

PANCH MAHAYAGYA-A TIMELESS LEGACY OF DUTIES TO PROVIDE THE SUSTAINABILITY AND MANAGEMENT OF THE SOCIETY**Dr. Aaryaa Ashutosh Joshi and Dr. Suvarna Dhamdhare****INTRODUCTION**

In the Indian Knowledge System, ancient sages provided guidelines to sustain our society in any era. This is a timeless legacy of the Indian Social system which provides us the guidelines to manage the values and provide a sustainable approach to the society, constitutes a foundational framework for ethical living and sustainable management in Vedic culture. They have described in various Sanskrit scriptures like Taittiriya Aranyaka, Shatapath Brahmana, Shrimad Bhagvadgeeta and many other scriptures.

The Panch Mahayagya are assigned as a duty to the householder and treated as an eminent part of the family life.

Five Daily Sacrifices are as follows:

- Brahma Yadnya means: Study and teaching of the Vedas (Knowledge)
- Deva Yadnya means Offerings to the deities
- Pitru Yadnya means Offerings to the ancestors.
- Manushya Yadnya means providing Service to humans and guests.
- Bhuta Yadnya means Offerings to all living beings and the ecosystem.

When we study these daily rituals with actionable management principles - Knowledge Management (Brahma Yagya), Eco-consciousness (Deva/Bhuta Yagya), Sustainable Resource Stewardship (Pitra Yagya), and Corporate Social Responsibility (Manushya Yagya) we can see the alignment of these both concepts with each other.

The Panch Mahayagya provides a blueprint for balancing economic development with ecological protection, promoting "Servant Leadership," and ensuring that individuals act as stewards of nature, family, and society, rather than merely consumers. Therefore, reintegrating Panch Mahayagya principles facilitates a holistic, empathetic, and sustainable management style that preserves social cohesion and ecological balance, proving its enduring relevance in contemporary society.

Significance of the Study:

This concept evolved in a Vedic period when marriage is the foundation of society. In the modern era the concept of marriage is changing and some people are preferring to remain single. Few people are pursuing Live-in-relationship.

Sometimes these societal patterns may cause or lead some problems but still even in the modern era this concept of Mahayagya will be a guideline for the people who are following the new ideas of living.

Panchmahayagya is a tool to use for the upliftment and betterment of the society as well as nature. This research attempts to provide sustainable solutions for Societal Management on the basis of ancient Indian Knowledge.

Keywords: Panch Mahayagya, Indian Management Ethos, Sustainable Development, Corporate Social Responsibility (CSR), Societal Values, Environmental Ethics.

Sustainability promotes balance between humans, nature and the divine. The major challenges to sustainability are climate change impact, biodiversity loss, plastic and microplastic pollution, freshwater scarcity and balancing short-term economic priorities with long-term environmental growth. All these issues are interconnected. These need to be addressed with an integral approach otherwise it will undermine the public health, cultural continuity and economic stability that will have a global impact on society negatively.

In India, values and norms played an important role in shaping the society. In Indian Philosophy, the word Dharma itself explains its meaning. The word Dharma derived from the Sanskrit root Dhru ऋ means who holds the society.

Dharma is the foundation of values, norms and ethics which shaped society.

धरणाहममिमाहा धर्मो धारयते ऽजाः । यथाहारणसंयुसं स ध म इति नियः ॥

Mahabharat , Shanti Parva,109.11

Dharma is called Dharma because it upholds all; it is Dharma that sustains all living beings. Therefore, whatever has the capacity to uphold and sustain is called Dharma.

For centuries, Indian people have followed this legacy with pride and respect.

When there is a great need to sustain the society in the situation of chaos or when we want to prevent our society from external forces, that is Dharma which upholds the society through its preaching of values and norms.

Social values reflect how we relate to the community. Social values teach us to live not only our life as an individual but also to take care of others through various feelings. They are as follows-

Empathy: Empathy is defined as understanding and sharing the feelings of another. People need to understand who others are and accept who they are. Focusing on how we can grow together should be our main goal.

Respect: Respect is needed for all of us. This is what makes us human. Respect for everyone, despite our differences, is essential for a successful society.

Love: Love helps us to acknowledge the similarities. We all share rather than differences in colour, religion, or gender.

Loyalty: Loyalty is the value that binds us to a person, thing or feeling. It can help us build the strength needed to resist something that could harm our community. (Vieyt, 2022)

Together, norms and values create a cultural framework that governs interactions, relationships, and even governance and policymaking. (Adeel, Lodhi, Zafer,2025) Page 205

Norms, whether explicit or implicit, regulate societal behavior, while values form the core beliefs that influence perceptions of morality, desirability, and societal goals. Norms determine actions, whereas values drive motivation behind them.

Religious beliefs, with their profound influence on human consciousness, stand as pillars shaping the very foundations of societal norms. This section delves into the intricate relationship between religion and cultural values, offering a nuanced understanding of how diverse religious doctrines permeate the ethical, familial, and interpersonal dimensions of societies. (Adeel, Lodhi, Zafer,2025) Page 209

India's cultural fabric is woven from various religious, historical, and regional threads, each contributing unique beliefs and practices that shape societal behaviour. At the heart of this cultural influence are key elements such as religion, family structures, gender roles, and regional customs. (Kumar 2019) Page 48

Culture is a multifaceted and dynamic phenomenon that encompasses the shared beliefs, practices, values, norms, and artifacts of a group of people. It serves as the foundation for social interaction and identity, shaping how individuals perceive the world and relate to one another.48

This rich tapestry of culture has a significant impact on social norms and values, shaping the behaviours, attitudes, and expectations of its people.

