



Yagya Agni and its types: Insights from the Yama–Nachiketa Dialogue in the Kathopanishad

Roshni Gupta¹, Shlok Jindal*²

¹PGT Biology, St. Thomas English Medium School, Meerut, Uttar Pradesh, Bharat

²Assistant Professor, Keral Verma Subharti College of Science, Swami Vivekanand Subharti University, Meerut, Uttar Pradesh, Bharat

Abstract. Yagya is a very foundational practice in Vedic tradition. It is a holistic system which integrates rituals and philosophies with subtle energy transformation aimed at the purification of body, mind and the environment. A very important aspect of Yagya is the Yagya Agni (sacrificial fire). Yagya Agni is not merely a physical phenomenon but it is a multidimensional phenomenon encompassing material, biological and spiritual tangents. In this article, we discuss Yagya Agni and its types, based on insights drawn from the Yama-Nachiketa Samvad described in Kathopanishad. We examine the difference between Yagya Agni and ordinary fire, highlighting the tripartite nature of Agni as: Pavak (or the physical fire), Pavamana (or the physiological fire) and Shuchi (or the cosmic fire). We also discuss the three types of Yagya Agni, namely Garhapatya, Ahavaniya, and Dakshina-agni on the basis of its role in the revitalization of the physical body, refinement of the thought body and elevation of the spiritual energies. The article also explores the Panchagni Vidya in relation to the Panchakosha and Panch-prana, emphasizing the integrative role of fire in regulating both physiological processes and higher states of consciousness. By synthesizing traditional knowledge with contemporary perspectives, this article proposes Yagya Agni as a holistic bio-energetic system with potential implications in environmental purification, psychosomatic health, and consciousness studies. The work aims to bridge ancient Vedic wisdom with modern scientific inquiry, encouraging interdisciplinary exploration of Yagya based practices as transformative and therapeutic modalities.

Keywords. Yagya Agni, Agni Vidya, Kathopanishad, Yama-Nachiketa Dialogue, Panchagni Vidya, Prana, Consciousness, Vedic Science

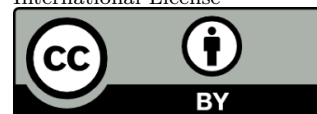
*CORRESPONDENCE

Assistant Professor, Keral Verma Subharti College of Science, Swami Vivekanand Subharti University, Meerut, Uttar Pradesh, Bharat
Email: jindal.shlok03@gmail.com

PUBLISHED BY
Dev Sanskriti Vishwavidyalaya
Gayatrikunj-Shantikunj, Haridwar, India

OPEN ACCESS
Copyright © 2026 Gupta & Jindal

Licensed under a Creative Commons Attribution 4.0 International License



Introduction

Ancient scientists achieved remarkable success in the emergence of a third force through the coordination of physical energy and life energy, which was called 'Yagya Agni'. Yagya is included in worship rituals in the Indian religious tradition and has also been used as a special power. Yagya holds an inseparable place in Indian culture. It has also been called Yagya culture [1]. By practicing this process sixteen times in the form of sixteen sacraments from birth to death, it is expected to eliminate animal instincts and enhance divine tendencies in one's life. Yagya is considered essential in every festival and commencement. Holi is an annual universal yagya. The five-offering sacrifice (Vaishva Yagya) is included in daily rituals. The marriage ceremony of an Indian religious follower is completed with the yagya ritual, which binds two souls like a bond. The complete oblation of the mortal remains is accomplished in the form of funeral yagya by burning the pyre. By looking at these traditions, it appears how deeply Yagya is ingrained in the Indian way of life.

