

## **ESSENCE OF GITA (THE SONG DIVINE)**

(The Basis of a Happy life)

### **CHAPTER I**

In this world, there are, as it were, three bones of contention-**land, wealth and woman.**

The idea of discrimination denotes that, 'they are mine, whereas they are others'- give up this feeling. Due to attachment to worldly objects, and being trapped in this dilemma, a man becomes uncertain of, "what he should do and what he should not do". One should not become enthralled and helpless from delusion and desire for happiness.

One who is favored by God's grace and is blessed with religious righteousness, he greatly influences others. He is never scared. He has a strong heart and is free from guile. One, who lacks religious piety, justice and good feeling, always wants soul's strength.

**The more a man enjoys the pleasure of a loving company the more he has to experience the pain of parting**

**'To look at others' weaknesses' and to be vain of one's goodness'-both of these vices always keep company.**

It is beyond man's capacity to prevent the inevitable, but by the performance of one's duty a man can raise himself by his own efforts where as by neglecting his duty he can degrade himself.

Lord Krishna has exhorted Arjuna regarding his Duty. He has not yet asked him to fight.

### **CHAPTER II**

**There is no vice which is not born of 'mineness', desire etc-** it is a universal principle. There is no end of worldly comforts and desires but, when given up, they come to an end. There are two things in the world: the soul and the body. The soul is imperishable whereas the body is perishable. Giving importance to this discrimination and fulfilling our duties – worries and sorrow will end. The imperishable never perishes, and it is not wise to mourn for it .The destruction of the perishable is certain, and as such it is vain to mourn for it.

Birth and death are not our attributes but these are the attributes of the body, we live eternally and infinitely. In such a state a number of bodies are born and die.

Man's birth is not for experiencing happiness and unhappiness, but it is for attaining bliss and peace by transcending the feeling of happiness and sorrow. After the attainment of such a state of mind, nothing remains to be attained.

**Infamy is worse than death. A man ought not to give up his duty under any circumstances.** Treating success and failure alike, performing one's duty selflessly is following the teaching of the Gita.

The real aim of life is to realize God. But disregarding God-given power of discretion, involvement in perishable comforts and hoarding amounts to an animal's behavior. A man's body has two things - experiencing the results of past karmas (actions "and the new actions". In other forms of living beings there is only undergoing the experience of past actions. Man's body is only for doing actions so that he may raise himself up.

"Nothing belongs to me, I do not desire for anything, and I have not to serve my own end" accepting this man becomes selfless, egoless and detached.

### CHAPTER III

A man, whether a scholar or an ignorant one, cannot afford to neglect action. We are dependent on doing actions but we are independent in taking up or not taking up attachment and aversion in them. Treating as Duty, all trades, services, studies, teaching etc. all actions held sacred by the scriptures, are *Yagya* and actions performed as *Yagya* help in mitigating attachment.

We are indebted to those in whose home we are born and we have taken birth to repay that debt. As such, to serve those relatives selflessly is to repay their debt.

Senses are controlled only when the feelings of 'mineness' with them are lost. **Desire alone is the cause of bondage. Desire is the root of all evils.** The deeper is the selfishness in a man the graver sinner he is.

A man neglects his duty only due to his urge for comfort. If he serves others selflessly and overcomes his desire for comfort, he can liberate himself from all sorrows and can achieve abiding peace. A man gripped by attachment cannot do well to others. Doing action without attachment a man is liberated from the bondage of action.

To exhort man about how he ought to live, God incarnates himself in this world. An action performed egoistically can never do any good.

A man when he attaches himself to the things he possesses and starts longing for the things that he lacks, he falls under the bondage of the cycle of birth and death. **Fulfillment of desire causes greed, and an unfulfilled desire leads to anger.** A man having desire cannot hope for happiness not even in his dream, not to speak of in his awakened state. In order to mitigate the desire for happiness, **God keeps on sending afflictions from time to time with His message that we ought not to crave for happiness** because if "you have such a desire, you will have to suffer for this"

Enjoyment and acquisition are the roots of all evils in the absence of which sins or evils are non-existent. **'It must happen as I wish' this is the desire.** Fulfillment of desire is impossible but the renunciation of desire is not impossible.

What we do not want to be done to us, we must not do it to others.

