

PATH  
OF  
LIGHT



- S.K.KULKARNI



# **Path of Light**

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## TREASURE OF KNOWLEDGE

The Vedas are the  
Ancientmost treasure of knowledge,  
They were given at the  
Time of Creation.  
They are the books of knowledge  
Of the human race and  
Property of the mankind.  
The eternal religion  
Ordained by them has been  
Described as the light of the world.  
This path offers solutions to  
Modern day problems too.  
The present book  
tries to discuss this briefly.



# 1. Path of Light

September 27, 1944, was the day, when the gates to the 'Path of Light' were reopened for the whole of the mankind after millenniums. As per the traditional Indian calendar, it was the tenth day of bright half of the lunar month, Ashvin and it was the 2000th year of Vikram Sanvat. In other words, it was the celebrated day of great festivity, Vijaya-Dashami. Vijaya means victory and Dashami means the tenth day of a month. With the reopening of the gates to the 'Path of Light', on this day, New Era ushered in. The much-needed 'Light' by the confused world, was now here.

'Path of Light' is no mystic phrase. Satya-Dharma as ordained by the Vedas is the Light of the World. Another name for Satya-Dharma is Sanatan-Dharma. Call it by whatever name, it is the inheritance of the mankind. Satya here means Divine Truth, and is without any materialistic sense and appearance. Light which is referred to above is another name for Divine Truth. Dharma is not mere faith. Satya-Dharma means one and eternal religion. From the etymological point of view the word Satya is derived from the Sanskrit root 'As' (अस् to be). Satya, therefore, means that which is eternal or everlasting. Divine Truth is nothing but one and eternal. There can't be two truths. The truth can be only one, has to be only one and in essence is only one. Satya-Dharma is, therefore, one and eternal religion.

Many western scholars say and try to prove that Vedas were composed between fourteenth and tenth century B. C. The tradition however, talks about and does emphasise, the revealed and eternal character of the Vedas. Vedas or the hymns in Vedas, are not composed by any Rishi (ऋषि). The

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individual Rishi was the seer (द्रष्टा) of the hymns, which contain eternal truth and an impersonal knowledge. Vedas are called Shrutis too. Shru means to listen. The Rishi heard the divine words. They came from the Infinite. In a particular pure and sublime state of mind, the Rishis came to know the Ved-Mantras (or hymns). The Almighty Father, at the time of the Creation, ordained the eternal religion, as contained in the Vedas. So, Vedas are called Anadi knowledge. It means nobody can trace when actually the Vedas were first given. The seers (Rishis) told that which always has been, is here now and ever will be here. The world, as we see it, today may not exist after a span of time, but Vedas - the revealed knowledge, will be there. Hence by eternal knowledge, we understand that, it has no beginning and no end. It means it exists and it will continue to exist. Whatever we see around us is sure to be destroyed after sometime. It is said, 'यद् दृष्टं तन्नष्टम्' (Yad Drishtam tannashtam = That which is seen today will be destroyed.). But as far as the principles of the eternal knowledge contained in the Vedas are concerned, they are permanent. There will be no change whatsoever in them. For example, Truth will remain Truth, whatever may happen to the external world as we see it today.

Before explaining as to what happened on 27th of September 1944, let us try to understand more about the Vedas. Knowledge, Wisdom, Vision, Science are some of the meanings of the word Veda. The word Veda, in the first place, means knowledge. It is derived from the Sanskrit root विद् (vid) to know. Veda means, therefore, book of knowledge. And knowledge was not, is not and can not be the monopoly of a particular group of persons or sect or creed or region etc. So the Vedas belong to the whole of the mankind. And, it is crystal clear, that this knowledge is for the good of each and every human being. But because of the misconceptions and misunderstandings, when the word Vedas is uttered, many people think, that they are outdated and they have no relevance in today's context. The truth is just otherwise. They are books of eternal knowledge. They offer solutions to

the present day problems too.

Divine knowledge contained in the Vedas, not only relates to religious ideas and ideals but it has a scientific basis too. We will come to this point later on and see more details about it. Of course the word, Vedic seers will prefer is not religion but Dharma, for religion means just 'belief in', while Dharma has a wider scope. It means way of life. Vedas do frequently describe that the one, who follows the principles ordained by the Vedas, is but a traveller on the path to the truth, light and or prosperity. Vedas are, in fact, treasures of knowledge, which not only lead to material prosperity but to spiritual upliftment too, so much so that, the person, who follows them ardently, will reach the ultimate objective, " I and my Father are one", or in other words he will attain union with God.

One may feel and, therefore, may question at this stage, that when Vedas abound in such knowledge, why the mankind has failed to reap advantage out of it? Furthermore, why the knowledge is not put into practice? And, why then there are so many inequalities, so much misery, quarrels, disputes, feuds and controversies ? It is true, that people have failed to understand that eternal religion is one and that it is the Path to Light and salvation too. Let us try to understand why of it?

The Path of Light has been called Dev-Yan in Sanskrit. The word Dev is derived from the Sanskrit root Div - to shine and Yan means Path. Thus Devyan means Path of Light. [Sanskrit has a specialty. Virtually every word in the language can be traced down to (as derived from) a particular root. Its meaning then can be understood in a precise way. Sometimes due to the additions of affixes its meaning is either narrowed down or gets a special significance.] Now, if one follows, eternal religion or Satya Dharma one is sure to travel on the Path of Light, leading towards ultimate reality. The Mundak Upanishad has put this in an apt way in a shloka (stanza). This is, in fact, a Vedic Mantra, as Upanishads are parts of the Vedas. (Mantra is a special set of letters and words,

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creating certain vibrations and producing certain results).

सत्यमेव जयते नानृतम्,

सत्येन पन्था विततो देवयानः ।

येनाऽऽक्रमन्त्यृषयो ह्यासकामा यत्र,

तत्सत्यस्य परमं निधानम् ॥

*"If only, one follows the eternal religion,*

*One is sure to be victorious everywhere.*

*And if one adheres to false practices,*

*Then one is sure to ruin oneself,*

*And plunge into darkness.*

*The path of eternal Religion is the Path of Light.*

*The rishis (seers) followed*

*The Path of Light,*

*And achieved the ultimate objective,*

*That is they did achieve salvation."*

Mundak has used the word Satya (Truth) with deep significance. Satya and Satya-Dharma are one and the same. To follow the path of Satya means to follow eternal religion. If man wants to be true to himself and follow the truth, then the only way he can follow, is the path of eternal religion. It alone can bring eternal happiness to him. If he moves away from the path, he is sure to fall in a trap, and it will not do any good to him. At the Creation, the Almighty Father gave the Vedas, and expected everyone, to follow the principles ordained by the Vedas.

But with the passage of time the message was forgotten. Moreover, the meaning of the Ved-Matras was twisted, or the Vedas were interpreted the way it suited the purposes of the selfish and self-centred ones. The real meaning was thus corrupted. Misunderstandings, misconceptions began to prevail. Selfishness, greed and lust were the causes, which

led, as said above, for the misinterpretation. Messengers came and they tried to tell and explain the Path of Light, but still large majority due to the influence of misunderstandings remained ignorant about the original path.

Yajnya is the basic and most important principle of the Vedas. Vedic scholars tell us that every syllable of the Vedas speaks about offerings to fire. Vedas were given as Manual of Yajnya. Yajnya has been described as Kamdhenu (कामधेनु), 'fulfiller of desires'. Vedas and Yajnyas are inseparable. In Vedas, we have number of references to various types of Yajnyas fulfilling various desires. But the most important aspect about them is Yajnyas take man to something higher and beyond fulfillment of worldly desires. That is why Yajnya is called the first Dharma. And herein lies the supremacy of this principle. And as human beings, our goal must not be just material enjoyments but perfection. The Holy Bible has put our goal as:

" Be ye perfect,  
Even as your Father  
Which in heaven is perfect. "  
Or as the Vedas have put it even before that

“ तपसा ब्रह्म विजिज्ञासस्व । ”  
Tapasa Bramha Vijidnyasaswa I

Let ye reach the ultimate reality by penance.

It means perfection or salvation or reaching the ultimate reality, is our goal. Perfection means achieving complete purity and doing away with all impurities.

As Lord Jesus has put it -

" Blessed are the pure in heart,  
For they shall see God."

All worldly ambitious, desires, lust, all types of selfishness, narrow-mindedness, thinking highly of oneself etc. etc. are but impurities. And when the 'impurities' became

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rampant the meanings of the veda mantras were twisted to suit the purposes of the selfish ones.

Look, what had come to happen! Flesh and blood offering to the fire became rampant prior to the appearance of Bhagwan Gautam Buddha on the scene. Masses were ignorant as to the exact teachings of the Vedas. Priestly class held sway over them. The flesh and blood offerings took heavy toll of atmosphere. Nobody, in a way, paid attention to the command of the Vedas ' मा हिंसीः । ' ' Thou shalt not kill. ' Satya-Dharma got overshadowed. The one, who started flesh offerings in the Yajnya, really did great wrong to the humanity. He insulted the commands of the Vedas. He polluted the atmosphere, and darkness began to rule. Buddha gave blow to flesh offerings in Yajnyas. He was opposed to any type of killings. His mission was very clear, i. e. to destroy the evil or corrupt practices in the name of Great Yajnyas. He proclaimed that -

*अस्समेधं पुरिसमेधं सम्मापासं वाजपेयं ।  
निरग्गळं महारम्भा न ते होन्ति महप्फलाः ॥*

*अजेळका चं गावो विविधा यत्थ हजरे ।  
न तं सम्मगता यज्जं उपयन्ति महेसिनो ॥*

*ये च यज्जा निरारम्भा यजन्ति अनुकूलं सदा ।  
अजेळका च गावो च विविधा नेत्थ हजरे ॥*

*एतं सम्मगता यज्जं उपयन्ति महेसिनो ।  
एतं यज्जेत मेधावी एसो यज्जो महप्फलो ॥*

*एतं हि यजमानस्य सेय्यो होति न पापियो ।  
यज्जो च विपुलो होति पसीदन्ति च देवता ॥*

Ashwamedha, Purushmedha, Shamyaprash, Vajpeya and Niralgal Yajnyas, involve huge expenditure but bear no corresponding fruit. The righteous never attends the Yajnyas wherein the goat, sheep, cow and other animals are slaughtered as offerings to fire. The righteous attend Yajnyas which are approved by the knowledgeable people, and wherein no goat, sheep, cow or any other animal is

slaughtered for offerings to fire. The wise should perform such Yajnyas as it is highly rewarding; it blesses the performer of Yajnya and brings no evil to him. Such a Yajnya adds to prosperity and the Devatas are pleased." (Samyutta Nikay 1-76)

Yajnya, the fulfiller of all desires, (Kamdhenu) given by the Almighty had become a liability due to introduction of flesh and blood offerings and consequent vitiation of atmosphere. A strong condemnation from the highest pedestal was necessary to wean the people away from the evil. Buddha did this in no uncertain terms. This was a major part of the message of the Blessed One. He strongly urged people to take to Yajnyas performed in the prescribed manner, which involved no flesh and blood offerings. For unfoldment of the latter part of the message it was necessary to strike hard at the prevailing practice. Buddha appealed to people to contemplate and reach the conclusions enunciated by him. He stressed the importance of performing Yajnyas, which would yield prosperity for all; for the righteous always approved of such Yajnyas. And we will see later on, though he recommended the path of four Arya Satyas (Supreme Truths); he still praised Agnihotra. To repeat, what Lord Jesus has said, purity is most essential. One should not indulge only in material things. Yajnya has a higher, nay supreme motive. Though Yajnya can fulfill worldly desires, it is not the ultimate objective. But there dawned a time when people began to perform Yajnyas only for material prosperity.