At the core of Indian culture are its religious traditions, which play a crucial role in shaping social norms and values. For instance, the concept of dharma, or duty, is central to Hindu philosophy and dictates individuals' responsibilities toward family and society. This emphasis on duty fosters a sense of obligation and respect within familial relationships, reinforcing traditional roles and expectations. (Kumar 2018) Page 49

The influence of culture on social norms and values in India is a complex interplay that shapes the behaviour and identity of its people. The rich tapestry of cultural diversity—rooted in religion, family dynamics, gender roles, and regional customs—plays a pivotal role in defining societal expectations and interactions.

Problem Identification:

While traditional norms continue to hold significant sway, the forces of globalization and modernization are fostering an environment where individuals increasingly challenge and redefine these practices. As educational access expands and civil society movements advocate for social justice, there is a growing dialogue between the old and the new, allowing for progressive values to emerge alongside enduring traditions. This dynamic interaction not only enriches the cultural landscape of India but also underscores the resilience and adaptability of its society. Understanding the intricate relationship between culture and social norms is essential for

appreciating the diverse identities within India and the ongoing transformations that shape its social fabric. This evolution reflects the aspirations of individuals seeking to navigate their cultural identities in a rapidly changing world, fostering a more inclusive and equitable society. (Kumar 2018) Page 54

Though India has an inspirational tradition of societal values, during this Globalized modern era, social values and norms are getting diluted due to various reasons. It is a great need of time to preserve the societal values that emerged in ancient India to revisit to provide the solution to beat the challenges.

Significance of the Research:

The study of societal norms and values is essential for understanding the intricacies of human behaviour, interpersonal relationships, and the functioning of communities. Cultural diversity plays a pivotal role in shaping these norms, leading to variations across different societies.

Global diffusion of Value means globalization extends beyond the exchange of goods and services to encompass the dissemination of ideas, beliefs, and values. The global diffusion of values involves the spreading of cultural and societal values from one region or community to another. Different societies may incorporate or modify certain values from others, leading to an intricate interplay of traditional and global influences on cultural norms.

As societies become more interlinked, conventional norms undergo challenges and transformations. The impact of globalization on cultural norms may engender conflicts between traditional values and new, globally influenced values.

Intervention:

After understanding the expectations from earlier scholars, this particular research is an attempt to explore the importance of societal values for the wellbeing of the society through the lens of the Indian Knowledge System.

In India, ancient visionary sages provided us the guidelines to sustain the society and this guidance is timeless. In every era these values will provide a concrete platform to sustain each and every aspect of the society. This peculiar concept from Indian scriptures is called Panchmahayagya.

Societal values are criteria shared by the majority of a society in an ideal sense, all of which leads them to a better society. Societal values regulate and organize daily life. Such values as honesty, helpfulness, and modesty are some of these societal values. Societal Values are standards concerned with social aspects of human life. For example, truth, honesty, justice, kindness, generosity, tolerance, patriotism, perfection, excellence, etc. (Makandar, 2017) Page 599 The concept of Panchmahayagya fulfills all these criteria from centuries for the survival of the society and uplift the quality of life of each and every individual. This concept not only cares about the human beings but at the same time it provides a strong platform to care for nature and nature elements. This ecological perspective shaped the mindset of Indian communities for centuries.

Introducing the concept of Panchmahayagya to the younger generations in the society is the core purpose of this research. Through this research, proposing and encouraging the Indian communities to perform the Panchmahayagya with the new dimensions applicable to the modern Global world in the modern era is the intervention of this research.

Objectives of the research:

1. To study the concept of Panchmahayagya from ancient scriptures.
2. To study the societal and Management Values
3. To connect these two approaches- ancient and modern values in the society
4. To provide sustainable solutions to the well-being of the society.

According to Vedic tradition, every married person (Grihasth) needs to pay the primary debts means ऋण and they are as follows-

अथ ऋणवर्गः । देवर्णः षितृर्णो भूतर्णो मनुष्यर्णो ऋण इति ॥

Ashvalayan Grihyasutra,3.3.4

1. **देव ऋण** - Deva Runa Debt to Gods/Cosmic Forces: Repaid through worship (Puja), rituals (Yagya), and expressing gratitude to natural elements through Devayagya.
2. **षितृ ऋण** - Pitru Runa-Debt to Ancestors: Repaid by raising a family, continuing the lineage, and honouring ancestors (shraddha) through Pirtuyagya.

3. **भूत ऋण** - Debt to Nature and small creatures: Debt to nature, animals, and the environment, repaid through protection and respect for all living beings through Bhoot yagya.
4. **मनुष्य ऋण** - Manushya Runa Debt to Humans: Debt to fellow humans, repaid through charity, hospitality, and serving society.
5. **ऋषी ऋण** - Rishi Runa (Debt to Sages/Teachers): Repaid by studying, practicing the knowledge received, and passing it on to the next generation through Devyagya.

Fulfilling these debts is considered essential for personal liberation (Moksha) and a balanced, ethical existence through Manushyayagya.

To fulfil these debts a concept of Panchmahayagya पंचमहायज्ञ emerged in the Vedic tradition.

