

सङ्कल्पं वर्जयेत्तस्मात्सर्वानर्थस्य कारणम् ।
अपथ्यानि हि वस्तूनि व्याधिग्रस्तो यथोत्सृजेत् ॥ ३२८ ॥

*saṅkalpaṁ varjayettasmātsarvānarthasya kāraṇam,
apathyāni hi vastūni vyādhigrasto yathotsrjet. (328)*

327-328. *Through inadvertence, a man may deviate from his real nature. The man, who has thus deviated, falls. The fallen comes to ruin, and is rarely seen to rise again. Therefore, just, as the eatables, prohibited by the doctor, are not taken by the victim of the disease, one should totally give up the habit of reflecting upon the sense objects, which is the root cause for all the mischief.*

Once fallen from our own essential nature, there is no question of our ever easily understanding the nature of the Self. Man, thereafter, identified with the body, mind and intellect, jumps to reach the world of objects and clings on to one object after another. When our real nature is forgotten, there is a deep and precipitous fall. He who has thus fallen goes down to a sad death, miserable destruction, an empty end. It is the tragic and total destruction of his spiritual personality. Such a fallen individual is rarely found to rise again. Therefore, 'don't fall' is the only logical advice.

In order not to fall, renounce idle thinking of the world of objects. Refuse to entertain them. Contemplating upon the objects of pleasure is the cause for all sorrows and tragedies in life and for all difficulties and falls in sādhanā. Renounce, reject and refuse all the idle ramblings of the mind. Cry 'halt' to the wandering mind.

When the patient renounces the objects which his doctor has advised him not to eat, he will get cured of his illness. When the objects are in front of us, ordinarily we would love to take them. But in order to come out of the disease, we must reject them. Similarly, let the mind, which is now suffering from sensuality, reject its tendency to contemplate upon sense objects. Reject and rise above the senses. When the sensuous ideas come, positively