

SOME SPECIAL ELEMENTS OF X1TH CANTO OF THE SHUKLA YAJURVEDA

Prof. D.N. Pandeya

The eleventh canto of the Shukla yajurveda Samhita has 83 Mantras ; devoted to Agnichayan – an special altar for the vedic – yajna .In Agni chayan sacrifice(1) 10,800 sacrificial bricks or Ishtakas are required for the construction of CHITI or Hearth. The topic of AGNICHAYAN extends up to the 15th chapter of the SHUKLA YAJURVEDA SAMHITA ; in which all the associated activities from the formation and manufacturing of the sacrificial bricks up to the construction of the sacrificial altar –are included.

Chiti(2) is a module structure of the VEDIC TECHNOLOGY that comprises with five layers of the SACRIFICIAL BRICKS called by the common name of five CHITIS. It is here worthy to mention that each and every CHITI was projected by different seers and the Vedic deities. Or in other words we can say that these five CHITIS were invented by the vedic seers and divine powers. Another aspect of this, to be clarified is that CHITIS are the vedic altars erected on the sacrificial grounds selected according to the norms of scriptures. These CHITIS are constructed by the specialists of the vedic sacrifices and the priests of the SHRAUTA YAJNAS. The bricks are made of the mixture of tested soil, stone powder, iron essence, sands, and water. The details of the Agnichayan or CHITI TECHNOLOGY clothed in sacrificial phenomenon of the VEDA; are available in Shrauta sootras, Shulba sootras and the Brahmanas. It means, Agnichayan is a type of sacrifice that includes these all activities mentioned above.

- It is here worthy to pay attention that the Vedic chayan or Agnichayan in Vedic literature has been portrayed as a map of universe ; in which context the importance of flora and fauna is shown. Though the subject matters delineated in the 11th canto of the SHUKLA YAJURVEDA SAMHITA cover many streams of discipline; but the paper has picked up only a few ideas related to the CHITIS and the formation skill of the sacrificial bricks for the construction of the Altar

SOME SPECIAL ELEMENTS OF X1TH CANTO OF THE SHUKLA YAJURVEDA

for sacrificial activities. The research paper looks the things here mentioned above in a new form of technological panorama that streams out from the liturgical activities of the VEDAS. Therefore in brief; the Research paper, only three special elements mentioned here under has taken for exploration as such –

PLANING FOR THE FORMATION OF CHITI(3)—

The first Kandika or the Mantra of the 11th chapter delineates the height of the mental(1) process that comes through the vow -taking ceremony of the Yajna. Though clothed in the liturgical phenomenon the Vedic Mantras of the 11th canto of the Madhyandin Samhita primarily reveals the planning skill of the Vedic Seers for the formation of CHITI. The Mantras present an indirect history happened in past Vedic period that first of all, it was the Lord Savitri who contemplated on the technology of Chitis and he found in this process, a glimpse of flame of fire existing in soil. Here it is noticeable that he found a flame in meditation or contemplation means he found the wisdom of the technology of the formation of the CHITIS. But as we know that research is called 'gathers(4) knowledge for knowledge' ; so it is here to understand that this type of knowledge of CHITI -technology existed already in the huge game plane of Nature, and so, he glimpsed out through his spiritual skill developed by himself. It is here more important to accept the fact of spirituality, that the spirituality stands always as a neutral element, is required by all the divine powers mentioned in our scriptures. That's why we see all divine powers - Indra and the like doing spiritual practices to keep maintained their spiritual strong hold on regulatory powers of universe. Even Lord Brahma, Vishnu and Shiva in pauranik literature- appear with great ascetic practices.