जायमानो वै ऋषिभिर्ऋणवा जायते ऋचयण क्रिषेयो यत्र देवेभ्यः यज्याः ऋणं पितृभ्य एष वा अनृणो यः पुत्री यवा ऋचाश्चरवासी तदवदानैरेव अवदयते तदवदानानामवदानवम् ॥

Taittiriya Brahman 6.3.10.5

As Taittireeya Brahman explained-

A Brahmin or an individual/twice-born] upon birth is born with a three-fold debt:

1. To the Rishis (sages), by leading a life of study and celibacy (Brahmacharya).
2. To the Devas (gods), by performing sacrifices (Yajna).
3. To the Pitris (ancestors), by generating offspring (Procreation).

पञ्चैव महायज्ञाः। ताः येव महासंज्ञिण भूतयो मनुष्य यः ऋणं पितृभ्यो ऋचयणं इति ।

Shatpatha Brahman 11.5.6.7

Shatpatha Brahman explained the five yagyas and the Grihasth means married householder should perform daily to satisfy his ancestors, Gods and His Gurus.

अयापनं ऋणं ऋणं पितृभ्योऽनु त पणम् । होमो देवो बिलभतो नृयोऽतिथिपूजनम् ॥

Manusmriti 3.70

Brahmyagya means Study of the Veda

Pitruyagya menas- Offering water to the ancestors

Bhoot Yagya or Bali vaishwadeva- means offering food to all beings Manushyayagya -means respect to the Human beings

Atithiyagya- Respect to the guest

The foundation of the Panchmayagya is nothing but the Family. The ritual or Samskar of Marriage is considered as a pillar of the society. Brahmcharya, Gruhstha, Vanprastha and Sanyas are the four ashrams that existed in ancient Indian society. Grihasthashram is one of the most important among these four as it provides stability to the society.

यथा वायुं समाह्वयव तस्ते स कज्जत व । तथा गृहोत्थमाह्वयव तस्ते स व आमाः ॥

Manusmriti 3.77

Just as all living beings survive and sustain their existence by relying upon the air, so too do the four stages of life—Brahmacharya, Grihastha, Vanaprastha, and Sannyasa—exist and find their sustenance solely through the support of the householder.

वैवाहिके अग्ने कुवात गृहं क म यथाविधापञ्च यिविधानं च पङ्क्तिं चावैवाहिकं गृही ॥ Manusmriti 3.67

A householder shall perform all domestic duties requiring the use of fire—such as cooking and the fortnightly sacrificial rites—in the sacred fire kindled at the time of his marriage, strictly adhering to the prescribed rituals; furthermore, he shall observe the five Yagyas including Homa and the worship of deities—and attend to the daily preparation of meals.

After understanding the importance of Grihasthashram and the religious duties of the householder, now we will focus on the Panmahayagya and its importance.

अथातः पञ्च यज्ञानां देवयज्ञो भूतयज्ञः षिपुतयज्ञो ब्राह्मणो मनुष्ययज्ञ इति । पञ्च यज्ञानां हि तैत्तिरीय आश्रयकं मूलं पञ्च वा एते महायज्ञा इत्यादि ॥

Ashvalayan Grihyasutra 3.1.1-2

Ashvalayan Grihyasutra referred to the Taittiriya Aranyak and established the importance of Panchmahayagya.

पञ्च यज्ञानां ऋताय एते पञ्चैव च संतिष्ठन्ते ।

य एवं विवांशतं पयित देवान् षिपुतन् भूतानि मनुष्यान् ब्रह्मणो चेत ॥

Baudhayan Dharmasutra 2.6.4

The Panchmahayagya are daily spiritual duties intended to help householders to express his gratitude and atonement for the five slaughterhouses' inevitable harm to micro-organisms in a home—the stove, grinding stone, broom, pestle, and water pot. While using these accessories or tools knowingly or unknowingly Himsa takes place. Through the Panchmahayagya a householder shows his gratitude towards these tools.

पञ्च सूना गृहस्थो य चुडली पेषायुषोकरः ।

कण्डनी चौदकुम्भे बभूवते यातु वाहयन् ॥ Manusmriti 3.68

In this research we can explore all the five yagyas one by one.

Brahmayagya-ब्राह्मण

This is the sacrifice to the Supreme Reality and the Sages who preserved Vedic wisdom.

तद्वैतस्य ब्राह्मणस्य । षिष्य एव योनिः स यस्मिन्खाँवाँयायमधीते तेन स देवयज्ञं समाह्नोति ॥ अथ यजुष्यधीते । आयाहृतिभरेव तन्वाँशतं पयित त एनं त्वाँशतं पयिष्यति ॥

अथ सामाद्यधीते । सोमाहृतिभरेव तन्वाँशतं पयित त एनं त्वाँशतं पयिष्यति ॥

अथ यदथवाङ्गिरसोऽधीते । मेद आहृतिभरेव तन्वाँशतं पयित त एनं त्वाँशतं पयिष्यति ॥

Shatapath Brahman 11.5.3-6

This is called a Yagya in which the study of the Vedic literature is expected. During the Brahmcharyashram, when the disciple is residing with his Guru for acquiring knowledge, revision and recitation takes place. But after accepting the new responsibility as a householder one can get engaged with other priorities.

Many times it is a chance to forget the knowledge which a householder received during his educational persuasion. The Indian knowledge system wisely plans this schedule of recalling knowledge everyday through the Brahmayagya.

During this ritual a Grihastha is supposed to offer small offerings in Agni but at the same time he is bound to pursue his knowledge as well for the lifetime.

This is an everyday act which no one should miss and it is treated as the Yagya.

When someone is performing brahmayagya daily without fail it is similar to offering Milk, curd, ghee to the God Soma. This activity helps one to align his speech, mind, eyes and strength of mind with each other.

