

Ethnobiological Analysis from Myth to Science, IX: *Pancha Yajnya* (Five Sacrifices), the Composite Principle for Applied Human Ecological Environment

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ABSTRACT A householder has five socio-ecological responsibility i.e. towards his (1) source of knowledge (*Rrushi Yajnya*), (2) parents and ancestors (*Pitru Yajnya*), (3) environmental factors as Gods (*Deva Yajnya*), (4) biodiversity (*Bhoota Yajnya*) and (5) fellow human beings (*Nrru Yajnya*) of the society. This basic philosophy is depicted as *Pancha Yajnya* in *Manusmruti*, is reflected in the daily rituals like *Tarpana* and *Biswadeva Puja*. One self is expected to perform these rituals as a token of expression of his obligation for the environment; has a scientific basis behind religious events.

INTRODUCTION

The Concept of *Pancha Yajnya* depicted in *Manusmruti* was analysed in a broader sense earlier (Padhy, 2006). The entire process is to express as one's obligatory responsibility a recognition through sacrifice to the source of his knowledge (i.e. *Rrushi Yajnya*), to the ancestors from whom he has received the corporeal body, (*Pitru Yajnya*); to the biodiversity, (*Bhoota Yajnya*); to the human beings of the society, (*Nrru Yajnya*) and to all the ecological factors from whom he receives different worldly benefits, (*Deva Yajnya*), all being the integrated powers of the environment. This Vedic age philosophy slowly entered into the daily rituals and established rather occupied as a token activity in daily life keeping alert to the subjects more consciousness on this ecological phenomenon. A *Gruhastha* (Chief subject of a dweller) is expected to conduct *Tarpan* (offering of water) and conduct *Viswadeva Pujaa* (offering of food) reiterating his responsibility, as reflected in the philosophy of *Pancha Yajnya*. In course of time, these daily rituals got restricted to specific occasions like *Ssraadha* day (death anniversary - *Pitru Yajnya*) of parents and elders. It seems as if, the *Pitru Yajnya* turned to be of prime importance and other *Yajnya* became secondary, got tagged with the earlier. The reason may be, offering of sacrifice to *Pitru Loka* (Manes inhabitant) is more metaphysical, performed with the spirit of worship and other four *Yajnya* are based on practical orientation. More detail is

required to be substantiated on the *Pitru Loka* as of the prime concept.

THE CONCEPT OF *PITRU LOAK* (MANES HABITATION)

As per Hindu philosophy, the human soul is encased successively in three bodies – the external gross material or Corporeal body (*Sthula Ssareera*), the middle one i.e. Astral body (*Sukshma Ssareera*) and the inner most i.e. Causal body (*Kaarana Ssareera*). When the gross physical body is destroyed due to death, the other two coverings – astral and causal along with the soul escape and enters to the means inhabitant. The actions and events performed in a person's life time, gets recorded in the causal body in the form of *Karmic* seeds as *Prarabdha* (balanced statement of deeds of past life experienced in present life), later the cause of rebirth (Padhy, 2006). In Manes inhabitant, the astral body is an exact counterpart of the last youthful physical form of a person in his previous earthly sojourn. The astral body is provided with an astral brain which supplies the cosmic energy to the astral heart, gets distributed in the astral nerves and energizes the body cells. All astral persons enjoy the senses of intuitional feelings (Yogananda, 1946).

