

Using Money as an Instrument of Service

Joann S. Bakula

Summary

This article reflects on the significance and use of money in the present economic crisis and more generally in a world of expanding awareness. Practical suggestions are made for translating the will-to-good into socially conscious ways to improve the use of money.

Introduction

In times of economic and financial crises, with widespread unemployment and fear, a review of how we look at money, how we use it, and how we make it can provide useful clarification. Such a review would include how to use money in service and the philosophy behind our use. Through meditation, reading, and applying our esoteric knowledge we can build a thoughtform that counters the fear currently paralyzing the world. We can adhere to a philosophy of abundance instead of scarcity, or hope instead of fear.

To many of us, young and old, the necessary experience of fulfilling our worldly desires is very familiar. Acquiring and spending money are no longer sufficient nor attractive as major goals. Our needs are met and our wants are endless. A new relationship to living and being is necessary if we are to continue growing psychologically and spiritually. We are part of a group that is realizing the truth that *having* is no substitute for *being*.

Withdrawal from the use of money is not a viable solution. A life that is holistic must include all aspects of daily living, including right relationship to money and work. We must learn the right use of money rather than giving in to the mistaken notion that people with spiritual values should avoid business, finance, and money. To do otherwise would

be to leave the economic field, which determines to such a large degree the life of the majority on this planet, to those who are the most selfish and whose values are indeed the most exclusively materialistic. World need cries for responsible leadership in the economic field—leadership that consciously wills to serve the good of all, instead of putting its own private gain first.

It is a question of values, not occupation. Do we put the greatest value on the objects of physical living or on the quality of life itself? The values we choose to live by determine the quality of our lives. What are we really dedicating our lives to? Those who put their greatest effort into obtaining objects or accumulating money for themselves are materialistic. Those who put greatest value on the quality of compassionate living and a desire to serve humanity have moved on to higher consciousness, to a higher center of being from which to live and act.

The Planetary Revolution in Consciousness

Many have undergone the planetary revolution in consciousness with a new perspective of what is at the center. Our planet is perceived as one living system, and humanity is only part of it—often an irresponsible part. Subjectively, we have moved

About the Author

Joann S. Bakula, Ph.D., is a transpersonal and humanistic psychologist, writer, and lecturer. She writes World Service Meditation letters, now online at: www.worldservicegroup.com. Dr. Bakula is the author of *Esoteric Psychology: A Model for the Development of Human Consciousness*, as well as many articles in esoteric and theosophical periodicals.

on from an egocentric point of view to a systemic point of view. The world is not ours to do with as we want. There are consequences to our actions. We have achieved a truer sense of relationship by realizing that we exist in relationship to a larger world, just as the outer appearance of the personality is planetary to the inner self or “sol” of our being. We have achieved relationship to the whole within, psychologically, and without, having realized the interdependence and interrelationship of the units to the whole. We have moved into a new level of integration.

This growing group of awakened and awakening people is potent, especially *because* it has no outer organization, only the inner realization of the larger whole and the shared values that this realization brings. It is strong because it is composed of people of goodwill of all ages, cultures and occupations who share the vision of a more meaningful and more harmonious world for everyone, based on the correct relationship of the individual good to the common good. From our established positions, whatever they are, whether of power and authority or not, daily decisions can be made from the meditative mind, the holistic sense, instead of the self-satisfying calculating mind or the profit incentive alone.

In the past money has been ruled and regulated by desire. Now we can participate in the experiment of ruling and regulating money with the energy of goodwill, with love in action, and compassion with wisdom, with a sense of synthesis and universal responsibility. Love serves; it does not grasp. The energy of compassion demonstrates in broadening, deepening relationships. Economically, this means sharing by people who recognize that responsibility to the common good is part of the completed

point of view; part of being a citizen of the world. It means bridging the gap between the rich and poor so that the living conditions we all share are sustainable and healthy. It means overcoming exclusiveness with inclusiveness.

The Group of Responsible People

Each of us is responsible for the money that passes through our hands. Through an enlightened group of responsible people, public opinion can affect policy decisions and regulations. This can affect leadership in business, government and universities. We should not withhold our energy until the world changes. *We are the world.* We cannot expect our governments to use money wisely if the more conscious people in every land also have a wrong relationship to

money. What is needed is a change in attitude of many, not just a few at the center of the problem—even though their power is immense and the economic crisis they have caused has resulted in widespread suffering, loss and unemployment. Alice Bailey writes that “group use” combined with “need, love and magnetic power” are the keys to attracting money.¹ Along with right attitude and right motive, they constitute right method.