So, on the one hand, because of the blood and flesh offerings, in the name of Satya-Dharma, the atmosphere got polluted and due to the misconceptions, the Satya-Dharma began to be overshadowed. The age of darkness was thus set in.

Bhagwan Gautam Buddha did know the importance of Satvik (Non violent) Yajnyas, but He had first to give a complete blow to the blood and flesh offerings, as it was a dangerous trend. Yajnyas are performed to purify the

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atmosphere. If blood and flesh are offered in the fire, the very purpose is defeated as the atmosphere gets polluted.

There were some people at the times of Buddha who continued to perform satvik Yajnyas, but people on the whole, disregarded such practices. Yet the real work remained i.e. to return to the Yajnyas as the practice of Satyadharma as per the disciplines of the Vedas. Before going into details about the Yajnyas, let us try to understand more about the eternal religion.

When Yajnyas took a back seat or became scarce, people needed something dependable to march on the spiritual path though it did not fully match Satvik Yajnyas. In other words, they wanted to cover whatever distance possible. Yajnya has two major aspects, offering oblations and Chanting Mantras. (A set of words producing favourable and definite vibrations). Oblations stopped and the messengers who came advocated Prarthana or prayers. Chanting of Mantras at regular times also became a practice in some parts of the world, while prayers took place of Mantras, in remaining parts. Prayers and chanting of Mantras, both have in a way a similar effect.

### Rejuvenation of Vedas

And then after centuries of confusion, a day dawned, when light was given on 27th of September 1944. Paramsadguru Shri Gajananmaharaj of Akkalkot (Dist. Solapur, Maharashtra, India) took a solemn vow on that day -

" I will rejuvenate the Vedas."

The vow had a tremendous force of Tapa (Penance) behind it. The rejuvenation took place at the same moment, He took the solemn vow.

**Guru means Master. Sadguru means Perfect-Master. And Param Sadguru means Supreme among the Perfect Masters. When He takes a vow, it follows that it stands fulfilled. When He uttered the words,**

**"I will rejuvenate the Vedas,"**

**It did not mean, that the Vedas would be rejuvenated after some time or at a suitable time . The solemn vow is itself the fulfillment.**

As already stated Rishis are not the one, who composed the Vedas or the Veda Mantras (Hymns); they are the seers. Rishis, over centuries had a vision about thousands and thousands of Mantras. Most of them are grouped as Rig, Yaju, Sam and Atharva mantras and some are lost with the passage of time. Now, the eternal religion talks about a cycle of four Yugas or ages. Satya Yuga is an age of Light and then Treta and Dwapar are the two ages when slowly the darkness peeps in and finally there is 'Kali Yuga', which is the age of darkness. During these times Satya Dharma is overshadowed. As the Kali-Yuga starts, the forces of evil start gathering momentum. Satya Dharma gets a setback. This time, the Kaliyug started about 3000 B.C. With Kaliyuga, one more thing begins to happen. Let us try to understand this briefly. We have today four Vedas as stated above. How this came to be? Vedas or rather Veda-Mantras have been passed on from generation to generation by oral tradition. But with Kaliyug memory of man begins to fail. The great Rishi Vyas (known as Ved-Vyas) knew this. He, therefore, classified or divided the Vedas into four sections or Sanhitas. That is how the classification of Vedas into Rig, Yaju, Sam and Athrva, that is four Vedas, as are known today came into existence. In other words Kaliyug has had its effects in this field too. After Kaliyug, again the Satya-Yug comes in; but till then there is darkness. We will come to that a little later. At the moment it is sufficient to say that the Satya Dharma as ordained by the Vedas gets a setback during Kaliyuga.

The most important and most interesting thing about the Vedas, is they have been preserved, by the Vedic scholars through an elaborate oral tradition, so designed that, it has prevented any distortion whatsoever. It means the text of the Vedas, which is available today, has remained uncorrupted

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for millenniums. The text is very accurate, accurate to every syllable and to every accent. We are very much indebted to the scholars or generations of scholars after scholars, who have preserved the Vedas this way.

Let us here, try to understand, as to what happened during last thousands of years. Vedas have been preserved, no, no doubt. But the eternal religion ordained by them was lost sight of. Neither commonness nor others practiced it. In fact, the situation so developed, that none could practice it. Yajnyas became very rare. By rejuvenating the Vedas Paramasadguru threw open the gates of the Veda Dharma (the eternal religion) to the mankind. Even the commonest of the common can now practice it.

Vedas are for the whole of the mankind, one without exception, but many misconceptions cropped in with the passage of time. Neither women nor some castes were allowed even to listen the Ved-mantras. The Vedas themselves have told in unequivocal terms that their benevolent sayings are for all –

*यथेसां वाचं कल्याणीं आवदानि जनेभ्यः ।  
ब्रह्मराजन्याभ्यां शूद्राय चाययि च स्वाय चारणाय च ॥*

*Yathemam Wacham Kalyaneem Avadani Janebhyah  
Brahmarajnyabhyam Shudray Charyaya cha Swaya Charanaya cha.*

The Vedas (as per the above mantra appearing in Yajurveda) do declare that,

“ Let ye tell everyone our benevolent Dharmawani (i.e. our sayings contained in the principles of eternal religion capable of taking everyone to ultimate reality or perfection).

“ It should be let known

“ To those who by their intellect earn their livelihood.

“ To those who by their bodily strength earn their livelihood.

“ To those who had no chance or were denied the chance to better their lives (i.e. marching on to perfection).

“ And to those, who herebefore had the chance to follow the path.

“ To those who are nearones and

“ To those also who are foreigners or at a distance...”

In short, Vedas do declare that, the principles of eternal religion as ordained by them have been, are and will remain, the property of mankind. Not just once or in one place, Vedas say this, but in a number of places and in a number of ways this has been repeated.

The Rigveda says that the Satya-Dharma is for the upliftment or refinement of the whole of the world (कृण्वन्तो विश्वं आर्यम् | - Krinavanto Vishvamarayam). Here the word Arya means noble, respected and honourable. It also means virtuous and travelling towards sublime truth. In another place the same Veda (Rig) says that make everyone (or the whole world) follow Satya-Dharma (विश्वं सत्यं कृणुहि – Vishvam Satyam Krinuhi). By Vishva the Vedas mean the whole of the world or mankind. The word satya has a special significance. It means Satya Dharma, and this further means the principles as ordained by the eternal religion.

Vedas do not make distinction between man and man. And furthermore, there is no precondition to follow the path of the Vedas. Wheresoever one may be, one can start practicing the eternal religion.

Vedas are not against material prosperity, but they do tell that this is not the real goal of the mankind. As a humanbeing one is expected to think about the eternal happiness. All material happiness comes to an end or ends in unhappiness. Humanbeings feel that they can satisfy their worldly wants and thereby become happy. But on the one hand, wants are insatiable, secondly they are ever on the increase. Temporarily one feels that the wants are satisfied and feel, one has reached the stage of happiness. But just after the passage of a particular period, one comes to know that one is not really happy or satisfied. Wants have the tendency to recur and furthermore sometimes they turn into lust. What one needs is changing the mind, taking it to higher and higher

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levels, away from the worldly things. Change of attitude is what one needs many times.

The Vedas put the goal in a nutshell, when they say –

दिवं च रोह, पृथिवीं च रोह  
राष्ट्रं च रोह, द्रविणं च रोह ।  
प्रजां च रोहामृतं च रोह ।  
रोहितेन तन्व सं स्पृशस्व ॥ अथर्ववेद.

Divan ch Roh Prithvin ch Roh  
Rashtran ch Roh Dravinan ch Roh ।  
Prajanch Roh, Amritn ch Roh  
Rohiten Tanvam Sam sprishswa ॥ Atharvaved.

“ You may climb up the skies,  
“ Bring the whole of the land under your domain,  
“ You may create your own nation  
“ You may endeavour to have good progeny  
“ And ultimately achieve salvation too!”  
“ In short, the Vedas do declare that  
“ Try to reach the highest  
“ Peak of material prosperity  
“ But keep in mind and be aware,  
“ You have to progress on  
“ The Path of Light and achieve perfection  
“ That is ultimate reality –  
“ The Salvation.—”

As per the Vedas the Path of Light or the eternal religion is neither a complicated matter, nor, the path is for a selected few. It is for all and one without exception. Just as the light of the sun, just as the weather, just as the water, just as the mother earth, is for all, eternal religion is for all. Anyone on the one hand, has access to it and on other hand, it is very easy to practice. It is within the reach of all as it is a divine way.

What Paramsadguru did by rejuvenating the Vedas can be told in the simplest possible terms as follows –

Paramsadguru has told the fundamental message of the Vedas in a language understandable by modern world. And all this has been done in a unique way. Vedas or more truly the message of the Vedas has been made available and accessible to humanity in the purest original form without the slightest variation or change.

The message is contained in only five words. This in other words is called, ' The Five Fold Path '. Each of the word denotes one principle of the eternal religion. In Sanskrit the Five Fold Path has been called as Pancha Sadhan Marga (पंचसाधनमार्ग). Pancha is five. Sadhan means the tool and Marga is the way. Sadhan also means principle. ' Pancha Sadhan Marga ' i. e. the three words taken together denote ' the way of life ', which one should pursue as the ultimate goal of one's life. The way of life is an effort to purify oneself through -

- Daily Yajnya (offering oblations to fire)
- Daan (sharing of valuable assets)
- Tapa (Disciplining mind and body)
- Karma (following law of right actions) and
- Swadhyaya (study of the self).

The message of the five-fold path has already reached number of countries or to say more realistically to almost all nations of the world. The speed is amazing, as there is divine force behind it.

Paramsadguru has put it –

“ This is time of the ' Age of Light ' (सत्ययुग – Satyayug).

“ And thus it is the time of the revival of Satya-Dharma (eternal religion).

“ Everything is happening as per the divine plan.

“ The Divine Force is working

“ Even through the smallest of the particles.

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“ (This is the period when the wheel of the eternal religion is operating with full speed).

“ It means the knowledge of the eternal religion is spread due to Divine will.”

The very moment Paramsadguru took the vow to rejuvenate the Vedas, they were rejuvenated and the New Era ushered in. The New Era means the Age of Light dawned and now everyone has the right to follow the Vedas.



## 2. Agnihotra

As stated earlier Paramsadguru shree Gajananmaharaj rejuvenated the Eternal Religion (Eternal Vedic Knowledge) in the form of Five Fold Path or involving five disciplines. The most important and the primary discipline, is of course, the Yajnya. And Agnihotra is the smallest, but complete, essential and effective, form of Yajnya. So hereafter, when we refer to Agnihotra it means the first most important discipline of the five-fold path.

In good old days, Yajnyas were known everywhere and they were performed to purify the atmosphere. If something went wrong with the atmosphere, or when there was possibility of spread of some diseases or when there was change of season etc. Yajnyas were performed. It was common place knowledge that Yajnyas would correct the disorders. Yajnyas were a routine. With the passage of time (as explained earlier) the knowledge was lost. Many Yajnyas are normally time-consuming. Sometimes they take hours, days, weeks and months together too. This is not the case with Agnihotra, the Nitya Yajnya. (Nitya means that which is performed regularly). Everyone can perform it with a little bit of practice. Furthermore, it does not take more than five to ten minutes. But, as far as, favourable effects are concerned, they are immense. Agnihotra is, furthermore, the need of the hour. Everyone is troubled now. If one talks to any person, anywhere, one comes to know that the person is under stress and strains. The remedy is Agnihotra. People should never miss Agnihotra. Let us take here a pause and look at the present day situation.

