5. Agnihotra

The Vedas, the most ancient wisdom revealed to man, have recommended Agnihotra, so that man can build up a fundamental attitude towards his life from body, mind and soul angle. Innumerable persons, by performing Agnihotra regularly, have experienced this basic change in their way of thinking, towards ever mounting problems of life. With the researches on Agnihotra a new horizon has been re-opened, for the IT generation of the world.

The Agnihotra is the ‘Nitya’ Yajña. Nitya denotes its regular nature. As per the Vedas, it is to be performed every evening and every morning, ie. exactly at local sunset time and exactly at local sunrise time. ‘Agni’ means fire and ‘hotra’ means offering oblation. Thus Agnihotra is the act of offering oblations to Agni - fire. It is not a mere ritual. But is a part and parcel of Vedic science. This Yajña is to be performed regularly throughout the life.

Yajña is the technical term from the Vedic science of bioenergy denoting the process of removing the toxic conditions of atmosphere through the agency of fire. This meaning purifying of the atmosphere with fire as the medium. When one heals the atmosphere, the healed atmosphere heals him.

Agnihotra, which has scientific, psychological and para-psychological implications, needs to be performed only in a stipulated was and at stipulated times. The shape of the pot for the ritual is most important.¹

As any other Yajña, Agnihotra is performed in a special manner. Certain disciplines have to be followed while performing Agnihotra. With a little practice everyone can perform it. It does not take more than five to ten minutes to perform.

5.1 : Procedure

Agnihotra is performed twice a day. A semi pyramid shaped copper pot is prescribed for Agnihotra. The pot - copper pyramid should be placed on a fire-resistant place. When the fire is ignited in the pot, it gets quite hot. A small fire is prepared with the dry cow-dung cakes in the pot. The cow-dung pieces should be arranged so 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. One can use gugul, camphor or cotton wick soaked in cow ghee to ignite the fire. Use of any petroleum products should be strictly avoided. For oblations raw rice is required. Thirty to thirty-five grains per oblation are sufficient. It is almost two pinches of raw, unbroken rice grains, smeared with clarified butter made of cow's milk. Two to three drops of ghee are sufficient. Then with the right hand give the offerings. The oblations are offered while chanting two Vedic mantras that are very simple.

The mantras for the sunrise are:
The mantras for the sunset are:

अन्ये स्वाहा, अन्ये इंद्र न मम।
प्रजापतिः स्वाहा, प्रजापतिः इंद्र न मम।

[GoG 1.1.9-10]

These mantras of morning and evening sacrifice occur at first place in YV. Then they are found in various Brāhmaṇas. They are in Aśvalāyana-, Pārāśara - and Gobhila Gṛhyasūtra. As Gobhil Gṛhyasūtra refers these mantras occur in Aśvalāyana Gṛhyasūtra as the part of the mantras of Aupāsanahoma - regular rituals. Then they are referred in the official scriptures regarding Bramhakarmasamuuccaya, nitya-karma and regular rituals.²

The deities of the sāyaṃprāṭarhoma also occur in aerauta agnihotra. The formulas run: agnaye śvāhā (first libation in the evening), prajāpataye śvāhā (according to some texts recited in thought or silently); sūryāya śvāhā (in the morning), prajāpataye śvāhā.³

² vide, Kulkarni, S. K. Devayan, pp. 73 & 74.
Bodewitz further explains the procedure of the rite. He writes:

Turning again to the säyaṃprātārhomā, which seems to be more sacred than the vaiśvadeva and which represents the grhya version of the āgnihotra, one may draw attention to the following agreements with the śrauta rite. The dedications to the deities have been mentioned above. The second libation, which is the śrauta version belonged to prajāpati, here is accompanied by the formula prajāpataye svāhā, or is silently offered (as in āgnihotra). The second libation is larger according to some texts. The ritual seems to be definitely simpler than in the āgnihotra. Indeed a samidh is placed on the fire before the offering. According to some texts the preparatory actions are the same as āgnihotra. The offering, however, is performed with the hand instead of a sacrificial ladle, if at least the usual oblations of rice, of barley are made. Some texts show a closer agreement with the śrauta rite. If the material of the āgnihotra is used, the usual actions of this rite seem to take place as well. Parallel to the uddharana of the fire from the gārhapatya to the āhavaniya taking the place before sunset and sunrise according to SB, the single fire should be kindled before sunrise and sunset. Just as in the āgnihotra the evening performance is regarded as the first: i.e. the grhya āgnihotra should start with an evening offering after the grhya version of the agnīadhāna.⁴

