SpS-9
Shri Krishna Yajur Veda: structure

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The antiquity of Hindu literature being recognized even to this day by the Vedic, Puranic, and Smriti literature brought forward by the sages termed as mantra-drastas, who intensified the basic principles into Upnishads. VedaTrayi consisting of Rig, Yajur and Sama Vedas propose the great thought; “Ritam, Satyam, Paryam Brahman”. Different texts mentioned to be in existence but a few found today being compiled as Samhitas, Brahmanas and Aranyakas.

The present topic belongs to Yajurveda, which is subdivided into two sections. Sukla Yajur Veda and Krishna Yajur Veda also called as Adhyavyu Veda. The differentiation is as follows in Vedic literature by A. Veherer. “In the Samhita of Black Yajurveda the sacrificial formulas are immediately followed by their doematic explanation. In white Yajur Veda, the sacrificial formulas, their explanation and Rituals are entirely separated from one another, the first being assigned to the Samhita and their explanation and ritual to the Brahmanas, as is also the case in Rig Veda and Sama Veda. 1) Secondly in the black Yajus very great attention is paid to the Hotara and his duties while in the white Yajus it is of rare occurrence. 2) The Black Yajus belongs only to a later period and probably arose in contradiction, distinct to that of the white Yajus. We have to assume that there was direct enmity between them and the adherents of the white Yajus who rose in opposition to them. 4) A second name for Black Yajurveda is Taittiriya of which no earlier appearance can be traced than that of his own PratiSakhyas sutras and the Sama sutras. 5) Panini connects the name to Rishi called Tattiri as seen in Anukramani to the Astayra School. 6) Visamayana happens to be propagator of Krishna Yajurveda, One of his disciples being Yagnavalkya. Yagnavalkya refused to treat the illness of the King, being abused once. The Acharya getting hurt asked Yagnavalkya to return the Yajus taught by him. He did vomit by Yoga, which fell on the ground and flew away in the form of Tittiri birds, gets a mention here. “The black Yajus, undigested jumble of different pieces and I am myself more inclined to derive the name Taittiriya from the variedgetar partridge (Tittiri) than from the Rishi Tattiri, just as another name of one of the principal schools of the Black Yajus that of the Khandakiyas probably owes its formation to this very fact of the Back Yajus being made up of Khandas, fragments. Tittiri traces it to the Rishi by the name of Khandika (Aubdhari) in the Brahmana of the white Yajus. The first Taittiriya Samhita is ascribed to the school of Apanshambha; a sub division of the Khandakiyas and the Kathaka belongs to the school of the Charakas. There found other schools Haridravikas and Maitrayanivas.

The presentation in brief of Arsha Vigunan Sarvaswam of T.T.D (2-3 Taittiriya) once there existed eighty-six Sakhas for Krishna Yajurveda (of which only, four survived Taittiriya, Katha, Maitrayaneeya and Kapistala) many lost identity. The only Sukla Yajur surviving named as Parayatam. Sukla pertaining to Aditya Parampara got subdivided as Yagnavalkya, Madhyandina and Vajasaneyana also Kanva. In Krishna Yajus Samhita Brahma clarifications get mixed to establish the Krishna Veda by mixture of mantras. It is difficult to differentiate them. Vaisampayana asked Yagnavalkya who vomited the Yajus; His other disciples in the shape of Tittiri birds ate the Yajus parts to preserve them. Then Yagnavalkya appeased the Sun God at Midday and acquired the Yajus quite different from the existing form, simple and direct narration of mantras in around forty chapters (40th is Isavasyopanishad) for the same rituals, for Krishna Yaju Brahmana Parampara and for Sukla Aditya Parampara. Yagnavalkya was taught by Sun in the shape of Vaji (Aswa) at midday. So the Yajus are termed Madhyandina and being taught by Vaji-Vajasaneya. Another reason for Krishna Veda: The Yajus as solid mass were vomited which were assimilated by Yoga bala by the disciples in the form of Tittiri birds. (I) Sukla Yajur Veda Suklapaksha Upakarma performed on Chaturdasi Yuga Poornima fourteenth before full moon. Krishnasaya followers adapt Bhadrapada Krishna Pratipat Yuga Purnima. As Krishna Pratipat got preferred they were termed as Krishnasaya Vedees. (II) Taittiriya got notations of Rishi, Devata and Chandas, Sarvanukramini mixture of Brahmanas etc. make it difficult to easily understand and hence termed as Krishnasaya. (III) In different Kalpa Grandhas, a single mantra used in different situations. As such the occurrence means different actions, (Viniyoga) which makes it Krishna “Dhriya Asmin Gopate Syama (1.1.1) Bodhayana- getting ghee, to get cows by Apastambha etc. (IV) Krishnasaya Samhita and Brahmana mantras appear intermixed. They have not separate identity as Suklaya. Based on inter mixing it is termed Krishnasaya. (V) The literature of Krishnasaya appears to be different in Saraswata Arsheya Patham duality. (vi) Yajur mantra is cut short, Kalpautra Patha caused Krishnasaya. The mantra-nukramana according to Devata but it is not the case in Sukla Yajur Veda. (vii) Out of 86 (83) divisions only four survived. Taittiriya, Maitrayaneeeya, Katha and Kapisthala (Deverata) (viii) All the three sections Samhita Veda, Brahmana and Aranyakas are studied simultaneously