The diverse types of organisms and plants are totally

dependent on earth and its ecosphere for their very survival. In this sense the word Mother Earth, used to denote the motherlike character of the planet, carries a great meaning. The very nourishment and growth depends on it. The living organisms do depend for their very survival on all the five basic elements of the nature i. e. air, water, soil, sunlight and biosphere/ether. They have been exploiting these resources and at the same time polluting the elements – particularly air, water; through disturbing, and at times, poisonous discharges. Humanbeings, the so-called most intelligent of all the species, has transgressed all the limits. They are exploiting the Mother Earth and resources and at the same time are polluting everything. The lust of the human race knows no bounds. It has destroyed the balance and equilibrium of ecocycles, rendering permanent damage to the same. In turn, it has begun taking its toll and revenge on entire life cycles of the planet. Today air, water and rains too are polluted. Instead of nutrient rains we have acidic ones. In fact, the layer of healthy and conducive atmosphere, surrounding the earth is getting thinner. In addition to this, we have noise pollution, surface pollution and due to dropping of nuclear waste in the seas around the world, the seas too have become unfavourable to marine life. Mental stress and tensions are also on the increase due to the pollution.

One more important thing to bear in mind is, simultaneous with our increase in stress, is a decrease in our ability to handle stress. It was said, when you are winning, you need not loose temper and when you are loosing, you cannot afford to loose temper. But this piece of advice, no longer holds true in the reality of life. There is so much tension, that nobody is in a position to pay heed to the advice, we just loose the temper. Psychomotional tensions many times lead to number of diseases and these are on the increase, no nation or region is an exception.

Though, the present day problem, of ever increasing pollution, is due to the heavy industrialisation, man has been

polluting the environment ever since he was born here on this planet. The Vedas have offered a solution to this menace. And, one must remember Vedas – (the knowledge contained therein) were given at the time of Creation. It follows, therefore, that the Almighty Father knew about the problems man would have to face or the problems man would create with his movements and due to his desire to better his life, on the planet earth. Of course, a few decades back the enormity of the problem of pollution was not there. With ever-increasing pollution, numerous problems are on the rise. We must face the reality, in the sense that, we must take recourse to the age-old knowledge – the Vedas, without any hesitation. We should not have any reservations, in our minds, about the solution offered by the Vedas. The language of the Vedas, is no doubt, quite different from the language, of the modern day scientific treatises, but a given mantra (or various mantras) if interpreted properly, opens up, before us, treasures of knowledge.

For instance, if we look at the following mantra –

अग्निर्होता कविक्रतुः सत्यश्चित्रश्रवस्तमः ।  
देवो देवेभिरा गमत ॥१.१.५॥

Agnirhota Kavikratuh, Satyaschitrasravastamah  
Devo Devebhira Gamat. | 1.1.5.

The word Agni cannot be merely translated as fire. The Vedas do attach much deeper significance to it. In the above mentioned mantra, Agni is called Hota, also as Kavi, Kratu, Satya and Shravas. It is also referred to as Deva. Hota is a priest in Yajnya, who invokes Gods, (or recites Rigveda) Kavi is the seer and knowledgeable one. Kratu is the one who does the work of Yajnya or performs the Yajnya. Satya means the truth. Shravas is both fame and wealth. Deva is the God.

The whole of the mantra is the praise of Agni on the one hand and it refers to the presence of Agni Tatva (principle) in each of the sublime one, mentioned in above mantra. One meaning of the mantra could be taken as follows –

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Let Agni, who is the priest invoking Gods and reciting Rig mantras and who is also the seer, intelligent, offerer of oblations, true, most rich (i.e. possessing various wealths. Wealth here does not necessarily mean material one, it means lot of sublime and positive aspects - ) and also the God Himself, come with other Gods.

Veda mantras can be interpreted in three ways at least or there are at least three levels of meanings. One is called the Adhibhautik (अधिभौतिक) belonging to elemental or material things. The second one is Adhidaivik (अधिदैविक) belonging to Devatas or Gods. The third one is Adhyatmik (आध्यात्मिक) belonging to soul, spirit or ultimate reality. Further, these levels depend on the viewpoint of the interpreter or the spectrum of realization or experience of the person concerned. It has been, therefore, said अनंता वै वेदाः । (Ananta Vai Vedah). Vedas are limitless. Both meaningwise and mantrawise they have no limits. (It means the number of mantras have no limits.)

But in this age, we are lucky, to have Paramsadguru, who has given to the world, the essence of the Vedas only in seven verses. In the last of the seven verses He has told what is the eternal religion as ordained by the Vedas. Guru is a master, Sadguru means Perfect Master and Paramsadguru denotes supreme amongst Perfect Masters. He tells in the fourth verse that –

*सर्वतः सारमादद्यात् निजकल्याणहेतवे ।*

*Sarvath Saram Adadhyat Nija-Kalyan-Hetave ।*

*“Let ye have*

*“The essence of all*

*“For your own ultimate good.”*

If you wish to better your lives or wish to travel on the path of light, you should think about only the essence. Vedas are limitless and there are numerous interpretations of the mantras, and if you go on studying these, then the whole of life will not be sufficient. Life may pass but the study would

remain incomplete. It is, therefore, essential to understand the gist. In the seventh verse Paramsadguru gives the exact principles to be followed –

यज्ञदानतपःकर्म स्वाध्याय निरतो भवेत् ।  
एष एव हि श्रुत्युक्तः सत्यधर्मः सनातनः ॥७॥

*Yajnya daan tapa karma swadhyaya nirato bhaveta ।  
Esh evahi shrutyuktah satyadharmah sanatanah ॥*

“ Ye be deeply engaged in –

Yajnya – oblations to fire

Daan – sharing of your valuable assets

Tapa – penance

Karma – Right actions

Swadhyaya – study of the self

And this is the eternal and true religion ordained by the Vedas.”

These five principles, as already explained is “ The Five Fold Path ” ordained by the Vedas. And all the peoples of the world can follow this without any problem or difficulty.

The most important principle is Agnihotra, i. e. the smallest and purest and most essential form of Yajnya. Agnihotra is a Nitya Yajnya. Nitya denotes its regular nature. As per the Vedas it is to be performed every evening and every morning i.e. exactly at local sunset time and at local sunrise time. Agni is fire and Hotra is offering of oblations. Agnihotra, therefore, is the act of offering oblations in the fire.

Before we go further, we should take into consideration, that Agnihotra is not a mere ritual; it is part and parcel of age-old Vedic science. It is not a programme for a particular period. It has to be performed regularly, throughout the life. Vedas have a wholistic approach. Agnihotra has scientific psychological and parapsychological implications; and as one goes on performing it regularly, one comes to know many more aspects too. That is why, the western countries or more

accurately those who perform Agnihotra, in various parts of the world do talk about 'Homa Therapy', 'Homa Farming' and so on. Homa is Yajnya, and Yajnya in the present context means Agnihotra.

Agnihotra has to be performed only in a stipulated way and as explained above at exact sunrise and sunset (local timing) i.e. at stipulated times. The shape of the pot, for it, is most important. One comes across complete details, in scriptures, about the shape and size of, and material to be used to prepare the pot. For day to day Agnihotra, fire is prepared in the pot, using cowdung cake. And at exact times oblations are offered. Similarly, the mantras to be chanted while offering oblations are also specified. There can be no change, whatsoever, as far as the disciplines recommended for Agnihotra are concerned. These disciplines can be summed up as follows –

1. Agnihotra should be performed twice daily, coinciding exactly with the local sunrise and sunset.
2. A semi-pyramid shaped copper pot is prescribed for Agnihotra.
3. A small fire is prepared in the pot using dried cowdung cakes.
4. Two pinchfuls of raw, unbroken rice grains, smeared with cow's pure ghee (clarified butter) are offered into fire.
5. The offerings are offered with chanting of two simple mantras (or sets of two sound vibrations) ordained by the Vedas.
6. Feelings of seeking refuge in eternal religion while performing the Agnihotra, is also an essential part.

### **(1) AGNIHOTRA TIMES**

Agnihotra is performed daily exactly at local Sunrise and Sunset timings. These times are determined by factors like the latitude and longitude of a particular geographical location, & its relation with the GMT etc. The Sunrise and Sunset times can be procured from a local weather station or from almanac.

These are two most important transitional rhythms, during a day on our planet, and they exert tremendous impact on living organisms. The term 'biological clock' is applied to the means by which living things adjust activity patterns, without any obvious cue, to the time of day or the month or a year. A humanbeing possesses an inbuilt 'biological clock', which is attuned to Sunrise and Sunset rhythm, it is apparent from the sleep and wakefulness cycle. The daily fluctuations in body temperature, heart rate and blood pressure are associated with those exact moments. Specific changes take place in the activity of the endocrinal glands. In the composition of the blood and in the excretion of different substances by kidneys. The sciences of Yoga and Nadi systems too have given importance to these planetary transitional moments, during which the breathing patterns are undergoing drastic changes. These physical variations and readjustments exert great impact on the psychosomatic make of a humanbeing and hence the process of Agnihotra, which coincides with it, plays an important role, on human mind and body making it peaceful and harmonious. During these timings, changes of great magnitude take place in the exosphere, which are associated with the appearance and disappearance of Solar rays on the planet. All these alter the growth rate of bacteria and the equilibrium of psychosomatic nature of man. It is exactly at these co-ordinates that Agnihotra is to be performed.

## **(2) COW PRODUCTS**

Two important ingredients of the process of Agnihotra are dried cowdung cakes and few drops of ghee (ghrita – clarified butter) prepared from cow's pure milk. Medicinal qualities of these products and their importance as pure ingredients have been taken into consideration by the Vedas. These properties have been known since thousands of years and these products form a part of day-to-day usage. Households of ancient civilisation had its knowledge. According to Ayurveda,

the ancient science of health, ghritha i. e. cow's ghee is the best amongst the entire range of available ghee. It is a tonic, cardiac stimulant, invigorating and stomachic. It is antibilious and improves memory and mental faculties. It enhances the quality of voice, beauty and complexion. It's medicinal and curative usage has been listed in many volumes concerning the alternative health practices. According to Ayurveda cow's ghee is an ideal catalytic agent or vehicle for the action of many medicines because it helps rapid assimilation and absorption.

According to Ayurveda, fresh cowdung possesses medicinal and curative properties. In case of falls etc. plasters made with fresh cowdung are sometimes applied. It obviously possesses anti-bacterial element and hence was used to plaster the floors and walls of houses in countries like India and otherones in Asia. Some Russian scientists have observed even anti-radiation properties of cowdung.

### **(3) COPPER PYRAMID**

The typical pot prescribed for process of Agnihotra is made of pure copper. It has a semi-pyramid shape. The dimensions of the Agnihotra pot are 14.5 x 14.5 cms. at the top. 5.25 x 5.25 cms. at the bottom. And 6.5cms. in height.

The electron arrangement of copper resembles with silver and to a degree with gold. Copper is acknowledged for its oligodynamic (Anti-bacterial) action and has been widely used in Ayurveda due to its medicinal characteristic. It is universally acknowledged for its excellent conduction of electricity and heat. It is widely used for storing, drinking waters and is known to enhance the purity and energy levels of waters. The metal copper plays an important role in the process of Agnihotra, because Agnihotra has close connections with fire, heat, electro-magnetic force and cosmic energy fields.

