

special grace showered on a man.



*Link:—He, who thinks of the Lord, at the time of death attains Him. What becomes of those, who do not think of the Lord, but think of someone else? The answer follows, in the next verse.*

यं यं वापि स्मरन्भावं त्यजत्यन्ते कलेवरम् ।

तं तमेवैति कौन्तेय सदा तद्भावभावितः ॥ ६ ॥

yaṁ yaṁ vāpi smaranbhāvaṁ tyajatyante kalevaram  
taṁ tamevaiti kaunteya sadā tadbhāvabhāvitaḥ

Whatever object or being a man thinks of at the time of his death or departure from the body, that alone does he attain, O Kaunteya (Arjuna) as having been always in these thoughts. 6

*Comment:—*

'Yaṁ yaṁ vāpi smaranbhāvaṁ tyajatyante kalevaram taṁ tamevaiti kaunteya sadā tadbhāvabhāvitaḥ'—In this ordinance of the Lord, there is reflected His unique grace, that a man may attain Him, merely by thinking of Him, at the time of death. If he thinks of a dog, he gets birth as a dog, but if he thinks of the Lord, he attains Him. How, easily attainable the Lord is!

'Sadā tadbhāvabhāvitaḥ'—Whatever being, a man thinks of at the time of death, he obtains the same body, because before obtaining the other body he has no opportunity, no power, no freedom, to change the thought, which he has at the time of death. So, he remains engrossed, in the same thought. Then he, with air, water or food etc., enters the body of a man for whose actions, he has even the least affinity. Then, from the body of the man, he enters the body of a woman and takes birth. If a man thinks of a dog, at the time of death, he takes birth as a dog. But it does not mean, that by thinking of a house or wealth, he is born as a house or wealth. It means, that if he dies while thinking of a house, he may be born as a rat or a lizard in that

house, and if he thinks of wealth, at the time of death, he is born as a snake. It means, that a person by thinking of a non-living object, at the time of death, is born as a living being, having a connection, with that non-living object.

Other creatures, such as birds and animals etc., remember objects or beings according to their actions, at the time of death and are reborn accordingly. But, the singularity of human body is, that his thinking at the last moment, does not depend on his actions, but on his own self. He is free, in having an affinity for anyone. If he has his affinity, for the Lord, and remembers Him at the time of death, all his artificial and assumed affinity, for worldly beings and objects, breaks up and he attains Him, because his affinity for Him is axiomatic.

### An Important Fact

(1) A being is reborn in the body, he thinks of, at the time of death. As a man, rearing a domestic dog thinks of it at the time of death, he is born as a dog. As the programme broadcast from a particular radio station, is received at a particular wavelength and then spreads in the form of sound, the thought of a dog with which he has been connected in anyway, is caught by him. Then the soul with subtle and causal bodies, enters the body of the dog via water, air (breath) or food etc. Then, it enters the body of a bitch, and takes birth as a dog, at the right time.

This can be explained, with the help of an illustration. A person goes to a photographer and requests him, to take his photograph. The photographer advises him to keep a smiling face, without any movement. But when the photographer asks him to be ready, a fly sits on his nose and so he moves his face muscles, in order to remove that fly. The result is, that he gets the photograph with a distorted face. In the same way, a man is reborn, according to his thoughts at the time of death.

As far as, the time to take a photograph, is concerned, we know it, before hand, but we do not know, the time of death. So, by purifying our nature and thoughts, we should ever be alert, and think of Him, at all times (Gītā 8/5,7).

(2) In this directive of the Lord, seen is His justice, as well as grace. Generally, justice and grace, seem incompatible, because if there is justice, there cannot be grace (mercy). But, this rule is applicable to human beings, not to the Lord, as He is the most gracious one, and is a disinterested friend of all beings, (Gītā 5/29). So, all His ordinances and rules, are full of justice and mercy.

Whatever being, a man thinks of at the time of death, he gets the same form at rebirth. If he dies thinking of a dog, he is reborn, as a dog. This is God's justice. But He has given freedom to man, to think either of a dog or of a man, or of God, and this is His, mercy. A man can attain God, just by thinking of Him, as he can obtain the body of a dog, by thinking of it. If a man starts thinking of His justice and grace, he will be attracted towards Him, alone.

**Appendix—**In the twenty-first verse of the seventh chapter the Lord declared that a man is free in his worship by the expression 'yo yo yām yām tanuṁ bhaktaḥ', now in this verse He mentions the freedom of a man about the fate, he meets after death. It means that a man is free\* in his worship and also in creating his fate after death, because of His most gracious nature, the Lord instead of creating an obstacle, rather helps him. By misusing this freedom, a gift of God, he meets an evil doom.

This is the special characteristic of the human life that a man may attain whatever he wants. There is no rare state which a man may not attain. A man can attain the state, in which

\* nara tana sama nahim kavaniu dehī, jīva carācara jācata tehī.  
naraka svarga apaberga nisenī, jñāna birāga bhagati subha denī.

(Mānasa, Uttara. 121/5)

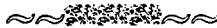
there is infinite bliss and there is not even an iota of affliction (Gītā 6/22). But by hankering after mundane pleasures and prosperity, he paves the way to eighty-four lac forms of life and hells. Therefore the Lord declares with shock—‘aprāpya mān nīvartante mṛtyusaṁsāravartmani’ (instead of attaining Me, a man revolves in the path of the mortal world (9/3), ‘māmaprāpyaiva kaunteya tato yāntyadhamām gatim’ (instead of attaining Me he sinks down to lower planes)’ (16/20).

Whatever a man thinks of at the time of death, the same end he meets. In this connection there is a verse—

vāsanā yasya yatra syāt sa taṁ svapneṣu paśyati  
svapnavanmaraṇe jñeyam vāsanā tu vapurnṛṇām

‘Whatever longing a man has, according to that longing he dreams. He meets his end (death) according to the dream viz., at the time of death he thinks of the object according to his longing and he meets his end according to that thought.’

It means that at the time of death we cannot think of whatever we wish, but we shall think according to our latent tendency; and accordingly we shall meet our end. The thing to which we give existence and value; with which we accept our relationship and out of which we derive pleasure, we have latent desire for the same thing. If we hold that the world can’t provide us with pleasure, we shall have no such desire for the world. If there is no such desire, then at the time of death, if any thought comes to the mind, it will be only of God because in principle—all is God—‘Vāsudevaḥ sarvaṁ’. ‘Taṁ tamevaiti’—as the thread follows the needle, similarly whatever being, a man thinks of at the time of death, that alone does he attain.



*Link:—When a man gains a body according to his thought at the time of death, what should he do to remember God? The way, is indicated, in the next verse.*