

# Addressing Criticism of The Concept of “Daily Homa”

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## Background

From time to time, a set of people have attacked our teaching of Homa as a regular spiritual practice and claimed that Homa can *only* be performed as *part* of a **Purascharana** done for siddhi in a mantra and not as a daily ritual. In Purascharana, **Japa** is performed first by repeating a mantra **10x** times and *then* it is offered in **Homa** fire **x** times. This is also known as “Dasamsa Homa” (dasamsa = 1/10th).

They gave absolutely no scriptural references that *limit* the *scope* of Homa to that purpose and that gods cannot be worshiped in fire *in general* and *regularly*. Of course, dasamsa Homa *is* found in some Aagamik/Tantrik texts, but those do not say that that is the *only* application of Homa.

On the other hand, there are many scriptural references that generally talk about the importance of fire in connecting with the divine. What’s more, Homa is *explicitly* mentioned in some scriptures as part of Nithya Karma, i.e. prescribed daily routine!

Today let us look at some rebuttals based on tradition and precedents in general and some explicit scriptural references as well. We’ll show that daily Homa is not only **allowed** but actually **mandatory** per scriptures. We’ll also discuss procedural variations etc and address fears about lack of purity or perfection.

## Precedents & Tradition

(1) Fire rituals and connecting with the divine through the medium of fire existed in so many religions from time immemorial.

(2) Fire has a central place in a **Hindu wedding**. As a part of the ceremony in many traditions in India, the priest makes the bride and bridegroom do their *first* Homa together and the couple makes various offerings in fire to various Devatas. Neither the priest nor the bride and bridegroom chant the same set of mantras 10x times before the fire ritual.

(3) Many Hindus hire a priest once a year or a few months and, under their guidance, perform Homas to various Devatas. Neither the yajamanas (performing householders) nor the priests do Japa with the same set of mantras 10x times prior to Homa.

(4) People in some Hindu traditions perform a **daily Homa** till today. An example: Many **Nambudiris** in Kerala do a Ganapathi Homa every morning.

Another example is Sri Vasudevananda Saraswati, also known as **Sri Tembe Swami**. He is the Paramaguru of the parampara (religious lineage) that the two initial people behind the DIY Homa Movement, namely Dr Manish Pandit and PVR Narasimha Rao, belong to. He performed a Homa everyday and only ate food that was first offered in Homagni.

(5) There are popular movements such as **Arya Samaj** and **Gayatri Parivar** where many people perform Homa on a regular basis, outside of the Purascharana framework.

(6) Sadhus (saints) in several Hindu traditions maintain a **dhuni** fire all the time (24x7!) and believe that continually burning ritual fire is a portal to the higher realms of consciousness where various Devatas reside.

## **Some Circumstantial Evidence from Scriptures**

## Standalone Homa Explicitly Prescribed

There are some references that prescribe Homa outside of the purascharana framework (i.e. Dasamsa Homa after Japa).

Ganapathi Atharvaseersham says:

यो दूर्वाङ्कुरैर्यजति स वैश्रवणोपमो भवति ।  
यो लाजैर्यजति स यशवान् भवति ।  
स मेधावान् भवति ।  
यो मोदकसहस्रेण यजति स वाञ्छितफलमवाप्नोति ।  
यस्साज्यसमिद्भिर्यजति स सर्वं लभते स सर्वं लभते ॥१६॥

*MEANING: One who offers sacred grass saplings in fire with this hymn becomes equivalent to Kubera (i.e. very wealthy). One who offers parched grains with this hymn becomes famous and intelligent. One who offers 1000 modakas (sweet balls) with this hymn gets whatever he/she wants. One who offers twigs dipped in ghee with this hymn gets everything.*

There is no mention anywhere of doing a 10x Japa before or about mantra siddhi or purascharana. In fact, there are specific results given to Japa and Abhisheka in other verses:

अनेन गणपतिमभिषिञ्चति स वाग्मी भवति ।  
चतुर्थ्यामनश्नन् जपति स विद्यावान् भवति ।

*MEANING: One who does abhisheka (pouring water) with this hymn becomes eloquent. One who does Japa of this hymn on Chaturth tithi without eating becomes learned.*

In other words, specific results are attributed to Homa with different substances, Abhisheka and Japa. There are no links and clearly each is a different standalone sadhana for different results!