Like the Gayatri, the Yagya also possesses two facets: one philosophical and the other scientific. The Life-Yagya or a life lived in the spirit of Yagya represents a philosophical perspective, advocating that one should conduct one's life by embracing the principles of purity and generosity. In the very first verse, specifically, the first quarter of the Rigveda (the foremost and foundational scripture), the sacrificial fire (Yagya Agni) is referred to as the Purohit. The term Purohit signifies a guide; in this context, the guide is understood as the determinant of the direction and trajectory of one's life [1]. Five distinct characteristics of the sacrificial fire have been enumerated: 1) To remain perpetually warm, i.e., to remain constantly active; 2) To remain luminous, i.e., to serve as an exemplary role model; 3) To transform those who come into contact with it into its own likeness; 4) Refraining from accumulating achievements and instead continuously distributing them; 5) keeping the inner flame burning bright, never allowing one's contemplative spirit or self-respect to falter. These very ideals are collectively termed Panchasheel (the Five Principles). They are applied in diverse ways, on various occasions and for a multitude of purposes. Indeed, Panchasheel constitutes the Panchadev (the Five Deities); in the realm of spiritual worship, these five are accorded the highest reverence.

The scientific aspect of the Yagya fire lies in the kindling of the five principal fires, ranging from Prana (vital) energy to Brahma (cosmic) energy. The Kathopanishad, specifically the dialogue between Yama and Nachiketa, contains an extensive

exposition of the Panchagni Vidya (the Science of the Five Fires). Through this process, the five fundamental elements that constitute the physical body can be thoroughly refined and rejuvenated, potentially inducing a state akin to Kayakalpa (total physical regeneration). Consciousness, too, rests upon five foundational pillars, collectively known as the Pancha Prana (the Five Vital Forces) [2]. The method by which a spiritual aspirant (Sadhak) can elevate their vital essence (Prana satta) by raising the vibrational level of these five components remains a profound mystery, one to which the Panchagni Vidya, as expounded by Yama, offers a tantalizing glimpse.

Yama-Nachiketa Dialogue in the Kathopanishad

The Kathopanishad contains the dialogue between Yama and Nachiketa. Curious Nachiketa asks Yama about the nature of Agni Vidya.

स त्वमग्निं स्वर्गमध्येषि मृत्यो प्रब्रूहि त्वं श्रद्धधानाय मह्यम् ।
स्वर्गलोका अमृतत्वं भजन्त एतद् द्वितीयं वृणे वरेण ॥ १३ ॥ (Kath. Upan. 1.1.13)

*sa tvamagnim svargyamadhyēṣi mrtyō prabrūhi
tvam śraddadhānāya mahyam । svargalōkā amṛtat-
vam bhajanta ētad dvitīyēna vṛṇē varēṇa ॥ 13 ॥* (Kath. Upan. 1.1.13)

Meaning: Oh Mrityu ! explicitly tell me, as you who have studied (having the knowledge of) about the Agni Vidya as means for attainment of Svargaloka (where aforesaid qualities exist) and where the dwellers have immortality (divinity), this Agni Vidya or the Knowledge of Fire I seek for, as my second boon. Yama replies as follows

Yama explains it in detail, analysing Brahmagni. This is not the case of the fire burning on the stove but of the fire of self-knowledge. Nachiketa asks Yama, Lord, you Yama know the fire that leads to heaven. Please explain the essence to me, the devout inquisitive. I ask for such a second boon. Then Yama would say:

प्रते ब्रवीमि तदु मे निबोध स्वर्गमग्निं नचिकेतः प्रजानन् ।
अनन्तलोकाप्तिमथो प्रतिष्ठां विद्धि त्वमेतं निहितं गुहायाम् ॥ १४ ॥
(Kath. Upan. 1.1.14)

*pratē bravīmi tadu mē nibōdha svargyamagnim
nacikētaḥ prajānan । anantalōkāptimathō pratiṣṭhām
viddhi tvamētam nihitam guhāyām ॥ 14 ॥* (Kath. Upan. 1.1.14)

Meaning: 'O Nachiketa, I know well the fire science that leads to heaven. This knowledge of fire is the attainment of eternal worlds but is hidden in the cave of intelligence.' (Kath. Upan. 1.14)

लोकादिमग्निं तमुवाच तस्मै या इष्टका यावतीर्वा यथा वा । स
चापि तत्प्रत्यवदद्यथोक्तं अथास्य मृत्युः पुनरेवाह तुष्टः ॥ १५ ॥ (Kath. Upan. 1.1.15)

*lōkādimagnimī tamuvāca tasmai yā iṣṭakā yā-
vatīrvā yathā vā | sa cāpi tatpratyaavadadyathōktamī
athāsya mrtyuḥ punarēvāha tuṣṭaḥ || 15||* (Kath.
Upan. 1.1.15)

Meaning: Mrithyu explained to him about the Agni that is the source of the universe, the class and number of bricks, and the manner of arranging for the fire. Nachiketa too repeated verbatim, with understanding what was told.