The Ritual of Brahmayagya ब्राह्मण involves the daily study of scriptures, teaching knowledge to others, and chanting the Savitru mantra means gayatri Mantra. This yagya is performed to repay the debt to sage - ऋषी ऋण, for the gift of knowledge and ensures the preservation of cultural heritage.

Deva Yagya- देवयज्ञ

This is the sacrifice to the Celestial Beings Gods and Goddesses who govern natural elements like sun, rain, and fire.

अहरहः षवाहा कुयात् काकात् तथेतं देवयज्ञं समाह्नोति ॥ Baudhayan Dharmasutra 2.6.4 In Devyagya it is expected to offer sacrificial sticks in the sacred fire-Agni accompanied by chanting of vedic verses..Taittiriya Aranyak (2.10) explained this in detail.

Devyagya maintains cosmic balance that is ऋत and expresses thanks for the natural necessities provided to us.

During the course of time Devyagya gets less practised and it gets replaced by the daily Devpooja at home where the idol worship takes place.

This Yagya repays the debt to teh Gods -देव ऋण

Pitra Yagya -पितृ यज्ञ

This is the sacrifice to the Ancestors to honour one's lineage and heritage.

By sitting facing South, preferably wearing a sacred thread over the right shoulder that is called अपसर्गय water mixed with black sesame seeds offered to the ancestors. At this time the householder utters the names of all the deceased ancestors in the family. Offering a small portion of daily cooked food to crows or cows also serves as an offering to the ancestors. It acknowledges the debt to ancestors पितृ ऋण for our life and identity.

Bhuta Yagya or Bali Vaishvadeva भूत यज्ञ / बिल वैश्वदेव

This is the sacrifice to All Living Beings, emphasizing compassion for animals, birds, and insects.

बिलकर्मोवाधाहोमोवांयायातिथिसिंयाः ।भूतिपद्मं चामनुष्याणां यथाहमम् ॥

Yadnyavalkya Smriti 1.100

अंयापनं त्रयं पितृयज्ञं तु त पणमहोमो देवो बिलभूतो नृयोऽतिथिपूजनम्

अतिथिं पूजयेत्तु यथाशिशु नरोऽमः । तंय नृपिऽत पापांनि यिंकिचवसिचतम् ॥ Parashar Madhviya 1.42-43

Devyagya and Bhootyagya are compulsory for the householder to perform everyday. This Yagya is known as Bali Vaishvadeva as well. It involves setting aside a portion of one's daily meal to feed cows, crows, dogs, or ants before eating. It cultivates a sense of oneness and acknowledges that humans are part of a wider ecosystem, not its masters.

This is called as in this yagya Offering to every God is given and food prepared for each and every deity to be worshipped.

सायांसेपि ततः ऽनावा वैश्वदेवं समाचरेत् । अतिथिं भोजयेत्चापि यथाविभविवत्तरम् ॥

ये भूताः ऽचरिऽत दिवा नसं बिलिम्, छऽतो विठुदऽयं येऽयाः । तेभ्यो बिलं पुंकिं कामा हरामि मिय पुंकिं पुंकिपितदधातु ॥

To those beings who roam in day time as well as at night seeking food, the servants of the Lord, I offer this Bali desiring nourishment; may the Lord of Nourishment bestow strength upon me.

देवेभ्ये ह, ताद् अनाद् शेषात् भूतबिलं हरेत् । अनां भूमौ वा डालवायसेऽने निऽपेत् ॥

Yadnyavalkya Smiti 1.103

Offerings for the welfare of all should be made in the front portion of the house, while offerings for the ancestors should be made in the southern direction.

While dining, the householder must take care to ensure that no dust is stirred up; thereafter, he should offer food to dogs, outcastes, those who have fallen from their caste status, individuals afflicted with leprosy or similar diseases, crows, and various living creatures and insects.

While offering the food to ants, insects one should recite the salutation to these nature elements-ॐ पिपीलिका-काट-पतङ्गेभ्यो नमः ।

देवतानां पितृणां च मनुष्याणां च स वदा।कुर्याद् हर हृथैभूतिषण्ण तणम् ॥ ऽवांयायैरचये च षन् होमैविंान् यथाविधि। पितृणां हारानदानैभूतानि बिलकर्मभिः ॥ पृथैते विविहता यः। पृथसूनापनुचये। कडनी पेषणी चुडली जलकुंभी ऽमाजनी ॥ पृथ सूना गृहंथऽय तेन ऽव गृ न गृछित। तऽपापनाशनायामी पृथ यः। ऽकृतिताः ॥ Matsya Puran 52.13-16

Matsya Puran suggested offering food to those creatures who lost their lives due to the small household activities. For example, while sweeping in the house many small creatures lose their lives. When a lady in the house is preparing food, some creatures get burned in the cooking fire. This is happening unknowingly as part of day to day life but Indian sages educated us to offer gratitude to all these known unknown acts.

When a householder is performing Bali-Vaishvadeva he should offer the small portions of food to the various deities, to herbal medicinal plants, to the deity of the house-Vastu Devata, to Khetrapal- a deity of the land, to the deities like Indra, Varun, Yama and their community deities.

While performing Bhootyagya, performers do not offer the food in the sacred fire. He can clean the land by sprinkling some water on it and then place the portion of food on it. Then he pours some water on the given food.

Manushya Yagya-मनुष्य यज्ञ / अतिथी यज्ञ

This is the sacrifice to Humanity, focusing on selfless service and hospitality.