In course of time the astral body attains death and the soul with the causal body enters to the causal world (haven) along with the *Karmic* seeds. According to Hindu philosophy, in death rituals an attempts is made to spoil the astral

body of a person on the day of first death anniversary by creating *Mantric* vibration, known as *Sapindi Karana* in order to facilitate the soul to proceed in evolution. All causal beings enjoy different causal desires through perception. A natural time comes, when the causal body gets melted and the metaphysical *Karmic* seeds come down to the earth along with precipitation, gets accumulated in fruits, flowers and medicines of the nature. Coincidentally, the parents to whom a concerned soul is expected to be born as offspring, consumes that concern's *Karmic* seed enriched with nutritional. As a matter of fact the *Karmic* seeds in subtle form enter to the sperm and egg of the parents, which on union form the zygote, the indiscernible corporeal body. With the growth and development of the zygote the birth process followed and the life process is expressed along with the sprouting of the *Karmic* seeds. Thus a person behaves and experiences accordingly and the results of his past deeds (*Praarabdha*) gets reflected on his *Samskaara* (present get up). This is how the deeds of the past life strongly influence the activities of the present life; we are unable to get rid of it and call it as *Bhaagya* (Luck). What we call scientifically as gene interaction to show differential expression with the same genome either brothers and sisters or even twins of one family; can be well coordinated with the Hindu *Karmic* seed concept, which differs from person to person. Otherwise a straight approach that, a soul seeking rebirth seeks a kind of genetic environment, which matches to its own creed (genotype) (Krishnamurthy, 2002). Moreover, the soul can not be identified without the body, shuttles between Manes habitat to human habitat and *vice-versa* which amounts to the cycle of birth and death in nature.

MANES–HABITATION AND SOLAR SYSTEM

According to Hindu concept, the *Pitru Loka* nourishes the world by controlling food production and proliferation of biodiversity. In a broader sense the *Soorya Mandala* (Solar System), which controls the above activities in the world, is considered as the *Pitru Loka*. Even the status of *Pitru Loka* is considered to be at a higher plan than the *Deva Loka* (habitation of gods); and the former needs special comprehension.

As per in *Manusmruti*, the Indian time coordination is such that one earthly year is

equivalent to 12 days of *Pitru Loka* and one day of *Deva Loka* (Mohapatro et al., 2002). The zodiac belt around the earth is of 360 degrees which is divided into 12 parts (houses) each of 30° degree shared by respective constellations of that house *ipso facto*. They are named as *Mesha*, *Vrusha*, *Mithuna*, *Karkata*, *Simha*, *Kanya*, *Tula*, *Vrischika*, *Dhanu*, *Makara*, *Kumbha* and *Meena*. As per Indian astrology (Padhy et al., 2005), earth is considered to be static and other planets including the sun move relatively around the earth. Sun takes 360 days (one Hindu year) to move around the Zodiac belt and stays 30 days (one month) in one house. The astrological activity, its relation with other planets and its impact on the earth such as, controlling of weather and spreading of radiations vary during the Sun's movement from one house to another. Accordingly Sun's stay in one house (*Rassi*) is considered as one unit of Sun or a day in *Pitru Loka* (360 earthly days = 12 *Pitru* days); the dark fortnight is of their day for alertness and the bright fortnight is their passive state i.e. night for sleep (*Manusmruti*, I/66). There should not be any confusion in calculating thirty days of Hindu calendar month as it is counted from the full moon day (*Purnimaa*) to the next full moon day in north India, from no moon day (*Amaabaasya*) to next no moon day in south India and from *Sankranti* to *Sankranti* (the expected day of the Sun enters to one zodiac house) from astrological point of view.

The *Pitru Lok*, as per Hindu mythology is governed by 31 *Pitru* personals viz. 12 *Aaditeya*, 11 *Rudra* and 8 *Basu*. A closer analysis of these *Pitru* personals, symbolise the placement of Sun in different zodiac houses, its intensity of radiation, direction and exposure of the earth; the details are discussed as follows. *Aaditya* means the Sun God himself; the name has a root from *Aditi* the mother of Gods. The former is the prime one among the first seven Gods presumed by Vedic Indians. The existence of Sun in twelve *Raasi* of the Zodiac belt as they vary in their positions coupled with varied intensity of radiation and the status of weather, the twelve placements of Sun is considered as the Twelve *Aaditya*. The prestigious Geeta Press, Gorakhpur, India, has published twelve beautiful icons of sun with keynotes on each, reflecting more on the above philosophy.

