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THE CONCEPT OF YAJNA IN VARAHA PURANA

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Abstract

Yajna is a sacrifice made by every human being with a sincere sense. Yajna has an important influence in living everyday life. In practice, yajna is not only measured by material things, but yajna can also be offered in a non-material or spiritual form. The concept of yajna can not only be seen and learned from the implementation of the ceremony, but the concept of yajna also contained in many Hindu sacred literature such as Varaha Purana. Varaha Purana is a sacred text that tells about the greatness of Lord Vishnu. In this text Lord Vishnu is incarnated in the form of a wild boar. Varaha purana has a connection with Varaha Yajna's conception, which yajna here has dynamic power in the creation of the cosmos. While varaha is the power that lifts the earth from destruction and destruction. The concept of yajna is widely discussed in this Purana. Various types of yajna are explained in this purana such as worshiping Lord Vishnu, giving love to parents, sharing alms with poor people, carrying out ceremonies to ancestors, and doing Dana Punia (good and holy gift). Yajna itself has a very big impact and influence on social life in society, religius life on each individual or group and also the impact of harmony. The method used in this research is descriptive method that will systematically describe the concept of yajna in Varaha Purana.

Keywords: Yajna concept, Varaha Purana

I. INTRODUCTION

Hindus in general pay great attention to the implementation of the Yajña. They have carried out this teaching mindfully and obeyed the instructions of their religious leaders. Usually, yajna performed is lively and displays various forms. Yajña in its implementation provides a great opportunity for Hindus wherever they are to create according to the cultural customs they most live on so that Yajña is one aspect of Hinduism that is integrated with local cultural customs. The performance of the Yajña that looks festive in its appearance is not necessarily perfect. The splendor and excitement must be accompanied by the depth of meaning contained in the Yajña implementation, so that the splendor and excitement is not empty without meaning. Yajna has a broad meaning, not only offerings or sacrifices in the form of fruit and flower offerings, but can be any form of material or non-material (spiritual).

The concept of yajna, both material and non-material, is not only apparent in social life, but also in sacred texts, the concept of a good yajna that can be implemented and imitated in daily life. Not only in scriptures like Bhagawadgita and Manawa Dharmasastra that explain in detail about the teachings of the yajna, in the purana which contains a variety of stories that are full of moral values also explain the importance of the yajna. One of the purana that explains the importance of performing yajna is Varaha Purana. This Varaha Purana tells about the greatness of Lord Vishnu who was incarnated in the form of a wild boar that would save the earth from chaos. The various stories contained in the Varaha Purana glorify the existence of Lord Vishnu, who also inserts the concept of the yajna. Yajna in Varaha Purana not only celebrates offerings or rituals, but it can also be done by sincerely loving.

Varaha Purana has a connection with the conception of the Yajna Varaha, which is intended as a yajna that has dynamic power in the creation of the cosmos. Varaha is the power that lifts the earth from

destruction. Both are related and united. Some parts of the wild boar are interpreted as symbols of different components of the yajna (holy ceremony). This ceremony was held as a symbol of the strength of Yadnya. This Varaha Purana provides knowledge in the form of story excerpts that it is very important to carry out the yajna in this life. Yajna performed in the world will have an impact on the karma that will be brought to the afterlife. The implementation of yajna has a very significant impact on social, religious and harmony of life. It is important for Hindus to understand the essence of the implementation of the yajna, because the soul of the Yajña is located in the spirit of sacrifice for the sake of noble purposes.

II. DISCUSSION

2.1 Essence of Varaha Purana

Varaha purana is a Purana with the Sattvika Purana classification. This Purana glorifies the incarnation of Lord Visnu. The word Varaha Purana means worshipping the incarnation of Visnu in the form of a wild boar (varaha). In addition, this Purana is also called the Vaisnava Purana. The reason why this Purana is better known as the Varaha Purana is because it was told by Lord Visnu who was incarnated as a wild boar, to Prthivi (earth). The word Varaha can be divided into two words namely "Vara" and "Aha". "Vara" means the person in question, and "Aha" means the person who can make a limit to infinity. Varaha is then interpreted as a person who can make boundaries become infinite. Varaha lifts the universe from the valley of destruction and darkness. Varaha Purana consists of 24,000 stanzas. The Varaha Purana Manuscript is divided into two parts (bhaga), namely the introduction (Purva bhaga) and the advanced part (Uttara Bhaga).