Here the curious mind of scholars may ask, how did Prajapati find the glimpse of fire flame in soil? In this concern when we pause some moments to apply our wisdom then our acquisitive. Faculty of brain analyzing the sentence अग्निर्ज्योतिर्निचाय्य(5) पृथिव्या अध्याभरत् finds that a new idea of technological phenomenon emerging out from the liturgical altar engineering stroke to his creative mind and consequently he made up his mind to go ahead in the field of experimental activities. Further the Vedic-seers thought over the materials useful for the formation of the CHITIS of various forms. In this very quest of the

technological module of CHITIS, very first they framed the SHULBASOOTRAS- the sacrificial geometry. After that they should have applied their technical mind of sacrificial instinct about the formation of sacrificial bricks called then by the name of ISHTAKAA. This very scientific wisdom of the Vedic seers comes afore through the piece of the Vedic Mantra of मनःयुञ्जानः(6) धियः तत्त्वाय. It means in prime stage of brick making technology the Vedic seers' mind was open and they thought over all the aspects of environmental balance and side reaction of the technology. It is here needful to pay attention that the Vedic seers used to see the whole universe threaded in a single entity of spirituality what is called and understood variously. This very idea of mine, developed from the study of the commentary of Mahidhar on the Samhitaa of Shukla- yajurveda, who says- आरम्भे नियुञ्जानः मनः मनसा पर्यालोच्य बुद्ध्यावधार्य. It means that it was the soil that Vedic seers as a first article or raw material for sacrificial bricks to make the Vedi or CHITIS found out. It is here noticeable that the Vedic seers believed in non violence and were against of destruction of in reparable damage of natural resources. They thought the soil, if dug up, might get leveled through water and other natural substances (7) such as dried leaves stone and other stuffs. This indication comes through the injunction of water sprinkling at the place where from soil is taken. Hence it comes that the Vedic Seers saw the soil as a basic raw material through their emotional intelligence and decided to dig it up for the formation of the sacrificial bricks with the mixture of other articles available in the domain of Nature. In wider approach this new paradigm in the field of Vedic literature and the liturgical phenomenon of the Vedic literature brought by me to light may help to see the Vedic sacrificial activities with a new prism of scientific approach. Another good thing what is inherent inside of it, is that this consideration reflects the ecological points that is interlinked with all other substances and creatures of human society. A sacrifice of the Agnichayan requires at least 10,800 sacrificial bricks and for that a certain amount of soil is needed from specific location prescribed in scripture is also an important issue that in the view of Vedic seers must be paid attention on.

SOIL TESTING BY HORSE

In the field of agriculture and Soil testing technique the contribution of Vedic literature is highly esteemed due to its scientific approach. The 11th canto of the Shukla yajurveda Samhitaa through the way of sacrificial activities of Agnichayan, (the unified form of CHITI construction, bricks formation technique and soil testing process etc.) many a scientific idea takes in to account and explore them properly in to different dimentions. This very chapter of the Shukla yajurveda Samhitaa in the context of brick formation, soil fetching by donkey is a main work that is done in the guidance of sacrificial priests. But the place where from required amount of soil is taken, needed a test by a horse. The selected horse is driven to the place of the soil and the horse is get mounted on a hill of soil and with the chanting of the Vedic(8) Mantra it is addressed to horse to smell the soil so that the work of digging up could be completed.

It is here noticeable that horse and cow are given a valuable place in the Vedic literature.

- Here the horse is depicted in Veda as an expert animal in testing the soil. The ATHARVA VEDA also says that the fragrance of soil entered in to horse simultaneously (9) with Human beings and the like. Here the sense of entering fragrance in it is remarkable. The same Veda also says that the earth was used by the seers as the Altar of Yagna. Hence on all the perspectives above cited when a perusal is done then property of it, as consequence appears that the horse is a free nomadic animal that lives on green grass and due to this he knows all types of areas of the land. By this way also he knows the varieties of soil and can distinguish the qualities of the same from other articles by his smelling skill. For more clearance, by the way of smelling the soil, by horse an agricultural land could be distinguished from the piece of that of the land of residence. It is not just the soil that could be used indiscriminately without thinking of all creatures life system interconnected with the same. When our Vedic-seers says-माता भूमिः पुत्रोहं पृथिव्याः then it appears there is something more sense that prohibits human beings to do injustice with motherland. And it is here hinted by the Vedic seers of the yajurveda and Atharvaveda that if a horse can distinguish the merits, qualities and varieties of soil then why the wise human beings should not pay attention on this fact of the soil composition when

