

To drive home the idea, an example is given. As though, when a rubber ball slips from the hand, inadvertently due to inattentiveness – meaning not deliberately, but only accidentally – or due to forgetfulness. Whatever be the cause, if the ball falls down on the top of a flight of steps – say from the top of Kutub Minar – it bumps down, and we can recover it only on the ground down below. The first drop may be on the first step, the second can be on the 10th, third on the 40th and the next bump perhaps on the 98th. It bumps down in leaps and bounds until at last it reaches the bottom and there knocks about on the walls, right and left, forward and backward, madly, for some time. Only when its momentum is lost, will it remain motionless.



विषयेष्वाविशच्चेतः सङ्कल्पयति तद्गुणान् ।  
सम्यक्सङ्कल्पनात्कामः कामात्पुंसः प्रवर्तनम् ॥ ३२६ ॥

*viṣayeṣvāviśaccetaḥ saṅkalpayati tadguṇān,  
samyaksaṅkalpanātkāmaḥ kāmātpuṁsaḥ pravartanam. (326)*

326. When the mind enters the sense objects it reflects upon their qualities. From mature reflection arises desire. After desiring, a man sets about to gain that thing and thus fulfil his desire.

‘When the mind enters the sense objects’, meaning, ‘when the mind entertains the sense objects’, troubles start. If the objects come to the mind by themselves, nothing untoward happens. If your mind goes to the objects, you are a victim. Note the difference. It is like someone coming to your house then you are the master. He may be seeking a favour from you. But when you go to another’s house, you are a guest, and, he is the master.

Similarly, when the ‘mind enters the objects’, it starts imagining their joy contents. When the joy contents in an object have been contemplated upon for long, you come to believe, that there is some great joy therein. Therefore, your mind starts seeking

that object in order to get at that illusory joy! If the mind is seeking an object, it is always prompted by a desire, which can be fulfilled only by its possession and intimate enjoyment.

When the illusion of an expected joy is maintained in the mind, the mind continuously contemplates upon that object. Then the desire for possessing the object arises. Because of the desire man starts acting to obtain the desired object, for, according to one's desire will be one's actions. When a man thinks of objects, 'attachment' for them arises; from attachment, desire is born; from desire arises anger; from anger comes delusion; from delusion, loss of memory; from loss of memory the destruction of discrimination; from destruction of discrimination, he perishes.<sup>1</sup>

But when the sense objects come to the mind and if the mind has got the desire or rāga for it, it will become the victim. Controlling the mind from running after sense objects, is called 'śama', and controlling the sense organs so that the sense objects may not enter the mind is 'dama'. More important than controlling the sense organs (dama) is the control of the mind (śama). If there is no dama, the mind runs after objects and it slowly crystallises into a desire. And the irrevocable law is 'as the desire so the action'. If the mind is continuously going towards Nārāyaṇa, desire for Nārāyaṇa will increase. Desire for Nārāyaṇa is the burning aspiration for the Reality. Therefore, through dama and śama, your actions will themselves become a powerful path, a spiritual sādhanā.



ततः स्वरूपविभ्रंशो विभ्रष्टस्तु पतत्यधः ।  
पतितस्य विना नाशं पुनर्नारोह ईक्ष्यते ॥ ३२७ ॥

*tataḥ svarūpavibhramśo vibhraṣṭastu patatyadhah,  
patitasya vinā nāśaṁ punarnāroha īkṣyate. (327)*

<sup>1</sup> Bhagavad-gītā – 2.62 & 63