This Varaha Purana begins with the emergence of questions from the Earth (Prthivi) regarding who saves, preserves, repairs and upholds the earth from destruction. From this, Lord Visnu made his appearance as a wild boar (Varaha) and

explained his existence. It starts with the process of creating the universe which is preceded by the creation of the spirit (Paramatman) which has a manifestation of three fundamental qualities called Tri Guna consisting of Sattvam, a good or holy nature; Rajas, which is related to lust; and Tamas, which is associated with laziness and ignorance. When the universe is empty, there is only the element of water and that results in birth on earth. He gave birth to the earth so that He could give birth to living beings. Also explained in the process of creation there are five elements of creation known as Bhuta, which consists of Ksiti (earth), Apa (water), Tejas (energy), Marut (wind), and Vyoma (sky). All these elements develop in rules. In the beginning there was only emptiness in this world, from this emptiness these five elements collaborate. From the emptiness sound is created and from the sound the sky is created. Wind is created from the sky, and energy is created from the wind. From energy created water, and from water there is birth on earth. With this element, Lord Vishnu created living things in this universe. And He gave birth to the earth so that He could give birth to this living being.

This Purana also told Prthivi about the gift from the activity of donating cows. Healthy cows, especially those who have given birth once, must be bathed, decorated with jewelry and donated to those who are entitled to receive. Usually reserved for those who are very poor but they are virtuous Brahmins. Besides that, it was also explained about how to please Lord Vishnu. The wild boar (Varaha) tells the earth that He is not very fond of certain ceremonies or rituals. He will be pleased with simple offerings offered with sincerity. To get the gift of Lord Vishnu, Hindus must worship Him by wearing white clothes and offering white flowers in the temple on the holy day of Dvadasi. Lord Vishnu will give grace to those who worship Him with complete peace of mind and concentration, not eating meat, still being single, and freeing their minds from jealousy, anger, pride, and

selfishness. Lord Vishnu blesses people who are always satisfied and faithful wives.

Respect for ancestors is also emphasized in this Puranas, where Hindus must pay sincere respect to the ancestors. Four of these ancestors were considered as tangible and the other three were considered abstract. Material wealth is not too compelled to hold a funeral service. Although the poor respect their ancestors only by covering their hands, the ancestors will sincerely accept the funeral. There is no limit to when a funeral (sradha) is held. The ceremony can be held during the day or night, or during a lunar eclipse. In addition to respect, it is also explained about the pronunciation of praise as one type of yajna. Worship or praise on a day called Tithi (the day of the month) will give a great reward. Pratipada is the first month day which is considered as a day of worship of Lord Agni. Dvitiya is the second day of the month. On this day is associated with worship of the Twin Gods Asvini. Tritiya is the third day of the month. Today is associated with Dewa Rudra and is a good day to do vrata for married couples to get married happiness. Caturthi is the fourth day of the lunar day associated with worship of Ganesha or Vinayaka. Pancami is the fifth day of the middle monthly period. On this day, foods that taste sour must be avoided and snakes must be worshiped by giving offerings made from milk. Sasthi is the sixth day of two weeks of the month associated with worship of Karttikeya. For those who ask with sincerity on that day, will get health and long life and all desires can be achieved. Saptami is the seventh day of the two-week period of the month and is associated with worship of the Sun God. Astami is the day of the month associated with the defeat of Andhaka (son of Kasyapa and Diti). Nawami is the ninth day of the two week days of the month associated with Vetrasura and his death in the hands of the goddess Gayatri). Dasami is the tenth day of the lunar day. On this day Hindus are only allowed to eat yogurt and worship the