It is performed by welcoming and feeding guests giving alms to the needy, and It fulfills the debt to society मनुष्य ऋण and teaches the householder to be a contributor rather than just a consumer.

Respect to the guest is an important aspect here. Atithi means an unexpected guest who comes to home without any prior intimation.

ऋषयो विशां अतिथीः मानुषीणाम् | Rigveda 5.1.9

The Rigveda tells Agni to become the protector and friend of the one who extends hospitality to you with due rites.

Who is called Atithi?

एकरात्रं हि निवसन् त्राणो लितिथः ऽमृतः | अनया ऽप्य ऽपिथितः यमात् तमात् अतिथः उयते | Manusmriti 3.102

He who lives for overnight and his visit is not pre decided or who is not pre invited by the householder.

Taittiriya Samhita says to offer the food to the atithi which is full of ghee and made by lot of Ghee. (5.2.2.4) This shows nothing but the honor of the guest as the householder should serve him good quality and healthy food.

Atithi is the person who has never been jealous towards the householder.

सांयाय अविथये ऽदादासनोदके ।

अनं चैव यथाशिस सकृद्य विधिपूर्वकम् || Manusmriti 3.99

अकृवा वैदेवं तु यो भुङ्से लोभमोहितः ।

स भुङ्से केवलं पापं नरकं च स गच्छति || Manusmriti 3.107

In the Manusmriti, Manu suggested the householder to perform Atithi yagya to respect the guest as per his capacities. Though he has a small amount of food, water and other amenities at his residence, still he used to consume it for the Atithi with kindness and humanitarian behaviour. If someone never performs Athithi yagya, after his death he will straightly go to hell instead of Heaven.

How to welcome the guest is also mentioned in the ancient scriptures. Vayu Puran suggested to honor the Wise and Noble persons in the society with great respect. These people are spreading their knowledge in the society and educating societal communities without any expectations. Their noble work should get respect and this is the main responsibility of the householder.

Vayu Puran said:

सिंहो हि विप्रेण चरित पृथिवी इमाम् | तमाद् अतिथीमायातं अभि गच्छेत् कृताञ्जलिः || Vayu Puran 71.74

In the Baudhyan Dharmasutra 2.3.15-18 it is explained to welcome the guest who has wisdom and knowledge. If the host is not able to provide food, shelter to everyone he at least provides the necessary things to the guest who is famous in the society as a knowledgeable person.

The students, the sages, the visionary people in the society should get respect and the host should feed them good food. But before offering the food to the

Atithi, the Householder should offer food to the family members. Who are they? If anyone has a pregnant woman, young kids or any patient or ill person in the family they should get food to eat before offering it to the guest.

सुवासिनीः कुमारी रोगिणो गिभणीतथा ।

अतिथेयोऽवैता भोजयेदिवचारयन् || Manusmriti 3.114

When every guest should feed and complete his lunch, then only the host and his wife will take their meals.

As Vriddha Harit explained, to offer shelter to the person even if he is doing any bad things or he is belonging to the community rejected by the society for various reasons.

One can provide good food to eat, a good bed to sleep, good water to drink to the guest. On the second day of the arrival when the guest will leave the house, the host should go some distance with the guest to pay voyage to him and wish him a safe journey.

AS the Mahabharat Said:

चतुर्दशानामनो दास्यं च दद्यात् सूनताम् ।

अनुजेटुपासीत स यः पञ्चदिग्गः ॥ Mahabharat Anushasan Parva 6.7

One should devote one's eye to the service of the guest; one should devote one's heart; one should utter agreeable words; one should follow the guest when they depart and worship them. This is called the Panchadakshin Sacrifice.

For a guest, the host's eyes, attention, mind, sweet speech, and the act of walking a short distance to see them off constitute the five forms of honorary offering.

समेयं ययातो निवतत । आरामसभां ज्ञपात तडागातत ए वगृह महापुम नदीनां अयतरिंमन् यद्विग्गं कुर्यात् वाचं उच्यते पुनः दशनाय इति ।

Grihastha Ratnakar (Kane, Page 412)

While departing the guest from the house the host said to him to come back and give him an opportunity to serve the guest as much as possible.

Why are all these Five responsibilities followed by the Host/Householder?

स यद्वचोऽधीते । प यथा हृतिभरेव तद्विवांशत प्रियत त एनं त्वांशत पयिःत योगमेण षाणेन रेतसा सवाभिराभिवभूतिभिः ॥ Shatapath Brahman 4.8

He who performs the Brahmayagya, Gods will bestow sacred things, good food, security and long life to him. His ancestors will enjoy the taste of Ghee and Honey.