Rudra means forceful, furious, penetrating which is comparable with the spreading radiation of sun. *Rudra* is also a Vedic age deity (*Devataa*),

subsequently taken as Siva. Out of twelve *Aditya*, respective twelve *Rudra* are expected to come out, but the later number is of eleven only. In a year, the Sun exhibits relative progress in the northern region (*Uttaraayan* - discussed later) for six months and the next half period exhibit progress in south region (*Dakshinaayan* discussed later) Twice in a year, during transition from north progress to south progress and *vice versa* a period of 15 days in each event, the solar radiation is either in diminishing or increasing trend in either of the hemispheres. This low radiation period (15 + 15 days) of one month is exempted from *Rudra* calculation and accordingly, the total number of the *Rudra* is counted as eleven only.

The other eight *Pitru* personals are called *Basu*. The name of the earth is *Basundharaa* (hold by *Basu*), which has its origin from *Basu*. As per Hindu concept, the earth is stabilized by eight *Basu* or eight directions such as East (*Poorba*), West (*Passchima*), North (*Uttara*), South (*Dakshina*), North-East corner (*Aaissanya*), East-South (*Aagneya*), South-West (*Nairuta*) and West-North (*Vaayabya*) and each direction is controlled by a specific *Devataa*. When the solar radiation reaches the earth and spread throughout its intensity vary from direction to direction, place to place based on earth's position in the zodiac belt, rotation, inclination and other geographical and metrological factors. So the major variation of the solar intensity from direction to direction is considered as a factor, named as *Basu*. In toto the point of generation of solar energy is *Aaditya*, the transmittance of radiation is *Rudra* and the point of recipient and implementation is named as *Basu*, based on two universal factors - time and space, are considered as thirty one *Pitru* persons.

Since each one of the above *Pitru* has its individuality from position and functional point of view, each one is considered as a separate entity, irrespective of the radiation generated from the same Sun. Elite have interpreted parents as *Basu* - *devataa* in the world, grand parents as *Rudras* and great grand parents as the *Aadityas* (Swain, 2002); a three step coordination of energy flow from the sun with gene flow from the ancestors. Moreover, unique comparison with the flow of solar energy from sun is unidirectional and as well we cannot return back our inherited genetic traits to our parents justify the solar system as *Pitru*loka. As no one can repay the

genetic gift he has received from the heritage, similarly, is the case with the unasked energy resource of Sun God that sustains the life on earth. It is the human morality and duty to show obligation to *Pitru* i.e. either to the forefathers or to the Sun God, by offering a handful of water every day, the insignia procedure being known as *Tarpana*, discussed later.

India is placed in the north hemisphere of the globe. The north to the equatorial line i.e. tropic of cancer (*Karkata Kraanti*) passes through the terminal part of peninsular India. The Sun shuttles apparently between the north and south equatorial line (the tropic of Capricorn - *Makara Kraanti*) being influenced by the movement of earth around the former and inclination of earth's axis by $23\frac{1}{2}$ degree. During the period December 22 to June 21 the earth moves in the direction west to east in the southern horizon; sun shows apparent north ward movement (*Uttaraayana*) and from June 21 to December 22, the earth's direction of movement and horizon turns opposite, i.e. the sun avails apparent south ward movement (*Dakshinaayana*). On March 21 and September 23 earth shows zero degree inclination towards Sun, the period of day and night is same (12 hours each) in these two days throughout the globe. From September 23 to March 21 and *vice versa*; in the first half the southern hemisphere remains inclined towards sun and in the second half the northern hemisphere behaves as earlier, both the parts experience hot days during these periods respectively (Fig. 1). The south Indians worship the *Pitru* on *Makara Sankraanti* (falls generally on January 15), the day when the sun returns from the south equatorial line, the Sun God is greeted for the forward movement to-wards our country. The North Indians worship their *Pitru* in the first half of *Aasswina* month (coincides with September) during the autumn season, the period when the earth exhibits apparently zero inclination towards Sun. After 23rd September the northern hemisphere moves away from the Sun and southern hemisphere becomes closer; the north Indians bid farewell to the hot Sun and enter into winter with worshipping to *Pitru*. This greeting the Sun God by a part of the country and farewell by the other part for a single purpose is the greatest coordination of Vedic age people from view point of national integration.