#### CHAPTER IV

While discharging the duties of a householder a man can realize God by performing his 'ought's'. **Nothing must be done, even in dream, which might hurt anyone.** Remaining unattached while doing one's duty and doing well to others these are the tenets of the Gita. The best state is to act without desire. The study of the Gita is a *Gyan Yagya* (holy, fire ritual of knowledge).

While having desire and passion in the mind, even by the hardest *Yagya* the bondage of life and death does persist. Only the action done for the good of others is regarded as duty.

The service of the holy ones is to adhere to their ideals. **If a man ceases to commit sins in the present and resolves that he would never commit any sin and would be devoted and to the divine knowledge, it would not take longer to end his sins.**

A man becomes indifferent to God, who is the abode of peace, and looks for peace in worldly things. Thus, looking for peace during several births, he roams astray, but he does not get peace. **Peace can never be achieved through perishable objects.**

#### CHAPTER V

**The renunciation of evil itself leads to the good of the world; no efforts are needed for it.**

Faced with favorable and unfavorable circumstances, one should not become happy or sad. A man, who becomes happy or sad from changing situations, is unable to rise above worldly matters and can never enjoy eternal peace. God has exhorted that pleasures and accumulation are impediments in the path of spiritual practice.

May all be happy, may all be free from ailments, may all have the good, and may anyone not be unhappy! Having this attitude the performance of an act is the very feeling of equality.

Except attachment to a happy state, there cannot be any other cause of sorrows. By spiritual practice, passion and anger get diluted. For liberation, it is essential to be free from desire. Anything that has to be given to us will be given to us even without desire, and a thing that is not to be given to us will not be given to us even if we desire for it. **Getting or not getting depends upon some divine scheme.**

Desiring something for oneself ; regarding something as one's own, and not regarding God as our own - these three are the impediment in the path of God- realization.

## CHAPTER VI

If we give back the thing that we have received from the world, and use it in the world's service, we become ascetics, and when we give up ownership of a thing received by us, we become renouncers. A person who attaches himself to transitory things cannot be called a Yogi according to the Gita.

One does not need others for one's good. A creature falls into the cycle of birth and death by his own association with undesirable attributes of untruth. **If someone respects you, it must be understood that it is his gentlemanliness and generosity. If someone insults you, it must be regarded that it is the result of your own actions. A person who insults you is not at fault. Nay, he deserves pity because by becoming a channel for sharing your sins he has purified you.** Regarding your body as 'I' and 'mine' we have the fear of illness, condemnation, humiliation and death. I am God's and 'God belongs only to me- with this relationship with God, one naturally has the contemplation of God. One has not to make efforts for it. The more we give up worldly pleasures, the nearer are we to God.

Lord Krishna says that the devotee is modest from the very beginning, and as such; humility, mildness and his joy in the divine scheme and other miraculous experiences appear during the spiritual practice but in the state of final God- realization these attributes manifest themselves in an extraordinary form.

Ego becomes non-existent and there remains no urge for liberation. Such a devotee gets the care and protection by God. Lord Krishna says Arjuna! treating defeat, victory, gain, loss, happiness - unhappiness alike if you fight you will not incur any sin.

## CHAPTER VII

One who wants to realize God; takes refuge in Him and entirely depends upon Him, he becomes a fully devoted soul by His grace. If a creature does not regard this world as an independent entity, but as the manifest form of God, his bondage of life and death will be annihilated forever. Everything is God – accepting this is the best of all spiritual practices.

A man ought to indulge in sex only for progeny sake according to scriptural tenets and social norms Else, he must observe abstinence.

As a devoted wife does not love or serve any other man in the world except her husband; a devotee does not serve or worship anyone except God. A practitioner should have both respect and discretion. Fulfillment of desires of anyone has never been possible; is never possible; shall never be possible in future.

If a man honestly resolves never to commit any sin, his sins end forever. Men who give importance to the world by regarding it non transitory, they cannot realize God even if undergoing the hardest spiritual practice.

**Old age and death both are inevitable.**

### CHAPTER VIII

Lord Krishna says to Arjuna, let our (of both) honor be saved, as such, at the last hour if you remember me, it will do you good.

To a man nearing death, the eighth chapter of the Gita should be read out. By listening to it, the man remembers God. The next birth depends upon the last hour contemplation of God. But, nobody can predict the approach of death. Therefore, we should keep on remembering God at all hours.

Rebirth is regarded as the abode of sorrows. One, who is involved in attachment, 'mineness' and desire in this world, will have to return to this world. Lord Krishna says that one who 'realizes' me never comes back in this world because a creature is a very part of mine, and my eternal abode is its real abode.