they want to milk it? Another thing what comes from the scientific idea of Mr. FRITZOF CAPRA who says – the world is an integrated whole rather (10) than a dissociated collection of parts. The vedic seers' sermons as stated above through the divinization of the Earth, intends to convey us to learn the lesson from the special structure of the Natural resources of that all creatures are the sharers. But today we ignore this fact and do not see the inherent electromagnetic action and reaction force of earth that affect the whole universe. This is the message of the Mantras of the 11th canto of the Shuklayajurveda read in the connection of the ANGNICHAYAN that establish the perfect idea of Civil Engineering. This is not the emotional flow of the writer of the paper but the real ground for the research in the field of interdisciplinary subjects including the VEDIC – literature. Hence the purport of this sub unit of the paper is that whenever we think for construction of the building we should develop our brain to go ahead a bit to consider the merits of the land to be purchased. This very thing is also connected with the theory of Vastushatra.

- **CONSTRUCTION OF CHITIS AND THE CEMENTING TECHNIQUE**

Besides those above mentioned special elements in the 11th chapter of the SHUKLA YAJURVEDA, the task of the construction of inside walls of the CHITI comes to our notice through the Mantras. The construction of CHITIS of five kinds are made from the various kinds of ISHTAKAS or sacrificial bricks but here, to avoid uncontrolled spreading of the paper that subject is not dealt in detail. But the mechanism adopted by the Vedic people of India in the process of construction of the CHITIS needs due description. The Vedic seers were very conscious about the life value of human beings and of other creatures which so ever have the domain on the earth. Therefore the Ishtakaas = sacrificial bricks were framed in variegated groups such as LOKAMPRINA, YAJUSHMATI, and SVAYAMMATRINAA etc. The different names and their inherent divine powers or natural energy assumed or established by the seers in the Sacrificial bricks of the Veda, gave positive results in Vedic period. In the construction process each and every brick was set in its own place in CHITIS. To give them support and strength the gaps between bricks were filled with cement like liquidized layer. This indication comes to us from the analysis of the Vedic Mantras read in the context of Agnichayan. The bricks used in CHITIS were

SOME SPECIAL ELEMENTS OF X1TH CANTO OF THE SHUKLA YAJURVEDA

heated to make them solid and durable so that bricks could not slip or move from their own fixed place of the CHITIS during the sacrificial operation that used to run for one year. This is not only the sacrificial observation to have the sacrificial fruits of unseen rank but it is a technology based on the divine and spiritual theory of the Veda. The components of the bricks that come to our notice are of great value. The mixture of soil, water, iron-essence, and rock-powder were used for the manufacturing of the sacrificial bricks that also drops hint of the brick making technology found out by the Vedic seers. This very material was used also for the cementing works on the walls. These all informations come from various eulogies extended by the Vedic seers to the bricks to be set in the CHITIS. By the help of different commentaries, Shrautasootras, Brahmanas and shulba sootras the ideas of this technology can be explored comprehensively. Special credit sifts to the great commentator Mahidhar who apart from the liturgical phenomenon inkles something more in this concern. Another distinct of Mahidhar is that he has included all types of reference available in Shrauta sootra and the Brahmanas so that a researcher finds a chance to go ahead for finding out the technological gems in the context of Agnichayan. Besides these the Vedic seers in this chapter give more information about the Vedic deities related with this CHITI technology. Among them Sinivaali, Savita and the others are main contributors in the field of Vedic –Chiti technology. Apart from these things, delineated above, some devices and animals were required as such, to have the soil for making brick – the basic requirement for the construction of the Chitis of five layers.