In the Jyotish magnum opus, “Brihat Parasara Hora Sastram”, Maharshi Parasara (father of Maharshi Vyasa) gives remedies for various doshas in the horoscope, such as birth on Krishna Chaturdasi, birth on Amavasya, birth in Moola nakshatra, birth on Sanskranthi day, etc.

He specifically mentions Homa to specific Devatas with specific mantras and specific counts, in each of those chapters covering a specific birth defect. Again, there is no reference to 10x Japa beforehand. In any case, one is not trying to get siddhi in that mantra in that case and it's not about purascharana. It's a just specific remedy for a specific dosha.

Thus, it is possible to do Homas for specific purposes, outside of the purascharana framework.

### **Stories from Itihasa & Purana**

Valmiki Ramayana 1.6.12 says:

नानाहिताग्निर्नायज्वा न क्षुद्रो वा न तस्करः ।  
कश्चिदासीदयोध्यायान्न च निर्वृत्तसङ्करः ॥

*MEANING: In the city of Ayodhya, there was none who did not kindle the sacrificial fire. There was none who did not perform a fire ritual. There were no thieves or mean-spirited persons or persons of improper descent.*

So everybody did a fire ritual regularly in the city of Ayodhya at that time!

In Valmiki Ramayana 2.20, there is a description of Kausalya's daily worship of Vishnu in morning for the welfare of her son, just as Rama enters her antahpura (inner chambers) to meet her. Verse 2.20.15 says:

अग्निं जुहोति स्म तदा मन्त्रवत्कृतमङ्गला॥

*MEANING: She (Kausalya) was offering oblations in Homa fire with mantras.*

Kausalya, mother Sri Rama, was performing a Homa as part of daily morning ritual and was making offerings in Homa fire!

Please note that the verb जुहोति used here comes from the root हु and the word होमः (homa) also comes from the same root.

While all these points prove that Homa can be performed outside the purascharana framework, as a standalone ritual, one may still question doing it *daily*. Let us explicitly address that now.

## **Explicit Scriptural References**

Let us focus on Nithya Karma, i.e. prescribed daily duties for balanced, meaningful and purposeful living and see if Homa belongs in it.

### **Nithya Karma Includes “Deva Yajna”**

Satapatha Brahmana 11.5.6.1 declares the 5 great offerings/sacrifices that are part of a householder's Nithya Karma (daily duties).

पञ्चैव महायज्ञाः। तान्येव महासत्राणि भूतयज्ञो मनुष्ययज्ञः पितृयज्ञो देवयज्ञो ब्रह्मयज्ञ इति

*MEANING: There are 5 great offerings/sacrifices to be performed - Bhuta Yajna, Manushya Yajna, Pitri Yajna, Deva Yajna and Brahma Yajna.*

Of course, the same list of 5 yajnas (offerings/sacrifices) is found in many other places, though order varies. An example is Aswalayana Grihya Sutras.

अथातः पञ्चयज्ञाः | देवयज्ञो भूतयज्ञः पितृयज्ञो ब्रह्मयज्ञो मनुष्ययज्ञ इति |

*MEANING: There are 5 yajnas (offerings/sacrifices) - Deva Yajna, Bhuta Yajna, Pitri Yajna, Brahma Yajna and Manushya Yajna.*

Taittiriya Arayaka 13.1 also gives the same list and adds that these 5 yajnas are to be performed *daily*.