Bodewitz is making a difference between Agnihotra and säyaṃprātārhomā, hence is trying to find out similarities and differences. While explaining the relation of Agnihotra with other sacrifices he states, it is a simple sacrifice and compulsory. ... It forms the daily confirmation of the relationship between the āhitāgni and his fire. Indeed the Agnihotra may have several cosmological implications in the Brāhmaṇas. However, it is essentially a personal ritual with at least partially personal aims.⁵

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⁴ Op cit, p. 193.
The cumulative effect of all these steps of performance makes one believe that Agnihotra should be something more than a mere religious rite. The beginning of Agnihotra is always with the evening offerings. According to YV, at the time of creation of the universe, Prajāpati created the Agni at first. Hence offerings in the Agni should be the first rite, decided Prajāpati. It says further, at the sunset the offerings are obliged to Agni and Prajāpati. At the sunrise the glory of Agni is transferred into Sun. Thus offerings of morning are for Sun and Prajāpati. YV further says that after oblations certain mantras regarding Agni and Sun are to be chanted. But it is not the part of basic rite. Some people chanted these and certain other prayers, who were able to do it. It shows that offering two oblations in the morning and two in the evening was Agnihotra rite, that was followed originally. This rite is very easy and simple.

5.2 : Basic religion

Perform Agnihotra twice daily is the order of the Vedas. As it is the order of the Vedas it is benevolent for the human beings, for mental perfection and for the harmony of the universe, as it is created by the God. The fire worship is the basic religion and at the same time the important medium, with which the basic foundation of life becomes strong, wide and ever lasting. In addition to that anyone can perform fire worship. There is no pre-requisite. The one, who has got a wish to perform, can offer the libations in the fire. The references of morning and evening sacrifices are found in the RV in the first Manḍala. This is very significant. The very beginning of RV is with the Praṇava, ie. with ‘Om’. The next word ‘Agni’, who is benevolent and blessed for the word and people in the world is connected and related to Lord Agni. It is the very factor
that is the medium and instrument of praising the healthy atmosphere around the people in the world, which leads to the light of knowledge. Praise of Agni helps the person to develop his mental condition to a higher stage.

The RV describes the effectiveness of the fire worship from its beginning.

The word ‘Agnimïle’ says, ‘We praise the Agni’. Though it is the word to word meaning, this praising of Agni is naturally inclusive of praising with many different mantras and the rites, that are pleasing deities by giving oblations in the Yajña according to the proper ritualistic performances. Especially in the word ‘ïle’ the larger meaning is included, i.e. to offer oblations for deities at proper time. In the remaining words of the mantra the description of Agni is found. The word ‘Ratnadhåtamam’ means laden with precious stones. Agni is said to be the mouth of God and Yajña is called the ’Kāmadhenu’- the cow that fulfils all the wishes of the person, with whom she lives. Hence the Yajña is the medium to please all the deities. This very first mantra of RV explains the preciousness of fire-worship is very mysterious and important. Furthermore the word Agni cannot be merely translated as fire. The Vedas do attach much deeper significance to it.

Agni, who is the priest invoking Gods and reciting Rig mantras and who is also the seer, intelligent, offerer of oblations, true, most rich( ie. possessing wealths. Wealth here mean material one, it means lot of sublime
and positive aspects-) and also the God Himself, comes with other Gods. Veda mantras can be interpreted in three ways at least or there are at least three levels of meanings. One is call the Adhibhautik (...) belonging to elemental or material things. The second is Adhidaivik (...) belonging to Devatas or Gods. The third one is Adhyatmik (...) 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 'Anata Vai Vedah'. Vedas are limitless. Both meaningwise and mantrawise they have no limits.  

