

# EGO

## Gespräche – Question and Answers:

### 25. Dezember 1950 – S. 17 (Niedergeschlagenheit)

Niedergeschlagenheit ist stets ein Zeichen absoluter Selbstsucht.

Fühlt ihr sie kommen, so sagt euch: „Ich stecke in einem egoistischen Krankheitszustand, von dem ich mich heilen muss!“

### 3. Februar 1951 – S. 70 (Vorbereitung auf den Yoga)

- 1) Die Wahrheit sehen und kennen wollen
- 2) Verzicht auf sein Ego

### 4. Mai 1951 – S. 382ff (Verlust des göttlichen Friedens)

Weil etwas sich weigert, seinen egoistischen kleinen Trott aufzugeben!

### 9. Dezember 1953 – S. 379 und 385 (Ego – Savitri)

Das spirituelle Ego ist noch gefährlicher als das gewöhnliche.

Die spirituelle Eitelkeit wiegt viel schwerer als die physische Eitelkeit.

Savitri stellt das Bewusstsein der Mutter dar.

Satyavan ist der Avatar, die Inkarnation des Höchsten.

### 29. August 1956 – S. 289 und 291 (Schwierigkeiten)

Die Schwierigkeiten kommen stets aus dem Ich, nämlich von der persönlichen, mehr oder weniger egoistischen Reaktion, die man gegenüber den Umständen, den Ereignissen, den Menschen seiner Umgebung, seinen Lebensbedingungen hat.

Wenn ihr anfangt, mit euch selber zu diskutieren, werdet ihr merken, dass es Argumente dafür und dagegen gibt, die so zwingend sind, dass es ganz unmöglich ist, sich ohne ein höheres Licht aus der Affäre zu ziehen. Dort kämpft ihr nicht gegen die Schwierigkeiten an, ihr versucht nicht, euch selbst zu überzeugen, ihr breitet euch einfach vor dem Licht aus, ah! Wie wenn ihr euch auf dem Sand in der Sonne ausstreckt. Und ihr lasst das Licht sein Werk tun.

### 28. November 1956 – S. 365 und 366 (Befreiung v. Ego)

Man muss ganz befreit von Ego und ganz vollkommen an den göttlichen Willen hingegeben sein, um ohne Schaden auf die Vernunft verzichten zu können.

## AGENDA:

### 21. December 1957

This physical consciousness records all it sees, all your reactions, your thoughts, all the facts—without preference, without prejudice, without personal will. Nothing escapes it. Its work is almost mechanical. Therefore I know what to tell or to ask you according to the integral truth of your being and its present possibilities. Ordinarily, in the normal man, the physical consciousness does not see things as they are, for three reasons: because of ignorance, because of preference, and because of an egoistic will. You color what you see, eliminate what displeases you. In short, you see only what you desire to see.

### 9. August 1958

...men can have as much power as the gods, and even more—when they are not egoists, when they can overcome their egoism.

### 16. May 1960 (To be humble...)

If there is one fundamental necessity, it is humility. To be humble. Not humble as it is normally understood, such as merely saying, 'I am so small, I'm nothing at all'—no, something else ... Because the pitfalls are innumerable, and the further you progress in yoga, the more subtle they become, and the more the ego masks itself behind marvelous and saintly appearances. So when somebody says, 'I no longer want to rely on anything but Him. I want to close my eyes and rest in Him alone,' this comfortable 'Him,' which is exactly what you want him to be, is the ego—or a formidable Asura, or a Titan (depending on each one's capacity). They're all over the earth, the earth is their domain. So the first thing to do is to pocket your ego—not preserve it, but get rid of it as soon as possible!

You can be sure that the God you've created is a God of the ego whenever something within you insists, 'This is what I feel, this is what I think, this is what I see; it's my way, my very own—it's my way of being, my way of understanding, my relationship with the Divine, etc.'

And what is wonderful is that at each moment the Grace, the Joy, the Light, the Love never cease pouring down in the very midst of all this—despite the ego, despite the shame, despite the unworthiness. To be humble...