“Trigunam pathyate Yatra, mantra Brhmanayo saha Yajur Veda SA Vigneyah Sesha Sakhantare Smritah”. ix Taittiriya mantra, Brahmana and Aranyakas exist in mixed form, one insurged into another. Thus this division is termed as Taittiriya Sakha. x) Acharya by name Taittiri compiled the text that consists of Yajus pertaining to Taittiriaka Samhita. xi) The study of Rig Veda drives away Manasika sins, Yajur Veda Kayika sins and. Sama Veda Vanchika sins. It is not simply studying, Mantras but great is he, who knows their meanings. xii) Darsapoorna masadi, all Yagnic mantras do not get mixed with Brahmanas in the case of Sukla Yajur Veda when they get mixed in Taittiriya Yajur Veda. xiii) Yajus consisting of Mantra, Brahmana have been adopted by Tittiri Maharshi where as they have been separated and adopted by Vajaseneya Maharshi. As the first separated Sakha of
Yajus, it is termed Pradhama Sakha pertaining to Sukla Yajur Veda.

xiv) For identifying them as Sukla and Krishna, Sukla Yajus is obtained by Madhyandina, Bright Sun and in Vedopakrama. They commence on Chaturdasi of Sukla Paksha. The other section Krishna Yajur Vedi commences on Krishna Paksha Padyami with poornamasi.xv) Parisata says “Buddhi malina hetutwad” termed as Krishnayajus. Seprated into chapter in Sukla Yajus. But the segregation of Sukla and Krishnayajus has no meaning, as Pundits say.xvi) Vysampayana who propagated Krishna Yajus confirmed as Charaka, one of which is Maitrayaneeya. Out of 86 there are 12 Charaka Sakhas.xvii) The son of Vajasaneya is Yagnavalkya, the promoter of Sukla Yajus.xviii) Sukla Yajur Veda is prominent in North India and Krishna Yajur Veda is prominent in South Bharat. Yajus evolution connected by Saraswati Drishdawati and Satadru riverbanks civilization.

THE CONTENT OF THE YAJUR VEDAS

The Tittiriya Sakha consists of Samhita, Brahmana and Aranyaka. Katha Sakha has 8 small divisions named Katha Samhita composed by Katha Muni. The divisions found in Katha Sakhas of Krishna Yajur Veda appear to be reshaped but not different from the contents of the Tittiriya. In the same way Kanva Sakhas are reshaped of Vajasaneya pertaining to Sukla Yajur Veda. In Tittiriya Samhita Kandas or Astakas appear to me main divisions. Each Astaka sub divided into Prapathaka and each Prapathaka into Anuvakas and each Anuvaka into Panchasat also Khandika or Pannasa, a unit of fifty words. In the Tittiriya Samhita there are seven Astakas, forty-two Prasnas, six hundred fifty one Anuvakas, two hundred one hundred and ninety eight Panchasats, nineteen thousand two hundred words that make up two lakh fifty three thousand eight hundred and sixty eight words. Sentence nineteen thousand four hundred and eight. Tittiriya Brahmin has 3 Astakas, twenty-eight prasnas, and three hundred thirty eight anuvakas. Tittiriya Aranyaka has ten prasnas, 213 anuvakas, on consolidation Krishna Yajus has forty-four questions consisting of Samhita part. In total Mantra Brahmanas consist of 52 Kandas differentiated as Prapataya-nine, Soumya-nine, Agneya-seven, Vaswa Deva-sixteen Upanishads-three and Kathakas-eight and two Prasnas and Vaiswa Deva mantras noted as Ekagni Kanda. Patanjali stated that there were one hundred and one Adhvaryu Sakhas. Thus Eighty-six of Krishna Yajus, fifteen of Sukla Yajus make up one hundred one “Yajur Veda Tararasam Sakha Ekkottara Satam”.

