

Editorial

The Interdisciplinary Journal of Yagya Research (IJYR), published by Dev Sanskriti Vishwavidyalaya in Haridwar, India, serves as a vital platform for the dissemination and exchange of scholarly studies in the interdisciplinary fields related to Yagya research. Our mission is to advance scientific understanding through rigorous exploration and documentation of Yagya practices. Since its inception, IJYR has published six volumes, each significantly contributing to this niche but essential field. We are pleased to announce the release of Volume 7, Issue 1, marking another milestone in our academic journey.

The current issue focuses on the Ashwamedha Yagya, a historically and culturally significant ritual. Scholars have explored various facets of the Ashwamedha Yagya, including its historical context, ritualistic importance, and multifaceted societal impacts. This issue offers readers an in-depth understanding of the practice's relevance and implications.

The first research article by Sukhnand Singh and Deepak Kumar examines the accessibility and significance of Deep Yagya, as conceptualized by Rishi Pt. Shriram Sharma Acharyaji. The authors found that Deep Yagya requires less time, space, and resources, making it more feasible for all sections of society to participate. Their investigation reveals that the aim of Deep Yagya is to foster moral, intellectual, and social reform within the community. Through the symbolic use of lamps and incense sticks, this Yagya represents profound spiritual and psychological transformation, promoting the welfare of humanity.

In the second paper, Mamta Saxena reviews the archaeological evidence of Ashwamedha Yagya conducted by the Gupta dynasty through their coins and inscriptions. The investigation reveals that the Gupta dynasty performed more than three Ashwamedha Yagyas, with King Samudragupta conducting the first two and his descendants the sub-

sequent ones.

The third paper by Sourabh Mishra investigates the first Ashwamedha Yagya conducted by Akhil Vishwa Gayatri Pariwar at Jaipur in 1992, after a 2000-year hiatus. Various programs, such as rituals, ceremonies, and symposiums, were conducted during the Yagya, imparting divine culture to millions of participants. A systematic plan was created to channel the energy generated by the Yagya towards individual, societal, and national development.

Sangeeta Kumari presents the fourth paper, examining the significance of the Ashwamedha Yagya within societal literature and cultural values. The author discovered that while ordinary Yagyas played a significant role in self-purification, Mahayagyas aimed to purify societal life. The Ashwamedha Yagya tradition commenced at a global level to address the necessity for the complete regeneration of the nation and the environment.

Finally, the issue includes a reprint of an article originally published in Akhand Jyoti in 1992, introduced during the Ashwamedha Yagya. This article highlights the importance of the Ashwamedha Yagya for Indian culture, sustainable environmental development, and its historical context, enriching the understanding of its value and significance.

We heartily congratulate and thank the reviewers and all the contributors. We invite scholars, practitioners, and enthusiasts to engage with the insights presented in this issue, fostering a deeper appreciation and knowledge of Yagya practices. We look forward to continuing our mission of promoting interdisciplinary research and contributing to the furtherance of science through the study of Yagya. We also thank all the readers and seek your feedback to make the journal a more effective vehicle in the field of Indigenous knowledge. Enjoy reading and enrich yourself.