

22 August 1964

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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.

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

12 March 1965

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

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I am not for getting interest on money.

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I dabbled in stocks and shares a little, but came a cropper. The speculation I carried on for a while has burnt quite a hole in my pocket. I really wish I hadn't. Are you dead against speculation?

You ought to know that I do not approve at all of speculation — but what is done is done.

17 December 1939

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*Does the economic condition of a man become stable
with the betterment of his consciousness?*

If “betterment of consciousness” means an increased, enlarged consciousness, a better organisation of it, then as a result there should naturally be a greater control of outward things (including the “economic condition”). But also, naturally when one has a “better consciousness” one is less preoccupied with such things as one’s economic condition.

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Solution of the economic problem:

Arriving at the synthesis of two problems:

- (1) adjusting the production to the needs;
- (2) adjusting the needs to the production.

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GOVERNMENT AND POLITICS

One must be able to control oneself before one can hope to govern others.

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1) To have *complete control over oneself* is the indispensable condition for controlling others.

2) To have *no preferences*, not to like one and to dislike the other — *to be equal* with everybody.

3) To be patient and enduring.

Also to speak only what is quite indispensable and nothing more.

March 1954

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Words of the Mother – III

One takes seriously what is said by those whose lives are governed by reason; but how can one attach any importance to the so-called decisions made by those who are actually the playthings of their whimsical impulses?

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Idea: essential for all organisers; on its quality depends the quality of the organisation.

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It is easier to suppress than to organise, but the true order is far superior to suppression.

30 June 1954

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Organisation and discipline are the necessary basis for all realisation.

To know how to command well, one must first know how to obey well.

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Only he who knows how to obey is capable of governing.

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In their ordinary consciousness, human beings cannot tolerate any authority, however legitimate, if it is exercised over them by somebody whom they believe to be on the same level as themselves.

On the other hand, for human authority to be legitimately exercised over others, it must be enlightened, impartial and unegoistic to the extent that nobody can reasonably challenge its value.

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To those whose work is to govern or to lead.

When you want to please the people, you let things go as they are, waiting for Nature to impose her progress upon man. But this is not the truth of the creation. The true mission of man is to impose his progress on Nature

2-12-54



To those whose work is to govern or to lead.

When you want to please the people, you let things go as they are, waiting for Nature to impose her progress upon man. But this is not the truth of the creation. The true mission of man is to impose his progress on Nature.

2 December 1954

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He only who has a perfect sense of true justice can claim the right to be obeyed.

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When I say that the "wise" should govern the world, I am not taking a political point of view but a spiritual one.

The various forms of government can stay as they are; that is only of secondary importance. But whatever the social status of the men in power, they should receive their inspiration from those who have realised the Truth and have no other will than that of the Supreme.

17 September 1959

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Words of the Mother – III

Remain in politics and try to bring Truth into politics. It is a very sure way towards effective spirituality.

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Completely give up this ordinary vulgar political practice of publicly abusing people either in speech or writing. One should wage a war of ideas so that the truth may triumph, not a war of *personalities*.

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Sweet Mother,

In connection with the Youth Camps² You have said that we should not discuss politics.

In this connection I pray for some more specific guidance from You, Douce Mère, not only for us at the Youth Camps, but generally for us who go around the country giving talks on Sri Aurobindo's Action....

So far, we have considered "Politics" as consisting of any movement, including intrigue and malpractice, to arrive at dominance either of oneself or of one's party over others. In this, one has to hold that one's own view or ideology is true and that of others is wrong.

This politics we must completely avoid. Is it not so?

Yes.

But Sri Aurobindo has dealt with such matters from a very high viewpoint in which He has seen what is true in each approach or each ideology and has shown the way towards a true integration of all these partial truths into a real synthesis. If we can learn from Him and follow

² Seminars, lasting several days, for the study of the works of Sri Aurobindo and the Mother.

