

objects, their inclination for these objects merely remains dormant for the time being. Similarly, Arjuna doubts that, even in a *Yogin*, the capacity to withdraw from the temptations of the sense-world, may be temporary and that, under favourable or sufficiently tempting circumstances, they may again raise their hoods to hiss and to poison. His doubt is answered here.

If you observe the flight of the objects of sensuousness from the shops to their customers, you can understand this point very clearly. They always reach only those who are courting them and are panting to possess them. The wine-cellars get emptied when the bottle "walkout" to replenish the side-boards of the drunkards! Ploughs made by the smithy are not purchased by artists and poets, doctors and advocates, but they must necessarily reach the homes of the farmers. Similarly, all sense-objects ultimately reach those who are courting them with burning desires. From one who is completely abstinent, sense-objects must necessarily get repelled.

But even though the sense-objects may, temporarily, seem to turn away from him who is abstinent, the deep taste for them, ingrained in his mind, is very difficult to erase completely. Here Krishna, in his Supreme Wisdom, assures the seeker that these mental impressions of sensuous lives, lived in the past by the ego, from the beginning of creation to date, will all be totally erased, or at least made ineffective --- as roasted seeds --- when the