### 12. Juli 1962 (Sri Aurobindos Brief an Barin)

...Ich will meinen Yoga auf einem weiten und mächtigen Gleichmut begründen und auf dieser Ausgeglichenheit eine perfekte Shakti. Ich wünsche nicht Hunderttausende von Schülern sondern einhundert vollendete Menschen, frei **von kindlichem Egoismus**, die Instrumente Gottes sein werden.

**Möge jeder zu seiner eigenen schlummernden Gottheit erwachen, solche Menschen werden das Land erheben.**

### 4. Dezember 1962

Spirituell hat man die Erfahrung des Höchsten, sobald man in Kontakt mit dem inneren Göttlichen tritt. Mental hat man die Erfahrung, wenn das Mental geklärt ist. Im Vital, sobald man das Ego aufgegeben hat. Als Sri Aurobindo im Körper der Mutter eintrat, sagte er: "Du wirst mein Werk vollenden!"

Nur diese Worte hielten sie am Leben.

## **10. August 1963 (Lebende und Tote)**

Die Haltung der Lebenden gegenüber den Toten gehört zu den abstoßendsten Äußerungen der egoistischen Unwissenheit der Menschheit.

## **24. August 1963 (Verzicht und Ego)**

Die Vorstellung des Verzichts kann nur in einem egozentrischen Bewusstsein entstehen. Wenn die Leute etwas haben, wollen sie es nicht mehr loslassen. Wenn sie es hergeben müssen, tut es weh, weil sie sich mit dem, was sie besitzen, identifizieren.

Wir denken immer an eine Transformation oder eine Verherrlichung von dem, was wir sehen: so ist es nicht!

Wir denken nur an Dinge, die sich von einer Form in die andere verwandeln: man wird wieder jung usw. - so nicht!

## **11. Juni 1966 (Sri Aurobindo – Egoismus)**

Die Auffassung von Egoismus.

Sri Aurobindo: "Der größte Egoist ist das Göttliche!"

Das Mental: eine große Seifenblase, enorm groß wie die Erde. Sobald man es ausdrücken will, zieht es sich in die Seifenblase zurück. Wenn man da herausgeht, ist es ein so weites, lebendiges Licht!

## **17. August 1966 (Die Wahrheit ohne Ego)**

Die Wahrheit lässt sich nicht in Worten ausdrücken, aber sie kann gelebt werden, wenn man lauter (ohne Ego) und plastisch genug ist.

## **3. June 1970 – True Aurovilian**

**One lives in Auroville to be free from moral and social conventions; but that freedom must not be a new slavery to the ego, its desires and ambitions.**

The fulfillment of desire bars the road to the inner discovery, which can only take place in the peace of perfect disinterestedness.

## **28. April 1971 (Work)**

Work is the foundation. It's by being and working in matter that one can bring a little consciousness into oneself.

Mother: Consciousness develops best through work done as offering to the Divine. Indolence and inaction lead to tamas: That is a fall into unconsciousness, it is contrary to all progress and light. To overcome one's ego, to live only in the service of the Divine – that is the ideal and the shortest way...

## **9. June 1971 (Ego)**

Mr. Ego is trying to pass him self off as the true being. But the body has learned that even without ego it is what it is, because it is that by the Divine Will and not at all by the ego.

## **15. December 1971 (Difficult Periods and Ego)**

Difficult periods come on earth to compel men to overcome their small personal egoism and to turn exclusively to the Divine for help and light. The wisdom of men is ignorant. Only the Divine knows.

### **13. April 1972 (Ego – Psychic Being)**

Ego is the obstruction. Ego was necessary to shape humanity, but we are now preparing the way for a superhumanity, a supra-humanity. The job of the ego is over – it did its job well, now it must disappear. And it is the psychic being, the Divine's representative in man, that will stay on and pass into the next species. Those who wish to pass to the supra-humanity must get rid of the ego and concentrate themselves around the psychic being.