पञ्च वा एते महायज्ञाः सतति प्रतायन्ते सतति संतिष्ठन्ते | देवयज्ञः पितृयज्ञो भूतयज्ञो मनुष्ययज्ञो ब्रह्मयज्ञो इति-, इति ||

*MEANING: These 5 mahayajnas (great offerings/sacrifices) are observed and completed day after day - Deva Yajna, Pitri Yajna, Bhuta Yajna, Manushya Yajna and Brahma Yajna.*

### **Deva Yajna is “Homa”**

Now, what exactly is “Deva Yajna” - offering/sacrifice to Devas - which is mentioned as one of the 5 offerings/sacrifices that must be done daily?

Is it worship of Devas in idols (as some interpret today) or in water or in fire? Or something else altogether?

Aswalayana Grihya Sutra 3.1.1 says.

तद्यदग्नौ जुहोति स देवयज्ञो

*MEANING: Offering oblations in the fire is Deva Yajna.*

Though the word होमः is not explicitly used, the root of the verb used (जुहोति) is हु, which means “to offer oblations [typically in fire]”. And, the noun होमः comes from the same root! So we can infer that a Homa is mentioned here.

Pretty much the same thing is also mentioned in Taittiriya Aranyaka 13.2 and uses the same verb that shares its root with होमः.

तत्र देवयज्ञस्य लक्षणमाह - यदग्नौ जुहोत्यपि समिधं तद्देवयज्ञः संतिष्ठते इति ॥

*MEANING: Here are the characteristics of Deva Yajna - wherein fuel is offered as an oblation in fire, that accomplishes Deva Yajna.*

Sayanacharya's commentary is a little more verbose.

पुरोडाशादिहविर्मुख्यं तदलाभे समिधमप्यग्नौ देवानुद्दिशञ्जुहोतीति यत्सोऽयं देवयज्ञः ॥

*MEANING: Deva Yajna is to offer in fire oblations consisting of auspicious substances, or any fuel in their absence, intending for them to reach Devas (divine beings).*

It may be noted that this commentary also uses the same verb that shares its root with the noun होमः. Again, we can infer that a Homa is referred to.

Now, is there a scripture where Homa is explicitly mentioned as Deva Yajna (and hence a nithya karma)?

Yes! Let us see Manu Smriti 3.70. In case one rejects Manu Smriti as a valid scripture, one should note that the same verse is repeated in Garuda Purana as 1.213.143-144, in Kalika Purana as 32.16.

अध्यापनं ब्रह्मयज्ञः पितृयज्ञस्तु तर्पणम् ।  
होमो दैवो बलिर्भूतो नृत्यज्ञोऽतिथिपूजनम् ॥

*MEANING: Teaching of scriptures (which automatically includes study and comprehension) is Brahma Yajna (offering/sacrifice to Brahman, i.e. Supreme Being). “Tarpana” (offering of water oblations) is the Pitri Yajna (offering/sacrifice to Pitris - deceased beings). “Homa” is Deva Yajna (offering/sacrifice to Devas - divine beings). “Bali” (feeding food) is Bhuta Yajna (offering/sacrifice to Bhutas - various beings). Respectfully serving guests is Nara Yajna (offering/sacrifice to Naras - human beings)*

Also Yajnavalkya Smriti, Aacharaadhyaya verse 102 says:

बलिकर्मस्वधाहोमस्वाध्यायातिथिसत्क्रियाः ।  
भूतपित्रमरब्रह्म मनुष्याणां महामखाः ॥

*MEANING: Bali, Swadha (Tarpana), Homa, Swadhyaya (study of scriptures) and respectfully serving guests - these are the daily Maha Yajnas for Bhutas, Pitris, Devas, Brahman and Naras, respectively.*

Please note that the word होमः (**homa**) is **explicitly** used in both verses above to define Deva Yajna, and not “agnihotra” or “aupasana” or “agnimukha” or some other word! This is **very useful** - after all, if a different word was used, some of our obstinate critics would probably still dismiss the concept of a daily Homa! Now they have no choice but to accept it as valid.



