



EE-7

## YAJNA AND ENVIRONMENT

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'Ayam yajno Vshṭvasya bhuvanasya n'bhiā' /' This statement from Yajurveda declaring yajna as the naval of the universe is very important. Just as naval is human body depends on naval. Especially naval is very crucial to unborn child because its body is connected with her mother through naval and its life depends on this connection, similarly this world is also connected through yajna gets its life through it, because yajna the feeder, lifegiver and centre of the world.

After the birth the new borne depends on naval, whatever the food, drink is taken goes to stomach and after digestion it is converted to plasma, blood, fat, bonemarrow, bones etc., and the useless material is thrown out of the body. The process of yajna is similar. Whatever the vi-y'anna, ghṛta etc., is dropped in the yajna is not lost but takes a micro form and spreads to all the parts of the world. Just as the blood is circulated by the circulatory system comprising of heart, arteries veins etc., similarly atmosphere helps to spread in the surroundings.

It is said that 'we are what we eat.' We eat strong powerful medicines to be cured from deadly diseases. In ayurveda three types of bodies are described. They are 's'tvika' 'r'jasika' and 't'msika'. The food is also said to be of three types s'tvika, r'jasika and t'msika. The person eating s'tvika food becomes s'tvika. Same is true for other types also. So the food that we eat has profound effect on our bodies as well as on our minds.

Our mind can think, analyse and decide than we act according to our decisions which makes our lives. Therefore food that we eat controls our thought process our acts and our life which is a major factor in deciding our destiny. Similarly, the things dropped in yajna takes gaseous form and spreads in the environment either benefiting or harming it. Thus the havi that are dropped in yajna is very important. This fact is recognized by scientists

also. Let me give you a simple example. When red chillies are dropped in the fire persons surrounding it start sneezing, their eyes become watery and the persons go away from the fire. When ghṛta, sugar, honey, rice etc., are dropped in the fire of yajna, they are changed into invisible form which is very powerful and useful to the world. Four types of things are dropped in the yajna:

- (1) Aeromatics : musk, saffron, agaru, sandalwood, cardamom, nutmeg, mace (javantry)
- (2) Sweets : sugar, honey, resins.
- (3) Disease killers: barely, benzoin, rapseed, sesame.
- (4) Neutricious : ghṛta, milk, fruit, wheat, rice, black gram.

The above written materials when dropped in the yajna have their effects in the environment, for example some cre-

ate fragrance, some kill germs in the air and ultimately promote health. As the naval supports the human body, the yajna help maintain the whole world. That is why it is said that 'Ayam yajno Vshṭvasya bhuvanasya n'bhiā' /' Here we want to clarify an important point. It is argued by the so called progressive people that it is ok if incense sticks and other fragrant materials when dropped in the yajna the surrounding air becomes pious why to burn saffron, ghṛta etc costly items? The answer is given by Maharshi Dayanand saraswati<sup>2</sup> years ago that the fire of yajna is different. It transforms odours making them lite and also kills the micro organisms and cleans the environment. It only happens when specific materials are dropped in the pious fire. Only fragrant incense sticks does not have the qualities of killing the germs and cleaning the air as per Maharshi. Those who do not know science only argue.

Thus we have seen that killing the germs and purifying environment is not the only reason for performing yajna. Although the world is worried for the environment there are other aims also. There are other names of yajna also. is one of them. १-इ means desire, desire creates hope, hope means expectation. In our ancient Vedas and Gāhyasūtra different kinds of yajna and २-इ are described, for example, yajna means desiring rain as a result of yajna. Sometimes the government also helps such experiments in modern times. In Hariyana in some gurukul such successful experiments were carried out. It is also said that similar yajna were carried out by late dvignanacharya pt. Virsenji Vedshrami of Indore. It is said in veda 'When we desire it rains'<sup>3</sup>, can only be proved as per laid down ways of praying in vedas. Therefore with the help of yajna rain is possible. It is called parjanya yajna;

The yajna to get a child is called putre yajna. It is done for couples who do not bear child. King Dashrath had done such putre yajna by Anga in the ancient times of Ramayana which is very famous<sup>4</sup>. Now a days its form is changed and it is seen very rarely but not stopped. In those times the process was such that the materials offered to yajna and the remainder was given to the couple to consume. This helped her to conceive. In modern times the scientists have found the concept of test tube babies.

## (3) Sasye :

This yajna is performed to save agricultural crops, plants, trees, from pests, germs and insects and to increase the production. There are many instances where trees started bearing fruit after performing the sasye- yajna below it. In the modern times if it is believed that sound (music) affects in the growth of plants then effects of yajna must be believed. The important point is that the fire of yajna produce CO<sub>2</sub> which is very useful to the plants, the plants convert CO<sub>2</sub> to O<sub>2</sub> and get their nutrition. There is acetic acid in the smoke of yajna which kills the germs and insects. A famous example is that ten years ago in Poland when trees of forest were dying due to, 'Death of jungle' disease Agnihotra yajna was performed for three months near the trees and as a result there was greenery everywhere in the jungle. That is why, 'Phalvatyo-na o-adhayaā pacyant'm'<sup>5</sup> is said in Vedas.