His way then we can truly deal with such topics and need not avoid them. Are we correct in our understanding and approach?

Yes.

When we have to answer specific questions on such matters as Bank Nationalisation, Privy Purses, Press Bill etc., then, unless we have had already direct and specific replies from Sri Aurobindo or You, our answer has been that all these actions are only arrangements on the surface and, therefore, by themselves cannot solve the basic problems they try to solve. It is only by a change of consciousness or, at least, by the aspiration for the truth and the resultant opening to a change of consciousness that such specific problems can be really solved. Because whatever is the form of any arrangement or scheme, it has to be implemented by people. If the people continue to remain in darkness and falsehood, then no arrangement or scheme, however fine it may appear to be, can succeed.

So, there is only one solution to all problems; that given by You — to obey the Eternal Truth alone and live according to Truth.

Is this answer correct and sufficient?

Yes. True.

On certain issues where You or Sri Aurobindo have given direct answers, we also are specific, as for instance on the point of the Unity of India and Pakistan being a Truth without which problems like Bangla Desh cannot be resolved or on the language issue where You have said for the country that (1) The regional language should be

Words of the Mother – III

the medium of instruction, (2) Sanskrit should be the national language, (3) English should be the international language.

Are we correct in giving these replies to such questions?

Yes.

Blessings.

Talk little, be true, act sincerely.

4 October 1971

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To think that communism is the Truth is to make the same error as all religious fanaticism and puts communism on the same level as all other religions... very far from the Truth.

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HUMAN UNITY

Message to America

Stop thinking that you are of the West and others of the East. All human beings are of the same divine origin and meant to manifest upon earth the unity of this origin.

4 August 1949

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The earth will enjoy a lasting and living peace only when men understand that they must be truthful and sincere even in their international dealings.

For the Governments honesty lies not only in saying what they are doing but also in doing what they say.

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Wealth and Government

If diplomacy could become the instrument of the Truth and the Divine Grace, instead of being based on duplicity and falsehood, a big step would be taken towards human unity and harmony.

15 April 1955

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About Peace

It is only by the growth and establishment of the consciousness of human unity, that a true and lasting peace can be achieved upon earth. All means leading towards this goal are welcome, although the external ones have a very limited effect; however, the most important, urgent and indispensable of all, is a transformation of the human consciousness itself, an enlightenment of and conversion in its working.

Meanwhile some exterior steps may be taken usefully, and the acceptance of the principle of double nationality is one of them. The main objection to it has always been the awkward position in which those who have adopted a double nationality would be in case the two countries were at war.

But all those who sincerely want peace must understand that to think of war, to speak of war, to foresee war is to open the door to it.

On the contrary, the larger the number of people who have a vital interest in the abolition of war, the more effective the chances towards a stable peace, until the advent of a new consciousness in man makes of war an impossibility.

24 April 1955

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Shake off all narrowness, selfishness, limitations, and wake up to the consciousness of Human Unity. This is the only way to achieve peace and harmony.

May 1955

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Words of the Mother – III

Speak to us at the level of the nations.

Alas! If I did it would not be from a very high level!

The nations, as yet, do not seem ready to listen to any true spiritual message.

11 May 1957

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On the ingratitude of nations:

It takes nobility of character not to resent someone who does you good.

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(Message for the First World Conference of the Sri Aurobindo Society)

The future of the earth depends on a change of consciousness.

The only hope for the future is in a change of man's consciousness and the change is bound to come.

But it is left to men to decide if they will collaborate for this change or if it will have to be enforced upon them by the power of crashing circumstances.

So, wake up and collaborate!

Blessings.

August 1964

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(Mother gave the following questions for discussion by the Conference participants, and her own answers.)

How can humanity become one?

By becoming conscious of its origin.

Wealth and Government

What is the way of making the consciousness of human unity grow in man?

Spiritual education, that is to say an education which gives more importance to the growth of the spirit than to any religious or moral teaching or to the material so-called knowledge.