In the first sūkta of first Mandala in the RV the references to the everyday sacrifice are visible. The first word of the RV is ‘Agni’ - which denotes the well-being, welfare of the mankind. The complete development of mankind is possible with the worship of Agni. Hence it is mentioned at the first place. Agni is capable to create a benevolent atmosphere around us. He is the reason and medium of creating a balanced atmosphere. The Vedas make it abundantly clear that the human beings are duty bound to offer oblations to fire. 

Bhagavad Gītā says:

हस्यस्तः प्रज्ञा सूक्तवा पूर्ववाच प्रजापति:

[Gītā 3.10]

Humanity was created simultaneously with the fire ritual (the Yajña): so said the Almighty Father at the outset. In the beginning the Almighty Father created man

along with the Yajña. He explained that man can gain prosperity by performing Yajña. No Yajña ritual can be performed unless fire is generated and oblations are offered into fire. Gītā, therefore states that fire technology was made known to mankind right at the outset.

The simultaneous creation of man and Yajña must have been for meeting man's inner and outer needs. Prajāpati, here, stands for the scheme and principle of both human and social growth.  

According to the Vedas Prajāpati created mankind with the eternal religion. When the Nitya-type of Yajña is to be performed by everyone, it should be small and easy. Then it can be a part of regular life.

Every word in this mantra is important. It is said that the knowledge in the Vedas is symbolic. This mantra says, Oh Agni, we, your worshippers, come near you, bow infront of you, every day in the morning and in the evening. The AV says:

7 Parkhe, M.S. Agnihotra, The Vedic Solution For Present-day Problems, p 56.
AV explains here the results of Yajña done every evening and morning. It says the Agnihotra that is performed in the morning keeps the mind fresh, enthusiastic and happy till the evening and the Agnihotra performed in the evening keeps the mind fresh till the morning. Saumansasya 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 the atmosphere, by inhaling gasses generated out of Agnihotra, experience a psycho-medical effect, the efficacy of which remains for twelve hours.  

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The rite performed in the transition period bends the mind in such a way, that it leaves the negative thoughts far behind and prepares the mind for the sacrifice. The wish of sacrificing and giving the needy whatever good one has, prepares the mind set to look towards his day’s work as a third person. One is able to keep oneself aloof and maintain the equilibrium of his mind.

In these words the religion is explained clearly. The basic, original religion is expressed in very simple language. The behaviour and life style according to this basic religion is also simple and easy, but at the same achieving the ultimate goal of the life on this earth. The Agnihotra rite is emphasised as the easy and simple ritual.

Gods worshipped the Yajñapuruṣa with the Yajña. It was the first and original religion or the way of worship.
The Devas (celestial bodies) performed Yajña (sacrifice) in honour of the deity of the Yajña, forming the first religion.

... fire has been referred to as instrument in transforming - the void not an apparent universe of matter, and the same fire formed the foundation for the material as well as the spiritual evolution of man. Yajña or the fire ritual is called here as the first religion of man and as seen before the definition of Dharma ...  

If Yajña is the original religion, then it is supposed to be followed by everyone. Then it should be very simple and easy. If the religion is said to be for certain people, for certain time and even for the people in the certain country, it cannot be the basic religion or original religion. The simplest form of worship - Yajña - is explained by all established religions, as the basic religion.

The Vedas that praise Yajña are like:

\[ \text{पितृदेवमनुष्याणां वेदशक्तं सनातनं} \]

The above mentioned line from Manu Smṛti 12.100 quotes Vamanshastri Kinjawadeker (in his book ‘Agnihotracandrika’). It says: Vedas are the eyes of people living on the earth. To earn the ultimate knowledge the Vedas are the medium. These Vedas tell to practice Yajña. One finds more information about Vedas in the same book in the following words that are from Brahad Yogi Yajnyavalkya Smṛti 12.1:

9 Parkhe, M.S. Agnihotra, The Vedic Solution For Present-day Problems, p 46.
There is no science on earth that is equal to Vedas or like Vedas. In all Šastrās the Vedas are the main, where different references can be found.\textsuperscript{10}

In the same book Kinjavadekar quotes above mentioned line. He says: It is doubtless, that if Yajña is said to be the basic religion, the procedure should be very easy to follow for every single person.\textsuperscript{11}

\begin{flushright}
सार्व-प्रात: प्रयुज्मानो अपायो भवरति।

[GA]
\end{flushright}

\begin{flushright}
\textsuperscript{10} vide, Kulkarni, S.K., Devayan, pp. 45-74.
\end{flushright}

\begin{flushright}
\textsuperscript{11} vide, Kinjavadekar, Vamanshastri. Agnihotrachandrika, Apace, Vinayak Ganesh (Ed.), Anandashramsanskritgranthavali, Granthanka 8, Pune, 1921, p.3.
\end{flushright}
In Gañapati Atharvaśīrṣa one finds the reference of evening and morning ritual that frees from sins. One gets purified due to this religious practice and feels happy, calm, quiet and tensionless.

The equipments that are required for Agnihotra are affordable to every person in any society. Thus this regular practice can be performed by everyone. There is no bar between cast, creed, colour, religion and sex. Any one who can sing the mantras, who can follow the discipline of time can perform. As long as one breathe, or till the last breath perform Agnihotra.

Only when everyone in the world is able to follow the Yajña, it can be called the basic religion. This original form of praying god cannot be meant only for people dwelling in a specific country, or living in a specific time-period, or even for the people following specific religion. Otherwise such a rite cannot become basic religion. Yajña is prescribed for all the people living in this world, which is mentioned in all religions and their basic religious manuals.

Agnihotra is expressing gratitude towards the Almighty Father, as he has given to the world so many essential gifts - as water, air, light, etc.- without asking. Then it is the human beings to be grateful to God for those things. Agni is the mouth of all the deities. Hence men offer the oblations in fire and recognise and respond to what someone has done for everyone on the earth.

5.3 : Three folded form of Agni

In the ancient times the offerings were made in the morning for Sūrya and Prajāpati and in the evening for Agni and Prajāpati. The number of offerings was also limited - i.e. one for Sūrya and one for Prajāpati or one for Agni and one for
Prajāpati.

As Sūrya is called the glorious ‘Brahma’. He is the energy source and light - light of knowledge also. He loves every one, including Bramha, Uṣas and various other gods. Agni is the ‘Brāhmateja’. He is light and energy as Sūrya. Prajāpati, is the one who, has created everything in the world and whom everything in the world belongs to.¹²

The real meaning is that the creator of the world has to be worshipped. There are many names for Him. Every one has given Him a name according to his experience, his view and knowledge. But all of them address to the God. Offering oblations in the fire twice daily - Agnihotra rite - was very easy and can be performed by anyone. Eventually this rite was developed larger. Then this larger rite was considered as Agnihotra rite. The original Agnihotra rite is explained by the Vedas and the larger rite of Agnihotra is explained by the writers of Śastras. Those, who have three fires at home, ie - Gārhapatya, Āhavanīya and Dakṣināgni - have to follow many rules. The important thing is that they have to perform Agnihotra every morning and evening. With the time the larger rite was understood as the original Agnihotra rite. But the rite according to the Vedas is very easy and very small. The longer rite of Agnihotra did not remain in the daily schedule of common man, due to its size, rules and regulations.

The grains grow because of Agni and Sūrya. That is grown for them. It belongs to the nature first. Hence it is to be offered first to the Sūrya, Agni and Prajāpati. This thought behind the Yajña or Agnihotra is most important. It is explained in ‘Vāyupurāṇa’ in a detailed manner.

In the ‘Satya-yuga’ the main rite was of fire-sacrifice. There are confusions regarding the word Agnihotra. The three folded form of Agnihotra increases it. As the picture of having three different Yajña places and all the time burning fire etc.