4) Paki: The yajna performed on full moon day and no moon day is called pakei yajna. This yajna is performed to fulfill some kind of desire. Therefore it is called 'I-tak'madhuk'<sup>6</sup>.





It is clarified here that it is not performed for any kind of evil desire because in veda it is said that, 'O Humans, you be clean and pious to perform yajna'. Here clean means clean body and pious means pious mind. The welfare of the self and the world can be attained by yajna. In *mṃns*<sup>1</sup>, it is said 'Svarga k'mo yajet'. In *ṛgveda* it is said that, 'Yatk'm<sup>1</sup> juhumastannaā astu<sup>8</sup>'. means we attain what we desire from yajna.

### The Problem of Pollution of Environment:

This problem is increasing in modern times. In Vedas it is mentioned and its solution is also given. Environmental constituents are both internal and external. There are basically five constituents. They are earth, water, fire, air and sky. They are called *Pañcamahābhūta*. The cleanliness or contamination of the environment depends on its constituents. The mind exists like body. These five basic elements control the world the body and the mind. That is why in *Yajurveda* peace is mentioned<sup>9</sup>. It is not said anywhere that we will be destroyed by draught or heavy rains. Rivers and mountains are mentioned in *ṛgveda* for the awareness of pollution<sup>10</sup>.

Peace not only mentioned in Vedas but how to achieve it is also given. In *Yajurved* it is said that, The havi to yajna are received by the sun. As a result it rains clean water and the environment is also clean<sup>11</sup>. Explaining this secret it is said in *Ṛimad Bhagavad Gītā*<sup>1</sup> that offerings dropped in the fire of yajna is received by the Sun. Therefore the quality of the clouds and subsequent rain depends on the quality of havi received by the sun. The clean and germ killing air of yajna will help in making clean clouds and clean rain. By that rain the life supporting agriculture and vegetation will also be clean and the users of food and water will have clean bodies and healthy minds<sup>12</sup>. In contrast to this the poisonous gases pollute the air and make clouds polluted that give polluted water as rains. Acid rain as a result of poisonous gases is seen by the scientists and they have started believing in this process.

The havi of yajna create nonpolluted clouds as well as make the environment pleasant and delightful. It is said in *ṛgveda* 'Let the air, rivers, plants be pleasant'<sup>13</sup>. Pleasant means balanced. The air which is not much harsh much hot much cold and no so turbulent but balanced is pleasant. The water of rivers should not be polluted, poisonous, contaminated but should be sweet and pleasant. It is only possible with the help of yajna.

Now a days the successful experiments of artificial rain are carried out by the scientists. Dr Irving and Dr Vesent had carried out such first experiments in USA. in 1946. The monsoon branch of 'scientific and agricultural confederation of India' carried out such experiments near Agra, Jaipur and Delhi from 1955 to 1965. In those experiments some chemical powder was mixed with salt and water was spread by helicopter on the clouds and rain from the clouds fell as a result. But *Varṣes-i* yajna as per vedic procedure to get the rain is better in many ways than this artificial rain by scientists because rain as a result of yajna is nonpolluted. The clean rain water produced by yajna creates plants and crops that are not polluted.

The offerings assigned for yajna are germs killer, this theory is proved scientifically. Scientist Trilward has proved by experiment that formal-de-hyde gas is created as a result of burning the sugar in yajna which kills the germs of cholera, smallpox, tuberculoses etc. For example in Jabalpur TB sanatorium eighty per cent of patients benefited from the experimental yajna carried out by Dr. Kundanlal Agnihotry. It is well known advise confirmed by the doctors also that the clean mountain air is beneficiary to TB patients. Ten years ago Dr. M Trailt burnt rasins and sweet material in the fire which killed germs of typhoid fever and other diseases. In relation to this

German scientists also carried out experiments, they trapped the smoke of yajna in pipes and injected some disease germs which were observed to have been killed.

There is plague resisting power in yajna which is proved scientifically. Aryasama and other organizations had arranged special kind of offerings for yajna to kill the germs of plague in which they succeeded exceptionally. In 1898 the sanitary commissioner of Chennai had in his lecture told that burning saffron mixed with *ghāita* and rice can make persons safe from plague.

Famous scientists stailor and Taitill has proved that phormal-de-hyde gases created as a result of fire of yajna has disinfecting properties and forty per cent typhus bacilli germs are killed within ten minutes and other germs are killed within two or three minutes. This gas when mixed with water becomes more powerful germicide. That is why water is spread surrounding the alter of yajna. Benzoin is used in yajna, the germs of some animal disease are killed by its smoke. The special chants spoken during yajna and the special offerings dropped in alter of yajna has miraculous properties that sometimes dumb person starts speaking. The remainder ashes of the fire of yajna called *bhasma* is useful in many diseases. The vessel in which *ghāita* is heated and offerings are given to the fire is also very important. After the completion of yajna water is filled in that vessel and chanting, 'Tejo si tejo mayi dhehi', the water is applied to the hands, feet and face which cures some diseases. This is logical and not blind faith. In 'Nirogdham

patrica' 1994 winter special, cures of many diseases by the ashes of yajna are shown. In diseases like throat infection, ring worm, diarrhoea, indigestion, pyrethra, tonsillitis, cough and cold, gas, irregular menstruation etc., there are beneficiary effects. If strict procedures are followed the diseases are cured permanently not to recur and there are no side effects. The ashes are applied and sometimes taken with water.