Lord Krishna exhorts that "all are my creations; they stay in me, and merge into me. It means that I am all in all God is omnipresent. He is in all times, in all the things, in all the actions and in all the creations. As such, except God's no other sovereignty should be accepted.

### CHAPTER IX

Our relationship with the world is only 'taken for granted, it is not real. These, countries, villages, wealth, families, matter, body etc. are not ours and we are not 'theirs'

We must not show off our superiority. Whether we are honored or humiliated in the world must not matter. So long as we do not realize God, getting of all desired things is in vain. If a man worships God in a state of Godly devotion, it is really the worship of God.

Lord Krishna says to Arjuna, "You yourself surrender to me", all you actions will get surrendered by themselves. After surrendering all to me, nothing will remain with you.

That is, your 'I' and 'mine' will come to an end. It is the cause of bondage. A devotee is degraded only when he gives up the support of God and resorts to ego.

Serving others selflessly, keeping the feeling of giving to others, helping the needy - this is also my worship. Even after a favorable happening or a mishappening through me, my devotee is not adversely affected by it.

### CHAPTER X

Aspiring for one's pleasures, happiness and rest is the very 'desire'. **Desire for others' good is not a desire at all.** In fact, happiness does not lie in enjoying the pleasures, but in their control.

Being lost in God is real worship. God cannot be known by anyone through his capacity, but only by God's grace.

Whenever we chance to see anything wonderful, unprecedented and beyond imagination, we must regard it as God's, and must keep on remembering him.

A man who breathes his last by uttering Om, he gets into the Godly abode. It is man's greatest folly that he regards his own, a thing that he has received, but he hardly looks at the source from where he has got it. He looks at the act but he neglects the power which was responsible for it.

## CHAPTER XI

The entire world exists in a certain part of God. Every man is capable of realizing God's universal form.

The feeling of taking causes impious acts and the feeling of giving causes pious acts. The reason is that the idea of taking leads to bondage and the idea of giving leads to liberation.

Gain-loss life death, fame-infamy - all these are in God's hands. As such, man ought to have his relationship with God. If a man gives up his ego and the desire for result, and becomes a mere medium of an act that he does according to the apparent circumstances, he will have liberation by himself. The reason is that the inevitable must happen and none can prevent it; and what is not inevitable will not take place, no one can do it on his own.

Before Arjuna was the battle, and as such, Lord Krishna had advised him to have victory by fighting as a mere channel of fighting. Likewise, we have the world before us, and as such we must have spiritual practice only as a medium by which our victory is certain.

## CHAPTER XII

Serving others by giving up evil is greater than the greatest charity and the holy acts performed by men. Thus, **the renunciation of evil is the root of goodness**. There is nothing that ever escapes the clutches of death even for a moment. That is, everything that exists is nearing death every moment. Lord Krishna says that "I make such devotees of mine cross this worldly ocean" who love me alone, who act for me alone, and contemplate and meditate upon me alone."

Restlessness for God's realization automatically leads to the annihilation of desire for pleasures and comforts. Nothing belongs to us; we do not need anything for ourselves; and we have not to do anything for us - this is the essence of Karma Yoga (The Yoga of Selfless action)

A practicant must have this in his mind **that one who harm to him is purifying him (practicant) by taking upon himself the result of his past-actions. Even through the**

**hardest circumstances he remains carefree by treating them as the divine play of God.**

### CHAPTER XIII

The right and chance of one's upliftment lies only in the human body. A practican should respect others' attributes and appreciate them. Thus, the inward feeling of respecting others leads to the end of one's desire for getting respect for him.

**Our conscience gets purified by earning money through honest means, abstaining from untruth, guile, not usurping others' rights and eating pure things.**

The feeling or attitude of one regarding himself the 'best' causes arrogance and vanity. At the time of death when we breathe our last, we experience severest pain like that of the sting of a thousand scorpions.

**When we part with our long-earned money, house and family we sadly suffer due to our attachment to the objects.**

Lord Krishna says : Even before this creation, I was present and after the creation whatever this world appears, that too I am. Besides the creation whatever exists, that too I am, and after the disintegration of the creation, whatever remains, that too I am. Therefore, it is very important to know God. If we become restless to know God, we shall experience Him in our heart.

In fact, a man is neither happy nor unhappy by himself, but with the association of the body he takes it for granted that he is happy or unhappy. Our relationship with father-mother, husband-wife, brother-sister etc aims at the discharge of our duty, not for our attachment with them.