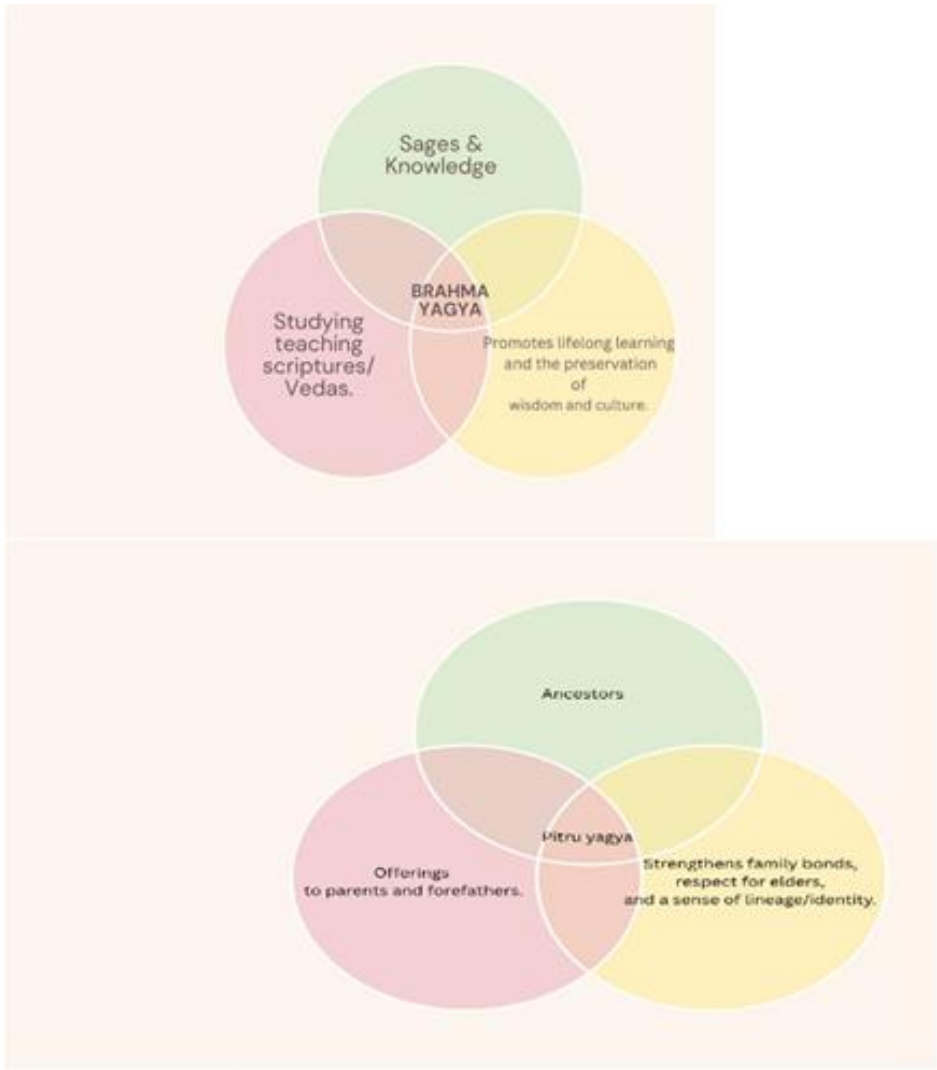
DISCUSSION

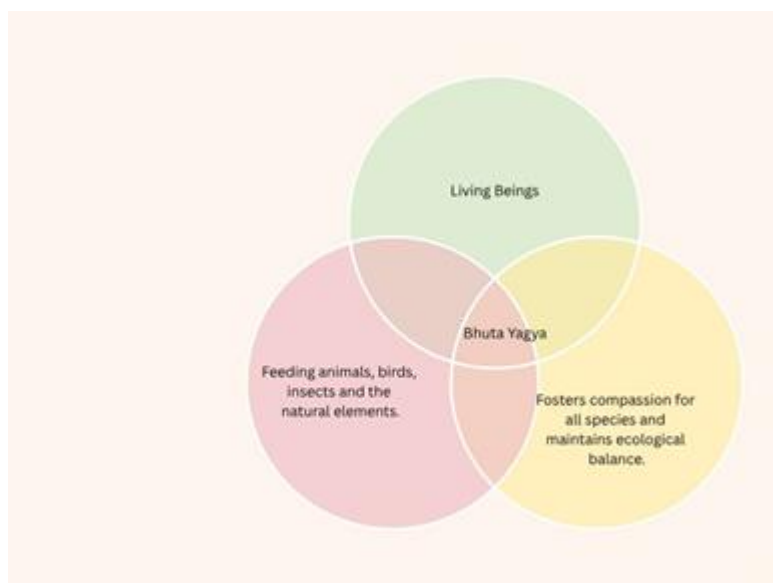
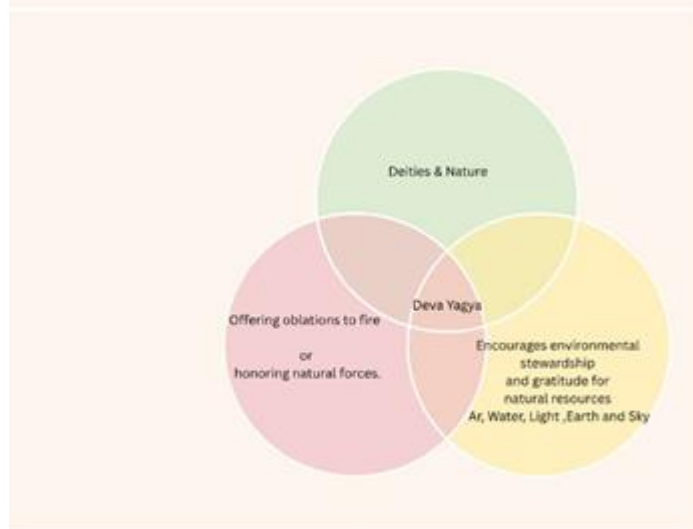
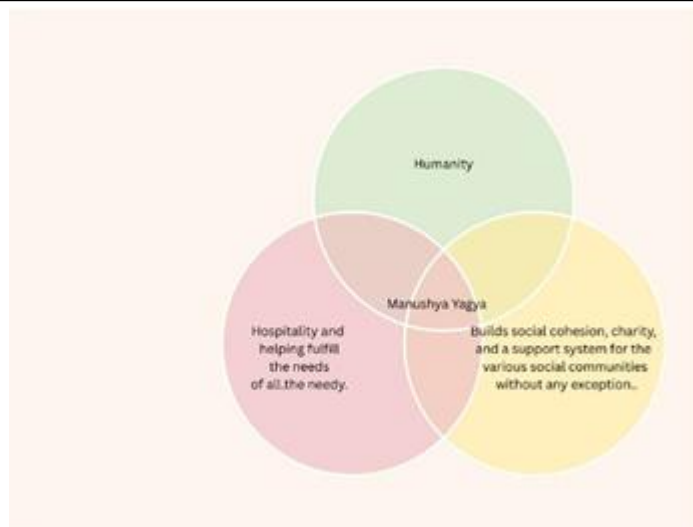
कुर्याद्द ह र ह्यैभूतिषण्ण तष्म ॥ Öवांयायैरचये च षन् होमैविंान् यथाविधा िपत्वांहरानदानैभूतानि. बिलकमभिः ॥ पञ्चकैते िविहता बः प हसूनापनुये । कडनी पेषणी चुडली जलकुभी षमाजनी ॥ पञ्ज सूना गृहथय तेन Öव ग न गच्छित । तपानाशनायामी पञ्ज यः िकितताः ॥