ten goddesses created by Lord Brahma. Ekadasi is the eleventh day of the month when Kubera was born from the dust of the storm that came out of Lord Brahma's mouth when he was given the task of creating. Dvadasi is the twelfth day of the month, Narayana takes the form of Lord Visnu because of the request of the Wind God, Vayu. Dvadasi is Laksmi's wedding day with Lord Visnu. Trayodasi is the thirteenth day when Brahma created the Dharma, the God of Truth. Caturdasi is the fourteenth day of the month associated with Lord Rudra. Fasting and listening to Rudra at Caturdasi frees people from their sins. Amavasya is the night of the new moon and is associated with worship of Tanmatra. Tanmatra was born from the body of Lord Brahma. On this day, people offer purified water, sesame seeds and grass for their ancestors. This ceremony is known as Tarpana and by carrying out this ceremony all wishes will be fulfilled. Purnamasi is full moon night and is associated with worship of the moon god or Candra also known as Soma.

Varaha Purana also tells about the concept of Yuga which is also related to the concept of yajna, which during the Kali Yuga times, the system of the Catur Varna (four caste) and the Catur Asrama (four stages of life) was completely damaged and humanity was also lost. During the Satya Yuga, Sattwam Guna or virtue was very dominating, but it was only a trait. During the Yuga Treta, Sattwam Guna was influenced by Rajas Guna, the nature of passion. However, Sattwam is more important than Rajas. At the time of Dwapara Yuga, Rajas became more important than Sattwam. During the Kali Yuga, Tamas, evil and darkness became very dominant. Because it was dominated by evil, Varna Asrama became mixed. The way to atone for sin is by doing meditation, praying, studying sacred texts, carrying out sacrifice and giving alms.

Equally important is also explained in this purana, namely the concept of giving punia. It was explained that someone who

likes charity will get pleasure, a wife, son, and good fortune. Charity in the form of food will provide good health, high ability and extraordinary memory. Charity in the form of water will fulfill all desires. If Hindus donate rice, water, fruits, clothing, and honey will provide happiness in this life and future lives. If someone donates incense, the person will reach Vasuloka or Galoka, two heavenly dwellings. If people donate pure butter or honey, that person will be able to get Vimana. Giving lights will save others from the dark. Giving shelter to other beings who are frightened, the person will get all their desires. Charity in the form of cows will be very useful for human life.

2.2 Yajna teachings in Varaha Purana

According to Subagiasta (2008: 03) explains yadnya (yajna) comes from a word in Sanskrit, namely "yaj" which means worship, or pray. Yadnya can also mean sincere holy offerings. This sacred offering in its implementation requires the support of a sacred mental attitude. Yadnya contains elements of action (karma), sincerity, awareness and offerings. Thus yadnya can be interpreted as all the actions carried out with sincerity based on dharma. Adoring Hyang Widhi, preserving the natural environment, controlling his sensual desires, reading or studying religious literature, loving one another and helping fellow living beings and all actions carried out on the basis of dharma and sincerity are yadnya. The Bhagavadgita also explains the types of yajna as follows:

1. Tapa Yajna

In Bhagavadgītā IV.26 explained as follows:

Śrotrādīnīndriyāṅy anye
saṁyamāgniṣu juhvati
śabdādīn viṣayān anyā
indriyāgniṣu juhvati

Translate :

Some people offer hearing and other senses as sacrifices in confinement fire, while others offer sounds, other sense objects in sense fire.

What is meant by sacrifice here is mental control and discipline, trying to incorporate science into human existence. Every form of self-control in the form of surrender of pleasure for high happiness, is said to be a yajna. So the Yajna Tapa is sacrifice / yajna carried out by restraining or controlling the senses.

2. Dravya Yajna

Dravya Yadnya is yajna at the expense of material or property based on sincerity and devotion. Dravya Yadnya is the type of yajna that is the most widely practiced by Hindus in daily life because it is considered the easiest yajna to carry out. An example is giving punia and making offerings.

3. Jnana Yajna

Jnana Yadnya is an offering to Ida Sang Hyang Widhi by practicing knowledge and wisdom for prosperity and happiness in this world. In Bhagavadgita IV.28 it is explained :

dravya-yajñās tapo-yajñā
yoga-yajñās tathāpare
svādhyāya-jñāna-yajñās ca
yatayaḥ saṁśīta-vratāḥ

Translate :

But there are those who worship property, who meditate, meditation yoga, and others who worship with self-restraint, and the yajna in science, so are those who are obedient in his tapa and are controlled. Thus practicing science also includes carrying out the yajna.