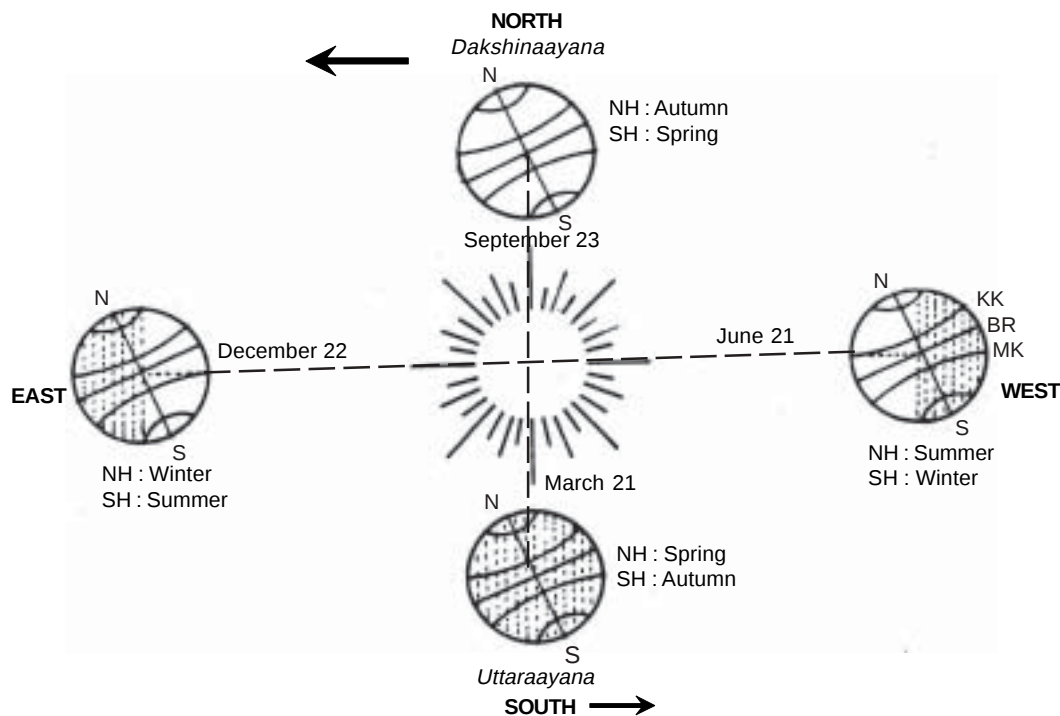


Fig. 1. Movement of Earth around the Sun and its positions on different dates with regard to *Dakshinaayana* (Southward) and *Uttaraayana* (Northward)
 N : North Pole; S : South Pole; NH : North hemisphere; SH : South Hemisphere; BR : *Bisubha Rekha* (Equatorial line); KK : *Karkata Kraanti* (tropic of Cancer); MK : *Makara Kranti* (Tropic of Capricorn)