¹² Parkhe, M.S. Agnihotra, The Vedic Solution For Present-day Problems, p 46.
arouses in the minds of people. As this concept has its tradition of centuries. Basically Yajña and Agnihotra are the same words, denoting the fire worship. The Yajña that is performed regularly is known as Agnihotra.

The story of Tretāgniśīvistār occurs in Bhāgavat Mahā Purāṇa. The story of king Purūrava and Īrvaśī can be found in the ninth skandha. The fourteenth adhyāya of it tells more about Agnihotra. Īrvaśī narrates the king Purūrava a solution to live life happily without her. The mantra she gave to him was practised by Purūrava and got a Yajña-vessel from ‘Gandharvas’. This story symbolically says: Purūrava got a Yajña-vessel from Gandharvas as a gift for a happy and benevolent life, which means Yajña is a medium of gaining material happiness. Further more Purūrava performed Yajña for getting a place in paradise. That means performance of Yajña can achieve the follower a happy life after death also.

The original rite, as the king got was only one fire. In the ‘Tretāyuga’ king Aila expanded it into three forms. This story of king Purūrava and king Aila occurs in the scriptures like Harivañśa Purāṇa, Vāyu Purāṇa etc.

एकोदभिन: पूर्वामीड्रि
ऐलस्यतान् अकल्पयत्।

[VP 9.1.48]

The original form of Agni was one. King Aila has developed and enlarged it into
three forms of Agni - i.e. Gārhapatyā, Āhavanīya and Dakṣināgni.

Earlier there was only one Veda. The institution of Yajña is also enlarged with the time, as it says that only one agni was there.

Muṇḍakopaniṣad explains the same. It says, this is a fact that the wise sages have seen the original rites in the mantras. They got the illusion of rites (karmas) in mantras. This got elaborated in the Tretāyuga. One has to follow these rites. That is the path of wisdom and help for their development.
It becomes therefore clear, that originally only one fire - Agni-form was worshipped and that it the eternal and original religious practice.

5.4: Significance of oblations

One finds references regarding the things that can be offered in Yajña in YV. After lighting the fire with the help of dried cow-dung cakes or dried Yajña-sticks, two offerings are made in the morning and two in the evening with cow-milk, says ŚB.

The person giving two libations in the evening at sunset and in the morning at sunrise - exactly when the sun is rising- offering two oblations is set free from the fear of death. As for all living beings the death is the major fear. But by offering
two libations one is free from this major fear. The time of offering the libation is mentioned is clearly. It should be offered exactly when the first rays of sun would rise on earth while accepting these offerings. Thus the exact time and exact number of libations- two libations - is explained here.

A detailed explanation about offering only two oblations is given in ‘GoB’. It says:

प्रियमेधा ह वे भरव्याजा यज्ञविदो मन्यमानासतःसम्म न कव्यन्या 
वेदविद्मुपयानि, ते सर्वविद्वं विवेद्विद्वं भूतोत्मितोत्मितरावपुःциक्षात् कस्मै 
त्वे जुहोषीति एकधा वा हंस सर्व प्रजापति: प्रजापतय एवाह सायं 
जुहोषीति प्रजापतय प्राप्तिति। तेषां यो व्यवहारविद्विद्वमुक्तावपुःциक्षात् 
काम्यां त्वे जुहोषीति, आग्ने प्रजापतय इति सायं, सूर्याय प्रजापतय 
इति प्रात:। तेषां यस्त्रवाहविद्विद्वमुक्तावपुःциक्षात् केभजस्त्वं जुहोषीत्यन्ये 
प्रजापतयेऽनुमतय इति सायं, सूर्याय, प्रजापतये अग्ने विद्वेष्टकृत 
इति प्रात:। तेषां यो व्यवहारविद्विद्वमुक्तावपुःциक्षात् आदिनौस्त्तो भूतोत्मितन्त्रम विद्वेष्टकृत 
चेतरो श्रीया चेतरावत्याक्रमतस्य ह प्रजामिततरयो: प्रजासु या 
तत्वच्युतायां तस्मादु विद्वेष्टकृतयं, यजुर्य चेत मनसा च यामेव स 
ञुन्यामानौति तामार्नौति य एवं वेद, यशेन्द्र विद्वेष्टकृत जुहोषीति 
ब्रह्मणम्।

[GoB 3.15]
Priyamedha Bharadvaja and some persons with him were considering themselves as knowledgeable pundits in Yajña-Śāstras and were not ready to go to some other Vedic pundit for a dialogue or for understanding any thing. One of them offered only one oblation during Agnihotra at evening and morning. Second person was offering oblation in the name of two deities and the third offered three oblations.