The shape of Agnihotra pot matches the pyramid. Only difference is, it is inverted. As a matter of fact the word 'PYRAMID' means the '*fire in the middle.*' The ancient word

for pyramid in Egyptian was *khuti* or *khufu* which means 'glorious light'. Thus the word pyramid is closely connected with the inexplicable energies emanating from its centre and shape. Most researchers have observed, that the specific pyramid shape, in which the Great Pyramid of Giza and others have been designed, give rise to an energy-force-field by the virtue of its geometric perfection. The pyramid shape is widely experienced to generate a special energyfield that possesses bacteriostatic properties. Food, milk, fruits, water etc. when stored for longer duration in this shape, become enriched and enhanced qualitatively. Organic matter put in this shape does not decompose but simply dehydrates. It is observed that ordinary blunt and used blade when placed in pyramid shape return to their original sharpness.

The pyramid shaped Agnihotra pot receives, generates and decentralizes special healing and purifying energy emissions in the ecosphere. It acts as an effective bacteriostatic and antimicrobial agent. It acts as a generator of unusual energy fields. It interacts with the cosmic ray mechanism. Its effectiveness reaches its peak levels, at the two circadian rhythms i. e. sunrise and sunset, with which the performing of Agnihotra coincides.

#### **(4) CHANGING MANTRAS**

During the process of Agnihotra two short Sanskrit vibrations ordained by VEDAS are chanted. Vedas contain the essence of revealed knowledge and are respected, as the treasure of pure knowledge. It is handed down in ancient Sanskrit language, which is regarded as the 'mother of most languages' and is genuinely archial. These chants are preserved in their original form in which they were revealed and are known as mantra i.e., which set out peaceful, healing and harmonious wave patterns when pronounced. These chants have a specific harmonising effect on the atmosphere and the mind. Many researchers working in the fields of medicine and psychiatry have observed healing and curative

effects of sounds and music. The immense power of sound was noted when it was experienced, that due to the resonance created by the footsteps of marching armies, often crashed the bridges. The power of ultrasonic beams is observed to explode the microbes and are being employed in intricate surgeries. Classical music fed to plants accelerated their growth and the cows in the musical atmosphere yielded more milk. Thus the power of sound vibrations is long since acknowledged in the field of science. The mantra chants, uttered during the Agnihotra process spread healing and peaceful waves in the surrounding atmosphere.

The Agnihotra mantras are as follows –

**(A) Sunset**

- (1) अग्नये स्वाहा, अग्नये इदं न मम ।  
(Agnaye Swaha, Agnaye Idam Na Mam)
- (2) प्रजापतये स्वाहा, प्रजापतये इदं न मम ।  
(Prajapataye Swaha, Prajapataye Idam Na Mam)

**(B) Sunrise**

- (1) सूर्याय स्वाहा, सूर्याय इदं न मम ।  
(Suryay Swaha, Suryay Idam Na Mam)
- (2) प्रजापतये स्वाहा, प्रजापतये इदं न मम .  
(Prajapataye Swaha, Prajapataye Idam Na Mam).

Rigveda states that –

यज्ञेन यज्ञमयजन्त देवाः  
तानि धर्माणि प्रथमान्यासन् .  
' Yajnyen Yajnyamayajanta Devah  
Tani Dharmani Prathamani Asan '

- “ Even the gods performed the Yajnyas  
“ And thereby offered worships to the  
“ Almighty Father – who is the personification of Yajnyas.  
“ The Yajnya - offerings into the fire,  
“ Is the basic principle of eternal religion.”

Bhagavad-Gita calls the Yajnya as the all-giver (kamdhenu  
— कामधेनु) —

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।  
अनेन प्रसविष्यध्व एष वोऽस्तु इष्ट कामधुक् ॥

Sahayajnyah Prajah Sruthava Purovach Prajapatih  
Anen Prasavishyadhvam Esh Vostu Eshta Kamdhuk

Almighty Father, at the beginning (at the time of Creation)  
Created all the organisms and plants with Yajnya.  
He then told man (intelligent among all) to prosper,  
By practicing Yajnya.  
He added that, (oh man) this is all giver!

Whatever the desires, well, they can be satisfied by practicing Yajnya. It follows that not only the worldly desires but also ultimate realisation can be achieved by it. Of course, man should not concentrate, on worldly desires and aspirations, he should go in for higher objectives.

## THE PARA-PSYCHOLOGICAL BASIS

The last portion of the mantras (Idam Na mam : It is not mine) has a tremendous significance in moulding the bent of mind. The Industrial Revolution followed by unprecedented economic growth played a dominant role in changing the social and political structure of the world. The affluence was achieved at the cost of so many essential human values. Affluent societies are today, crying for natural environment, which is more important to them than commercial profit. Unless human values become predominant over other pre-requisites, profit motive will not be curbed. For amassing wealth over the essential limit, one has to pay the price of human values, The utterance of ' Idam Na Mama ' at sensitive moments, by building a sense of detachment changes the attitude towards wealth and worldly aspirations. How its repetition twice a day helps in developing such a detachment, one has just to experience. Moreover, this leads to seeking refuge in Almighty Father and thus to spiritual upliftment.

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The other effect of Agnihotra is both psychological and parapsychological. The mantras recited while offering oblations have an effect in moulding the over all bent of mind.

The chain of thoughts that starts on reciting the mantras reduces affinity and as described earlier, develops detachment. The latter one can be called as the parapsychological effect on the mind of the performer of Agnihotra. Athraveda explains that –

(I) सायं सायं गृहपतिर्नो अग्निः ।

प्रातः प्रातः सौमनसस्य दाता ॥

Sayam Sayam Gruhapatirno Agnih

Pratah Pratah Saumanasasya Data.

(II) प्रातः प्रातः गृहपतिर्नो अग्निः ।

सायं सायं सौमनसस्य दाता ॥

Pratah Pratah Gruhapatirno Agnih

Sayam Sayam Saumanasasya Data.

Agnihotra performed in the evening grants a pleasant state of mind till the following morning, while that done in the morning helps in obtaining a similar effect till evening. Saumanasya (सौमनस्य) which is cheerfulness of mind will not be possible unless one is relieved of both physical and mental anxieties and the stress therefrom. The dynamic energy of mind is thus set into action.

It can be realised from the above quotation that such an effect remains for about twelve hours and when Agnihotra is performed both in the evening and morning, it remains for twenty-four hours. To put it in another way, one may say that the performer of Agnihotra and others remaining in that atmosphere, by inhaling gases generated out of Agnihotra, experience a psycho-medical effect, the efficacy of which remains for twelve hours.

The performance of Agnihotra, which has an impact both on intellect and emotion of the performer, can be termed as

insight oriented psychotherapy. It brings a permanent intrapsychic change, whereby an ability to understand the inner nature of things is developed. In the present day-life a lot of adjustment has become obligatory. Rather than a demanding attitude to get what is desired, an attitude to receive life as it comes, without much questioning, is the transformation, that one experiences by a faithful and a regular performance of Agnihotra. This is how it acts as a bonding medium to hold family relationship, because it helps to establish a common level, at the time of the Agnihotra for all, from the eldest to the Youngest.

Whatever has been said and written about Agnihotra, particularly during last four to five decades, perhaps one of the clearest and all encompassing statement is that – Agnihotra has been told by the Vedas, and is being experienced by people, who perform Agnihotra, all over the world.

People, now know by experience, that what they need do in the evening and morning (at sunset and at sunrise) is to keep aside 5 – 10 minutes, to do Agnihotra, each day and then just sit back and enjoy the changes, that takes place in their lives, and in themselves.

Today, there is worldwide epidemic of mental stress and there is no surprise at all about it. This has come out to be the Age of Pollution. The level pollution in atmosphere, water, soil etc. is increasing everywhere and we can now see that we are at the mercy of our environment. To add to this, there is prevailing, also - the worst kind of pollution – the thought pollution. We are not in a position to think in the right direction. But here comes the help from Agnihotra, it improves the atmosphere and that further helps to reduce all pollution including thought pollution. Agnihotra is in fact, the easiest, quickest and most profound way to reduce mind tension and

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stress. Doing Agnihotra regularly, has been reported to make easier for one, to follow whatever, path, disciplines, even religious practices or do prayers, that one is interested in. Agnihotra thus is some kind of all-encompassing technique, to be used separately or in conjunction with, other techniques.

(More information about Agnihotra is given in the next chapter.)



### 3. The Light

Paramsadguru Shree Gajananmaharaj has been respectfully and lovingly referred to as ' Shree '. He is revered throughout the world as a great divine Avatara (incarnation). Shreeji rejuvenated the eternal religion i.e. Vedic knowledge, herebefore, referred to as Five-Fold Path. He always called it, as the ' Light '. Eternal Religion (सत्यधर्म - Satya-Dharma) is the light of the humanity.

On February 7, 1975, He told that –

“ Be aware,  
“ Since the Creation  
“ Till this day,  
“ Many messengers have come.  
“ And they repeated, this message only,  
“ Follow the path of eternal truth  
“ Get rid of darkness  
“ And travel in the light.  
“ By this and this alone  
“ Each one will achieve  
“ Everlasting happiness.”

The original message is in Hindi. For the benefit of Hindi knowing people it is as follows –

ध्यान रहे,  
सृष्टि के, प्रारंभकाल से  
आज तक संदेष्टा आए और  
यहि संदेशा दिया,  
सत्यमार्ग को अपनाओ,  
अंधकार से छुटकारा पाओ और प्रकाश में चलो ।  
इसी में हर किसी का शाश्वत कल्याण है ।

He, as stated above, called the Vedic religion or the Satya-Dharma as the Path of Light. When He rejuvenated the Vedas, the gates of the eternal religion were opened to all

human beings. Anybody henceforth can follow the path of light. As the message spread through the nook and corner of the world and people began to follow the Five Fold Path, Shreeji gave another message on May 17, 1978. It was a special occasion. Let us try to understand what it was.

Paramsadguru was born on 17th may 1918 at Khadagpur (Near Calcutta in West Bengal.) To be exact, He was born during the transition of May 16th and May 17th. The midnight was over and the next day had just begun. He was born at 12.42 a.m. on 17th may 1918. Supreme Beings descend on the planet, i.e. are born at transitional phases; such as sunrise, sunset, noon and midnight. On 17th may 1978 Shreeji completed sixty years of age. The birthday was celebrated in many places, both in Eastern and Western Hemisphere. This being a special occasion He delivered the following message to all the peoples of the planet –

“ Grace be with you all,  
Oh travellers of kingdom of heaven,  
Light of the world has descended on earth,  
Divine light is spreading throughout the whole planet.  
The kingdom of heaven is near at hand.  
Blessed are they, who saw the light,  
Fortunate are those, who walked in light,  
For they will enter the Kingdom of Heaven – Om! ”

It means that, in foreseeable future, the Satya-Dharma will spread all over the planet, in the sense that, people will follow the five-fold path. But as of today, there are lots of negative things. We have exploited the earth, polluted the atmosphere and are behaving in a way, which can be described, in no other way but as irresponsible.

We have to change this state of affairs. What we have to do is, follow the path of right actions. (the law of Karma or the fourth principle of the Five Fold Path). There is no escape. If the present situation is the result of wrong actions or bad

karma, then we must change the direction and do good karma. In simple language karma means – Reap as you sow. Yajnya has been described, as the Supreme Karma or the most appropriate Karma. (यज्ञो हि श्रेष्ठतमं कर्म । Yajnyo Hi shreshthatamam Karma). It will restore prosperity and peace on the earth.

As Bhagvadgeeta has put it, no man can pull on even for a single second, without doing Karma. It could be either negative and bad or positive and good. If you think, that you are not doing anything, it means you are wasting valuable and precious moments, of your life, given to you by the Almighty Father. Wasting valuable life is a bad karma. There is no escape from karma. Geeta talks about three types of karmas – (a) Karma (b) Akarma and (c) Vikarma. Karma is right action, Akarma is bad karma or negative karma, and Vikarma is a special and personal Karma. (Vikarma being a very special karma, we normally talk only about Karma. To obey the parents is the duty of the children, but Pralhad did not obey his father. He followed the path of god. It was his Vikarma. This story occurs in various old books and Narasinha Puranam. Likewise many other examples can be quoted.)