### CHAPTER XIV

Nothing exists except God. An experience of this amounts to ultimate spiritual success. On looking at the ruins of the palaces of the kings and the rich we should understand that our body, riches, houses will meet the same fate.

The result of action is not thy concern. A spiritual seeker must never be proud that he has become knowledgably and wise.

God is very generous that at the last hour a man's fate depends on what is in his mind, whether evil or good.

Contemplation of *Sattivik* (purity), *Rajas* (action) *Tamas* (dullness) at the last hour will determine his future course, but his actions will decide his happiness or unhappiness.

Morning and evening hours have been regarded as very pure and auspicious, and as such these hours should be used for worship and meditation.

**If someone condemns a spiritual seeker, he (practican) should be happy because his sins are getting abated and he is getting pure. If someone praises us, we**

**must not be happy by that praise, because by this our holy gains (*Punya*) are depleting.**

## CHAPTER XV

Using a metaphor we may say that this world is a tree on which we have the very tender baby-leaves of the contemplation of corporeal passions. Like the soft baby-leaves corporal passions apparently appear very charming by which man is easily attracted. In fact, they are, like the poisoned *Ladoos* (rounded form of sweets).

Except man, all other births are Bhoga yoni (births that have to pass through the results of their past actions). Man has to take birth in other life-forms for undergoing the painful or happy experience of his sins or holy acts committed by him during his life-span as a man. The right or chance to perform new good or bad deeds or to liberate from the results of these acts lies only in man's body.

**Think for a while, for how long am I going to live after earning money by dishonest means? Wealth earned through sinful means will be left here along with the body, but deceit, guile, dishonesty, theft and other sins will accompany you.** The main reason for not giving up these vices is our desire for worldly pleasures. Not to hope even for a little happiness is first detachment (*Vairagya*), the second detachment is not to have any relationship with your family for your own happiness. That third and the real detachment is from the body', "This body is not mine" - after this experience all three, the desire, attachment and 'mineness' are mitigated.

The very cessation of desires is a remedy for obtaining peace. We stay at the very place on the approach of happiness and also stay there when we suffer. But we are happy or unhappy due to our folly. Man is unhappy because out of wrong perception he seems to own, for his own sake, his body, wife, son, wealth, house, honor, praise and perishable objects.

A spiritual seeker should surrender himself to God. He ought to remember that 'He is mine' and 'I am His' and all belongs to Him. Each action is born of ego and God-realization is possible only after the cessation of ego.

Of what form is God? Setting aside this, we must love Him. The greatest mistake that a man does is that he takes for granted his body as his own whereas it is worlds'. He neglects God who is, in fact, his own.

## CHAPTER XVI

Man takes to wrong acts so long as his mind is filled with the ideas like, "my body must always mentally stay, I must be honored, I must get worldly objects:. Those who inflict injustice, tyranny on others are weak at heart. They are ever scared.



By having ties with God and treat Him as our own, we cease to have our attachment with our body and family, when attachment ends, there is no fear of death.

**A spiritual seeker must resolve not to repeat a wrong act done by him inadvertently. He must forgive a wrong-doer even when he may not ask for pardon.**

A man of pure heart performs all his acts patiently, and as such his work is completed in time quite well. Those who are good do not mark good attributes in them. No vices exist in them.

A man howsoever vicious, and evil some has always in him a few good qualities because he being the part of God.

A spiritual seeker must never be disappointed by their presence because God has given this body for his realization. Only that man is happy who remains unaffected by the favorable or the unfavorable.

When passion, anger and greed increase, attachment takes place. Enjoyment of pleasure is *Kama* (passion). Hoarding is greed. That impedes enjoyment and hoarding causes anger. These three are the main props of diabolical influence. These are the roots of all sins. Man and matter stay here but the inward root-impressions take men to Hell.

## CHAPTER XVII

In man's life, respect coupled with faith has great importance. A man's devotion and nature is determined by his attitude of faith. One who wants his own well-being, his faith is *Sattwik* (pure). This kind of faith has to ensure that God exists and He has to be realized. Such people, by nature engage themselves in *Yagya* (holy ritual of oblations into the fire), charity, pilgrimage, fasts, holy company and such other holy acts.