Although money has been the symbol of human greed, and even today can be called the “root of all evil,” properly

used it is the very tool that can transform poverty into plenty and polluted water back into pristine pools. We can visualize money as golden flowing energy. Seen in those terms, money can transform the planet into a small paradise if it is more judiciously distributed, and the financial sector regulated for sustainability. Meeting needs is spiritual service; meeting wants and greed is materialistic, whether for things, for sensations, for

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achievement, or especially for control of others. The intelligent person who has also experienced the subjective unity of life knows that the problems of the whole of humanity and its relationship to the planet are his or her problems, not just the problems of small groups of experts or powerful business people. Meeting needs on all levels is the task of the whole group of men and women of goodwill, as well as the new group of world servers.

Seed Money

Each individual can participate in the transformation of money into a tool of goodwill by dedicating money energy to serve the good of planet and people. One way is to contribute seed money to areas of human need. Consciously, meditatively magnetizing whatever we can afford to give can attract larger sums and send it to key positions of world need. Each contribution liberates a few units of money energy from materialistic control to serving the world. It reinforces the powerful recognition of the fact of unity and oneness and breaks up the illusion of separateness, the single most destructive illusion of human thinking.

Seed money can be dedicated to institutions attempting to alleviate human suffering, and to the areas of world crises currently drawing public attention. Energy follows thought. Clear thinking can provide lines of energy toward the resolution of conflict, the solution of problems and emergence from crisis. Seed money can also be used creatively in the areas of human endeavor with which each of us is affiliated through occupation or interest. Seed money can be dedicated to the creative, forward looking thinkers in each of the following fields:

1. Politics
2. Education
3. Communications
4. Culture
5. Science
6. Spirituality or religion
7. Business

Discrimination is the key to the successful use of seed money—discrimination and the courage to work with the best organization available. It is not being rendered immobile by the cynics who find fault in everything, nor by being gullible about human motivation or corruption. We can reverse the trend of apathy by taking action now, rather than waiting until an ideal solution in each area is reached. There is always a new, more perfect goal to be seen as the evolution of world consciousness proceeds. The effect of clear thinking and meditation on this problem can be substantial, resulting, if successful, in greater skill-in-action.

Choose to Live Simply

Choosing to live simply kills greed. Energy previously used in decorating body, home and ego is freed for higher and better uses. Concentration on self gives way to concentration on others and on the planet. Many people never move beyond seeking to fulfill their basic needs for food, clothing and shelter. They simply refine their needs into wants by focusing on gourmet food, designer clothes, and bigger houses. This is a shallow value system at a time when humanity is awakening to greater purpose, to perception of how our values are affecting the Earth, and how our behaviors affect the climate. Instead of basing our self-worth on how exclusive we are, we can judge ourselves and others by how *inclusive* we are. Choosing to live simply means we can live on less. It also means we have more freedom to focus on more important things than superficial appearances or status symbols.

The time saved in not having to take care of all the possessions accumulated may be given to more important things. We can see nature, the planet and our fellow humans as more beautiful than our own belongings. By living simply we can choose to value principle over prestige, the power of the inclusive principle over the exclusionary principle, the power of the whole over the power of small wealthy self-congratulatory groups. Many new groups are dedicated to serving the world; they gather around ideas and

ideals worth living their lives for. In short, living simply can give us more time, more freedom, more money, a more meaningful life, and a chance to contribute something of ourselves.

An Act of Will

An act of will stemming from an underlying will-to-good is another means of reversing the cycle of power, control and supremacy that money brings. As the ego ebbs, the will-to-good floods. A sense of integration and synthesis emerges. Compassion begins to motivate.

If chasms exist between the rich and the starving, the hoarded masses of gold and the humbled masses in need, if this is the heart of the economic problem, then *releasing* the needed funds is the solution. If adequate money energy is available, then releasing, directing and channeling this energy is our task. The supply of money in the world and the demand for change in the areas of greatest need must come together, as surely as the law of supply and demand creates change.