WORSHIP TO SUN GOD

An elite (*Dwija*) is expected to worship the Sun God thrice daily, called *Trisandhyaa*. *Sandhyaa* means the union time of two periods i.e. (i) Morning: Night departs, day arrives (ii) Noon: Juncture of forenoon and afternoon (iii) Evening: day departs, night arrives. In *Sandhyaa* ritual procedure the *Gaayatree Mantra* is muttered for a prescribed number followed by offering of water to Sun God. *Gaayatree Mantra* is the cream of all Vedas, needs to be realised by the worshiper, which some one has learned when he gets first initiated by his Guru as mentioned previously (Padhy, 2006a). The effect of this hymn was first foreseen (*Drasta*: realisation) by *Maharshi* Viswaamitra, a great sage ecologist of the Vedic age. It is said that, Viswaamitra had performed so much *Yajnya* (sacrifice) and *Tapasyaa* (austerity), that its resultant fruits are still enjoyed by the present humanity even to whom; we should be indebted all along. The

etiology of his name: *Viswa* (universe) + *Mitra* (friend), substantiate his sacrifice for the common cause of humanity.

In the past fifty years, a saint emerged in India named Sri Ramasharma Acharya, who had performed austerity by the direction of certain Himalayan master, had muttered *Gaayatree Mantra* 24 lakhs of times and attained *Siddhi* (reached the top order enlightenment). His mission, "Yuga Nirmaana Yojanaa" is spread

BOX

Message of *Gaayatree Mantra*

Meditate on the radiant glory of God who illuminates all,
 May our soul be worthy of receiving His divine light,
 Enlightened by His grace, may we aspire for high objectives and resolve to proceed on the spiritual path with a drive,
 May this divine flame guide the faculties of our intellect on the path of ultimate salvation.

(Vidyalankar, 1974)

throughout India and abroad, to preach the importance of *Gaayatree* to realize the cosmic power of the supreme reality and to eliminate the superstitions from the society. He had established centers at Mathura and Rishikesh (both in India) where research on scientific spiritualism is carried out. The whole aim of *Gaayatree* recitation is self-explanatory as depicted in the box.

The worshiper gets energized and surcharged with cosmic energy, floating around us (like Reiki: an Indian originated Japanese Yoga system); a super consciousness of *Pitru Yajnya*.

TARPANA

Following *Gaayatree* worship, one is expected to offer *Tarpana*, a procedure of physical offering of water to all subjects and objectives connected with the *Pancha Yajnya*, with a metaphysical intension of worship. It is simplest of all worshipping

procedures, incurring no expenditure; a *Gruhastha* should perform the ritual daily as a routine work, insignia of *Pancha Yajnya*.

Tarpana is otherwise known as *Brahma Yajnya*. Offering of water is done along with *Kussa* grass (*Desmostachia bipinnata*), dropped from a grooved copper spatula (*Paatri*). In case of water offering to *Pitru*, extra *Tila* (*Sesamum indicum*) is mixed with the system. In every offering, *Aum* is pronounced as prefix of the name of the subject or object, followed by a word *Strupyantaam* (be contented) Few examples are as follows, chosen one from each section of *Pancha Yajnya*.

1. *Rrushi Yajnya: Aum; Rrushaya Strupyantaam* (Let the sages be contented)
2. *Deva Yajnya: Aum; Brahma Strupyantaam* (Let Brahma – the creator be contented)
3. *Bhoota Yajnya: Aum; Bhootaane Strupyantaam* (Let all living creatures be contented)

Table 1: The following are offered water during *Tarpana* insignia of expression of obligation.

Rrushi Tarpana (offering of water to the source of knowledge)

(1) *Rrusaya* (the Sages), (2) *Sanaatana* (The ancients), (3) *Guru* (The spiritual guide) - also applicable to any teacher), (4) *Parama guru* (Grand Teacher), (5) *Parapataara guru* (Great grand teacher), (6) *Paramasti guru* (great, great grand guru), (4) *Aacharya* (Prime teacher), (8) *Puraana Aacharya* (Teacher of epics), (9) *Gandharba Aacharya* (Teacher of art and music), (10) *Itara Aacharya* (Teachers in general of any subject), (11), *Vedas* (The source of knowledge), (12) *Chanadasi* (The poetic verses of Vedic hymns, that has encapsulated the knowledge).