Food has its great impact on the mind. For purifying the mind, food must be pure and pious. In our body there is not even a single particle that can be regarded as pure and sacred. The body is a machine which produces only wasteful excreta like stool and urine. Therefore, a practisant should not be vain of his body. A householder, if he copulates with his wife for progeny, he even in his householder's state is regarded as a celibate. A woman who observes full devotion to her husband during her husband's life and follows the norms of celibacy after his death, she meets the same fate as that of a girl-child celibate.

Even that person is to be given charity from which we may not expect any return for our good deed. In fact, holy charity is a kind of renunciation. With regard to the giving of food, water, clothes and medicine to others we should not think much whether the taker is a deserved one or not. In such a case, we must mark only the need of the person whom we are giving charity.

## CHAPTER XVIII

We renunciate that which we take to be ours but, in fact, none is ours. We should certainly renounce our worldly pleasures but we should never give up our allotted actions.

That man is the best who undertakes good acts without attachment, and renounces inauspicious acts without any ill feeling.

**Being happy under favorable circumstances is the cause of becoming unhappy under unfavorable situations.**

It is a divine law that **when a man gets punished it is the result of some sin earlier committed by him**. A liberated man has never evil thoughts in his mind. One who does not relate himself to the circumstances, is never happy or unhappy.

**We should be contented with our wealth or comforts because we shall get them according to our destiny, not more than that.** But, we should never rest contented with the performance of the righteous deeds and the acts of our well-being because it is our new endeavor for which we have the body as a human being.

Good and evil deeds are separately stored up. By nature, they do not criss-cross with each other, that is, sins versus holy acts and holy acts versus sins. If a man performs good acts under repentance, his sins get mitigated.

If a pure-hearted person is unhappy it is the result of his past actions, not the result of his present actions. Action is man's duty, reward is not his concern. Doing depends on one's efforts, being depends on fate. One, who commits suicide, is like a murderer who earns sin by killing himself. Therefore, it is a new sinful act, not destiny.

If a man serves God for His grace and pleasure, he is given more than what others get by Him, but one who totally surrenders himself to God, even He also becomes the devotee of His devotee.

If there is any obstacle in the path of God-realization, it is the desire for being happy. Every association is accompanied by separation - it is a law. If a man does not value happiness from the very beginning he will never suffer from afflictions.

If a 'low-caste born' is respectable by his good conduct, he must not be regarded as a Shudra (low-caste born), and a Brahmin who lacks Brahman-like conduct, must not be accepted as a Brahmin. Here, deeds or actions are important, not the birth.

Those who get honor, they get it by renouncement. Sin is caused by the 'attitude', not by the action. Therefore, actions do not produce sin, but selfishness and ego do it. Lord Krishna says that one who does not take anything to be his, and always depends on me, he has not to make extra efforts for his liberation, I myself liberate him. He does not lack anything for his life's survival, I provide everything for him.

One who takes anything to be his, he becomes a servant of that object. Kama (desire) has the attitude of only 'taking' whereas love has an attitude of giving. As a devoted wife merges her Gotra (clan) into her husband's clan by her devotion, in the same way God-devoted devotee also becomes fearless and safe after surrendering his clan, caste etc at the feet of God. One who does not follow the tenets of Dharama - himself, he has no right to clamor for religion.

It is sheer folly to be sorrowful for what is past, because whatever took place was inevitable and what is not to happen can never occur. Thus, there is nothing in it, any ground for sorrow.

It is natural that a thing that belongs to us is always dear to us. Therefore, God also treats all creatures dear to Him. But, a living being becomes indifferent to God by wrongly taking the world and his body to be his own.

When there is only God's love, Laxmi; the goddess of riches, Vishnu's consort herself reaches there. But, where only Laxmi is looked for, there is no compulsive situation that God may also join her. Lord Krishna says that His devotee does not want even the sovereignty of the three regions (*Lokas*) all Siddhis (ultimate highest successes) and Salvation by ignoring me.

This God's shelter is the essence of the Gita which Lord Krishna has told us by her especial grace. In this grace, the message of the Gita finds its total consummation. Without it, the Gita would have been incomplete. Therefore, when Arjuna uttered that he would abide by his discourse, and resorted to his shelter, Lord Krishna did not speak a word afterwards.

