



A Rousing call to all the eminent Vedic scholars

We came to know that a band of scholars who are stalwarts in Madhwa philosophy and in Yaagnika prakriya are arranging a Seminar on 30th and 31st of December to discuss on Yageeya Pashuhimsa.

This meeting is futile. We request all scholars to do justice to all animals in all yagnas.

It is curious to know that in Chandogya Upanishad Bhashyam, Sri Madhwa has clearly pointed out that **ಯಾಗೀಯ ಪಂಚ ಪಶುಷು ಭಗವದ್ ಉಪಾಸನಾ** which is traditionally coming from time immemorial. Sri Brahmadeva has also performed Ashwamedha Yaga without killing any animal. But unfortunately some Neomeemamsakas and some Yaagnikas started the animal killing and offering of flesh in yagnas. Infact there is no pashwangahoma in any yagna. But unfortunately some yaagnikas who are interested in killing of animals in yagnas quote the mantra **ಹೃದಯಸ್ಯಾಗ್ರೇವದ್ಯಥ ಜಿಹ್ವಾಯಾ ಅಥ ವಕ್ಷಸಃ .**

The killers of animals treat this mantra as the fountainhead of prathyangahoma, which is against Mahabharata and Veda itself. Here Awadhana means NOT TO KILL and not to cut the body of animal but it is only to wash or clear the surface of the animal chest, body, tongue and lung region and to adore the Antaryamin Paramatman of the five animals. There is no pashuhimsa in any yagna in all yugas. Sri Vedavyasa also says :-

**ಇಜ್ಯಾಯಜ್ಞಶ್ರುತಿಕೃತೈರ್ಯೋಮಾಗೈರಬುದ್ಧೋಧಮಃ |
ಹನ್ನ್ಯಾಜ್ಞಂತೂನ್ ಮಾಂಸಗೃಧ್ನಃ ಸ ವೈ ನರಕಭಾಜ್ ನರಃ ||
ಇತಿ ಮಹಾಭಾರತೇ ಅನುಶಾಸನಪರವಾಣಿ (115-43 ಮತ್ತು 116-45)**

And it is to be noted that there is no Gou himsa in any yagnas in all yugas. If we accept the killing of cows and the dynasty of cows, we cannot breathe the Hindu wave in our lifetime. Actually there is no Pashuhimsa in any yagna. The words Alabhate, Sangnyapana do not give the meaning of killing of animals. Labha means to receive and to adore. There is no meaning of killing for Labha root or Sangnyapana word. In the Bhagvatha - ಪಶುಃ ಅಲಭನಮ್ ನ ಹಿಂಸಾ. Aalabha means to adore and not killing.

Mahabharata also mandates the Yaagnikas to not to kill animals in any yagnas in all yugas. Sri Vedavyasa says

ಪರೋಕ್ಷವಾದವೇದಾರ್ಥಾನ್ ವಿಪರೀತಾನ್ ಪ್ರಪೇದಿರೇ |
ಅರ್ಥಂ ಚಾಜಾದಿಶಬ್ದಾನಾಂ ಮುಖ್ಯಂ ಛಾಗಾದಿಮೇವ ತೇ ||
ಇತಿ ಸ್ಕಾಂದಪುರಾಣ

Even in Brahmasutra " ಅಶುದ್ಧಮಿತಿ ಚೇನ್ನ ಶಬ್ದಾತ್ " , the himsa confirmed in yagnas by some Acharyas is out of context (Ut sutra). It is only Beeja prakarana and not of killing animals.

The mantra ವಾಯವ್ಯಂ ಶ್ವೇತಮಾಲಭೇತ ಭೂತಿಕಾಮಃ (2.1 TS) gives only Spashartha and not killing as noted by Sayana and Bhattabhaskara. It is only to touch and adore the Paramatma who is residing in the heart of five animals.

The killers of animals in yagnas also misguide the mantra **ನ ವಾ ಉ ಏತನ್ ಮ್ರಿಯಸೇ** and kill the animals by chanting this mantra in yagna. This is out of context as this is Ashwa prakarana. Ashwa means Sun and not at all Horse. This mantra indicates the Suryantargata Paramatman as eternal, One who has no death.

There are interpolated sutras in Purvameemamsa as well just like **ಮಾಂಸಂತು ಸವನೀಯಾನಾಂ ಚೋದನಾವಿಶೇಷಾತ್** etc and also many shlokas in Manusmriti are interpolated, like **ಮದುಪರ್ಕೇ ಚ** etc .