To the Yajus tree one hundred one Sakhas.


Krishna Yajus consists of Riks and Yajus also. The Riks established in important Chandas as in Rik patha. The seven important Chandas names are Gayatri (4x6) 24 letters, Tristup (4 x 11) 44 letters, Jagati (4 x 12) 48 letters, Anustup (4x8) 32 letters, Pankti (4x10) 40 letters, Brihati (4 x 9) 36 letters and Ushnik (4 x 7) 28 letters. The usage of Chandas intensifies the effect of mantras e.g. Gayatri in the morning for Agni; Tristup at midday for Indra, Jagati in the evening for Savita and Anustup after sunset for Viswa Devas. The extensions of Stuti in Ushnik, Brihati and Pankti too being assembled, making up the performance of Sapt Chandas. There will not be any metric usage for Yajus and moulding into relevant Chandas too denied by Sages. The metric notation is of two types according to Ganas and Padaksharas. Correct patha of mantra with the knowledge of Gana and Pada need be stressed, keeping in view the importance of meaning of the Mantra, which evidently directed to a specific Devata form. The ignorance of meaning has been criticized in the following direction. “Yadadheeta Mavignam Nigadenaiva Sabodyate, Anagnaviva Sushkaindho Na Taivijalathar Karhichit” “SthanurayumBharahahah Kilabhut, Adheeyavedam NaviganatiYo Artham Yo Arthajnavit Sakalam Bhadra Masnute, Nakami Jnana Virdhpatma”.

Who knows the Artha can properly know the sound of the word, he ought to produce. For the correct usage of a word, the knowledge of the following subjects need be studied. The Tittiriya clearly suggests the knowledge of Siksha, Vyakarana, Chanda, Nirukta, Jyotisha and Kalpas. The proper formation of Sabda depends on the basics of Varna, Swara, Matra, Anga, Sthana and Karana. The sages. Spent their lives to standardize the power of Mantra by resolution (Mananadi) and asserted the importance of correct Intonation. Indrasatoh being the word separated by inhaling caused Indra to lose his kingdom and run away. The notional worship of the Tatwas, which are christened as deities, spread over the Earth, the Antarisksha and the Swarga.

They are Devatas who have special qualities of Dana, Darshana and Dama, having strength to control others. As per the text of the first system of Gods are termed as AstaVasus, eleven Rudras and twelve Adityas culminating in Indra (Purusha) and Prajapati, making the number as thirty-three. Another set ApriVarga consists of twelve Yagna supporting Parikaras treated as Gods mentioned as materialistic, Vaks, desires, time factor of Usha and Naktha etc culminating in the Ghosha “Swaha Kiriyah” and pertaining to Yagna phases. In addition a galaxy of instruments pertaining to daily use in the living - have been mentioned - Animals, Stone Utensils, sound creators, sources of water etc. (twenty five in total). A detailed list can be seen in the Apastambha kalpa- Another set of sixteen pertaining to earth, set of fifty four to Antariksha, and a set of thirty Dyu Staneeya. They are termed as Independent, Omnipotent, Omniscient and Omniscient by nature having Divya qualities giving boons, presenting in person when called and appear to be bright figures in the shape they wish to. The Vedic texts have
accepted the sphere of Savita in the Dyuloka. They also took
cognizance of the groups of bright sky stars. They have di-
vided, them into twenty seven groups, and allotted names to
each and their respective presentations on earth in men,
plants, effects and projected mantras for each to alleviate the
bad effects caused due to space dislocations in the shape of
Grahanas (obstructions to their light). The development ef-
ection of Stars, Sun and its planets resulting in Jyotirveda, the
appeasement of bad planets by respective rites including
houses and the respective RudraHoma type is definitely the
component of Yagya Veda. For every thing the second dimen-
sion is Time. Our Seers found that Time is eternal. From its
grip Sun, Moon other Gods run according to their Schedule.
There is measurement of time, the shortest being the time
taken for eyelid fall to the culmination of a year unit of
Prajapati. The Ghatis and vighatis are multiples of 60 x 60
arranged into 30 Muhurtas for one Ahoratra. An hour is equal
to 2½ Ghatis time. The days named after the seven bright
planets counted from Sunday to Saturday form seven.
Consisting of 52 circular units approximately for one year.
There are five types of year measurement as detailed below. The
first one is NaksatraMasa, the twenty-seven bright stars trav-
ersing in 27 days for twelve months 326 days resulting in
33 days gap. The second one is ChandraMasa counting the
days either from Krishna Padyami or Sukla Padyami con-
sisting of thirty phases named Tithies. The third one is Savana
consisting of 30 days uniformly for counting used in Dasa and
Antar Dasas.