Deva Tarpana (offering of water to the powers of nature)

(1) *Brahmaa* (God power of creation), (2) *Vishnu* (The God power of maintenance), (3) *Rudra* (God power of destruction), (4) *Prajapati* (God power of procreation), (5) *Devaa* (all the Gods), (6) *Devya* (all the Goddesses), (7) *Devaanuraga* (The followers of Gods), (8) *Apasara* (The celestial dancers), (9) *Sambacchhra* (The calendar year - time is conceptualised as God)

Boota Tarpana (offering of water to the biodiversity)

(1) *Bhootani* (all living creatures), (2) *Naaga* (the serpents), (3) *Suparna* (The birds), (4) *Pasaba* (The domesticated animals), (5) *Vanaswati* (The plants), (6) *Ousadha* (The medicinals), (7) *Sagara* (The Oceans), (8) *Parbata* (The mountains), (9) *Sarita* (The rivers), (10) *Yaksha* (A living supernatural being, spiritual apparition ghost, spirit (Williams, 1899), (11) *Pisacha* - A class of demons, so called due to their fondness for flesh (Williams, 1899), (12) *Rakhyansi* - The guarding, watching care taking, protecting, saving, preserving power of nature (Williams, 1899), (13) *Bhoota Graama Chaturbidha* (All types of living beings and their habitats around us).

Nrru Tarpana (offering of water to the humanity)

(1) *Manushya* - The humanity.

Pitru Tarpana (offering of water to the Manes)

(1) *Pitaa* (father), (2) *Pitaamaha* (grand father), (3) *Pra-pitaamaha* (great grand father), (4) *Maataa* (Mother), (5) *Pitaamahi* (grand mother), (6) *Pra-pitaamahi* (great grand mother), (7) *Maataamaha* (Maternal grand father), (8) *Pra-maataamaha* (Maternal great grand father), (9) *Brudha Pra-maataamaha* - (Maternal great, great grand father), (10) *Pitrubya* - (elder and younger brothers of father), (11) *Pitrubya Patni* (wife's of the elders and younger brothers of father), (12) *Bhaatru* (elder and younger brothers), (13) *Bhaatru Patni* (wife's of the brothers), (14) *Bhagani* (sister), (15) *Maatula* (maternal uncle), (16) *Maatulani* (maternal aunt), (17) *Pitru Swasru* (sister(s) of father), (18) *Pitru Swasruya* (inherited relations of father's sister), (19) *Maatru Swasru* (sister(s) of mother), (20) *Maatru Swasruya* (inherited relations of mother's sister), (21) *Maatulayadi Pitru* (successive forefathers of maternal uncle), (22) *Maatulayadi Maatru* (successive mothers of maternal uncle), (23) *Maatulayadi Sapeendaviya* (all the inherited relations of maternal uncle), (24) *Samagootra* (all the members of one's clan), (25) *Aacharya* (The teacher - respected as father), (26) *Swasura* (father in-law), (27) *Ritvika* (family priest), (28) *Jachaka* (who asks for offering), (29) *Savarna* (all the members of one's *Varna* (Caste)).

4. *Nrru Yajnya: Aum; Manushya Strupyantaam* (Let all human beings be contented)
5. *Pitru Yajnya: Aum; Kabyabaadaanala Strupyantaam* (Let the *Pitru*, who accept the offered food called *Kabya*, through the media of fire named *Baadaanala* be contented)

The spectrum of subjects and objects offered water during *Tarpana* is depicted in Table 1. The syllable *Aum* signifies the power of creation, power of maintenance and power of destruction; the basic cosmic ecological principles of the universe, that vibrates on and often.

In addition to the system of water offering as per table – I, there are few *Mantras* through which special *Tarpana* is devoted to such a wider form; that show the magnanimity of Hindu culture, their meaning depicted as follows:

Obligation for Cosmic Environment and Biodiversity: (Ecological significance): Starting from the *Brahma* (the supreme soul, God the great, unexplained reality) till a *Stambha* (pillar - life less), the *Char* (animals) and *Achar* (plants) of the *Jagat* (world); let the *Tribhubana* (Three regions of the world: *Bhuloka* – the terrestrial; *Bhubaloka* – the aerial and *Swagaloka* – the cosmic, heaven) be contented with my offering.