Even in Ramayana, some people have presented that Sri Rama honoured Vasishtha by offering Madhuparka along with Goumaamsa. Is this true ???? In Ayodhyakhanda, it is wrongly interpolated that Sri Rama killed a deer and offered to Agni and distributed to Sita Devi and Lakshmana to consume it. Is this not our unfortunate thing ???? This is certainly interpolated by some people.

In Bhagavatha **ತೇ ಮೇ ಮತಮವಿಜ್ಞಾಯ ಪರೋಕ್ಷಂ ವಿಷಯಾತ್ಮಕಾಃ | ಹಿಂಸಾಯಾಂ ಯದಿ ರಾಗಃ ಸ್ಯಾದ್ ಯಜ್ಞ ಏವ ನ ಚೋದನಾ ||** (ಶ್ರೀಮದ್ಭಾಗವತ, ೧೧.೨೧.೨೯) here some commentators have given misleading meaning which supports the killing of animals in yagnas. It is our unfortunate thing. Infact there is no killing of animals in yagnas and out of yagnas also (yagnaeva nachodhana, eva = api) . Also the statement **ಮಾಂಸೇನ ಹರಿ ಪೂಜನಮ್** is wrongly interpolated

In Mahabharata, Sri Vedavyasa says

ಅಜೈರ್ಯಜ್ಞೇಷು ಯಷ್ಟವ್ಯಮಿತಿ ವೈ ವೈದಿಕೀ ಶ್ರುತಿಃ |
ಅಜಸಂಜ್ಞಾನಿ ಬೀಜಾನಿ ಚ್ಛಾಗಂ ನೋಹಂತುಮರ್ಹತಃ ||
ನೈಷಧರ್ಮಃ ಸತಾಂ ದೇವಾ ಯತ್ರ ವಧ್ಯೇತ ವೈ ಪಶುಃ |
(ಶಾಂತಿ. ೩೩೭, ೪-೫)

Sri Vedavyasa has clearly stated that Aja means the grains which do not sprout and not at all goats.

The whole humankind should know that in Charaka samhita it is stated ಆದಿಕಾಲೇ ಖಲು ಯಜ್ಞೇಷು ಪಶವಃ ಸಮಾಲಭನೀಯಾ ಬಭೂವುಃ ನತ್ವಾಲಂಭಾಯ ಪ್ರವರ್ತಂತೇ ಸ್ಮ In ancient times, the animals of sacrifice were only to be touched (Aalabhana) and never had the custom of killing of animals but later people began to kill the animals in sacrifices. On the effect of killing of animals, the whole humankind suffered from Cholera etc. So according to Charaka also, the killing of animals in yagnas is a very sinful act. This is the greatest witness not only for Brahmins but for the whole Humankind.

The killing of animals started in yagnas from 17 lakhs of years. We are not Bouddhas or Jainas. We are following the correct way of Vedic line in all sacrifices without harming any animals or birds.

Killing of animals is strictly prohibited by the Holy Vedas. Yagnas are not a War, so there is no sanction for killing of innocent animals. The Aatatayi hanana (annihilation of terrorists in war) has nothing to do with killing of animals in the name of yagna. The annihilation of terrorists is permitted but NOT AT ALL the killing of animals.

We are not ready to condemn any ancient scholars but we are ready to argue in the capacity of Non-violent sacrifices which is absolutely the theory of the Holy Vedas. We appeal to all people that there is no single word in four Vedas which supports the killing of animals in any yagna or in any yuga but some people quote **ಅಶ್ವಾಲಂಭಂ ಗವಾಲಂಭಂ ಸನ್ನ್ಯಾಸಂ ಪಲಪೈತ್ಯಕಮ್** | shloka to support the killing of animals in yagnas of the past three yugas, which is absolutely interpolated in Parashara smruti and **ವೈದಿಕೇ ಹಿಂಸಾ ಹಿಂಸಾ ನ ಭವತಿ** which is against the Vedic system.

Any scholar is ready to argue on this sacred point which all Hindus can take sacred breath of the Vedas. We all have to observe the Hindu way and Hindu view of life. **A Person is not important in Hindu Dharma but the Holy Vedas are the highest authority.**

This is not a personal opinion of any scholar but it is a greatest responsibility of every Vedic scholar to defend Hinduism. If a scholar gives permission to kill a cow and it's dynasty on the basis of Veda mantras, he is definitely not a Hindu scholar. We request all scholars of Dwaita, Adwaita, Vishishtadwaita and all Hindus to read the humble work **Shroutha Yagna Kalpavalli** with fine and pure heart.

This is the Rousing Call To All The Eminent Vedic Scholars To Wakeup From Deep Ignorance.

Anandathirtha Sharma.