DEVICES

ABHRI:-It is an instrument to dig up the soil for the formation of the sacrificial bricks prescribed in shrauta sutras and the Brahmanik literature. Addressing to Abhri the Vedic seer says-- अभ्रिरसिनार्यसि त्वया वयमग्निं शंकेम खर्नितुम्. Commenting on the Mantra Mahidhar (11) says त्वमभ्रिरसि उखां निर्मातुं मृतखननहेतुभूतकाष्ठविशेषोसि. नारि असि स्त्रीरूपा चासि। यद्वा न विद्यते अरिः शत्रुर्यस्याः सा नारी। खननकाले अश्मादिना तवकुण्ठीभावोनास्तीत्यर्थः। Here the commentary of Swami Dayanand Saraswati is also remarkable that says – अभ्रिः – अयोमयं खननसाधनं असि – नरस्य स्त्रीव साध्य- साधिका असि। The venerable Swamijee proves that ABHRI is made of iron.

Whatever it may be but the most important thing is here to see the structure of ABHRI as an instrument to dig up the soil. So Adhwaryu brings the ABHRI to the location where from the sacrificial soil is to be taken out.

UKHA:-It is a pot made of soil to keep fire there in what is called UKHA SAMBHARANA – included here in the 11th canto of the Shuklayajurveda Samhitaa. Commenting upon the Mantra related with UKHAA Swaami Dayanand Saraswati takes it as पाकस्थाली. Mahidhara, shedding light on the Mantra of Ukha says यजमानपत्न्या- तत्पिण्डान्मृदमादायद्वादशाङ्गुलित्रिस्थानलिखिताषाढसंज्ञकेष्टकायां कृतायां यजमानः पिण्डान्मृदमादाय स्वयमेवोखां करोति।

Donkey:-- apart from those articles mentioned above, donkey is brought to the selected place where from soil for making the sacrificial bricks and for UKHA is to carry. Here just for carry the load of soil, that animal is directed. By this way apart from the special use of the donkey the respect towards flora and fauna of the vedic seers has been shown. It is here worthy to mention that the grading system for animals has not given importance to show their superiority or inferiority, but equal creatures' life value and utility of them in Vedic society found place instead. The passions, capability of carrying the load, capability of treading on rocky lane and mounting force on rocks are the rare merits of that animal. In this very auspicious context also the great poet Baanabhatta compares the ash and smoke of yajna with the hairs' color of the donkey. This is a special kind of color that reflects its importance in the fields of creative and fine arts. The textile design also is associated with the color of the donkey. Being similar to some extent to horse in organic and physical composition the donkey differs from him due to its poor wit exercise.

HORSE -- In the context of Agnichayan horse is required for the testing of the purified soil. In Vedic literature horse has occupied a place of honor with cow. Horse is driven to the place where from the sacrificial soil is dug up. Hence it comes that though there are some more articles required in Agnichayan to construct the CHITIS but these are main operative articles required to.

It is here concluded to give some concrete perception that the 11th chapter of the Maadhyandin Samhitaa reflects the prime stage of architecture and the concept of technology in the context of AGNICHAYAN and CHITI

SOME SPECIAL ELEMENTS OF X1TH CANTO OF THE SHUKLA YAJURVEDA

construction. It has a good idea of the formation and production of sacrificial bricks that inkles the technical wisdom of our Vedic seers. The materials required besides the Soil for the mechanic operation of the bricks, as mentioned indirectly in the Mantras of the Shukla yajurveda -are stone powder, iron essence, sands and water. These all things assumed for the formation of bricks derive from the wisdom of the Vedic seers in Mantrs and are for the sake of healthy environment, necessary for human beings. Today hardly any builder or purchaser of the residential plot takes this issue in his mind before having the same. When we see the technical thoughts of our seers of the past then the abstract of the same comes before us that all the substances and articles available in world as natural resource - must be milked carefully for our better life so that our next generation or in technical word the sustain society may not fall in danger of pollution. It means all flora and fauna, pieces of land water resources, mountains and forests are interlinked with each other and also with the life of Human beings. So the technology, at least Indian technology should respect the Vedic ideology of Natural resources and try its best to understand the indications of the sermons of our seers available in the Mantras of CHITI formation or CHITI technology which is closely related with VASTU SHASTRA.

Prof. D. N. Pandeya

Shree Somnath Sanskrit University.

Veraval . Gujarat.