Coming back to Yajnya, which has been described as the supreme karma, we are duty bound to perform it. We cannot perform Yajnyas regularly which take longer times, that is days, weeks and months, but Shreeji recommends the smallest form of Yajnya. It is called Agnihotra (We have had some discussion about it in the previous chapter). It is household Yajnya, and is performed twice daily, that is, at sunset and sunrise. Even during the hustle and bustle of the modern life, one can perform Agnihotra, as it is very simple.

Agnihotra is a divine gift to mankind. It has been called as stated earlier 'All giver'. It is being proved today that it gives everything that man needs. Again it has cut through all barriers of race, religion, faith, sex, economic levels, languages, regional differences. In fact, there is no

precondition, to start Agnihotra. That is the specialty. That is, in fact the way, Veda's emphasize that, eternal religion is the way of life of the mankind. If a condition or some conditions are laid down, then it follows that those who can't fulfil them, will not be in a position to start Agnihotra. In other words, Agnihotra would be the monopoly of those who fulfil certain conditions. Dharma or more truly Satya-Dharma is for all. Wherever one may be, in whatever state one could be, he could start following Satya-Dharma. The very slogan of Satya-Dharma is that it helps you to better yourself, wherever you are. Agnihotra is not just the remedy for relief from stress and strain. It is more than that. It leads to spiritual upliftment. One begins to feel change – a positive and beneficial one. Many describe it in these words – ‘ since they started Agnihotra they are enjoying a new life.’ This change urges them that they should do something more and enjoy the atmosphere surcharged by Agnihotra. It is true that, two oblations to fire in the evening at sunset and two oblations to fire in the morning at sunrise are sufficient. GopathbrahmanGranth, Shatpath BrahmanGranth and many other books do say that two oblations are sufficient. No more and no less oblations. But the happiness and tranquility of mind – hitherto unknown, and the feeling of enjoying a totally new life, is so dominant, that one does feel, that if not more oblations, why one should not chant some more mantras, after the oblations are offered.

Paramsadguru has made it clear, “ Well, two oblations are sufficient and two offerings mean complete Agnihotra; but if one wants to chant more mantras, he should chant following mantras as per the sequence given below –”

- (a) Offering oblations to fire chanting the mantras either of the evening or the morning, as the case may be.
- (b) Seven verses containing the commandments of eternal religion.
- (c) Five fold vow about the five virtues or the five principles of eternal religion and

(d) Three fold vow seeking refuge in (i) Satya, (ii) Satya-Dharma and (iii) Satyadharmasangha.

Let us try to know more about this in the following discussion.

On the very day when Paramsadguru took the vow to rejuvenate the Vedas, He gave seven verses (सप्तश्लोकी Saptashloki). Saptashloki tells us that the Almighty Father commended the eternal religion as ordained by the Vedas at the time of Creation. Describing Vedas, as the standard and basic literature, as far as Adhyatma (spiritual knowledge) and eternal religion is concerned, Saptashloki mentions the five basic principles too. The saptashloki is in sanskrit. Shloka means a verse or stanza and sapta (the first word) means seven.

Now let us try to know the practical side. How to perform Agnihotra, every evening and every morning? If you are starting Agnihotra anew, it is advised that, you start it on the evening of any day. The Agnihotra pot – copper pyramid, should be placed on a fire-resistance base. When we ignite the fire in the pot, it gets quite hot. You can put a brick below the pot or a metal stand. Stands made of brass or copper are available now a days. The cowdung pieces should be so arranged that there is good ventilation in the pot. First put a small piece below and then arrange the pieces – one above the other to let have some gap in between them. A little practice is enough.

Some of the important firewoods prescribed for yajnya fire are – (a) Butea Frondosa (Palash – पलाश), (b) Ficus Glomerata (Udumbar – उदुंबर), (c) Ficus Religiosa (Pipal or Ashvatha – पिंपळ), (d) Ficus Indica (Vata – वट), (e) Aegle marmelos (Bilva, Bel - बेल). Small twigs of these trees are recommended to be used as firewood (समिधा) for daily Agnihotra. The size should be such that it fits in, in the copper pyramid.

You can then use either gugul, camphor or cotton wick soaked in cow ghee, to ignite the fire. Use of any petroleum

(E) पंचशीलप्रतिज्ञा (Panchsheel Pratidnya)

The vow relating to five virtues or disciplines.

(1)

- (I) यज्ञधर्मं चरामि ।  
Yadnyadharmam Charami.
- (II) दानधर्मं चरामि ।  
Daandharmam Charami.
- (III) तपोधर्मं चरामि ।  
Tapodharmam Charami.
- (IV) कर्मधर्मं चरामि ।  
Karmadharmam Charami.
- (V) स्वाध्यायधर्मं चरामि ।  
Swadhyayadharmam Charami.

(2)

- (I) पुनरपि यज्ञधर्मं चरामि ।  
Punarapi Yadnyadharmam Charami.
- (II) पुनरपि दानधर्मं चरामि ।  
Punarapi Daandharnam Charami.
- (III) पुनरपि तपोधर्मं चरामि ।  
Punarapi Tapodharmam Charam.
- (IV) पुनरपि कर्मधर्मं चरामि ।  
Punarapi Karmadharmam Charami.
- (V) पुनरपि स्वाध्यायधर्मं चरामि ।  
Punarapi Swadhyayadharmam Charami.

(3)

- (I) पुनःपुनरपि यज्ञधर्मं चरामि ।  
Punah Punarapi Yadnyadharmam Charami.
- (II) पुनःपुनरपि दानधर्मं चरामि ।

- Punah Punarapi Daandharmam Charami.  
(III) पुनःपुनरपि तपोधर्मं चरामि ।  
Punah Punarapi Tapodharmam Charami.  
(IV) पुनःपुनरपि कर्मधर्मं चरामि ।  
Punah Punarapi Karmadharmam Charami.  
(V) पुनःपुनरपि स्वाध्यायधर्मं चरामि ।  
Punah Punarapi Swadhyadharmam Charami.

(F) त्रिसत्यशरणागति

Vow relating to, Seeking threefold refuge in.....

(This vow should be repeated three times).

- (I) सत्यं शरणं गच्छामि ।  
Satyam Sharanam Gacchhami.  
(II) सत्यधर्मं शरणं गच्छामि ।  
Satyadharmam Sharanam Gachchhami.  
(III) सत्यधर्मसंघं शरणं गच्छामि ।  
Satyadharma Sangham Sharanam Gachchhami.

Here evening Agnihotra is over.

## MORNING AGNIHOTRA

AT SUNRISE The first mantra at sunrise is :

- (I) सूर्याय स्वाहा, सूर्याय इदं न मम ।  
Suryaya Swaha, Suryaya Idam Na Mam.

The moment you utter Swaha, offer the oblation into the fire and immediately complete the remaining mantra.

The second mantra at the sunrise is the same one, as the second mantra at the sunset,

- (II) प्रजापतये स्वाहा, प्रजापतये इदं न मम ॥  
Prajapataye Swaha, Prajapataye Idam Na Mam.

The moment you utter Swaha, offer the oblation into the fire and immediately complete the remaining mantra.

If you have time enough observe silence for a few minutes and then chant Saptashloki (seven verses) etc. as per the

sequence at the time of Evening Agnihotra.

Here Morning Agnihotra is over.

(A) The meaning of Saptashloki (seven verses) is given below shloka by shloka (verse by verse).

(1) At the Creation, the Almighty Father, asked the mankind to follow the eternal religion as ordained by the four vedas (Rig, Yaju, Sam and Athrava).

(2) If you are keen to know, what are virtuous deeds or disciplines and the science pertaining to Atman (spirit or soul), then in all the sciences and books discussing religion and related matters, Vedas are the standard and authentic works (books).

□ There is a need to explain both सत्कर्म (satkarma or virtuous deeds) and अध्यात्म (knowledge pertaining to Atman or soul or spirit).

As per Bhagvadgeeta Satkarma means –

यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते ।

कर्म चैव तदर्थीयं सदित्येवाभिधीयते ॥१७.२७.

Yajnye Tapasi Dane Cha Sthitih Saditi Chochyate

Karma Chaiv Tadarthiyam Sat Iti Eva Abhidhiyate ॥17.27॥

In short, performing of yajnya, sharing of assets and doing pennance, have been called as Satkarmas.

The word ' sat ' means virtuous and Satkarma means Virtuous deeds. As per the eternal religion Yajnya, Daan, Tapa etc. are the most virtuous disciplines and, therefore, the word Satkarma carries a deeper meaning.

Similarly Adhyatma does not just mean pertaining to soul. It means knowledge pertaining to soul and it has a still deeper connotation, whereby Adhyatma denotes spiritual progress. It is not just gaining knowledge about the soul.

(3) Sometimes we get clear description and sometimes we do not get that clear description about the basic philosophy of religion, in various books discussing practical religion, but again among all these books the Vedas are the authentic

and standard works.

(4) Again among all the books written by the seers, only the Vedas are the authentic and standard books. What one, therefore, should strive for one's own ultimate good or benefit, is understand and practice, the very essence of all these scriptures (particularly the Vedas as they are standard books of knowledge).

□ What Shreeji is telling in all the above three verses (verse no. 2, 3 and 4), is that Vedas are the only standard and authentic works. Vedas were given at the time of Creation. They are books of knowledge. Furthermore, the knowledge therein is divine one. The Vedas do not belong to any particular region, creed or sect; they belong to the humanity as such. The principles ordained by them are for all, which is for, one without exception.

Shreeji used to say that, when you want to make a confirmed statement, it is a standard practice, say it or repeat it three times, that is what He has done here.

(5) Some people engage themselves in futile discussions, and they do assert that whatever they say is final and true. In fact, they do not pay attention to what the Vedas have to say. Such people and those who are engaged in false disputes, will ruin themselves (Since, they do not follow the right path, their own wrong deeds, will take them to ruins).

(6) Those who do not believe in the Vedas and blame the Vedas, so also those who try to destroy the sayings of the Vedas and thus abuse the Vedas, will also ruin themselves. In the similar way those who propagates false and wrong principles will also destroy themselves.

□ Here one should note one thing, that The Almighty Father as well as His messengers or perfect masters, have always tried to guide the people. The Almighty Father has been described as the Guru of the universe. The Pantajal Yogsutra says –

स पूर्वेषां अपि गुरुः कालेन अनवच्छेदात् । १.२६.

Sa Purvesham Api Guruh Kalen Anvachhedat I1.26.

Almighty Father, is the Guru (Guide and Teacher) even of the ancient Gurus (Guides and Teachers). He is not limited by times. Almighty Father, is Anadi – Anant. He has no beginning and no end. He was the Guru of the ancient seers too. Almighty Father is neither dependent on anybody nor expects anything from anyone, nor has to achieve anything for Himself. He is nothing but pure love. Vedas are His own words, His own sayings and His own commandments. Vedas speak nothing but truth. And ' Truth ' is the end and aim of all existence. Those who go away from the Truth miss the purpose of life, mislead themselves plunge into difficulties and destroy themselves.

(7) Get deeply engaged in Yajnya, Daan, Tapa, Karma and Swadhyaya. This and this alone, is the eternal religion ordained by the Vedas.

(B) The meaning of the five crisp sentences from the Upanishads

- (I) This is the commandment.
- (II) This is the instruction.
- (III) This is the discipline.
- (IV) This discipline should be observed.
- (V) This (instruction) should be followed.