Obligation for Humanity: (Anthropological significance): Endless clans of crores, inhabitant of *Sapta Dweepa* (seven islands – continents) be contented from all sides with my offering.

Obligation for Human Eelationship: (Social significance): He who is not a friend / relation (*Abandhaba*), or a friend (*Bandhaba*) or a friend in some other life; be totally contented, who is interested to accept (my offering).

BISWADEVA POOJAA

A *Gruhastha* after performing *Sandhyaa* and *Tarpana* early in the morning, expected to offer cooked food to all concern through *Pancha Yajnya*, a ritual process known as *Biswadeva Poojaa* (worshipping the powers of the universe). Food, the source of energy for all living beings arranged in the trophic levels; is a product due to integral action of different ecological factors / powers / *Devata* (Padhy, 2006a). Offering of a small part of the food before self consumption, may be mythical as no one physically accepts it; but certainly an insignia of expressing some one's obligation and responsibility for the factors of the environment. In this process, on a specially designed geometrical diagram, the house holder

offers a portion of the cooked food of that day in specified quarters with the recitation of *Aum* as prefix, and another word either *Swaaha* (for Gods) / *Swadhaa* (for manes) / *Hannta* (for *Rrushis*) / *Namah* (for *Bhootas* and *Nrru*) as suffix to those names to whom it is offered. All these words *Swaaha* etc. express a single meaning “let it (food) may please be accepted”. The following are offered oblation in this ritual.

Deva Yajnya; oblation offered to:

- 1) *Brahamaa* - The creation power of the universe.
- 2) *Prajaapati* - The power of procreation / multiplication / expansion
- 3) *Gruhyaveya* - All Gods of the house.
- 4) *Kaasyapaya* - The children of *Kaasyapa* the father of Gods; may be the female descendent of the former – the earth; may be personified as *Aaditya* (Williams, 1899).
- 5) *Anumataya* - To all pleasant, loved and beloved Gods acting according to an agreement / or personified as a Goddess the 10th day of the moon's age when the Gods and Manes receive oblation with favour (Williams, 1899).

Bhoota Yajnya: oblation offered to:

1. *Prajnyaa* - The clouds
2. *Abhaya* - The waters
3. *Pruthibee* - The earth
4. *Dhaatree* - The bearing / fostering / establishing / supporting power of earth.
5. *Vidhaatree* - The distributing / arranging / disposing / accomplishing power of earth.
6. *Digbali* - Underlined authorities of the eight directions of the earth (*Ashtabasu*)
7. *Brahmaa* - The supreme natural abode above the cosmos – *Brahmaa*, the God power of creations resides – may be the epicentre of the universe.
8. *Antareekshya* - The cosmos
9. *Soorya* - The solar system
10. *Biswaviya* - The universe
11. *Devataa of Bisswa* - Energy sources of the universe

12. *Bhootas of Bisswa* - The living creatures of the universe
13. *Ushasee* - The morning (transitional period) which greets the day to activate all concerned).
14. *Bhootaanaam-Cha Pataya* - Lord of the *Bhootas* i.e. living beings / five elements (*Pancha Mahaa Bhoota*) – ecological factors – also attributed to lord Siva (Williams, 1899).

Rrushi Yajnya

One part of the food is offered to seven sages of Vedic age named Sanaka, Sananda, Sanaatana, Kapila, Aasuri, Bodu and Pancha Ssikhhaa; considered to be the most ancient elite of the world.

Pitru Yajnya

Parts of the food is offered successively to the heritage (i.e. father; grand father and great grand father, together; the second part to maternal grand father, great grand father and great great grand father; as well the third part to the above two groups jointly). One can extend more parts if he likes to offer especially for any other if desires so.