What is a change of consciousness?

A change of consciousness is equivalent to a new birth, a birth into a higher sphere of existence.

How can a change of consciousness change the life upon earth?

A change in human consciousness will make possible the manifestation upon earth of a higher Force, a purer Light, a more total Truth.

August 1964

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Nothing but a radical change of consciousness can save humanity from the terrible plight into which it is plunged.

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All the so-called “practical” means are a childishness by which men blind themselves so as not to see the true need and sole remedy.

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What is the right way of achieving lasting world unity?

To realise the Consciousness of the ONE.

13 October 1965

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Words of the Mother – III

(Message for the Sri Aurobindo Birth Centenary set of photographs and messages, issued by the Sri Aurobindo Society and sent to the embassies of many nations)

A new world, based on Truth and refusing the old slavery to falsehood, wants to take birth.

In all countries there are people who know it, at least feel it.

To them we call:

“Will you collaborate?”³

1972

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MESSAGES TO WORLD UNION⁴

The World is a unity — it has always been, and it is always so, even now it is so — it is not that it has not got the unity and the unity has to be brought in from outside and imposed upon it.

Only the world is not conscious of its unity. It has to be made conscious.

We consider now is the time most propitious for the endeavour.

For, a new Force or Consciousness or Light — whatever you call the new element — has manifested into the world and the world has now the capacity to become conscious of its own unity.

25 March 1960

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You are *quite right*. Old methods cannot do for this new work. Not only a new consciousness must be firmly established but

³ The Mother signed the original French manuscript: “La Mère, Sri Aurobindo Ashram, Pondichéry”.

⁴ World Union, founded in November 1958, is a charitable society primarily working for human unity and world peace on a spiritual foundation and is inspired in its work by Sri Aurobindo’s book *The Ideal of Human Unity*.

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also a new process must be found before anything truly effective can be done.

15 January 1961

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To those concerned with World Union work

All your differences are purely mental, and, in spite of the great importance you seem to give to them, they are, in fact, of very little importance, and could easily be overcome if *each one* made a broadening effort and understood that what he thinks is only one point of view of the question, and that any attempt for effectivity must admit the other points of view as well and try to make a synthesis of them all.

Otherwise, whatever is the quality of your intellect, you are hopelessly narrow and limited. This applies to everybody who has not realised the supramental consciousness and crossed to the upper hemisphere.

You will all work together harmoniously and happily, forgetting your differences, and *each one* thinking only of doing *his own* work as well as he can and according to his own conception, but tacitly recognising the validity of the others' conceptions and accepting the necessity of a synthesis.

6 April 1961

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Do not divide what is one. Both science and spirituality have the same goal — the Supreme Divinity. The only difference between them is that the latter knows it and the other not.

December 1962

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As I told you already World Union is an outward movement for those who need an outward activity and organisation to give a more concrete reality to their faith.

Words of the Mother – III

It is an ideal activity for those who want to harmonise humanity as it is, in order to make it ready for a future integral progress.

Some others — a few — lay more stress on the inner individual preparation and progress — they are the forerunners who show the way to the world. These must not be pulled out of their concentration and must remain sympathetic witnesses of World Union, but not active participants.

1 July 1963

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Gracious Mother, we need Your guidance which will enable us to remain faithful to our aspiration while we work with people whose way of work may not necessarily be consistent with our aspiration and on occasions may be divergent from it. Kindly give us a guiding principle.

Here is my definition which can serve also as a motto and a programme.

A world union based on the fact of human unity realising the truth of the Spirit.

With blessings.

April 1964

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I want to tell you that from the higher vision, the whole world is advancing rapidly towards a radical change, and, if properly conducted, the World Union may have a special place in this change.

24 July 1964

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Unity does not come from any exterior disposition, but by becoming conscious of the eternal Oneness.

12 August 1964

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Wealth and Government

There is some truth behind all these theories, but none is perfect in itself.