The fourth one is SolarMasa being the actual time spent in
each Rasi by the Sun. The entry of Sun into Aries fixed around
April 14th and into Capricorn nearly 14th January being called
as Sankranti. The fifth type is named as Jupiter’s year, the
time taken by the planet in respective Rasi. Adjustments made
by SamsarpaMasa or MalaMasa counted as fourteenth
AdhikaMasa in the year and the Kshayamasa with two solar
entries in between two AdhikaMasa. The performance of
Sanskaras will be according to lunar system monthly leaving
the AdhikaMasa and SuryaMasa like Ashadhya, Bhadrapada and PushyaMasa.
During the other nine Masa they prefer the months from Magha to Jyesta, which
naturally fall in Uttarayana. The festivals spread over the year
have their base in the lunar structure as two Navaratris from
ChaitraSudhaPadyami and AsviniSudhaPadyami, after a gap of six months, which naturally divides the zodiac
Perige and Apogee. The year constitutes of five-year unit
measure names as Yuga. The birth of Pandavas also happened
in Yuga cycle. They are named Anuvatsara,
Samvatsara, Parivatsara, Idvatsara and Idavatsara. The five-
year unit makes up the other measures of months to come
closure to the actual unit of 365 ¼ x 5 = 1826 days. The meth-
ods followed by ancient sages got into obscurity with the reno-
vated discoveries overwhelming the occult sciences. Es-
tially the system is based on the moon phases. Muhurtas of
day and night each 15 have been named (each of 2 Ghati
unit). Likewise the first half of Tithi and the second half in
Sukla and Krishna Paksha separately have been christened
consisting of sixty names, for Example Sukla Padyami day
parts named as Sangnanam, Vignanam (Brahmana 3-10)
Sukla Paksha night parts Darsa, Drusha etc. For Yuga con-
sisting of 5 years they counted as 60 months. The conjunc-
tion differences spent as Satra Yaga, so also the 60year wheel
Prabhava, Vibhavadi is in vogue, Hence gradual ascension
as Vighati, Chati, Ahoratra, Ritu (2 months), Yuga (60 months)
and cycle of 60 years etc. Yajur Veda perfectly proposes the
rituals based on the phases of the Moon. They are so man-
aged that one is supplement to the other and the gradual
ascent need be followed. Who does not perform the basic
rituals will not be eligible to take up next one. Through out
life, a man is expected to undergo forty Sanskaras including
major ones termed as Yagas. The important termed as, Darsa
PurnaMasa, the ritual connected with the new moon and
the full moon respectively. PindapitraYagna is a part of karma
preferring the parentage, which was subdivided as Divya
and Manava. The new moon time is preferred to perform
these covering three members in the lineage PitruVasuRupa,
Pitamaha Rudra Rupa and Prapitamaha AdityaRupa. They
would be served with separate food guls. They are expected
to wealth to their successors living on earth.
The next one is Chaturmasya, a four-month period, finally
supplemented. They are termed as VaiswadevaParva scheduled on Phalguna
Purnima or Chaitra Purnima, The second one Varuna
Praghasa parva performed on Ashadha (Sukla pratipat) |
Purnima, the third one is Saaka Medha Yagna, performed on
Kartika Purnima and the final one Sunaseereeya Krushi
Yagam, meant for Phalguna Sukla pratipat involving Vayu
and Aditya. Naturally by Agrayani Margasira Masa, the six-
month period crop would be at home and the supplemen
t short time crop of two and half months would be at home
consisting the Dal group. Then the Sunaseeria happens to be
base for the next year planning, first being the preparation of
beds by tilling and natural manuring. Thus Chaturmasya
involves appeasing of deities connected with wealth and
promotion. The third one is NirudhaPasuBandhatmane which has been mis-
interpreted by many that killing of Pasu gets
involved in routine, there is defense discussion that a being
or animal meant for sacrifice would be prepared with the
Vedic rituals by trained Riwicks that there would not be suf-
ferring at the time of sacrifice and the Atman gets released to
adapt its ascent way towards Swarga. Here we can remem-
ber the age old trust of warriors dying in fight for the protec-
tion of their country and people would ascend higher break-
through the SuryaMandala. Here also the Anthariksha
lords get appeased to bring down normal rains for the propa-
gation of earth life. Hence a limited purposeful sacrifice
should be admitted in rituals. The fourth subject is the per-
formance of Vajapeya (Aswamedha Yagna) and other types
like Purushamedha (involving of a complete human form)
of which we hear about in these days also secretly performed.
There are mis interpretations about Aswamedha Yaga also
which came under severe criticism. There is no mention of
the Queen to spend one night with the assassinated horse.
The extraction of Vapa by Riwicks and host involves repre-
sensation of women also along with Queen’s escorts. That Vapa ought to be used in Homa, along with invocation of Gods and sacrifices in order being done since the early hours. The actual facts misinterpreted, misdirection and lost recognition resulting in ignorance and criticism of rituals.