The person, who offered only one oblation during Agnihotra was asked by others, whom do you offer the oblation? His answer was, this complete world is an image of ‘Prajāpati’. Hence I give oblation in his name at the time of sunrise and sunset.

The person, who gave two oblations answered, I offer at the sunset to Agni and Prajāpati and at sunrise to Sun and Prajāpati.

The third, who offered three oblations said, I offer at sunset Agni, Prajāpati and Anumati and at sunrise Sun, Prajāpati and Agniswastikrut.

Amongst these three, who offered two oblations became prosperous in all walks of life than others.  

Thus one should offer two oblations at sunrise and sunset.

Though the main offering medium is said to be cow-milk, to fulfil certain wish rice-grains, clarified butter made out of cow-milk, and yavāgu are offered according to TaiB.

If one desires to gain glory, one should offer clarified butter; if animal wealth is the desire, then offer milk in Yajña; if good health is desired, offer curds in Yajña and for well-being of the town use yavagu as offerings.

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(Once King Janaka asked Yajñavalkya, if he knew about Agnihotra properly. His answer was, 'Yes'.

'What is to be used as offering in it?'
'Milk or milk-products'
'If it is not available, then what is to be offered?'
'Rice grains or yava.'
'If it is not available, then what is to be offered?'
'Use another food grain.'
'If that is not available, then what is to be offered?'
'Use medicinal plants form the jungle.'
'If they are not available, then what is to be offered?'
'Water.'
'If water is not available, then what is to be offered?'}
'Offer truth in the faith, that is offered earlier. In other words remember with full faith.'
'Oh! Yajñavalkya, you have recognised the proper meaning of Agnihotra. I bow in front you.'

While explaining the importance of Agnihotra, the reference of offering truth - that is to be offered in faith - has mentioned. It says, not to miss or forget Agnihotra any time and to have complete faith or total surrender for it. In case of possibility of not performing Agnihotra the last choice is mentioned as to perform it in the mind or just by remembering the performance whole heartedly.

यदा लेलायेते द्राणिः हव्यवाहने।
तदास्ख्यभागायत्रेणास्तु हुती: प्रतिपादद्येत्।।

[Mu 1.2.2]

One should offer oblations, when the flames are seen. To offer oblation in the smoke shows neither love nor sincerity towards the performance. The oblations that are offered in the Yajña are transformed into minute particles and intense effective material. This is proved by the modern scientists. Russian scientists have proved that the clarified butter of cow milk offered in Yajña creates smoke. This smoke reduces the radiation effects in the atmosphere on a large scale. Yajña is helpful for the individual and social development.

When the oblation burns, due to the chemical reaction smoke and steam are released. With the help of fire as a medium the oblations offered in the Yajña effect on the surroundings. The purifying gases fill the atmosphere in a large area. As smoke and steam rise up in the atmosphere, they purify the air and at the same they form clouds. These clouds bring rain. This rain water is also pure and helps plants to grow. The plants produce a good harvest. Ultimately the people are benefited.

5.5 : Significance of time

Darṣapūrṇamāseṣṭi, Cāturmāsya and Agnihotra - all these three types of Yajñas have an important similarity. Agnihotra is performed in the transition period of evening and morning. Darṣapūrṇamāseṣṭi is performed in transition of New-moon and Full-moon day. Similarly Cāturmāsya is performed in changing period of seasons. Amongst all these Yajñas Agnihotra is the Nitya-regular performance.

