

प्रतीयते । स चायमभिनिवेशः क्लेशः स्वरसवाही क्लमेरपि जातमात्रस्य । प्रत्यक्षानुमानागमैरसम्भावितो मरणत्रास उच्छेददृष्ट्यात्मकः पूर्वजन्मानुभूतं मरणदुःखमनुमापयति । यथा चायमत्यन्तमूढेषु दृश्यते क्लेशस्तथा विदुषोऽपि विज्ञातपूर्वापरान्तस्य रुढ़ः कस्मात्, समाना हि तयोः कुशलाकुशलयोर्मरणदुःखानुभवादियं वासनेति ॥ ८ ॥

**As In The Ignorant, So In The Wise The Firmly
Established Inborn Fear Of Annihilation Is
The Affliction Called Abhiniveśa (I). 9.**

Every creature always has this craving 'Let me never be non-existent ; let me be alive'. One who has not felt the dread of death before cannot have this kind of craving. This demonstrates the experience of a previous birth. This afflictive anxiety is spontaneous. It is seen even in worms from their birth. Unestablished by (direct) perception or by inference or from statement of persons, this fear of extinction leads to the conclusion that fear of death had been experienced in previous birth (2). As in a confirmed idiot, so in a wise man possessed of knowledge regarding previous life and the subsequent life (*i.e.* regarding whence one came and whither will he go), this fear is found to exist, because devoid of true knowledge both the learned and the fool have the same *Vāsanā* arising out of the experience of the pain of death.

(1) *Svarasavāhi*=with which one is born or that which springs naturally from the accumulated latent impressions. *Tathārurha*=that which is possessed by the ignorant as well as by the learned, this well-established affliction.

Attachment is rooted in pleasure. Hatred or aversion is rooted in misery. Similarly fear of extinction is born of the torpid or benumbed feeling devoid of pleasure, pain or discrimination. Such benumbed feeling arises out of the natural (involuntary) functions of the body and the senses. In that, the identification of the body with the Self is ever present.