4. Yoga Yajna

Yajna Yoga is an offering to God by doing Astangga Yoga to achieve a relationship with God itself. Astangga Yoga is meant are eight forms of discipline that must be endured. The eight disciplines are Yama, Nyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana, and Samadhi.

5. Svadyaya Yajna

Svadyaya Yadnya is a form of yajna which is done by studying the Vedic scriptures. In the teachings of the Bhakti Marga there is one way to realize the devotion to God called Vandanam which is a way of devotion by reading sacred stories, sacred teachings, sloka and sacred mantrams which are basically sourced from the Vedas. Thus the activity of reading and studying the Vedas is also a form of yajna that we can offer. (Subagiasta 2008: 13)

Yajña is one of the basics of dharma. Yajña is mandatory, because nature and all its contents are created and maintained by Yajña itself. There are several types of Yajña, but the most common are the Pañca Mahà Yajña or Pañca Yajña, which generally consists of 5 types of Yajñas, as follows (1) Deva Yajña, (2) Rsi Yajña, (3) Pitra Yajña, (4) Bhajta Yajña, as follows (1) Deva Yajña, (2) Rsi Yajña, (3) Pitra Yajña, (4) Bhūta Yajña, and (5) Mānusa Yajña. In line with the understanding of the yajna above, according to Sukrawati (2006: 22) etymologically the word Yajña is a word that comes from Sanskrit. In Sanskrit the word Yajña from the work vein is "yaj" which means sacrifice lovingly. From the root word, several words arise, including the words yajña, yajus, yajamana and so on. The word Yajña itself means: 'worship, offerings or sacrifices'. The word Yajus means 'rules about Yajña'. In the Catur Veda we know the word Yajurveda, the Vedic scripture which contains a set of mantras that elaborates on the main points of teaching about worship. Whereas the word yajamana means 'is the person who carries out the Yajña'. This Yajamana is one of the elements of the Tri Manggalaning Yajña, namely three important elements in the implementation of the Yajña consisting of three elements as follows:

- The person who leads the Yajña ceremony.
- People who prepare facilities or who make offerings.

- One who carries out the Yajña or the Yajamana.

These three elements work together in carrying out a Yajña and must be in line. This means that the person in charge of making the offerings must be in accordance with what is expected by the person carrying out the Yajña, likewise the person in charge of leading the Yajña is in accordance with the prepared offerings. The three elements must not stand alone, walking individually according to their own volition.

This understanding and concept of the yajna is contained in every story excerpt in the Varaha Purana. Varaha Purana explains various kinds of sacred yajna concepts. The Yajna can be seen from the initial process of creating the universe by Lord Vishnu, which was preceded by the creation of a spirit (Paramatman) which has manifestations of three fundamental traits called Tri Guna. When the universe is empty, there is only the element of water and that results in birth on earth. This is evident from a sacrifice made by Lord Vishnu for the creation of the earth and its contents. This is the same as contained in the holy book Bhagavadgita III.10 which states as follows :

Saha-yajñāḥ prajāḥ sṛṣṭvā
purovāca prajāpatiḥ
anena prasaviṣyadhvam
eṣa vo'stv iṣṭa-kāma-dhuk

Translete :

Once upon a time, the Almighty God as Prajapati created humans on the basis of the Yajña and said: "With this Yajña may you multiply and make this earth your cows."

According to Sukrawati (2006: 23-24) The conception of Yajña teachings comes from the Vedic sacred teachings. The Rgveda as the oldest and most important Vedas in one of its spells mentions the following :

Yat punisena lavisa deva yadnyam
atasvata,

vasanto asyasad ajnam grisirna
idhsnah saraddhaviḥ

Rgveda X.90.6

Translete :

When the Gods hold sacrificial ceremonies, with puja as an offering, the oil is spring, the wood is summer, and the offering is autumn.