SIDE NOTE: Unfortunately, some people are picky these days about various Sanskrit words used for fire ritual and often **imagine distinctions** between them that may not have really existed, or may not have existed exactly in that manner, in the minds of people who lived in Vedic and Pauranic times!! But we don't have to worry about it now, as the word Homa is used.

**BOTTOMLINE: Daily Homa is not only allowed, but is in fact a mandatory duty per scriptures.**

### **Parasara Smriti**

Now, let us look at another reference outside of the context of Deva Yajna, part of 5 Maha Yajnas that are Nithya Karmas.

Parasara Smriti 2nd adhyaya is "Grihasthashrama Dharma Varnanam", i.e. description of the duties of a householder. Verse 2.5 says:

जप्यं देवार्चनं होमं स्वाध्यायं चैवमभ्यसेत्

*MEANING: These should be regularly practiced - chanting prayers, honoring gods, Homa and study of scriptures*

It also describes Homa as something to be practiced regularly.

FINAL NOTE: There are *many* other scriptural references that also mention fire ritual as a prescribed daily duty, but just a few references *explicitly* mentioning "Homa" or related words based on root "hu" have been chosen to avoid verbal confusions and distractions while addressing our critics.

## About Homa Procedures

Now that we established that daily Homa is a valid concept, let us discuss the Homa procedure.

At the onset, let us be clear. We always maintained that the exact procedure is secondary and people can use any procedure that they were taught by their gurus or elders. We just offer some options to those who want to learn a procedure.

### “Exact” Homa Procedure?

We may note that the scriptural quotes above only define Deva Yajna as “Homa” and describe it as offering fuel and other materials in fire, intending for them to reach Devas.

So simple! Details like the exact procedure and which Devas to make offerings to, are left out.

Of course, there are various later day Samhitas (compendiums) and Grihya Sutras (domestic ritual plans/frameworks) that give specific procedures. However, it is important to note:

(1) there are multiple procedures given and they are not the same and

(2) none of them says, “this is absolute and you must follow only this.” In fact, some texts, even while providing a framework, go out of their way to explicitly say “स्वगृह्योक्तविधानेन”, i.e. one can alternately follow another framework given by one’s predecessors.

After all, the basic idea of Sanatana Dharma (and what makes it Sanatana - perennial) is that there are **core concepts** that are absolute, universal

and perennial, but **specific details** that are relative and may change based on desa-kala-patra (place, era and circumstances/ability).

That is the spirit in which Aranyakas etc define the core details and various Samhitas and Grihya Sutras describe very specific plans/frameworks. And there are many frameworks, just to re-emphasize.

Also, practically speaking, traditions and customs related to implementing any framework tend to grow over time. An old parable is appropriate to narrate here:

Once there was a spiritual master who performed a fire ritual everyday. He had a cat. As the cat may cause a fire accident, he used to tie it in a corner before starting the ritual.

One day the master passed away. A disciple decided to continue the ritual. As he watched the master closely everyday, he remembered the entire procedure and all sacred chants.

But he had no cat! He didn't realize that his master was tying the cat only because he *already* had it and that a cat tied in the corner was not a *necessary* component in the ritual.

So he went to the market, bought a cat and started doing the ritual daily by tying the cat in the same corner!

MORAL: If people do not understand the rationale behind things and follow the *letter* instead of the *spirit*, things get really messed up over time!

The core concepts are the "spirit", while the specific plans/frameworks as well as specific traditions and customs that evolve to implement those frameworks are really the "letter". And unfortunately, over time, so many figurative "cats" creep into customs.

Unfortunately, over the last millennium or two, it may be noted that there have been no new Grihya Sutras providing plans/frameworks for updated desa-kala-patra.

Is it any wonder then that very few people perform *daily* Homa as *mandated* by shastras?!

Some groups like Arya Samaj and Gayatri Parivar came up with simple procedures in recent times and that helped many perform Homa by themselves with some regularity, though in most cases not daily as mandated by shastras.