Yama explains the nature of the Science of Fire (Agni Vidya) to Nachiketa. Fires are described as being of three types. The first is that which burns with the aid of fuel; this we term Parthiva (terrestrial). The second is that which descends upon the earth accompanied by solar energy and becoming energized in the form of the Fire Principle, permeates this entire universe; this is called Bhautika (physical) fire. The third is the Divya (divine) fire, that which functions as the essence of the Self (Atmasatta) within living beings and as the essence of the Absolute (Brahmasatta), the Cosmic Consciousness within the universe. It is this divine fire that is worshipped during the Brahma Yagya. A description of these three fires is found in the Linga Purana as follows:

दिव्यस्य भौतिक स्याग्नेरथो पार्दिविस्य च । व्युष्टायां तु रज्ज्या च
ब्रह्मणेऽव्यनं जन्मनः ॥

*divyasya bhautika syāgner atho pārthivisyā ca |
vyuṣṭāyāṁ tu rajanyā ca brahmaṇe'vyanani janmanah
||*

Meaning: ‘That Fire is of three types: one is the Divine Fire, the second is the Physical Fire, and the third is the Terrestrial Fire.’

It is this divine fire alone that fulfills our spiritual needs. All references to the worship of fire are directed toward the adoration of this very divine flame. It alone possesses the power to satisfy the needs of the soul and to enrich the personality with virtues befitting its own inherent glory. Within the Shrutis, various prayers addressed to this very Fire God are to be found.

Difference between Sacrificial Fire (Yagya Agni) and Ordinary Fire

The sages’ propositions regarding sacrificial (or Yagya) energy should be taken seriously [3]. They have divided the fire element into three parts, describing the distinct significance and use of each: 1) Pavak 2) Pavamana and 3) Shuchi [1]. The three areas of fire can be understood as energy, intensity and universal regulating powers (Table 1). The sacrificial fire is designed to fulfil its role of purifying and refinement.

1) **Pavak** is that which produces heat and is used in worldly activities such as lighting a stove. In the science of sacrifice, fire is used in a similar way to lighting a stove by adding fuel and igniting a flame, but this is merely a visualization. Its true form only becomes apparent when it reaches the level of purity and purification and miraculous positive results are triggered from here [1]. Through Agnihotra, the energy used for temporal purposes is not distorted and allowed to become the catalyst for seasonal influences and natural disturbances and is maintained at a level where it can keep all natural movements, from rain to storms, useful for the living world. This is ‘paavak’. The sacrificial fire also has an effect on pavak.

2) **Pavamana** is the fire within the human body, which is used in various activities, from digestion to movement. It is used for the all-round development of personality. It also removes the bad habits of passions and impurities [1]. Virtue, good tendencies, and virtues are enhanced on this basis. This is then enhanced through self-control, sharpening every aspect of the personality. Pavaman can be called the life energy of spiritual practice.

3) **Shuchi** is the one that influences the environment. The invisible world is made favourable and it influences the cosmic order [1]. Shuchi is of immense capability and vastness, with its help the flow of the invisible world can be stopped from creating the horror of inferiority and contribution can be made in establishing the Satyayuga full of pleasant possibilities.

Type	Domain	Description	Biological/Scientific Correlation	Function
Pavak	Physical	External visible fire	Combustion, thermal energy	Material transformation
Pavamana	Physiological	Internal body fire	Metabolism, digestion (Vaishvanara)	Vital energy regulation
Shuchi	Subtle/Cosmic	Environmental and invisible fire	Biofield, environmental energy	Purification and cosmic harmony

Table 1: Three parts of Fire element (Pavak, Pavamana, Shuchi)

We all know the importance of visible fire. It powers many tasks, such as lighting a stove, baking clay, refining and molding metals [4]. Fire energy is used to mold parts for machines, large and small. This is about human-produced fire. Solar energy helps vegetation grow and ripen. Solar energy bears the entire responsibility for cloud formation and rainfall. It is His job to save us from dampness and decay.

