

constitute the art of tutoring the mind to keep in it an unflickering flame of aspiration, so carefully trimmed and fed that such a seeker, "AT THE TIME OF DEATH, MEDITATING ON ME ALONE, GOES FORTH LEAVING THE BODY."

This last powerful willing, determined by the last thought, decides its destinies in the future. An ego that lived all its life, in its ego-centric vanities, identifying Itself with merely the flesh and ever catering to its appetites, will be hoarding such sensuous *vasanas* that it must necessarily take a form, lower in the evolutionary scale, in order that

its acquired animal instincts may thereby be fulfilled to the maximum.

On the other hand, when an individual, in his discrimination, comes to recognise the futility of a lascivious life, and, therefore, aspires to release himself from the thralldom of the flesh, he surely moves higher up on the ladder of evolution when he retires from his present embodiment. Faithfully following this theory which is at once logical and reasonable, the Science of Life, as enunciated in *Vedanta*, declares that the last thoughts of a dying man order his future embodiments and their environments.

Therefore, Krishna insists here that one who leaves the physical structure with his mind completely turned towards the Self will, naturally, reach the Eternal and the