## **SELECTED MANTRAS**

### **GAAYATRI MANTRA**

**OM BHUR BHUVA SVAHA,  
TAT SAVITUR VARENYAM  
BHARGO DEVASYA DHIMAYI,  
DHIYO YO NAA PRACHODYAAT**

(THIS MANTRA MEANS, I MEDITATE AND CALL UPON THE EFFLIGENT COSMIC MOTHER, WHO HAS CREATED THE UNIVERSE COMPRISING OF THE THREE PLANES OF EXISTENCE – THE PHYSICAL, THE ASTRAL AND THE CAUSAL. SHE IS FIT TO BE LOVED, RESPECTED, ADORED AND WORSHIPPED. MAY SHE PURIFY AND ENLIGHTEN MY INTELLECT.)

## **MAHAA MRITYUNJAYA MANTRA**

**OM TRAYAMBAKAM YAJAAMAHE,  
SUGANDHIM PUSHTIVARDHANAM  
URVAARUKAM IVA BANDHANAAN,  
MRITYOR MUKSHIYA MAAMRITAAT**

(OH THREE-EYED LORD SHIVA, I MEDITATE UPON THEE. YOU WHOSE BODY HAS A FRAGRANT ORDER, WHO ENRICHES OUR NOURISHMENT, LIKE A CREEPER WHICH IS RELEASED FROM ITS BRANCH WHEN RIPE, PLEASE RELEASE ME FROM DEATH AND HUMAN LIMITATION AND GRANT ME IMMORTALITY)

## **INVOCATION MANTRA**

**KARPOORA GAURAM KARUNAAVATAARAM,  
SANSARA SAARAM BHUJAGENDRAHAARAM  
SADAA VASANTAM HRIDYAAR VRINDE,  
BHAVAM BHAVAANI SAHITAM NAMAAMI**

(OH! LORD SHIVA, WHO HAS CAMPHOR LIKE FAIR COMPLEXION, WHO IS AN INCARNATION OF COMPASSION, WHO IS THE ESSENCE OF THIS UNIVERSE, WHO WEARS A GARLAND OF SNAKES, PLEASE RESIDE IN THE LOTUS OF MY HEART. TO YOU AND YOUR CONSORT BHAVAANI (PAARVATI) I HUMBL Y PROSTRATE.)

## **GURU (SPIRITUAL TEACHER) VANDAANA**

**GURUR BRAHMAA GURUR VISHNUH,  
GURURDEVO MAHESHWARA;  
GURUR SAKSHAAT PARAM BRAHMA,  
TASMAI SHREE GURAVE NAMA H.**

(GURU IS BRAHMA, GURU IS VISHNU, GURU IS MAHESHWARA (SHIVA), GURU IS PARAM BRAHMA (TRANSCENDENTAL GOD). TO SUCH A GURU, I OFFER MY PROSTRATIONS.)

## **CLOSING MANTRAS**

**SARVE BHAVANTU SUKHINAH;  
SARVE SANTU NIRAA MAYA  
SARVE BHADRAANI PASHYANTU;  
MAA KASCHID DUKHABHAAG BHAVET.**

(MAY ALL BE HAPPY, MAY ALL BE FREE FROM DISCEASES; MAY ALL SEE THE GOOD IN OTHERS, LET NO ONE BE IN SORROW.)

**TVAMEVA MAATA CHA PITAA TVAMEVA;  
TVAMEVA BANDHUSCHA SAKHAA TVAMEVA  
TVAMEVA VIDYAA DRAVINAM TVAMEVA;  
TVAMEVA SARVAM MAMA DEVADEVA**

(YOU ARE MY MOTHER, YOU ARE MY FATHER, YOU ARE MY BROTHER, YOU ARE MY FRIENDS, YOU ARE MY WISDOM, YOU ARE MY WEALTH. OH! GOD YOU ARE ALL IN ALL FOR ME)

**ASATO MAA SAD GAMAYA;  
TAMASO MAA JYOTIR GAMAYA  
MRITYOR MAA AMRITAM GAMAYA.  
OM SHAANTIH ! SHAANTIH ! SHAANTIH !**

(OH! LORD, LEAD US FROM UNTRUTH TO TRUTH, FROM DARKNESS TO LIGHT; FROM MORATILITY TO IMMORTALITY AND PEACE PEACE PEACE TO ALL.)

**"Brahmaarpanam brahma havir  
brahmaagnau brahmanaa hutam  
brahmaiva tena gantavyam  
brahmakarmasamaadhinaa." (Gita 4:24)**

**" The act of offering is God, the oblation is God. It is offered by God, into the Fire of God. God is verily to be attained by him who is absorbed in God in the act of such sacrifice (yagna) " (Gita 4:24).**