

The Śruti says, ‘The Self in you is the Self everywhere.’ That experience alone will end the ego. There is no other instrument, no other way to achieve this. With such an instrument,¹ let us cut off the three hoods of this fearful serpent. Tamas can be ended with rajas; rajas by sattva and sattva finally ends by itself. The ego has to be thus annihilated, plucked by its very root (*mūla*). Make it rootless (*nirmūla*).

Men with discriminative intellect, having destroyed the very root of the ego by the sword of Knowledge, gained by the study of śāstras, enjoy the treasure of the Bliss Absolute.



यावद्वा यत्किञ्चिद्विषदोषस्फूर्तिरस्ति चेद्देहे ।
कथमारोग्याय भवेत्तद्वदहन्तापि योगिनो मुक्त्यै ॥ ३०३ ॥

*yāvadvā yatkiñcidviṣadoṣasphūrtirasti ceddehe,
kathamārogyāya bhavettadvadahantāpi yogino muktyai.* (303)

303. As long as there is even a trace of poison left in the body, how can one hope for complete recovery? Such too is the effect of the ego sense upon the meditator's Liberation.

If there is even a little bit of poison in a man's blood circulation, how can that man be healthy? The ego sense (*ahaṅkāra*) is the poison in spiritual existence. How can the meditator (*yogī*), who is striving for Liberation, gain it, if the ego sense of the body is still persistently lingering in him?

Therefore, this ego must be completely rooted out and annihilated.



अहमोऽत्यन्तनिवृत्या तत्कृतनानाविकल्पसंहृत्या ।
प्रत्यक्त्वविवेकादिदमहमस्मीति विन्दते तत्त्वम् ॥ ३०४ ॥

¹ *vijñānākhyamahāsinā – nididhyāsa janyānu bhava nāmnā.*