A broad synthesis supple and progressive ought to be elaborated not in an arbitrary mental way, but by a living experience and an inner progress.

We start from what is existing at present with the will to advance towards a more perfect realisation.

October 1964

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(Students of the Sri Aurobindo International Centre of Education were invited to participate in a local symposium on "1965 — International Cooperation Year".)

I have no objections to World Union, yourself and X joining the demonstration. I simply refused the participation of our students, because I do not believe in the usefulness of words spoken or written, when the world's problems are concerned.

I insist on the fact that an inner effort to acquire oneself the consciousness of Unity and the consequent transformation of one's action is infinitely more effective than speeches and articles.

January 1965

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The message written for Christmas was blocked for that very purpose. You must utilise it.

If you want peace upon earth,
first establish peace in your heart.

If you want union in the world,
first unify the different parts of your own being.

February 1965

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Words of the Mother – III

Do not attach too much importance to what is said. Words are only words and in each mind they take a different colouring.

February 1966

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Prove to the World the possibility of Union by being united among yourselves.

19 February 1966

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The unity of humanity is an underlying and existing fact.
But the external union of mankind depends on man's goodwill and sincerity.

12 August 1967

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The power of division is unsteady and impermanent.
Union works for a steady power and a harmonious future.

25 April 1969

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When men will be disgusted with the falsehood in which they live, then the world will be ready for the reign of the Truth.

14 August 1971

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If you want union in the world, first unify the different parts of your own being.

17 December 1971

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If you abolish in yourself the things that are wrong in the world, the world will no longer be wrong.

23 April 1972

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THE WORLD TODAY

We are at one of the “hours of God” as Sri Aurobindo puts it—and the transforming evolution of the world has taken a hastened and intensified movement.

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It is true that “we” are passing through a difficult period (“we” means the world) but those who remain steady will get out of it *much stronger* than before.

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We are definitely not living at a time when men have been left to their own means.

The Divine has sent down His consciousness to enlighten them.

All who are able to do so, should profit by this.

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Truth will conquer in spite of the turmoil.

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Even within the confusion, there is the seed of the Divine order.

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Inwardly things seem to be improving; outwardly a sort of disintegration seems to be at the door. Where do we stand?

In front of a beautiful realisation.

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Words of the Mother – III

Every day things seem to become worse. In truth we feel more and more disgusted with the old rotting world, and are more and more convinced of the necessity of founding, somewhere out of the well-trodden tracks, a new centre of life in which a new and truer light can be manifested, a new world no more based on selfish competitions and egoistic strife but on general and eager endeavours to promote the welfare, knowledge and progress of all — a society based on spiritual aspiration instead of lust for money and material power.

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What I see is the world of tomorrow, but the world of yesterday is still alive and will still live for some time. Let the old arrangements go on so long as they are alive.

Upon earth, the changes are slow to come.

Do not worry — and keep hope for the future.

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Let us wait and see. The result is sure — but the way and the time are uncertain.

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DARKNESS AND LIGHT

In spite of the night the spiritual Light is there.

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Light must illumine the consciousness and the shadows of Ignorance must be dissolved in all.

30 December 1936

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Open your heart and the Light will enter and dwell within it.

12 January 1948

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Wealth and Government

Life is a journey in the darkness of the night. Wake up to the inner light.

14 April 1954

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All veils must be dissolved and the light must shine fully in the hearts of all.

24 June 1954

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Every obstacle must disappear, in every part of the being, the darkness of the ignorance must be replaced by the Divine's knowledge.

12 October 1954

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The light is everywhere, the force is everywhere. And the world is so small.

1958

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A new light is dawning on the world. Wake up and unite to receive and welcome it.

1959

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Some men in their blindness, when they seek knowledge, forsake the Light where they are — only to enter into what is for them a new darkness.

12 October 1964

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In their blindness men leave the Light and go to the darkness to obtain knowledge!