

*Ātmajña*, who has realized ones own Self, *na kutaścana bibheti*, he does not get afraid from anybody. Why he does not get afraid from anybody? *Sarvaṃ hi tasya nijarūpam*, because his branches are everywhere scattered. You cannot get afraid from yourself.

*Naiva ca śocati*, and he does not get depressed also. When amongst his manifestation one passes away, one individual passes away; he does not allow grief to agitate his being. *Yasmāt*, why? *Paramātthe nāsitā nāsti*, actually nobody dies. It is all one's manifestation, and one's drama.

Now *Yogarāja* puts in his commentary an example from *Utpalastotrāvalī* of *Saṅgraha Stotra*.

‘योऽविकल्पमिदमर्थमण्डलं  
पश्यतीश निखिलं भवद्रुपुः ।  
स्वात्मपक्षपरिपूरिते जग-  
त्यस्य नित्यसुखिनः कुतो भयम् ॥’  
(उत्पलस्तोत्रवल्यां १३ स्तो० १६ श्लो०)

*yo 'vikalpamidamarthamaṇḍalaṃ*  
*paśyatīśa nikhilam bhavadrupuḥ /*  
*svātmapakṣaparipūrite jagat-*  
*yasya nityasukhinaḥ kuto bhayam //*  
(*Utpalastotrāvalāṃ stotra 13, śloka 16*)

Any person who, O Lord, observes this whole universe one-pointedly, he, who observes this world one-pointedly, and realizes that this is the glamour of your manifestation, this whole universe is the glamour of your manifestation; so he is actually situated in your manifestation, or in his own manifestation; so he is always appeased and peaceful. *Kuto bhayam*, from which he will get afraid? There is no other ~~from~~ [than] his being.

One gets afraid from the opposite thing, when [actually] there is no opposite thing at all existing.

*Granthakāro 'pi*, Abhinavagupta has also penned down . . . *Yogarāja* says, “the author of this *Paramārthasāra* has also penned down one *śloka* somewhere, he does not know where from, but it is of Abhinavagupta.

‘एकोऽहमिति संसृतौ जन-  
स्त्राससाहसरसेन खिद्यते ।  
एकोऽहमिति कोऽपरोऽस्ति मे

इत्थमास्म गतभाव्यवास्थतः ॥

*ekako 'hamiti saṃsṛitau janas-*  
*trāsasāhasarasena khidyate /*  
*ekako 'hamiti ko 'paro 'sti me*  
*itthamasmi gatabhīrvyavasthitah // Abhinavagupta*

“O I am alone here! I am alone! What shall I do?”

“I am alone, *iti saṃsṛitau*, in this world,. . . *ekako 'ham*, so I am alone!” *Saṃsṛitau*, in this field of ignorance, *janaḥ*, that limited being, *trāsa sāhasarasena khidyate*, he is crying, “somebody will eat me, somebody will come around at night time, and he will . . .” And he closes the door in which he is living, although there is nobody outside. There is no eagle, there are no dogs barking, nobody. But he is still afraid. He gets afraid still. He says, “maybe somebody will come and eat me.”

*Trāsa-sāhasarasena*, and he is nowhere. He has got sleepless nights and sleepless days. And he cannot digest his food also. He cannot prepare his food also. Because he is alone! What he will prepare, how he will prepare? This is his position.

*Abhinavagupta* says, “Now, look at me, what I think.” I also say, “I am alone.”

“*Ekako 'hamiti ko 'paro 'sti me*, I also perceive that I am only alone, I am only one.” Who says? *Abhinavagupta* says, “I am only one, *ko 'paraḥ asti me*, who is other than me existing in this whole universe!” Although he sees varieties of people, varieties of dogs, varieties of eagles, varieties of demons, although he sees; but he perceives them as not separate from his being.

“*Itthamasmi*, in the same way, in the same manner, I am situated in this world *gatabhīr*, without threat, without threat.”