This is in line with the yajna told by Lord Vishnu in his form as a wild boar. That the offering can be done by doing puja and offering a variety of materials, especially on a day called Tithi (the day of the month) will provide a great reward. Which is the first day of worship called Pratipada who worshiped Deva Agni until the day called Purnamasi or full moon night and is associated with worship of the Moon God or Candra which is also known as Soma.

So here we have seen the conception of the Yajña in the form of offerings and worship to the Gods. A.C. Bose, in "The Call of the Veda's" states: "Yajñas are Vedic ceremonies that offer offerings on the ceremonial fire that is lit on the altar. Another ceremony is the Soma (juice) offering. Whichever God is worshiped, the ceremony will be the same. The Vedic ceremony is very beautiful accompanied by singing (Sama chant is sung) and also accompanied by movements. In line with this description, the Bhagavadgītā holy book also explains the same thing as mentioned. Consider the passage of Bhagavadgītā III.11 the following :

Devān bhāvayatānena
te devā bhāvayantu vaḥ,
parasparaṁ bhāvayantāḥ
śreyaḥ param avāpsyatha

Translete :

With this you nourish the Gods and with this also the Gods care for yourself, so by caring for each other, you will achieve the highest good.

Based on the description above, then humans as supreme beings are naturally aware of the existence of themselves

created and maintained on the basis of the Yajña. So, carrying out the yajña is something that is obligatory to be carried out in accordance with their respective abilities. According to the teachings of Hinduism every human being born is bound by the existence of debts that must be repaid while they live. The debt is called "Rna" which causes everyone to be bound by the obligation to pay it off. There are three types of human debt that must be paid or repaid. The three debts are as follows :

- Dewa Rna is a debt that exists and must be paid to God and to the Gods. This debt is obtained from Him. God Almighty gives us souls or atmans and is nourished by the Gods so that they become human beings with souls, people who live from childhood to adulthood.
- Rsi Rna is a debt that exists and must be paid to the Rsi or recipients of the revelations, the priests, the teachers who are the sources and givers of knowledge so that we become knowledgeable people.
- Pitra Rna is a debt to parents or ancestors because it must be paid to the ancestors and parents. As humans we are indebted to parents who are still alive. We are also indebted to parents who have died or to the Pitara and Pitari, because of his services humans can enjoy this life.

Likewise, paying homage to those who are considered meritorious to someone in this life, according to the teachings of Hinduism is an obligation. Realizing that there is debt, Yajña is a mandatory thing to do as a payment for these three types of debt. The concept of implementing the yajna to God, parents or ancestors and to the teacher or Rsi who has provided this guidance of knowledge is also contained in the Varaha Purana text which explains the worship of Lord Vishnu and pleases Lord Vishnu with worship. The wild boar (varaha) tells Earth that Lord Vishnu is not particularly fond of certain ceremonies or

rituals. He will be pleased with simple offerings offered with sincerity. In addition to respecting the form of puja to the Gods who have given us life, carrying out important funeral rites for parents who have died. Although the poor respect their ancestors only by covering their hands, the ancestors will sincerely accept the funeral. There is no limit to when a funeral (Sradha) is held. Also explained about the pronunciation of praise as one type of yajna. Worship or praise on a day called Tithi (the day of the month) will give a great reward.

Yajña when examined further is the basis of life, as mandated in the Vedic scriptures and also the Bhagavadgītā. The word Yajña comes from Sanskrit from the root word "yaj", which means worship and pray. The meaning of this word is closely related to the word Bhakti or Puja which also contains the same meaning. Worship, offerings or sacrifices are addressed to God Almighty, the Gods, ancestors and even to fellow humans and other creatures who are His creations. one of the Bhagavadgītā sloka (III.10) mandated the Hindus to participate and actively turn the Yajña wheel (Chakra Yajña) as the basis of the life of all beings. Humans can perform yajna in any way or form of implementation, as long as it is based on sincerity and devotion to God. Likewise, the purpose of Yajña can be felt if someone carries out with deep conviction and Bhakti, namely love and sincerity. Sri Krisna also explained that: carrying out sacrifices, making offerings, giving to others without showing off is Yajña. Sri Krishna has expanded the meaning of Yajña expression. Every positive work and any work that is true according to the Vedic scriptures is called Yajña. Even the Almighty God himself is called Yajña. Three main pillars supporting social services, namely: Yajña, Dāna and Tapa (Suamba, 1996: 41). If Agastyaparwa states Tapa, Yajña and Kirti as a way to reach heaven, then Bhagavadgītā XVIII.5 emphasizes three similar things, namely

Yajña, Dàna and Tapa will be able to purify someone.