The Universe in a Nutshell The mention of Universe and divisions has specific basics underlying. The part of the universe until the eye can pierce into the vast space—Three parts being made and mentioned as Earth (Bhu), Antariksha (Bhuvah), Dyu (Swah) and the respective spheres being Earth, the abode of living beings covered by three fourths of second Bhuta Apah. The open sky characterizing the three other domains of Agni, Vayu and Akasa, the unlimited space being personified as Pratyaksha Dyu Deity Aditya. The worship framed on that termed as Saura. Primitively the worship of Agni in three forms unified. Agni, Jatavedasa and Aditya, representing three Savanas and rituals of daytime compared to the usage of Gayatri Chanda, in early hours involving Agni form and Tristup Chanda at midday involving Indra and finally Aditya with Jagati Chanda in the evening. After sunset Anustup involves Visvedevas. The use of different Chandas developed into Sama Veda affiliated to the subject Music which has some specific norms as some Ragas produces special effects e.g. Deepaka Rag to light candles, Meghamalhar for bringing rain, Mohana Raga for fascination. The Sapta Chandas have specific effects and augmented at different times in a particular day. The worship of Lords is to be commenced before noon itself extending from Ushahkala, the morning dawn. Agni has more Suktas in Rig Veda, followed by Indra, Varuna and Asvini the dual or combined. Indra Vayu (mixed duals deities). The different Chandas produce different sound waves, which sways the earth planet to move safely. Indians knew their limitations and tried to pacify the ravages of the Physical elements by way of Sound Therapy and the Homa rituals. They acknowledged great powers and educated the people to be humble and vigilant against Natural powers. In Aranyakas of Taittirya (8.8.1) Bhishmasat Vatah Pavate, Bhishodety Suryah, Bhishasmat Agnischa, Indrascha, Mrityurdhvati Pancama.

It means there is some Supreme power, Omniscient, Omnipotent and Omniscient, which destined the movement of everything present in the Universe. Even the Antariksha powers maintain their routine journeys to serve the universe with utmost fear and respect to that Para Brahama Sakti. Air moves, Sun rises, Agni and Indra gods connected with daily human life, do maintain their time and lastly the fifth and Death too adheres to its schedule. They have started the utmost secret that one-day life enters, develops and naturally, exits from the stage at the scheduled time. Till today no one could find the mystery of Death God but scrupulously worship Yagna God of Parentage though he does not believe according to the religion he follows. The next important reference that is in Krishna Yajurveda and Sukla is the part Rudra Dhyaya. The two important chapters Namakam and Chamakam form the crystal part. It is full of prosaic poetry, which asserts the existence of Rudra in all forms of Nature. It forms the Advaita part of the system that one should see the Paramatma or Rudra embodied in all forms of nature, living beings and even Vanaspati. Krishna Yajur Veda 4th Kanda, Panchama Prapathaka is Rudradhyaya, Namakam and Chamakam in seventh Prapathaka mentioned as Yagnopaya Yogi Kanda and the worshippers think it as Jnana Kanda. Out of the Seven Kandas of Krishna Yajurveda this happens to be the middle 4th Kanda from which Taraka Mantra Om Namah Shivaya is evolved. Chamakam part is termed as Vasodhara Homa Mantras in eleven parts. Each covering, the requirements for the successful completion of Rudra Yaga. Sound body, sound mind, sound behaviour and possession of different seed foods, different minerals and the materials like wood for the performance of Homa, Animals of different age structure and finally the power to control the earthy Tatvas to attain the capacity to live in higher worlds.