### **Our Homa Manuals**

During a “Shata Chandi Homa” in early 2006 at Chennai Kalikambal temple (an ancient temple where Sadguru Samarth Ramdas sent Shivaji Maharaj to worship Divine Mother before a major battle), Divine Mother gave a darshan to Dr Manish Pandit and asked him to spread simplified Homa procedures in the world and that creation of a large group of sadhakas who individually perform daily Homa would contribute to a renaissance in Sanatana Dharma.

Simplified manuals were created in 2006 By taking the common portions between some available Grihya Sutras. These are found as “legacy manuals” on our homa manual website (<https://vedicastrologer.org/homa/download.htm>).

Though some people used them to perform daily or weekly or monthly Homa, many complained that it is still too long and prohibitively complex.

If people are unable to follow the *core* principle of making offerings in fire **daily**, intending for them to reach Devas, with *existing* frameworks, it makes perfect sense to create new frameworks that allow that.

So, in 2020, “simplest” and “simple” classes of Homa manuals, still retaining the *key* steps (as judged by us based on the real meaning/purpose of the step) in the legacy manuals based on Grihya Sutras but omitting some, were created.

It can be understood if some people are upset by the “missing steps” in those newer manuals. But, the idea is to enable people to do it *daily*, thereby enabling them to follow the *core* principle of shastras. Moreover, we emphasize that people can start with the “simplest” framework and enhance it over time with additional steps, if they really want to (and if they can still do it daily).

However, it is absolutely baffling that some people dismiss the entire concept of a daily Homa and insist that Homa can be done only as part of a purascharana. That is not only an unsubstantiated position, but also totally against the *core* scriptural principles.

Also, if some people are used to specific procedures that are different, they can use those procedures. We always maintain, “if you have a framework taught by your gurus or elders, use it. If not, feel free to use ours.”

As a comparison of various frameworks and the core principles given in shastras reveals, the specifics of the framework are *secondary* and making offerings in fire, intending for them to reach Devas, is *primary*. So, irrespective of which framework is used, we are happy if more and more people perform a daily Homa!

## Including Non-Vedic Devas

Some people may question making offerings to Devas thought to be *not* mentioned in Vedas.

Let us turn to Agastya Samhita, 14th adhyaya dedicated to Homa Vidhi. It describes a specific framework for performing Homa and explicitly uses the word होम and several other words derived from the same root, such as जुहुयात्, हुत, हुत्वा etc. Now 14.58 says:

द्वारांगपरिवारेभ्यः सुरेभो जुहुयात्पुनः

*MEANING: Then make offerings to Dwara Devatas (door keeper gods), Anga Devatas (associate gods) and Parivara Devatas (family member gods), of the Devata being worshiped.*

So various Devatas can be included and made offerings to in a Homa.

Also, specifically Sri Rama and Vinayaka are mentioned:

सांगावाहनमन्त्राग्नौ पूजयेद्रघुनन्दनं। 14.56

तिस्रो विनायकादिभ्यः सर्वेभ्योऽप्याहुतीर्मुने॥ 14.57

As mentioned earlier, the core principle is to make offerings in fire, intending for them to reach Devas. It is not necessary that those Devas be limited to a small set. The above verses are specific examples.

Basically, different Devas, whether Vedic or thought to be non-Vedic, personify different *sublime* aspects of our consciousness. Which Devas one makes offerings to, influences over time which aspects of one's consciousness are strengthened. The aspects of your consciousness that you are grateful to and feed, tend to become stronger.

CONCLUSION: Objection to the inclusion of Devas thought to be not mentioned in Veda is not well-founded. However, we always emphasize, “worship whichever Deva(s) you want to worship.” We don’t force people to worship a specific Devata and give several options. For example, if someone wants to worship only Savita with Savitri Gayatri mantra from RigVeda, one can do that.