In addition to these visible fires, there is also a chemical fire that produces various properties in plants and the digestive capacity of bodily fluids. It is called Vaishvanara in the scriptures. It exists in balanced quantities in the body [2]. A decrease or increase in its level is certain to lead to death. It is also called life and vital energy. The body also contains various chemicals in varying proportions. It is also called chemical energy, or in other words, it is also called Prana.

Chemical fire often affects living beings. It is used in various ways to treat disease and enhance strength. The science of health is its gift. The body, provided by nature, remains dynamic from the stage of sperm to the embryonic stage [5]. After delivery, the body is nourished by solid, liquid, and aerated foods. When the required amount of food decreases, the body begins to suffer from the pains of malnutrition. The essence of all these is the vital element. Its level and proportion determine the dominance of nobility, beauty, vitality, and so on in a person. One aspect of this is called Ojas, Tejas, Manas, and Varchas. This is the universal divine fire [1]. It keeps matter active, and consciousness gives rise to various levels of emotions. These are also called inspirations. Inner inspirations manifest as external actions.

We spontaneously receive opportunities to utilize this great element in the form of fire, electricity, chemicals, and other forms of energy, and we skillfully acquire and retain it. In the mental realm, it functions as imagination, perception, aspiration, inspiration, etc. The body follows its discipline and implements its instructions. In worldly pursuits, only the direct energy of fire (aura) is used, whereas for spiritual purposes, it requires the integration of biological consciousness [2]. That which influences consciousness is called sacrificial fire. Life energy must be added to it. This has two foundations: one, the sound flow generated based on mantras. The other, the physical and mental purity of the Yagya conductors. These conductors include Brahma, Adhvaryu, Udgata, Hota, and others. Hota, in the form of a host, is one of these [2]. This entire community must entitle themselves to proximity to the sacrifi-

cial fire through celibacy, fasting, bathing, wearing pure clothes, chanting, and meditation. Another aspect is the question of where the fire was brought from. Just as a Hota or priest must remain personally pure for divine purposes, similarly, the chanting of mantras must be correct [6]. Otherwise, incorrect pronunciation denies the mantra the power necessary for the desired purpose.

Types of Yagya Agni

Yagya Agni is utilized for three distinct purposes: 1) to alleviate physical fatigue and enhance physical vitality; 2) to augment mental intellect and cultivate nobility in one's emotions; and (3) to purify the invisible environment and the surrounding atmosphere [1]. The fires employed for these three specific objectives are kindled using samidhas (sacrificial fuel sticks) made from particular types of wood. These three fires are designated, respectively, as Garhapatya Agni, Ahavaniya Agni and Dakshina Agni, forms of fire that are entirely distinct from the ordinary fire burning in a domestic hearth. Although, to the naked eye, the visual appearance of both may seem identical, there exists a profound difference in their inherent power and potential, stemming from the fundamental difference in their underlying nature. Thus, there are three classifications of the sacrificial fire: 1) Dakshina Agni, 2) Garhapatya Agni, and 3) Ahavaniya Agni. In some contexts, mention is also made of a fourth category, Uttaragni. These are referred to, respectively, as Brahma-agni, Deva-agni, and Prani-agni. Consciousness itself operates on three distinct levels: 1) Brahma or the subtle, all-pervading and regulatory principle that serves as the fundamental basis of the universe; 2) The highest excellence of the animate realm is the Deva 3) the individual soul (Jivatma) characterized by the faculties of thought and activity found within embodied beings. It is said that the Brahmagni (Divine Fire) possesses a significance that permeates both the inanimate and animate realms. The focal point of Devagni is Savita (the Sun), while the Prani-agni (Vital Fire) originates from Agni (Fire). Here, the term Anna (Food) refers to the entire plant kingdom; at its very root, a community of microorganisms is at work [7, 8]. The fourth fire known as Uttaragni is regarded as a form of thermal energy distinct from that of daily experience; rather than being localized, it is all-pervading. This category encompasses phenomena such as electricity, ether, and inter-planetary cosmic rays.