The Rupa of Lord Siva is described to contain 5 faces, four of them on the four directions and the fifth one in the middle facing upward. The first one is Sadyojata face the west direction, then the Aghora facing South, the third one is Tatpurusha facing East, Vadaveda in North direction. The fifth one is Isana Mukha facing up wards. At the time of evolution his body

Termed as Ghora while being Santa towards the worshippers. The south faced Ghora happens to be Aghora preventing early demise. Rudradhyaya contains eleven Anuvakas, the eight body shapes bearing eight Tatwas- Prithvi, Jala, Agni, Vayu, Surya, Chanda and Prajapati happen to be elements in the creation, evolution and Pralaya at the end. The second Anuvaka describes Leelas of the Devata Murthy. The third one is Chora Murthi. The fifth to ninth Anuvakas numbering five consists of Sarva Yajus establishing him as Sarva Swarupa Murthi involving 8th Thayava and Jangama elements of the nature. The Abhisheka and Homa to be administered after he sets his body to become Rudra by himself making certain Nayasas- Panchanga, Astanaga, Dasa, Shodasanga, Roudrikarana. There are about forty Sankalpa stotrast while in Sukla Yajur Veda only eight are addressed.

According to Vayu Purana- “Chamakam Namakam Chaiva Purusha Suktam Tathaivacha/ Nityam Trayam Prayunjano Brahama Loke Mahayate”

The next one is “Mrityunjaya Mantra” Nyasa has been given in detailed manner which checks untimely death. Maredu Dalam and Jalam for

Worship and Abhisheka, Vibhuti Dharana happens to be customary trait for each devotee

Bilvastotthara Svanamana Sotram contains one hundred and eight Slokas to be narrated presenting Bilvadasalas containing three leaves. $12 \times 9 = 108$ is the permutative number for $36 \times 3$ Tatwas- Tri-dimensional.

The Abhisheka, one Avritthi of Namaka contains about 370 Yajus. Such eleven repetitions of Namaka is Ekadasa Rudra. Employing eleven priests who recite eleven times make up 121 times as Sata Rudraya. Such Abhisheka with eleven more folds $121 \times 11 = 1331$ make it Maha Rudra Abhisheka. Natu-
rally 10th part Homa need be done for better effects. For Homa village tree stems Ravi, Jilledu etc and other seed materials, what ever you present, that would be provided thousand fold in future.

A few salient thoughts of importance are detailed below. Krishna Yajur Veda consists of Samhita Brahmana and Aranyaka divisions. Samhita has explanatory notes in detail right from the collection of material and the Mantra Bhaga. In Yagnas different Tatwas named as deities, have to be invoked with Pparuvakya, the Yagya part consists of the description of that deity form and Anuyajya describes the effect and influence of that particular deity.

In daily presentation of Archana is cyclical in nature and the individual performs for himself like Sankalpa and Abhisheka or Archana of some specified deity, which he is accustomed to. The final expected result would be the ultimate attainment of ChaturVidhaPrushushardhas. Dharma, Artha, Kama and Moksha, the four have a series effect and the misinterpreted two in between, ends in calamity and falling in cycle of rebirths.

The first one is Dharma. To follow Dharma, one has to attain self-control. He should be helpful to other beings and have equal kindness towards all creatures Artha consists of the food, water, pure air and a good and helpful neighbour, a component of society. That has been Economics and Commerce to transfer one’s possessions by money transfers in which nations too created Administrative structures. The Indian thought is to serve the needful of what he was able to posses from the natural resources. It should not be hoarding of materials but wise distribution to the living while paying our tributes to the nature, which provides all the amenities.