Manusmriti 3.67-71

After discussing the various references from the ancient scriptures, this research will attempt to put forward the importance of Panchmahaygya to sustain societal values.

In the Panch Mahayagya Human beings, natural elements are getting honour to establish the societal values.





Why is the performance of the Panchmahygya necessary in the modern era?

As mentioned in the problem identification, a Vikasit Bharat needs to go back to its original roots to sustain under the influence of the global structure of the society.

In modern society, social values are shifting from traditional, collective frameworks toward more individualized, global, and technologically mediated norms. This transformation is driven by globalization, urbanization, and the digital revolution.

Vikasit Bharat is facing many challenges in the current scenario. They are as follows-

- **Individualism vs. Collectivism** is a prominent trend toward individual autonomy and personal fulfilment. Modern values increasingly prioritize individual rights and self-expression over communal or extended family obligations.
- **Survival to Self-Expression:** Global transition from survival values focused on economic and physical security to self-expression values which prioritize quality of life and individual choice.
- **Secularism and Rationality:** Traditional religious and ritualistic values are frequently being supplemented or replaced by rationality.
- **Digital Communication:** Technology has enabled instant global connectivity, but it has also led to a decrease in face-to-face interaction, sometimes contributing to social isolation.
- **Rise of Consumerism:** Modern society is increasingly characterized by a consumerist mindset, where success and status are often tied to material wealth and luxurious lifestyles.

To find the answers and the solutions to overcome these challenges and manage societal well-being, we need to go back to our roots and we definitely find the key points and guidance.

FINDINGS

By referring the verse -अथपञ्चयज्ञः । देवयज्ञः िपृत्यज्ञो भूतयज्ञो मनुष्ययज्ञो ऋषयज्ञ इति ॥ Ashvalayan Grihyasutra, 3.3.

The idea behind the Panchmahayagya is nothing but the Management structure of societal wellbeing.

1. **Devyagya**-Remembering the deities and natural elements is one of the humble practices for showing gratitude. In our daily life many times we miss this thought. One can offer the daily worship to the deities to pay homage to them.

In the modern scenario-

It is not necessary to perform the daily idol worship at home. Someone can provide charity to the temples in the society. Temples are not only treated as the residence of any deity but it is a social place that provides security and offers opportunities for social gatherings. Many believers of Gods come to gather in the premises of the temple and they celebrate various social and cultural festivals. To organize these events, the Temple authority needs funds. One can participate in the gatherings and serve there as well.

2. **Pitruyagya**-Remembering our ancestors is another important aspect of life. While enjoying all the worldly pleasure we never forget our ancestors who have created the foundation of our life. They provided us with a sustainable family structure where we nurtured.

In the modern scenario-

We should recall and revisit our family tree. We should respect our lineage and honour our family by remembering our ancestors. Their values, norms and Samskar provided foundation as well as meaning to our lives. We should remember our ancestors to convey our family pride to the younger generations.

3. **Bhootyagya**- Taking care of our natural surroundings is a major concern in the modern era, AS in the process of urbanization we are losing our ecological legacy and natural resources.

In the modern scenario-

One should step out to care and protect nature. There are various animal shelters that are in need of support and funds to provide a quality of life to the stray animals. One can provide them the support as per his own capacities. We can participate in the activities conducted by the shelters or we can raise the donations for them. We can adopt the stray animal and provide him a loving home and care.

4. **Manushya yagya / Atithi yagya**- In this busy and hectic life pattern, people are becoming self -centric. Families are not connected with each other and they are paying more attention to their own priorities.

In the modern scenario-

Whether it is acceptable considering the busy lifestyle, one should think about the needy people in the society and provide them shelter or food as per their capacities. It is not expected to invite each and every individual to our residence but we can make charity to provide food and shelter for the orphans or the old age people who need our support. There are many Institutions running their activities to provide a good quality of survival for the needy people. We can provide them support in this regard.

Social values like co-operation, tolerance, respect for seniors, etc. tend to improve social ties or relations. Social Values like co-operation, patriotism, and tolerance can help to mitigate the differences between the regions, states and countries. These three values, if practised, will promote social development of the nations.