(C) Vow relating to Five Fold Virtues or Disciplines.

#### Part 1

- (I) I will perform Yajnya today.
- (II) I will give Daan today.
- (III) I will do Tapa today.
- (IV) I will do Karma today.
- (V) I will do Swadhyaya (study of the self) today.

#### Part 2

- (I) I will perform Yajnya tomorrow too.

- (II) I will give Daan tomorrow too.
- (III) I will do Tapa tomorrow too.
- (IV) I will do Karma tomorrow too.
- (V) I will do Swadhyaya tomorrow too.

Part 3

- (I) I will perform Yajnya again and again.
  - (II) I will give Daan again and again.
  - (III) I will do Tapa again and again.
  - (IV) I will do Karma again and again.
  - (V) I will do Swadhyaya again and again.
- (D) Three folds vow seeking refuge in -
- (I) I seek refuge in Truth.
  - (II) I seek refuge in Eternal Religion.
  - (III) I seek refuge in Brotherhood (of followers) of eternal religion.

Seeking refuge in Truth, has a deeper meaning. As Shreeji has stated, since the Creation, many messengers have come, they talked about the light (eternal religion), they preached the light and walked in light. Light and Truth are inseparable. In fact, light is another name of the truth. Those who taught

understand what Vedas have already stated –

एकं सत् विप्रा बहुधा वदन्ति ।

Ekam Sat, Vipra Bahudha Vadanti ।

The Truth is one, the pundits have understood it in various ways, as per their perception, and that is why there appear number of versions. But a deeper thought, will tell us that the underlying principles are the same, like compassion (Daya), love for others, fasting etc. What one should endeavour, is try to understand the Truth, that is the basic principles in all standard books. If one just ponders over this aspect, then one will come to know what Shreeji many times repeated 'the eternal religion was one, is one and will remain one.' He has asked us to look at things in this perspective. ***If we get rid of the darkness – i.e. misconceptions misunderstandings and falsehood then we will understand the truth and start travelling in Light. This travelling means message of love, end of hatred, respect for all and paving the way of universal brotherhood. In other words, it means, filling the biosphere with vibrations of love.***



## 4. Brighter Future

Vedas, the ancientmost treasure of knowledge, is the hope of the brighter future. It is an answer to many problems. Vedas are not historic records. They are not mere prayers. They talk about eternal religion or satyadharma. The word Dharma has a deeper and wider connotation as already stated. It is said,

यतो अभ्युदय - निःश्रेयससिद्धिः ततो धर्मः ।

Yato Abhyudaya Nihsreyasasidhih Tato Dharmah.

Dharma helps in attaining both material and spiritual prosperity. It further means, Dharma makes man happier in this world and in life beyond. Vedas help man to understand ' who he is ?' Everyone questions himself at some time or the other in life, as to, ' who am I ?' The Vedas do assert, try to know thyself not at the end of your life, but while you are young. If the question occurs in mind, at the end of the life, then there is not time left out, to do any efforts for that –

It is said in ' Yogavashishta '

युवैव धर्मशीलः स्यात्, अनित्यं खलु जीवनम् ।

Life is not stable at all,

Ye, therefore, try to be

Ardent follower of eternal religion

While you are still young.

Why should one be ardent follower ? Following or practicing eternal religion does not mean sitting idle. The Satyadharma

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tells us that it has a twofold purpose –

आत्मनो मोक्षाय, जगत् हिताय च ।

Atmano Mokshaya, Jagat Hitay Cha.

It is for the liberation of the self and for the eternal happiness. Dharma is for the betterment of each and every individual in the universe. It is for –

बहुजनहिताय बहुजनसुखाय ।

Bahujanahitaya Bahujanasukhaya.

It is for the good and happiness of larger and still larger sections of the peoples.

Coming to the five-fold path, which is the essence of Vedas, let us try to know what Gautam Buddha has said, about the very first and most important, principle of the path, i.e. Agnihotra –

अग्निहुत्तमुखो यज्जा । सावित्री छन्दसो मुखं ।

राजा मुखं मनुस्सानं । नदीनं सागरो मुखं ॥

Aggihuttamukho yajnaya, savitti chhandaso mukham ।

Raja mukham manussanam, nadinam sagaro mukham ॥

Agnihotra is the main or supreme amongst the Yajnyas just as savitri meter is the chief among the various meters; king is the chief amongst men and ocean is the chief of all rivers. Why ocean is the chief ? Because all rivers ultimately unite with the sea. Agnihotra is the starting point of all Yajnyas. And etymologically “ oblations into fire ” (अग्नये होत्रम् Agnaye Hotram) is Agnihotra (अग्निहोत्र). In every yajnya oblations are offered into the fire.

Agnihotra means oblations of raw rice and clarified butter of cow (cow ghee). These oblations are pure ones. Gautam Buddha was opposed to blood and flesh offerings. In Agnihotra no such thing is involved. In fact, Vedas do oppose all types of killings and blood & flesh offerings.

Holy Bible, refers to evening and morning Yajnyas. It is interesting to note that it appears as Daniel's vision (In Old Testament).

“ This vision about evening and morning sacrifices (Yajnyas) which has been explained to you, will come true. But keep it a secret now because it will take a long time before it does come true....Daniel 8.26 (Good News Bible).

This prophecy of Daniel was told at about 538 B.C. It follows, therefore, centuries after centuries have passed, since vision was given and the time has now come, when it comes to be true. It is no longer a secret.

Agnihotra is proving beneficial in various fields. It not only cleanses the atmosphere and reduces stress and strains and gives relief, but it is proving beneficial in various fields. Following this and other four principles of the eternal religion mankind can hope of brighter future.

So far enough explanation and details of Agnihotra have been given. Let us here see in brief, some details about the other four principles of Path.

### **Daan**

Daan is the secret of happy life. It means giving away part of your valuable assets to, or sharing of your valuable assets with, others. Daan is the second most important command of the eternal religion. Everyone therefore, should practice it. Daan brings in material prosperity. But that need not be the aim while giving Daan. It has to be a dutiful response of the donor. While offering oblations every evening and morning we say, ' Idam Na Mam ' (It is not mine); the same spirit of detachment is essential while giving the Daan. But remember it should not be given to undeserving person or for unworthy cause. It follows that you have to be cautious and choosy. The practice of Daan cultivates spirit of detachment, which is essential for progress on the path of light.

### **Tapa**

Tapa is the third principle of Five-Fold Path (पंचसाधनमार्ग). Tapa means number of things. But remember, Tapa for one

These researchers have further proved that the concentration of gas over a field varies with time due to changing speed of wind and turbulence. At both the times stipulated for the Agnihotra, wind speed is relatively low but the turbulence in cosmic atmosphere is quite high, may be, for a very short period. Sulphur dioxide has a biocidal effect, as also the aldehyde and phenols, released from Agnihotra. The gases released during the Agnihotra associate with the turbulent atmosphere and, consequently, spread over a larger area. Though they may thus get diluted, the low concentration is more effective in exerting a biocidal effect on microbes without any damaging effect on human health. As such, gases maintain their biocidal level for a short period of 12 hours or so, to regain that level, another round of Agnihotra needs to be performed. It is with this view that Agnihotra is recommended to be performed twice a day and that too at the two critical moments. As the biocidal level of gases from Agnihotra can exist within a certain perimeter of performance, more such spots need to be selected for Agnihotra to have its effect over a wider area. It is observed that the plants grown in the Agnihotra atmosphere are generally free from diseases and are healthier than identical plants grown in non-Agnihotra atmosphere. One can, thus say, that Agnihotra, while being economically inexpensive, has a positive effect on the health of plants.

### **Effect of Mantras**

It is an established fact that sound has a definite effect on the growth of plants. Researches in this century have shown that definite notes of music have a pronounced effect on the growth of plants. Growth in plant as well as in animal cells is induced due to certain hormones, auxins and other growth promoting substances. Production of such substances can be induced artificially. One of the methods of such artificial induction is vibration. For getting a faster growth of moulds/ bacteria and for production of antibiotics or other chemicals,

shaking is done. Shaking of cultures does give certain vibrations to the growing cells, which result in their faster growth. Recently, American workers have discovered an electronic Band-Aid. In this band, two metallic strips are used which act as electrodes. When an electric current of certain voltage is passed through these strips, an electromagnetic field is created, which helps in setting up of vibrations of definite frequency. When vibrations of specific frequency are given to the wounded portion of the animal body, the cells in the affected area are induced to produce a larger quantity of growth hormone viz. collagen. This results in a faster rate of cell growth in the wounded zone and thereby causes quicker healing of the wound.

Dr. J. C. Bose, in his experiments, in the early twenties of twentieth century, had shown that plants do show a marked effect of music on their growth. He also claimed that plants too have a system parallel to nerves of animals and they have also feelings. His experiments might require further confirmation. But the conclusion that sound waves have an effect on plant growth has to be accepted. In this context, one can say that the recitation of specific mantras during Agnihotra or Yajnya is responsible for setting up vibrations of certain frequencies in the surrounding. When plants growing in that area come in to contact with such vibrations, their cells are induced to produce more growth substances. It may be due to this reason that the plants growing in Agnihotra and Yajnya atmospheres exhibit a more rapid rate of growth. Accepting that the researches of Dr. Bose are likely to be further confirmed, then the love and feelings of plants expressed while reciting of mantras are bound to be quite conducive for their growth.

### **Effect of Ash**

Ash produced as a result of burning ingredients of Agnihotra has different property (a) it can be one of the rich sources of essential elements for plant nutrition, (b) it is

experiment. The animal had white hard crust on its nose, eyelashes and ear margin. An 'ointment', was prepared by mixing 'Agnihotra' ash and cow-ghee and was applied on the lesions only once. Three days after the application, a crust got detached and the rabbit showed improvement. With routine anti-scabies treatment using benzyl benzoate and salicylic acid, it would have taken at least 8 to 10 days for a complete cure and that too after applying the lotion daily. Secondly, this lotion is toxic to the animals if liced. The side effects are eliminated if Agnihotra — ash and cow-ghee are used. The desired result is available just after one application.



### **Experiments in South America**

**(These observations appear in “ Homa Farming for the New Age ” a book written by Jarek Bizberg)**

Homa farming has become popular in many European and Latin American countries. Some experiments are being carried out elsewhere also. And here is an example how a deadly disease ‘ Black Sigatoka ’ on bananas is being successfully fought with Homa Methods. For the first time in modern history we have been successful in eradicating diseases from plants which have affected agricultural productivity, causing scarcity of food and for which plant pathologists have been unable to find a solution. This has been achieved through simple, ancient practices called Homa Therapy. Apart from helping to establish ecological balance in the lands of the peasants, these practices eradicate plagues, which are effecting them.

Thousands of hectares in Central America, Caribbean Islands, Venezuela, Colombia, Ecuador, Peru and Bolivia are affected by a deadly plague called “Black Sigatoka”. It affects plantains and bananas. This disease can kill plants in a few days and totally destroy plantations of plantain and banana, causing huge losses. This plague was observed for the first time in Honduras, Central America. It has caused governments of the islands of Santa Lucia and Granada,

for example, to declare that their economies are in crisis because the European Union no longer wants to buy their production of bananas and plantains. The solution for them is not in legal norms but in being able to produce healthy and delicious bananas. This we can achieve with Homa Therapy.