Todays Structure is such that Natural sources are controlled by big powers and let out on payment of money. One has to pay heavy taxes for his house, pay money for water, electricity and the food grown by somebody transferred, into fast foods by some one and money has become the priority for living. Atithi Devo Bhava scrapped by hotels, the Prasada distribution in temples free to all needy converted to business centers for Laddus etc. One gets isolated and never wishes to entertain a guest and selfish motives prevailed over service.

The different Yagnas extend throughout the year. Pancha Yagnas structure keeps ecology of nature by providing or distribution among deities. Swadhyaya, Brahmacarya, Vaiswadeva, Manushya Yagna (Atithi seva), Pitru yagna, Bhuta yagna. These are to be performed daily by the individuals. Yagas are preferred by wealthy people and appear to be collective responsibility of a group of Yagnikas, Yajamani Visyas who provide materials like Vanaspati. Crops, milk, ghee etc. belonging to cow. Four groups of performers of Yagna termed as Adhvaryu, Hotra, Udgratra and Brahma Ganas each extending to groups of four making it sixteen according to necessity. Providing of Water, Fire and Havi materials, which would be first credited to Devaganas by Ahuti and then to other living beings. The Riks also state the collective responsibility and pray Gods for

“Yuyam Patu Swastibhi Sadanah”, to protect all of them for eternal times.

The Quest for Truth Knowing the Limitations of Existence on Earth.

"Adha To Brahma Jignasa", what ever we see with our naked eyes is Pratyaksha Brahama Swarupa. The universe consists of many Bhuvanas, which are invisible to the naked eyes, but are eternal truths to be believed by the experiences felt by the Ancestors. We cannot deny the existence of the countries simply for the reason that we have not seen them or they are not visible to our naked eyes stretched for the limitations.

The visible field is divided into Bhu, Bhuva (Antariksha) and Swah (heaven) and thirty-three gods are positioned, Eight Vasus, Eleven Rudras and Dwadasa Adityas, Prajapati and Vashatarka making it thirty-three. This earth cycle had its multiplied Devaganas thirty-three in Antariksha and thirty-three in Dyu. The earthly thirty-three Devatas have their reflections in the human body itself. Astadhatu, Dasa Pranas with eleventh supreme and the existence during the twelve months, which culminate in the completion of year named as Prajapati accounted the Supreme God.

The three-phase universe has its extension to other four Lokas termed as Mahā, Jana, Tapā, and Satya Lokas (or Nakshatra, Chandramasa, Saptarshi and Dhruvlokas) where the eternal seers who own the cycle of birth and death exist according to their power of Penance. They got recognized in the visible Star world. Dhruva is the central star around which the Saptarshis go round followed by the planets and the near star Sun who represents a year for one turn of the earth around the Sun. The total structure of this Sun group has been attributed to the control of the Maha Bhutas, five in count. The man boasts himself as though he controls nature but fails to control the calamities caused by them. He would stand as the men observer, where same earth quake occurs, Sea waters rush over earth, five divesting forest and the powerful air drifting and demolishing structures and finally the wonders in Antariksha, influencing the lives on earth planet. The Seers have recognized the influence of fire in different shapes. They call it Agni embodied in all, to be termed as Jatavedasa, when it emits out of material Jatavedasa expands in to space to become Vaisvanara. In the next sphere they identify it as Vidyut caused by the friction of clouds. You can see ice balls falling on earth, sometimes causing damage, thunders falling down on men, trees, houses and burning them termed as Asanipatha, and the same being drifted by Maruts cause rain out of which ‘Rutus’ in different shapes cause new evolution. God causes man out of man, animal out of animal, a tree out of a tree and sea animals dwelling in waters and birds living on trees. The wonders of God dissected by scientists who boast having created beings by cloning, had limited success or a passing photo seen in television, which do not last long and the natural cycle of Ritus, Births and Deaths etc. continue not caring for anybody. Hence be obedient to God always.

Concluding opinion about Krishna Yajus-in general The Aranyaka part starts with invocation to respective Gods
Indra-vayu, Indra-Agni are the tested motivations and they were able to extend their Jnana Chakshus to show the mysteries of nature. One should study carefully and find out the correct meaning of the rituals involving, the safety, happiness and spending life on Ritham, Satyam and Vyapakam (Vishnu’s). None is useless but to find their service to the nature need be studied to unfold the untold wonders of this great universe created by Supreme God that could not be described.

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