### **18. February 1973 (Violence ruled by Ego & Desire)**

Violence is necessary as long as men are ruled by their ego and its desire. But violence must be used only as a means of defense when you are attacked.

The future will have no need of violence because it will be governed by the Divine Consciousness, in which all things are harmonized and complement each other.

I myself very much encouraged the practice of fencing because it gives you skill, control over your movements and discipline in violence. I used to shoot with a rifle, because it gives you steadiness and skill and a very good eye; and it forces you to remain calm in the midst of danger.

## **Part I – Synthesis of Yoga – The four Aids:**

As the servant and disciple of the Master has no business with pride or egoism because all is done for him from above, so also he has no right to despond (verzweifeln) because of his personal deficiencies or the stumblings of his nature...

### **Self-Consecration – Selbstweihung:**

Every part of us neither agrees with itself nor with the others nor with the representative Ego.

Personal desire and egoism have to be abolished (abgeschafft), but not the liberated individual.

### **Self-Surrender in Works – The Way of the Gita:**

The sign of the immersion of the embodied soul in Prakriti (die Kennzeichen der verkörperten Seele in der Natur) is the limitation of consciousness to the Ego.

a) ...to live in God and not in the Ego.

b) ...to act in God and not in the Ego.

We must endeavour to loosen the egoistic consciousness where it is centrally tied, in desire and Ego.

### **The Sacrifice, the Triune Path and the Lord of the Sacrifice:**

Not for the sake of the wife, but for the sake of the Self is the wife dear to us. (**Yajnavalkya – Upanishad**) This in the lower sense of the individual self is the hard fact of egoistic love; but in a higher sense it is the inner significance of that love too which is not egoistic but Divine.

### **The Ascent of the Sacrifice:**

It is not possible to cut the difficulty by a splitting up of the works of sacrifice; we cannot escape it by deciding that we shall do only the works of Love and Knowledge and leave aside the works of will and power, possession and acquisition, production and fruitful expense of capacity, battle and victory and mastery, striking away from us the larger part of life because it seems to be made of the very stuff of desire and ego.

If the curse of disquiet and disharmony and perversion is to be lifted from Life, the true soul, the psychic being, must be given its leading place and there must be a dissolution of the false soul of desire and ego.

This is life's true object: growth, but a growth of the spirit in Nature, affirming (behaupten) and developing itself in mind, life and body; possession, but a possession by the Divine of the Divine in all things, and not of things for their own sake by the desire of the ego; enjoyment, but an enjoyment of the divine Ananda in the universe; battle and conquest and empire in the shape of a victorious conflict with the Powers of Darkness.

Ego must disappear and be replaced by the true spiritual person, the central being; it must feel a Divine Force awaking within it.

One must reject all that comes from the ego, from vital desire, from the mere mind and its presumptuous reasoning incompetence, all that ministers to these agents of the Ignorance. One must learn to hear and follow the voice of the inmost soul, the direction of the Guru, the command of the Master, the working of the Divine Mother.

## **Standards of Conduct and Spiritual Freedom:**

The perfect supramental action will not follow any single principle or limited rule. It is not likely to satisfy the standard either of the individual egoist or of any organized group-mind.

## **The Supreme Will:**

All that we internally are is not ego, but consciousness, soul or spirit.

All that we externally and superficially are and do is not ego but Nature.

**In all three** stages the fundamental character of the liberated action is the same, a spontaneous working of Prakriti no longer through or for the ego but at the will and for the enjoyment of the supreme Purusha.

## **Equality and the Annihilation of Ego:**

For so long as we work with attachment to the result, the sacrifice is offered not to the Divine, but to our ego. We may think otherwise, but we are deceiving ourselves; we are making our idea of the Divine, our sense of duty, our feeling for our fellow-creatures, our idea of what is good for the world or others, even our obedience to the Master a mask for our egoistic satisfactions and preferences and a specious shield against the demand made on us to root all desire out of our nature.

For the worker the renunciation of the egoism of action is the most important element in this change.