2.3 Implications of Yajna in Varaha Purana

Yajñas are not merely ritualistic, but more importantly, Yajñas are actions or work that are understood as a concept in order to open the path of self-sublimation. It is no exaggeration to feel that yajña is the most vivid and greatest representation of Vedic philosophy. The content of the Vedic metaphysics is more clearly revealed in the symbolism of the yajñas. Without correctly understanding the concept of yajña, it is impossible to be able to understand any part of the Vedas, in their true spirit. Yajña translated as victim has two main aspects, namely: (1). Philosophical religious aspects, and (2) social aspects. Philosophically, the yajña is intended to constantly remind each individual that the entire life of the yajña spirit must underlie every action. Yajña was created at the beginning of the creation of this universe, through which the Yajña also mankind achieved all his desires. The implementation of good and right of yajna will bring various impacts on life. The impact that arises not only on yourself (individuals) but also groups (social).

The impact on oneself from the implementation of the yajña causes a spiritual exploration and ascent to unite the Sattvik potential or strength that is within us according to its nature. The second significant character of yajña is that yajña is a joint activity and not a material personal activity, so that the yajña creates an atmosphere of social harmony. So at the social stage, yajña is a ritual of community life. The third aspect of yajña is the periodic revitalization of life. From this came various yajñas (ceremonies) at different times. The fourth and most important characteristic of yajñas is that the benefits referred to on a large scale are indirect and non-material, such as instilling awareness about the unity of life and spirit to give priority to the interests of others. In our

language today, yajña is said to be a means or tool for developing order from non-orderliness (S.R. Ramaswamy, 1996: 111).

Yajna if viewed in terms of religion and belief, then all rituals carried out will have an impact on a sense of safety. Salvation is God's gift. Hindu teachings explicitly state that the effort of salvation is the realization of the internal spiritual drive of man from the depths of his pure heart, which longs for the safety of religious life. Mankind is trying hard to adjust to all the rules of the universe, to Hyang Widhi, Gods, ancestors, villages, households and so on. As such it can convince itself to have made peace with the universe, as has been said above that salvation is a selfless sacrifice for the sake of achieving Moksa.

The implementation of the yajna also influences the harmony of life. Harmony means a state in which harmony is caused by several factors that come into being mutually beneficial and compatible. Harmony is meant here is a human who is the center of actors in harmonization that lives on earth trying to harmonize, adjust, and match themselves with God, fellow humans, and the surrounding environment. Humans are said to be the main creatures because they have Tri Pramana, have a great task and responsibility for the conditions that surround them. The condition in question is a condition that is able to create a sense of harmony for all beings in this world. One effort that can be done by humans to create a harmonious condition is to conduct a ceremony. In the holy book Manava Dharmasastra III,76 it says :

Agnau prāsthūtiḥ samyag
ādityam upatiṣṭate,
ādityājñāyate vṛṣṭir
vṛṣṭerannaṁ tataḥ prajāḥ.

Translete :

Offerings put in the fire will reach
the sun, From the sun will rain,
From the rain comes food from
which living things get their lives.

What humans receive from nature
should be returned to nature. The process

will be repeated, because natural law runs fairly. Performing the yadnya ceremony with full responsibility and sincerity will not reduce the results obtained and even will have a positive effect on the lives of all beings in nature. Because nature was created from God's yadnya to all beings. Yajna ceremony which aims to create balance, harmony and harmony in humans, to get closer to God Almighty. Getting close in the Hindu Religion ceremony is based on Yadnya. It means that approaching is done with a sincere heart and sincerity to serve. Because of that the Yajnya ceremony draws people closer to nature, fellow human beings, and most of all is closer to God. Performing the yajna through ceremonies is also believed to be the cause of the well-being and happiness of life in the world. Through ceremonies humans can vent religious emotions to obtain spiritual satisfaction. In the scriptures of the Manava Dharmasastra III, 70 also explains about the yajna :

Adhyāpanam brahma yajñah
pitṛ yajñastu tarpaṇam,
homo daivo balirbhauto
nryajño 'tithi pūjanam

Translete :

Teaching and learning are yadnya for Brahmins, ceremonies offering Tarpana and water are sacrifices for the ancestors, ceremonies with oil and milk are sacrifices for the Gods, Bali ceremonies are sacrifices for Bhuta and hospitality is a sacrifice for humans.