Nrru Yajnya

A part of the food is sacrificed for guests (humanity) from ritual point of view and three more parts for crow, dog and beggar; the later called *Baahya Bali* (oblation outside). After finishing the ritual the house holder is expected to go out side his house and keep the *Baahya Bali* parts in an open space for the birds, animals, insects and worms etc. He would wait there fifteen minutes expecting any guest or beggar to arrive. If any one comes expecting food, he would be served them first to which lunch of the family follows. The other parts (food) offered previously in the ritual are thrown to any water body as a supplement to aquatic creatures. The above procedure is narrated in *Yajurveda*.

DISCUSSION

Spirituality and religion may be two words having two meanings as per dictionary; but both are used alternatively to express the belief in the existence of God. The word often attributed to

religion in Sanskrit is *Dharma*, has a different internal meaning which implies to the basic principle. The term *Dharma* is derided from *Dhru Dhaatu* (*Kriya* - activity), the later means to bear or hold i. e. the capacity of conceiving a system in conformity par with its foundation, i.e. the principle (Sanyal, 1962). Every system works with its principle (ideology), probably the concept secularism is meaning less, when *Dharma* is equalized with the word religion. To make the word secular as meaningful, one must consider religion as a cult of faith and worship; but not *Dharma*, as nothing can exist without the later. The right perception *Dharma Nirapeksha* (the principle of impartialism), cannot be attributed to secularism the later being based on belief that morality, education and allied are not religion specific.

Science: *Vijnyaan* in Sanskrit on grammatical analysis has dual meaning (1) *Bissesha + Jnyaan* – enriched with knowledge (2) *Bigata + Jnyaan* – Lost knowledge / not acquired knowledge / an illiterate. The interdependency between science and religion as commented by Einstein says “science without religion is lame and religion without science is blind”. Others have opinion that, “Science and spirituality have to live together as two fundamental pursuits not to compete with each other, but to complement with each other” (Krishnamurthy, 2002). Moreover, modern day environmentalists of the world over, have seriously started considering on the diversified aspects of the role of religion, that can; rather must play in saving the natural environment (Goldsmith, 2000).

Science is defined as the organized knowledge, obtained by observation and testing of facts, about the physical world, natural laws and society (Hornby, 1989), often based on physical existence. On the other hand, spirit is associated with some one's mind, feeling, emotion and temper towards his soul and supernatural power, not of physical things. Exhibiting science and religion on a common platform for discussion; an approach from scientific point of view, we have not seen an atom and arrangement of electrons and protons in it, may be there are thousands of indirect scientific proofs for their existence; yet we believed in it (at par with spirituality). Nature has thousands of facts where science has provided proof and we have believed in an intermingled concept. This is how the concept of Hindu spiritual power concept is transformed to the science of *Tantra*, manifested to Gods and Goddess (discussed - Padhy, 2006b).

I must adorn here the views of an Indian yogi Paramahansa Yagananda (1953) in his book "The Science of Religion"; regarding what ever conception we have of God, if it does not influence our daily conduct, if everyday life does not find an inspiration from it, and if it is not found universally necessary, then that conception is useless". This is only possible through the science of yoga, the means by which the individual spirit (*Jivaatmaa*) can be united with the universal spirit (*Paramaatmaa*).

The whole task of blending the thoughts of science and religion as above, is aimed to find the truth of *Pancha Yajnya* in daily rituals of *Tarpana* and *Vaisswadeva Poojaa*. Just offering of water and food for all concerned and expecting their contentness, seems to be ridicules, mythical and unscientific. But, with this poor physical offering, associated with a greater universal feeling "One with all" and the concept of obligation, makes the whole ritual system scientific. This is how science and religion stand with each other. At length, it must be focussed, as realized, "Truth is the religion of science and religion is based on the science of truth".

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