5. Brahmayagya marked the responsibility to make studies regularly. During the course of time the pattern of education has changed and is widely acceptable across the globe. Each and every person in the society apart from the gender, should revisit his knowledge daily for the upgradation.

Values of perfection and excellence enable people to develop new methods, processes and techniques. As a result, new and better products and services become available in the market. This ultimately led to raising the standard of living.

In the modern scenario-

In the era of Artificial Intelligence the strength and ability of the Human Brain is endangered. Through practicing daily Svadhyaya- Self-study one can update and upgrade himself to sustain in this challenging situation in the current scenario.

Practising and brushing up our human abilities are very essential for the upcoming generations. Nowadays we are experiencing a great change in the family structure.

Panchmahayagya is the key responsibility of the householder and his wife respectively. People in the society are choosing various patterns to live with each other but they can also provide support to sustain the society through various great deeds explained in the concept of Panchmayagya.

CONCLUSION

Sustainability focuses on creating a prosperous society / world with the main aim of establishing peace and harmony between and within countries. Environmental, Economic, Social and Human are the four pillars of Sustainability which should support meeting needs of the present without compromising the needs of future generations. There is a need to address sustainability challenges with integrated solutions.

The Ancient Indian Concept of Panchmahayagya provides us the answers to overcome the challenges of Societal management. When societal management values like kindness, empathy, oneness, good governance get endangered the Panchmahayagya will provide a sustainable and timeless platform to survival of the Society and Ecology. It is nothing but upgradation of the quality of life of an individual, family, society and ultimately the nation.

The ancient wisdom aligns with today's global priorities and the direct connection can be seen with modern sustainability practices viz. SDG - Sustainable Development Goal adopted by all UN Members State in 2015. The related SDGs with Panch Mahayagya are as follows:

- **Dev Yajna** - SDG 13 (Climate and Action), SDG 15 (Life on Land)
- **Pitru Yajna** - SDG 11 (Sustainable Cities and Communities)
- **Bhuta Yajna** - SDG 14 (Life Below Water) and , SDG 15 (Life on Land)
- **Manushya Yajna** - SDG 1 (No Poverty), SDG 2(Zero Hunger), and SDG 10 (Reduced Inequalities)
- **Brahma Yajna** - SDG 4 (Quality Education)

This connection shows how Vedic duties anticipated principles of sustainability thousands of years before the SDGs, thus emphasizing its timeless relevance.

Panch Mahayajna provides a holistic framework exactly as per the need of modern sustainability with integrated dimensions viz. spiritual, ecological, social and intellectual. This timeless legacy proves that sustainability is not just a modern invention. It is a deeply rooted cultural and ethical responsibility.

REFERENCE BOOKS

Hindi Book-

1. डॉ. काणे पांडुरंग वामन, अनुवादक चौबे अजुन कठिय प, ध मशा का इतिहास (युचीन एवं मयकालीन भारतीय ध म ितथे लोक-िविधयाँ) षथ मखंड , षथ मसंÖक रण १९६३, चतुथ संÖक रण १९९२, िहःदी सिमित षभाग ंथमाला -७४. उंर षदेश िहःदी संसथान , ल ख न ऊ

Sanskrit Books -

1. Mahamahopadhyaya T. GANAPATI SASTRI (Editor), THASVALAYANAGRIHYASUTRA with the Commentary Anavila of HARADATTACHARYA,1923,SRI SATGURU PUBLICATIONS DELHI - INDIA,Sri Garib Das Oriental Series No. 29
2. डॉ . धर्मरूपकमारःयथान- सोपादकः , यज्ञोपनिषद् चरित्र-सह- सोपादकःऋग्वेदसंहिता,२०१३-२०१४ िदली संस्कृत अकादमी ,राष्ट्रीय राजधानी ेयम्, िदली संस्कारः ISBN-,9.78-81-925829-6-2
3. सातवलेकर वसंत सोपादक ,तैत्तिरीय संहिता ,१९५७,ितीय संस्कृत रणवांयाय मंडळ,पारडी ,
4. डॉ० सुरेशकुमार(भाष्यकार), िवशुभ मनुस्मृति, जुलै 2017, प्रकाशक आश्विनीय प्रचार संघ,िदली(Global)

Research Articles:

1. Adeel Muhammed Farrukh, Dr. Lodhi Memoona Saeed,Zafer Muhammed Raghieb,A Comparative Study of Societal Norms and Values in Different Societies,(International Journal of Social Science and Entrepreneurship (IJSSE) Vol 5, Issue 1 ISSN (Print): 2790-7716, ISSN (Online): 2790-7724 January to March 2025 Vol 5, Issue 1,Pages 204-218
2. Dr. Makandar,Ismail M, March 2017,A STUDY ON ROLE OF CONTEMPORARY SOCIAL VALUES,Journal of Emerging Technologies and Innovative Research (JETIR) ,Volume 4, Issue 3 (ISSN-2349-5162 598-602
3. Dr.Vijaya Kumar V.,THE INFLUENCE OF CULTURE ON SOCIAL NORMS AND VALUES IN INDIA,November 2018 ,International Journal of Research and Analytical Reviews (IJRAR) Volume 5, Issue 4 (E-ISSN 2348-1269, P- ISSN 2349-5138)
4. Vieyt Rui ,Social values and their role in society,June, 2022.Journal of Sociology and Anthropology,ISSN 2756-3456 Vol. 11 (2), pp. 001-002,

Websites:

- <https://archive.org/>