Just as God created the universe with yajna, just like that humans should do yajna. All the potential that exists in humans that can be sacrificed for the good of the world is yadnya (Donder, 2007: 216). Humans are reminded of the obligation to carry out yadnya to achieve safety, health, and harmony. Yadnya should also be interpreted as broadly as the task of humans to realize prosperity, peace. Realizing the harmony of the universe must be seen as an act of yadnya. So that the yadnya is not

measured in size, but from the level of sincerity and how to get it and how to carry out the yadnya (Donder, 2007: 217). This will have an impact on the expected function of yadnya.

Viewed from the social aspect, the implementation of the yajna functions as a unifier for the achievement of a prosperous society. With the unity, brotherhood and equality of rights and obligations, a sense of community responsibility and loyalty will arise for the achievement of shared prosperity, because the implementation of the yajna does not distinguish caste but embraces all people to do good. In some types of yajna performed by Hindus can be expressed in the form of art and culture in accordance with the creative power of its creator. Because the form of each ritual carried out in one village with another village is very unique in its implementation. So in subsequent developments, the process of implementing the yajna in conjunction with the concept of the five yajnas received the attention of tourists, both domestic and foreign tourists. All the rituals included in the category of yajna can have an impact on developments in the field of tourism. Tourism is an activity caused by the movement of people from one place to another with the intention of not settling. While tourists are everyone who travels from their place of residence to visit other places, enjoying the trip and visit. The objectives of tourism development include: 1) Increasing income and supporting industry, 2) Introducing and utilizing the natural beauty and traditional culture, 3) Increasing national and international friendship, 4) Developing and perfecting the work of culture, so that it becomes a living culture and dynamic. Thus the implementation of religious yajna but can also develop culture.

III. CONCLUSION

Hindu sacred literature contains a lot about the concept of yajna, one of the sacred literature is Varaha Purana. Varaha Purana is one type of Purana by glorifying

Lord Vishnu as the highest god as creator and savior of this world. Lord Vishnu in this text is incarnated in the form of a wild boar. This sacred text tells various questions from Earth (Prthivi) to wild boar about who saved, preserved, repaired and upheld the earth from destruction. In every presentation of Lord Vishnu in his form as a wild boar contains various kinds of yajna concepts. Yajna that is raised in every process is not only material but also non-material or spiritual. Yajna is done always based on the concept of sincerity, even though someone cannot do the yajna with material, but someone is doing it in other ways such as helping injured animals, praying or worshiping God only with the scope of the hand. In Varaha Purana explained about how to please Lord Vishnu, which is enough to pray and simple offerings without wasting wealth.

Yajña is one of the foundations of the Dharma. Yajña is mandatory, because nature and all its contents are created and maintained by Yajña itself. The most important thing is that yajña is a symbolic action or work that is understood as a concept in order to open the path of self-sublimation. Likewise, the purpose of Yajña can be felt if someone carries out with deep conviction and Bhakti, namely love and sincerity. Sri Krisna also explained that carrying out sacrifices, making offerings, giving to others without showing off was Yajña. The impact caused by the implementation of the yajna is also great, not only having an impact on oneself but also on the social life of the community. The impact that arises on oneself is a feeling of peace and survival from various dangers in this world, while also having a harmonious impact on humans, nature and the environment. Other things from the implementation of the yajna by Hindus in the form of rituals both from Deva Yajna, Manusa Yajna or Butha Yajna also have an impact on the development of local tourism. Through the development of tourism this will also have an impact on improving the local economy, introducing and utilizing

the natural beauty and traditional culture and also being able to increase national and international friendship.

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