Yajna is not only performed for cleaner environment and curing diseases but it is also instrument of progress for humans towards godliness and that is why it is compared with the very important part of the body, the navel. There are two advantages of the food that we eat, creating the body and creating the mind. The purified mind takes the path towards God and the corrupt mind takes the path to devil. With reference to this it is said that, 'Mana eva manu-yātmā k'rā' am bandha mokṣāya<sup>14</sup>'. Therefore the basic aims of yajna are to make progress for humans in physical, psychological, social and spiritual fields. In one stanza of *Yajurveda* it is clearly stated that we can attain godliness through yajna and with this life, soul etc, make progress<sup>15</sup>. Leaving devilish





nature, desires and behaviour and accepting holy behaviour is yajna itself. Devilish desires gradually diminish and holiness sets in and spiritual power start arising in persons performing yajna. This only happens when yajna is performed not for show off but with the whole desire of getting spirituality and that too with total dedication and faith. It is said in ṛgveda that offerings should be dropped with total dedication and it is only this faith truth could be reached. 'Shraddhaya satyamapyate'<sup>16</sup>.

There should not be selfishness in yajna and that is why '½dam na mama /' This is not for me', is spoken after the stanzas. The benefits of performing yajna are received equally among all. That is why performing yajna is worship of god, giving alms and religious gathering of people, are three procedures described. It is also undisputed fact that society as well as country depends on such yajnas. To get the full benefits of yajna it must be performed ritually. Yajna performed without rituals does not bear fruits.

In the last I consider to say that for progress of life on earth and to keep the environment clean some laws must be obeyed to perform yajna are very important as follows:

- (1) 'SŌryo jyotir jyotiā sŌryaā sv'h¹ Agnir jyoti ragniā sv'h¹ stanzas should be chanted in the morning and evening because the sun's rays are specially related to yajna. Yajna should not be performed after the sunset and during the night hours.
- (2) Only logs of branches of trees like shami, papal, burgad, mango etc., as approved by holy scriptures to be dropped in the yajna.
- (3) The offerings are to be changed as per the seasons
- (4) Cow's ghṂita is best but if not available other ghṂita can be used in its absence (to get some benefits).
- (5) The ghṂita for the 'huti to be heated first and then to be dropped in the flames only<sup>17</sup>.
- (6) The svi-akṂita 'huti should be given by sugar.
- (7) To make the surroundings environment holy and impressive, the stanzas should be chanted loudly and rhythmically.

#### Foot Notes:

1. Ayam yajno Vshṡvasya n'bhīā / -VS.23.63.
2. Satyarth Prakṡa : Dayananda Saraswati.
3. Nik'me nik'me naā parjanyo var-aty / -VS.22.22
4. V'lm»ki R'm'ya'a-Koṡa - P.139
5. Phalvatyo -na o-adhayaā pacyant'm / -VS.22.22
6. Saha yajn'ā praj'ā sĀ-v¹ purov'ca praj'patiā / anena prasavi-yadvamesa - vo stvistak'madhuk / -Bg.3.10.
7. ūddh'ā pŌt¹ bhavata yajniy'sāā // - ṛg.
8. Yatk'm¹ juhūmastannaā astu // -ṛg.10.129.10.

9. ūanno v'taā pavat'm ṡannastapatu sŌryaā / ūannaā kanikradad devaā parjanyaā abhivar-atu / -/- VS.36.10.
10. ūannaā parvat¹ dhruvayo bhavantu ṡannaā sindhavaā / ṡamu santv'paā // - ṛg.7.35.8.
11. ūannaā parjanyo bhivar-atu // -VS.36.10.
12. Agnau pr'st'hutiā samyag¹dityamupati-hate / 'dity'jj 'yate vĀ-irv-ernnam tataā praj'ā // - MB. Vol.3. N»lakan-ha's Edition-P.62.
13. Madhu v't¹ Āt'yate madhukṡaranti sindhavaā / M'dhv»rnaā santvau-adhiā // - ṛg.1.90.6.
14. Mana eva manu-y'¹'m k'ra'am bandha mokṡayoā // - Br.B.Up. 2.
15. Utti-ha brahma'spate dev'n yajnen bodhaya / 'yuā pr'nam prajnam puṡum k»rtim yajm'ñca vardhaya // - AV.19.63.1.
16. ūraddhay¹ hŌyate haviā // -ṛg.10.151.1
17. Susamiddhaya ṡoci- gṂitam t»vram juhutana // - VS.3.2.

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