An act of will is not the power of force or a militant following in line with others; it is the will to evolve, to act creatively from the quality of our own being, to be a source of light and love from within, to be a beacon of wisdom and compassion for others. An act of will comes from direct perception unobstructed by the opinions and directives of others. It has a quality of freedom that only authenticity can bring. The imitations of freedom and independent perceptions are a poor caricature of the real thing. An act of will sets you free. Following someone else's will never does. How can it? The will to act is born out of the deep will to be, to overcome the small selfish nature with union through identification with the whole. An act of will comes from the deep will to evolve as a spiritual, ethical and creative being. The act of will is an intelligent crea-

tive act that releases the past and draws from the future.

An Opportunity for the Young

Many of today's young people are refusing to devote their lives to possessions or positions. For them a way of life built upon spiritual values demands immediate implementation and application. Many are committed to leading spiritual lives of service in this materialistic world by being fully present in both the subjective and objective world. Our values and our motives are our own; *we* choose them. Forging new paths that lead to higher consciousness and greater purpose is a challenging opportunity for young and old alike.

In an atmosphere of severe economic recession such as this one, new college graduates have fewer job opportunities and dimmer prospects. As President Obama pointed out in his 2009 commencement address to Arizona State University, this historic recession was caused in part by greed and irresponsibility. It is this materialistic value system that the new generation is faced with and needs to address: "The elevation," he declared, "of appearance over substance, celebrity over character,

short-term gain over lasting achievement is precisely what your generation needs to help end. It distracts you from what is truly important, and may lead you to compromise your values, principles and commitments." In the absence of an easy job market, Obama advised them to follow their passion and pursue "ideals of opportunity, equality and freedom." He encouraged our nation's young people to continuously adapt, grow, and learn, to use this crisis as an opportunity to adjust their values to the ones that America is most loved for, such as new innovative ideas, human rights advances, responding to

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human needs with compassion, and the power of our enduring ideals.²

Business Exists by Public Consent

In the final analysis, economics exists, not in theories and texts, but in the values of a people. Business exists only by public consent, as a channel through which supply and demand meet. As we now know, the toxic self-interest of some corporate actors was at the expense of the world economy, causing suffering around the globe. Killing the goose that lays the golden eggs is a very old tale, told again and again, to no avail apparently. It represents the gullibility of entrusting the goose to those whose value system is foolhardy and selfish, and who think only of short-term gain. Money, like business and so many other things, is a good servant but a poor master.

Now we face the tyranny of size, companies so large we cannot afford to let them fail, or fail to do their bidding. The power of giant corporations to gain undue influence on governments and legislation is legion. They can also control the media, upon which democracies rely and an informed electorate is dependent. It becomes increasingly difficult for small businesses to operate in a climate of legislated favoritism. The disproportionate influence and disturbed equilibrium is costing Americans and the world dearly.

Small is Beautiful and Integral

Small businesses are truly foundational to the economy; 99% of all businesses, even in the United States, are categorized as small. Small is not only beautiful, it is integral and proportional. It cuts through the arrogance of size and position. Equality can restore equilibrium. It represents the working relationship of the unit to the whole, the atom within the body or system, and the value of the individual within the whole of humanity. The necessity to move on from unhealthy and unfair business practices creating unsustainable giants to a level playing

field in which the full range of businesses has equal rights protected by legislation is upon us. In the final analysis, it is the creative tension between the unit and the whole, the small business and the large corporation, between the value of the individual and the fact of the one humanity, which is the golden mean. It is time once again to review the power of limits.

Conclusions

For the men and women of goodwill who seek to use money as a tool of service, the following ideas are offered:

1. Assume responsibility for the money that passes through our hands.
2. Use money with the energy of goodwill, or love in action, instead of desire.
3. Meet needs by sharing.
4. Influence public opinion by sounding out the principle of sharing, speaking and writing when opportunity arises,
5. Take a stand on issues concerning the economic common good.
6. Dedicate seed money with discrimination and conviction to:
 - a. those institutions that alleviate world suffering
 - b. areas of world crises
 - c. those in our particular field who are attempting to sound the new, more inclusive note.
7. Refuse to serve greed or make decisions from values of greed.
8. Choose to live simply.
9. Make an act of will stemming from the will-to-good.
10. Learn to release funds and grants in areas of need.
11. Meditate on money, visualized as golden flowing energy, as an instrument of service.

¹ Alice A. Bailey, *Discipleship in the New Age*, I, New York: Lucis, 272.

² Source: [www: huffingtonpost.com/2009/05/13/obama-asu-speech-full-text](http://www.huffingtonpost.com/2009/05/13/obama-asu-speech-full-text) (accessed, June 5, 2009).