In Colombia, the Department of Agriculture, due to the spread of Black Sigatoka declared the Magdalena area a phyto-sanitation emergency in the zone. Also in Colombia, the Cauca Valley is infested. In Venezuela there are more than 50,000 hectares infested in the area south of the Lake of Maracaibo alone. Also the disease is spreading at a great rate in Merida State, Yaracuy, Cojedes and other states of Venezuela. The casual agent is a fungus, *Mycosphaerella Fijiensis*, variety *Difformis*. It infects the leaves of the plantain and banana and dries them out in a very short time. The diseased parts produce spores (like seeds) which reach other healthy leaves, germinate there and infect them, thus spreading the disease.

Black Sigatoka develops through the fungus that lives either in the infested leaves which are still attached to the plant, or in the leaves which have fallen to the ground, where it produces a great quantity of spores which are spread by wind and rain to healthy leaves. Man also spreads the disease by transporting infested shoots and leaves to areas, which are still free of the plague.

Conventional control of Black Sigatoka is exceedingly expensive. It represents more than thirty percent of the entire cost of the production of the crop. The main controls applied, are -

—Chemical control. This consists of poisons which halt the spread of the disease but which also poison the plantains and bananas, the soil and the water. The most serious thing about this control is that after a certain time the disease attacks with more virulence than before. And then stronger poisons are needed to control it. Today there are thousands

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of hectares in all the above mentioned countries where the only poisons, which are capable of stopping the spread of the disease, are also deadly to man. Or the situation is such that the abuse of chemicals has caused the land to refuse to produce.

—Biological control (development of resistant varieties). In the long run, these so called resistant varieties also succumb to the disease. In some countries the clones have been developed from those varieties of plantain and banana, which are more resistant to Black Sigatoka, but these also have become infested. In the long run the clones prove to be weaker and more vulnerable than those plants which are native to the area.

-Cultural control (adequate management of the crop) This consists of constantly removing the infested parts of the plants and burning them immediately, avoiding high density planting, maintains adequate humidity within the plantation drainage, etc.

—Legal control. This consists of putting bananas and plantains in quarantine and fumigating them with strong poisons when they are transported from infested areas to healthy areas.

—Control through the sterilization of male insects, etc.

In spite of all these efforts the disease continues to spread at an alarming rate. The Fund for Agro-Cattle Research of the Venezuelan Ministry of Agriculture published a pamphlet entitled

“ Let's learn to Co-Exist with Black Sigatoka.”

### **Peruvian Amazon**

We would like to share with you the good news that, through the ancient science of Homa Therapy, Black Sigatoka has been totally eradicated in the area of Puerto Sira in the Peruvian Amazon. The mayor of Puerta Sira has declared in writing that the Black Sigatoka infestation of plantain and banana, which resisted eradication by all known methods of the Peruvian Ministry of Agriculture, was totally eradicated

by Homa Therapy, which is of low cost, practical and easy to learn.

The mayor of Tournavista, also in the Peruvian Amazon, travelled eight hours by boat to witness that Black Sigatoka was completely eradicated in the municipality of Puerto Sira. He confirmed that in effect with the daily practice of Homa Therapy over a period of six months, the disease was completely eradicated not only in San Jose de Limon where the Homa Therapy project started, but in the whole municipality of Puerto Sira. He ratified that:

—Plantains and bananas were weighing more than before the start of the project.

—New leaves and new shoots were completely healthy.

—In spite of heavy rain and flooding the disease did not spread. This is the proof of the effectiveness of the Homa Fire. Being a fungus, Black Sigatoka thrives and proliferates in humid conditions. Normally, after the rains this fungus attacks with greater virulence and spreads more rapidly. This did not happen in Puerto Sira where the plants remained healthy despite rains and flooding

The mayor of Tournavista declared that he would like to achieve the same result as was observed in Puerto Sira in his municipality, which comprises twenty-two villages.

Homa Therapy heals diseases in plants and re-establishes the energy cycle of the place and its surroundings.

Black Sigatoka was selected because this plague has affected thousands of hectares of land and the economies of various countries, but above all because plantain and banana are staple foods. In each project, however, we can observe how other plantations of vegetables and fruit also healed and thrive. The taste turns delicious and the products become more nutritious.

Dr. Gloria Guzman Munde, a specialist in Agricultural Homa Therapy, has been working in the region for four months. She was working specifically with the rejuvenation of the banana groves this has been achieved by the

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Department of microbiology B. J. Medical College, Pune and Mrs. S. D. Pundalik M. Sc. (Micro) was assigned with the task of carrying out laboratory work. Three experiments were planned as stated below.

(I) To study environmental flora that resist Agnihotra environment.

(II) To carry out coagulase test for specific pathogen, *Staphylococcus Aureas* (coagulase positive)

(III) To study behaviour of above pathogen in twelve hours cycle of Agnihotra The narrative of these experimental works is given as under.

### **Gram Characteristic of Environmental Flora**

For this experimental work, Agnihotra was performed in the morning at Sunrise and in the evening at Sunset. The Location of experimental work was a room measuring 6mtr x 6 mtr. on the second floor of the flat belonging to shree D. G. Kale at 12 B, Anand Niketan society, Karvenagar, Pune. Agnihotra was performed from 16th Nov. 94, while readings were taken after a weeks time. For experimental work G. Y. Agar was used and plates were exposed for fifteen minutes, half an hour before and after Agnihotra. Readings were recorded only in the evening although Agnihotra was performed in the morning as well as in the evening. Four such readings were taken on alternate days and biological characteristics of colonies were examined by carrying out Gram staining. Standard method was adopted for Gram staining by fixing the smear of the culture on a clean glass slide duly heating it. The slide was then covered with crystal violet stain and retained for a minute. Then the slide was covered with Gram's iodine for one minute, after pouring off crystal violet and then washed with a mixture of alcohol and water and organism, which got decolourised, were counter stained by the record stain safranin. Colonies with gram positive characteristic, showing violet stain and gram-negative showing pink stain were examined and result tabulated.

It was observed that colonies after Agnihotra are so fewer in number that one can easily conclude that Agnihotra generates atmosphere free of microorganism. It may be worth mentioning that readings were taken on alternate days for about eight days and there is no change in the microflora during Agnihotra cycle. From subsequent analysis carried out on staphylococcus aureas, it can be stated that fewer colonies, which are seen, are likely to be non-pathogenic. However identification needs further work.

### **Coagulase Test on Specific Pathogen - Staphylococcus Aureas**

The aim of this experimental work was to study whether staphylococcus Aureas co-agulase positive changes its biological properties when exposed to the environment generated by Agnihotra. The original locally isolated culture and not NCTC or ATCC obtained from B. J. Medical College was inoculated for to make a suspension of standard optical density. In absence of any standard method available macferlands & opacity index set available to measure optical density the suspension was standardised by adjusting the readability pattern through it by observing letters in text book which became unreadable. Assuming this as a standard tube number corresponding number of bacteria dilutions were made in a logarithmic scale from  $10^{-1}$  to  $10^{-6}$ . 0.01 ml of these dilutions was streaked on Nutrient Agar plates in two sets. One set was kept in incubator for 24 hours, while another set was exposed, for fifteen minutes, 45 minutes alter Agnihotra. From results obtained, it can be seen that from dilution  $10^{-1}$  on words reduction is appreciable. From the details it can also be inferred that when the colony count in plates is approximately equal or less than natural microflora as seen in normal air which may be 50 in number as observed in operation theatres the effect of Agnihotra is conspicuously high.

Colonies from  $10^{-2}$  dilution, which were exposed earlier to Agnihotra, were picked up and subculture and once again exposed to Agnihotra. Sub culturing was done twice.

All these plates duly exposed were sent to B. J. Medical College, where Miss. Shubhangi Kamat, a research student in medicinal microbiology, carried out co-agulase test. It has been observed that original co-agulase weak positive had under went a biological change and had became co-agulase negative in very first exposure. However Dr. P. M. Khare had advised that this aspect require further detailed investigations by carrying out more number of tests and developing a statistical model.

### **Behaviour of Pathogen in Twelve Hour Cycle of Agnihotra**

The aim of this experimental work was to study the behaviour pattern of Agnihotra environment from Sunrise and Sunset and its effect on Staphylococcus. The procedure adopted in this unique experiment is that 0.01 ml i. e. one loopful of different dilutions ( $10^{-1} + 10^{-6}$ ) of a standard suspension were streaked on different Nutrient agar plates in seven sets. One set was kept in incubator to measure the colony forming units while plates of second sets onward were exposed at different timings and relative reduction at every stage was noted. To get correct colony growth after exposures, plates in each set were streaked half an hour before exposure and plates were kept in freezers prior to exposure time. This is done to prevent initial growth of colonies. Readings were taken from morning till evening at selective timings i.e. 07.45, 08.30, 11.30, 14.30, 17.30 and 18.45 respectively. Agnihotra timings were 707 in the morning and 600 in the evening at Pune.

From the results it was seen that for dilution  $10^{-2}$ , where 150 colonies were seen in control plate (not exposed) the number of colonies appearing went on reducing with the time in the exposed plates. The reduction rate was at its peak i. e. 92 % (relative reduction) after 7 hours from the morning

Agnihotra and remained, stationary till the timings of the evening Agnihotra. The dilutions  $10^{-3}$  downward indicated heavy reduction and for later dilution the plates were clean with no growth. This peculiar phenomenon once again confirmed that whenever colonies to be tested are either equal or less than normal aerial flora staphylococcus bacterium cannot survive in the atmosphere of Agnihotra and this peculiar environment is maintained in twelve hours cycle of Agnihotra.



## Appendix

Besides Agnihotra, which is a compulsory daily Yajnya, occasional Yajnyas are also recommended—

### 1. Vyahriti Homa

*Naimittiko vyahriti-homah*

नैमित्तिको व्याहृति-होमः

In this type of occasional Yajnya, the offering of oblation of ghee into Fire is done immediately after uttering the three great mystical words, viz.

Bhuh (भूः), Bhuvah (भुवः) and Svah (स्वः).

The actual mantras are,

(I) Bhuh Swaha, Agnaye Idam Na Mama I

भूः स्वाहा, अग्नये इदं न मम ।

(II) Bhuvah Swaha, Vayave Idam Na Mama I

भुवः स्वाहा, वायवे इदं न मम ।

(III) Swah Swaha, Suryaya Idam Na Mama I

स्वः स्वाहा, सूर्याय इदं न मम ।

(IV) Bhur Bhuvah Swah Swaha, Prajapataye Idam Na Mama I

भूर्भुवःस्वः स्वाहा, प्रजापतये इदं न मम ।

In the 'Vyahriti-homa' a connection is built between Mother Earth and the Heavens through the energy media of Fire, the atmosphere and the Sun.

This Homa can be performed on any auspicious occasion. It is not an alternative to Agnihotra, which is a must for everyone.

### 2. Tryambakam Yag

Reciting the Tryambaka mantra performs individual

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or congregational Yajnya.

Om, Tryambakam Yajamahe Sugandhim Pustivardhanam I  
Urvarukam Iva Bandhanan Mrtyor Mukshiya Mamritat, Swaha

त्र्यंबकं यजामहे सुगन्धिं पुष्टिवर्धनम् ।  
उर्वारुकमिव बन्धनान्मृत्योर्मुक्षीय मामृतात् ॥

The oblations are, generally, of clarified butter or of twigs of specified trees smeared with melted butter.

The effect of the Tryambaka mantra is experienced by way of relief from stress of fear of death or from the hazardous impact of deteriorated environment. It can be performed for some minutes or even for hours together. It again is no alternative to Agnihotra, which is a must.



