

Text series on 'Personality Defect & Ego Removal' : Vol. 8

**Sachchidānanda Parabrahman (Dr) Athavale's
unique perspective on spiritual practice**

Spiritual Practice for Ego Removal

(English)

Compilers

**Proponent of the 'Hindu Rashtra'
Sachchidānanda Parabrahman (Dr) Jayant Athavale
and Shrīchitshakti (Mrs) Anjali Mukul Gadgil**



Sanatan Sanstha

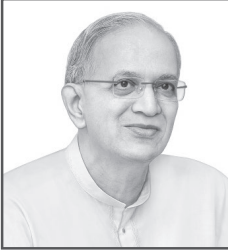
Sanatan's Texts available in various Indian languages

**Marathi (345), English (201), Kannada (199), Hindi (197),
Gujarati (70), Telugu (54), Tamil (44), Bengali (30), Malayalam
(25), Odia (22), Punjabi (13), Nepali (3) and Assamese (2)**

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Introduction to the Compilers

Brief introduction to the unique mission of Sachchidananda Parabrahman (Dr) Athavale



1. Guidance on 'Art for God-realisation' and Research on presenting various Art-forms such as music and dance in a *sattvik* manner.
2. Research using scientific instruments on Religious rituals and events that are beyond the comprehension of the intellect.
3. Research on Spiritual remedies for physical, psychological distress and those caused by negative energies.
4. As of 12.03.2025, Sachchidananda Parabrahman has introduced to society, 2 Child-Saints, 133 children whose spiritual level is above 60%, and 1267 other such Divine children. Research on Divine children is also being conducted.
5. Conducting research on the Divine changes in His own body, the objects used by Him and His own Mahamrutuyoga.

(For complete introduction, visit - www.Sanatan.org)

Spiritual Heirs of Sachchidananda Parabrahman (Dr) Athavale

Sadguru (Mrs) Binda Singbal & Sadguru (Mrs) Anjali Gadgil are the Spiritual Heirs of Sachchidananda Parabrahman (Dr) Athavale. As per the instructions of Saptarshis through Jeevanadipatti Reading on 13.5.2020, the title 'Shrisatshakti' has been prefixed to Sadguru (Mrs) Binda Singbal's Name and 'Shrichitshakti' has been prefixed to Sadguru (Mrs) Anjali Gadgil's Name.

**Shrichitshakti (Mrs) Anjali Gadgil,
one of the two Spiritual successors to
Sachchidananda Parabrahman (Dr) Athavale**

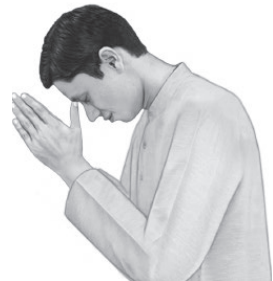


1. As advised by the Maharshi in a *Nadi* reading in February 2019, She was declared as one of the two Spiritual successors to Sachchidananda Parabrahman (Dr) Athavale.
2. Compiler of Sanatan's Texts : She obtains subtle knowledge on various subjects in Spirituality. This knowledge is included in Sanatan's Texts.
3. Spiritual practice through music : She has conducted research on the science of music, awakening of *bhav*, etc.
4. Collection of *Chaitanya* enriched objects and their exhibition
5. As advised by the Maharshi in a *Nadi* reading, travelling across the country to obtain the blessings of Deities by visiting temples, performing rituals and also uniting the Saints.



**Before starting to read
this Text, please pray as below**

O' Kuladevata (Pronounce your Kuladevata's Name), Deity of Worship (Pronounce the Name of your Deity of Worship) and Gurudev (If you have a Guru) ! By Your grace, may I be able to clearly understand the topic of this Text and follow it in an appropriate manner.