By the way, verse 14.66 at the end of the chapter says:

नित्ये नैमित्तिके काम्येऽप्येतदग्निमुखं स्मृतं

*MEANING: This fire ritual can be used in Nithya Karma (daily rituals), Naimittika Karma (rituals on important occasions, e.g. birthday) and Kaamya Karma (rituals for specific results).*

Interestingly, chapter 16 specifically gives the procedure for purascharana. Based on that and the above verse, Homa *can* be performed outside of the purascharana framework, either as a daily ritual or as a ritual on a special occasion or a ritual for specific results.

## **Fears of Mistakes and Imperfection**

Three types of rituals are mentioned in the previous section:

- (1) Nithya Karma: Daily rituals
- (2) Naimittika Karma: Rituals on special occasions (e.g. birthday, wedding, anniversary etc)
- (3) Kamy karma: Rituals for specific results/goals

A lot of fears arise due to mixing up Nithya Karma with Kamy Karma! Let us elaborate.

**Kamya karmas** consist of specific rituals with specific mantras and specific counts, to beget specific results. In Kamya karma, one is **using** Agni and Devatas for specific results, i.e. it is **transactional** in nature. There is effectively a contract there, involving a powerful being such as a rishi/siddha and celestial beings (Devatas or lower entities). When something is demanded based on a contract, all paperwork needs to be perfect. Similarly, various details must be perfect. And even then, there is no guarantee, as rishis may have intentionally corrupted some details in time for Kali yuga.

On the other hand, in **Nithya karma**, one is **expressing gratitude** to Agni and various Devas! As one constantly benefits from various Devas (who manifest within oneself as various aspects of consciousness playing specific roles), one regularly expresses gratitude and *feeds* them - the fuel offered in fire and the “intent” for it to reach a Deva combine to feed the Deva. So this is **noble** in nature and not about contracts and perfection. This is more a matter of intent!

Also, just to re-emphasize, no single sacrosanct procedure is given in shastras, clearly indicating that the specifics are secondary.

Also, even if one does it with imperfection, note that this is a Nithya karma - *mandatory* daily duty. One can't use imperfection as an excuse to avoid daily duties. If one has a congested nose or some other problem and cannot breathe perfectly, one doesn't stop breathing. One still breathes to the best of one's ability. Because breathing is a mandatory activity for living.

Similarly, Nithya karmas are mandatory activities for balanced, meaningful and purposeful living and are meant to be performed to the best of one's ability, in spite of imperfections. Fears of negative repercussions in an act of expressing gratitude, are unfounded.



One more point: If one cannot do it everyday, doing it once a week or month is still better than not doing it at all. Though it is a prescribed daily duty, one can just do one's best, whether it's every week or every month.

## Importance of Agni

There are many scriptural references that extol the role of Agni in purifying us and connecting us with the divine (and refining the divine aspects within our consciousness) and improving ourselves in general. Here are a few samples.

Satapatha Brahmana 13.4.1.12 says:

अग्निमुखा उ वै सर्वा देवताः

*MEANING: It is through the medium of Fire that all Gods are reached.*

So no wonder that Homa is specifically mentioned as the offering to be made to Devas.

Satapatha Brahmana 3.7.4.10 effectively says the same:

अग्निर्हि देवानां मुखम्

*MEANING: The mouth of Gods is Agni.*

So we feed Devas (who manifest within us as some sublime aspects of consciousness) through Agni.

Satapatha Brahmana 13.2.1.1 says:

यदन्नं होमान् जुहोति देवानेव तत् प्रीणयति

*MEANING: Whatever material is offered in Homas, that [reaches and] pleases Gods.*

RigVeda 1.1.1 says:

अग्निमीळे पुरोहितम् यज्ञस्य देवमृत्विजम्।  
होतारम् रत्नधातमम्॥

*MEANING: I glorify high priest Agni, who is the god, minister and invoker in holy sacrifice and also the bestower of the greatest wealth (including inner wealth).*

Rigveda verse 1.1.3 says:

अग्निना रयिमश्नवत्पोषमेव दिवेदिवे। यशसं वीरवत्तमम्॥

*MEANING: Through Agni one obtains affluence, fame and strength that are ever increasing day by day (i.e. Agni is the multiplier of good deeds and their fruits).*

Rigveda 1.60.1 says:

वह्निं यशसं विदथस्य केतुं सुप्रव्यं दूतं सदयोअर्थ ।

*MEANING: Agni is the illuminator of the sacrifice and the careful protector of those who worship, as well as a swift moving messenger of gods.*

Ishopanishad verse 18 says:

अग्ने नय सुपथा राये अस्मान्विश्वानि देव वयुनानि विद्वान् ।  
युयोध्यस्मज्जुहुराणामेनो भूयिष्ठां ते नम उक्तिं विधेम ॥

*MEANING: O Agni, guide us along the righteous path to the enjoyment of the fruits of our deeds and to knowing God. Remove sins and delusions from us. We offer thee many prostrations.*

Mahabharata Shanti Parva 161.2 says:

हुतेन शाम्यते पापम्

*MEANING: With the offerings in Homa, sin is removed.*

Bhagavad Gita 18.5 says:

यज्ञादानतपःकर्म न त्याज्यं कार्यमेव तत्।

यज्ञो दानं तपश्चैव पावनानि मनीषिणः॥

*MEANING: Yajna (fire ritual), charity and penance are not to be given up and to be performed. They are purifying to the wise.*

The word yajna here can be interpreted either as fire ritual or as the 5 Maha Yajnas (5 great offerings/sacrifices) that are part of Nithya Karma. Then also, Homa is covered under Deva Yajna as seen earlier.

Manu Smriti 3.76 (also repeated in Mahabharata Shanti Parva as 263.11) says:

अग्नौ प्रास्ताहुतिर्ब्रह्मन्नादित्यमुपगच्छति ।

*MEANING: The offerings made in Homa fire reach the Sun.*

Vishnu Dharmottara Purana 287.15 says:

होमेन पापं जहाति होमेन नाकं प्रयाति।

होमस्तु लोके दुरितं समग्रं विनाशयत्येव न संशयोऽत्र॥

MEANING: With Homa, one removes sins. With Homa, one reaches heaven. Homa completely destroys troubles in the world. There is no doubt in this.

## Nithya Karma - Recap

To recap and summarize in one table, here are the 5 mandatory daily Yajnas (offerings/sacrifices):

Yajna	Offering to who?	What is the ritual?
Brahma Yajna	<i>Supreme</i> being	Study & teaching of scriptures
Deva Yajna	<i>Divine</i> beings	"Homa" (fire ritual) to Devas
Pitri Yajna	<i>Deceased</i> beings	"Tarpana" (water oblation ritual) to Pitris
Nara Yajna	<i>Human</i> beings	Respectfully serving guests
Bhuta Yajna	<i>Other</i> beings	Feeding animals & birds

Please note that manuals for Homa and Tarpana, which are realistic enough to do daily, are included on this website.

## Conclusion

The argument that daily Homa should not be done, is unsafe or is not granted by scriptures, has been thoroughly debunked from various angles, including explicit scriptural quotes. Daily Homa is not only **allowed**, but it is **mandatory** per shastras.

As *more and more* people are inspired to take up regular Homa, just as an act of expressing gratitude to Devatas, irrespective of which main Devata is worshiped and which specific procedure is used, it will mean *more* people are performing one of their 5 mandatory daily duties. That will automatically contribute to a renaissance in Sanatana Dharma wherever they live, and in the entire world. Those who take part in it will contribute to a renaissance in Dharma in the world and will undoubtedly reap some benefits themselves too - धर्मो रक्षति रक्षितः (if one protects dharma, it protects one).

ॐ तत् सत्

सर्व श्रीकृष्णार्पणमस्तु

ॐ शान्तिः शान्तिः शान्तिः