समुद्रो वा एष अहोरात्रः।
तत्स्येते गाधे तीर्थं यत्सन्धि:
तत्स्मात्सन्ध्यं होतवयम्॥

[ ŚaB ]

The continuous cycle of day and night is difficult to cross. It is like a deep ocean.
In this ocean the transition periods - time of sunset and sunrise - are such timings, that help to cross the ocean, says Kulkarni. These are called the most pious places. Thus at these times only the ‘Havan’ has to be performed, says Kulkarni in his book Devayān while using this quote.

One gets the reference of the Agnihotra times in AV, which is originally in RV. There are several definitions of sunrise and sunset given in the ancient Vedic knowledge. The sunset and sunrise are called the transition periods. During this period the breathing pattern changes, says Āyurveda. Hence this change effects directly on breathing pattern, blood pressure, digestive system.

5.6 : Significant Effects of Agnihotra on human mind

Certain homogenous changes in the mental stage occur with the performance of Agnihotra. They have a definite beneficial effect, as will be seen, both from individual and collective angles. A few exemplary instances of this effect on life are given below.

5.6.1: Changes in the mental status

The Isāvasyopaniṣad begins with the thought of sacrificing things for the needy.

It lays importance on performing right action. It tells people not to forget their duties. After completing the duties only one is allowed to enjoy. God is everywhere in the world and watching. Hence, do not follow selfishness and greediness. Always think of the fact that whom does all the wealth in the world belong to.

It says, enjoy and experience everything with sacrifice. Do not have a wish of acquiring other’s wealth. It will not give you any satisfaction. This line also referees to the same idea of ‘Idam na mama’. When the selfishness is kept away, one can enjoy the life with a special happiness. This idea of ‘this is not mine, this is yours - of God’, keeps the person in a positive thought. It gives a new dimension to look towards problems of life. One gets a special happiness. This happiness is to be experienced by oneself. It can not be explained in mere words. Ths beginning of a new mental procedure starts with the mantra ‘Idam na mama’.

The last part of the mantra - Idam na mama- has a special significance in moulding the mind. The utterance of these words at sensitive moments changes the attitude towards wealth and worldly aspirations. The repetition of these mantras twice a day helps in developing such a detachment. Moreover this leads to seeking refuge in Almighty Father and to a spiritual upliftment.  

The mind slowly withdraws out from worldly matters, as it is all engrossed with the

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thought of God. The offering of oblation to fire at sunset and sunrise cultivates the inclination of human mind day after day ultimately towards surrender to God. This is described even as ‘total surrender’ to God.

Not mine but thy will be done.

This quote of Bible expresses the exact feelings. Not according to my wish but according to your wish will be my behaviour. The selfishness, egoism should be destroyed, is the main aim of this mantra. It is directly related to the business of human mind. The thoughts in the mind, the vibrations - taking place while articulating a sound- affect the mind and surroundings. Hence the thoughts, vibrations and the aim ( that arises in the mind ) should be proper and right. As while fulfilling these thoughts one is going on a path, that has to be right, what one would seed, would ripe. Thus this aim should be proper and benevolent. The effect of our thoughts is strengthened by Agnihotra. One tries to do meritorious deeds without attachment, without expectation of reward. One tries to do it because it is our duty. Because of changes in oneself which one experiences if one does Agnihotra regularly, one finds oneself better able to help others in need. The manner in which one offers this help goes a long way towards determining its ultimate value to others and to oneself. This is where the conception of and behaviour in consonance with surrender are important.

Here Agnihotra is discussed with the ritualistic views. As many Indian people love to know where exactly one finds the references of this sacrifice in the ancient scriptures. Today many scientists are working out to find the effects of Agnihotra - Yajña, with the yardsticks of natural sciences and modern technologies, with all the possible dimensions in various parts of the world. Here some of the important researches are discussed in the further chapter, that are undertaken in Germany,
as the concept of working in this field with a scientific approach was started and is lead by Germans.

All these researches show the usefulness and importance of sacrifices in various ways and angles in the daily life of common man all over the world. It is a proven powerful solution to pollution according to scientists and scholars. Hence many people have started adopting this as their lifestyle.