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Clarification on prefixing a title to Paratpar Guru (Dr) Athavale's Name

Great Maharshis have written the future in the Jeevanadipattis thousands of years ago. Saptarshis guide Sanatan Sanstha through the medium of Jeevanadipatti Readings. As per the instructions of Saptarshis through the medium of Saptarshi Jeevanadipatti on 13.7.2022, the title 'Sachchidananda Parabrahman' has been prefixed to Paratpar Guru (Dr) Athavale's Name. Even if this be so, seekers have earlier (and continue today too) addressed Him as 'Param Pujya' [or His Holiness] and 'Paratpar Guru' in their writings. We have retained the way He has been addressed by the seekers.

Note : For non-English & spiritual words used repeatedly in this Text, please see Glossary at the end of the text.



Concept of the Front Cover



Before reading about this concept, please look at the images on the front cover starting from the bottom and going towards the top. Repeat this 7 to 8 times, and see what you perceive. Only then read further.

As our eyes move up through the line of illustrations, we feel very pleasant. The reason is, the lesser the ego, the greater is the *Ānand* (Bliss). The lowermost illustration depicts the highest ego, whereas the uppermost illustration depicts an almost egoless state. As the spiritual level of an individual increases, due to an increase in his spiritual practice, correspondingly his ego reduces and he develops virtues. A combination of various shapes and colours has also been used to represent this change in the ego. For example, the *Tama* predominant ego of individuals at a spiritual level of just 10%, such as terrorists or underworld dons, has been depicted by a big, thorny black ball. As the spiritual level increases, the *Tama* predominant ego transforms into a *sāttvik* (Spiritually pure) ego. This has been depicted through the changes in the thorny nature, shape and colour of the ball.

Saints are at a spiritual level of 70% or above and since they experience oneness with God their pure *sāttvik* ego is depicted as a white aura around a small yellow ball. (For an evolved individual to remain in the physical form, some amount of pure *sāttvik* ego is necessary.) At the spiritual level of 100%, the ego is nearly 0%. This has been depicted by a small dot.





Preface



The futility of man's 'I'-ness or ego can be realised from Sant Jnaneshwar's quote in Marathi that means - 'He who claims I have attained it, knows nothing'. Ego is a major obstacle in the path of man's worldly and spiritual happiness. Since the seed of ego is present only in human birth, it is definitely present in everyone, irrespective of age, rich or poor, educated or uneducated, etc. in varying proportions.

Ego is similar to weeds in a field. Until the weeds are uprooted completely, we cannot harvest a good crop. The weeds should be uprooted regularly. Similarly, until one's ego is completely eliminated, one cannot obtain God's grace. The very purpose of performing spiritual practice is to eliminate ego; yet, it is so deep-rooted in mankind that its elimination is not easy even while performing spiritual practice. Hence, instead of thinking that the ego will be eliminated automatically by performing spiritual practice, we should make conscious efforts for ego removal.

Besides theoretical information such as the definition of ego, its types, origin of ego, its removal, etc., this Text provides information on the reasons for the development of ego, the harm caused by ego, the importance of ego removal, etc. This Text also lists various aspects of spiritual practice required for reducing ego and the easy methods that can be adopted according to the various Paths of spiritual practice. Efforts made by some seekers for ego removal and their spiritual experiences are also included in this Text.





We pray unto the Holy feet of Shrī Guru, that may more and more people put into practice the efforts required for ego removal as elucidated in this Text and attain *Moksha* (Final Liberation) faster. - **Compilers**

(The comprehensive Preface to all the Volumes in the series of 'Science of Spirituality' has been provided in Sanatan's Text - 'Fundamental analysis of Dharma'.)



Read Sanatan's Text in the 'Karmayoga' series

Types and effects of merits and demerits

It is impossible to avoid sinful acts completely during our day-to-day activities. We do see criminals, corrupt people etc. performing a whole lot of sinful acts and yet enjoying luxuries of life. Why do these people not get punished for their sins,

is a question that perturbs many. These people are happy because of the merits of their previous birth; however, once the stock of their merits is over, they have to face the consequences of their sinful acts in the form of diseases, poverty, suffering in Hell after death etc. In short, no one can escape demerits. This Text provides valuable guidance on various reasons for incurring and not incurring demerits, atonement karmas, importance of increasing merits and karmas that generate merit.

