

Who makes these statements? It is not the one who is the son/daughter of one's parents. It is the one who is established (ārūḍha), in the Self who cries out.

Nāra is Brahman; ayana is the 'glory'. 'Nārāyaṇa' is one whose glory is the whole universe. Naraka is hell. Narakāntaka is one who has ended his hell; one in whom there is no trace of sorrow. Living at the body level is to be in naraka. The criminal, the devil who creates hell for one is the PFT. One's own, not somebody else's Narakāsura, the ugly devil with horns and tail, is the inflated ego. When he is destroyed, the Ātman is attained.

In mythology, Lord Śiva is Purāntaka, the destroyer of the demon Tripurāsura. The deeper implication of the term is this. Puri means a town in which people live. Individuals live in the three states of waking, dream and deep sleep. When these three worlds are transcended, one enters the state of Selfhood, also called the turiya state. It is the fourth plane of Consciousness and hence he is the destroyer of the three ports. At every moment in our lives, we live in one port destroying the other two. We are not able to destroy all the three at the same time. Lord Śiva, the embodiment of auspiciousness Absolute is the one who has accomplished this feat. He is the supreme meditator. He am I. Śiva am I (Śivoham), I am Puruṣa, the Ātman, 'who, dwells in this equipment.'¹

I am Īśa, the Lord, the controller; the ruler, the regulator. But for me, the body would not have worked. But for me, none of the experiences of waking, dream and deep sleep would have been possible. Because of me everything is possible. Without me nothing can be. Naturally, therefore, Īśa am I, the Lord of all experiences.

I am objectless Knowledge, the witness of everything; without exception. When I myself have become Īśvara, how can there be any other Īśvara for me? I am the Self, without 'I-ness' and 'my-ness'.



¹ puriśayanāt puruṣah