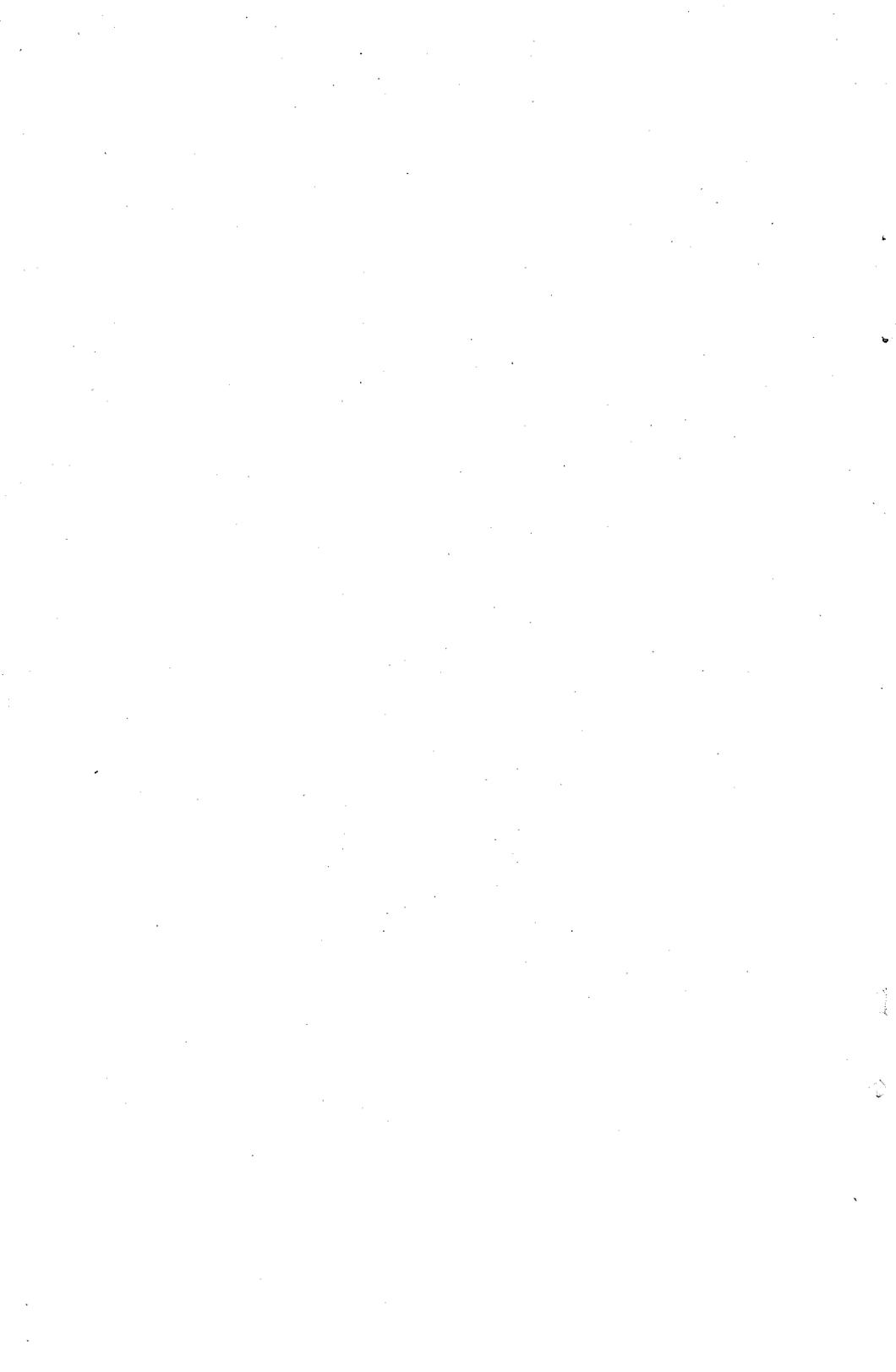
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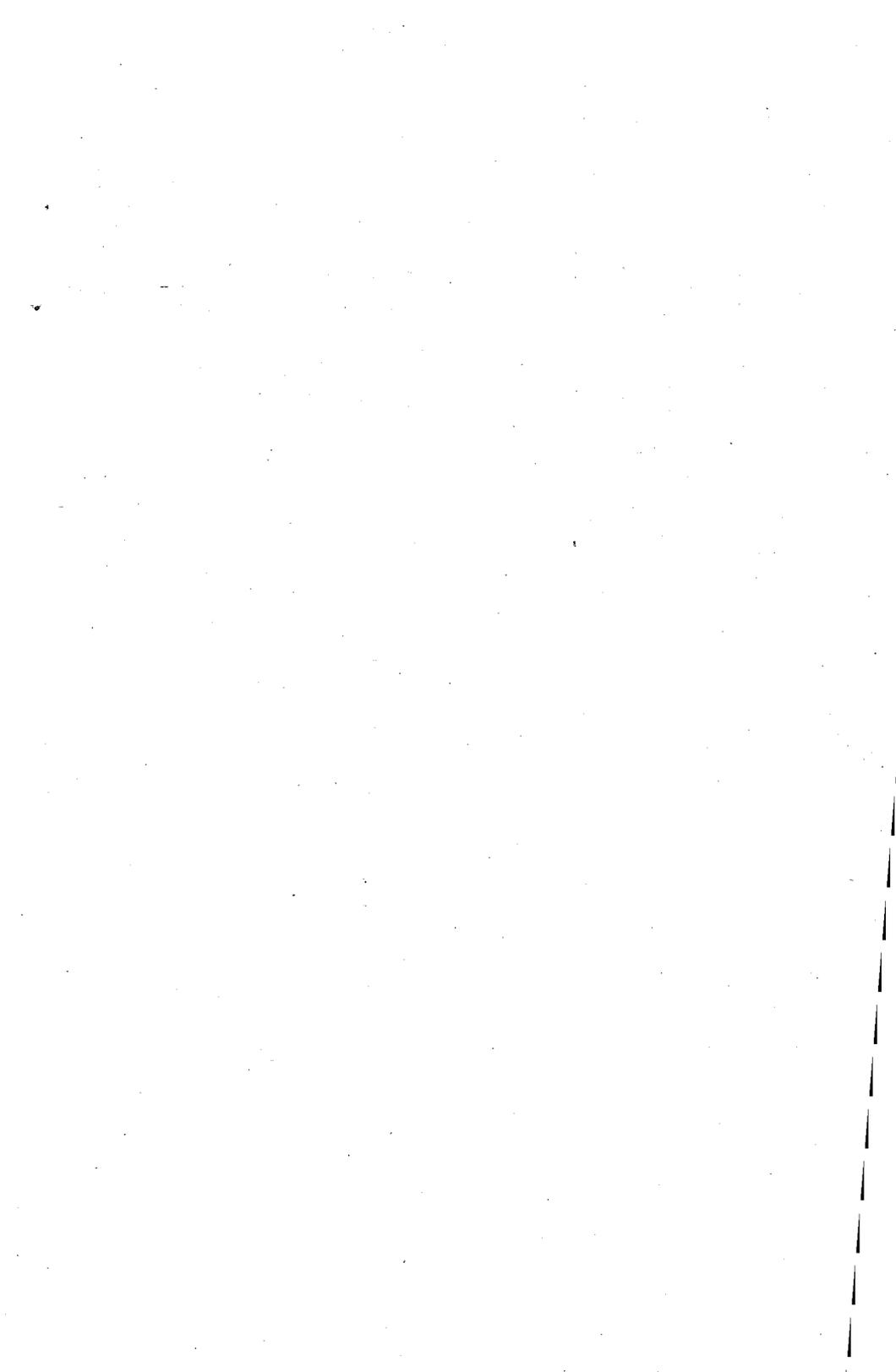
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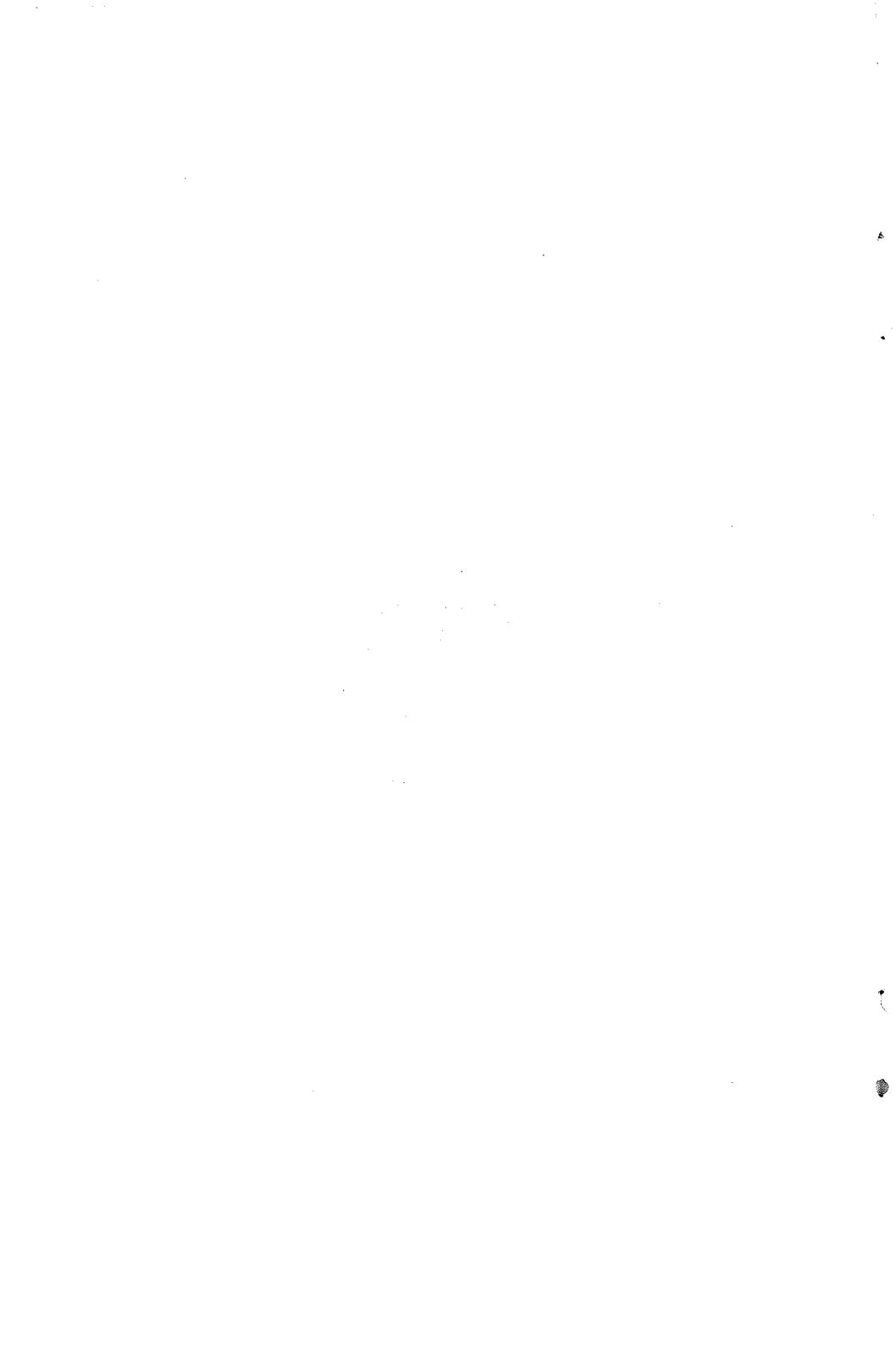


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"Be aware,  
Since the creation  
Till this day,  
Many messengers have come.  
And they repeated, this message only,  
Follow the path of eternal truth  
Get rid of darkness  
And travel in the light.  
By this and this alone  
Each one will achieve  
Everlasting happiness"

- Paramsadguru  
ShreeGajananmaharaj