Type of Agni	Associated Domain	Symbolic Meaning	Functional Role
Garhapatya Agni	Physical (Body)	Stability, sustenance	Nourishes physical vitality
Ahavaniya Agni	Mental (Mind)	Aspiration, offering	Enhances intellect and virtues
Dakshina Agni	Spiritual (Soul)	Transformation, renunciation	Leads to spiritual elevation
Uttaragni (optional)	Cosmic	Subtle universal energy	Linked to higher energetic phenomena

Table 2: Types of Yagya Agni and Their Role

In the practice of Yagya Vidya (the Science of Ritual Sacrifice), typically only three fires are utilized for various purposes. Consequently, terms such as Vedatrayi (the Triad of Vedas) and Tridha Agni (the Threefold Fire) are commonly employed. The fourth fire is utilized primarily within the realm of Tantra. Given that its scope is intrinsically linked to the principles of material science, it is invoked in the specific form known as Makha. This fire is employed specifically for the fulfilment of desires and the alleviation of calamities [9]. Consequently, references to it are relatively scarce; experts are able to harness its power solely through the knowledge passed down via tradition. Within the Dakshina Marga (the Right-Hand Path), it is generally only the three aforementioned fires that are utilized. Bhu Loka, Bhuvah Loka, and Swarga Loka are mentioned within the three Vyahritis associated with the Gayatri Mantra. This serves as a reference to the three fires mentioned above. These three in the forms of the Supreme Soul (Paramatma), the Divine Soul (Devatma) and the Individual Soul (Jivatma) can be observed performing their respective functions.

Yagya and the Threefold Fire of Existence

This universe is composed of two fundamental principles: Fire and Soma. Apart from these, nothing else exists [2]. When this Fire, in its subtle form, influences the bio-electricity within the body's vital cells, the thought-waves of the mind, and the subtlest essence of the soul, it renders them like itself, luminous and resplendent [10]. Through this, human life acquires a new light; even amidst the deepest darkness, one begins to discern the righteous path. The Fire pervading the body is but a mere spark of the universal Cosmic Fire. The Fire of the Absolute (Brahmagni), the Fire of the Divinities (Devagni), and the Fire of Living Beings (Prani-agni) represent three distinct levels of consciousness. The Fire of the Absolute is that supreme principle which permeates all existence, both the animate and the inanimate. The center of the divine fire is the sun and the animal fire originates from food, that is, the entire plant world. The symbol of these three fires is

also taken in the sacrificial fire: Dakshinagni, Garha Patyagni and Ahvaniyagni. These three fires represent the excellence of the omnipresent Brahman, the basis of the universe, the divine power of the animal world, and the stirring soul of the body-bearers, respectively. The soul is said to be a part of God [11, 12]. This little component contains all the elements of that great. By praying, worshiping and worshiping this Brahmagni-Atmagni, the seeker attains everything that is desired for him as the prince of this world.

Yagya offers three benefits: the purification of the body, the purification of the mind, and the purification of the soul [2]. The fulfillment of these three objectives is achieved through three specific fires known as Garhapatya, Ahavaniya and Dakshinagni. The Garhapatya fire nourishes the body, as it sustains it with the finest of foods; through the Ahavaniya agni mental virtues are instilled; if this body or mind is kept robust and cheerful, one may attain both worldly and spiritual happiness and nothing else [1]. The Dakshinagni is considered the supreme fire; viewed in the context of offering Dakshina (ritual gifts) or practicing renunciation, it stands as the ultimate means for attaining spiritual bliss.

Discussion

The vital essence of a living being is known as Prana; it encompasses energy at both the physical and spiritual levels. Pranayama is the discipline dedicated to rendering this Prana intense and potent [1]. The three dimensions namely length, breadth and depth are universally recognized; it is through them that we perceive the relative positioning and distinctiveness of material objects. The fourth dimension is the intensity of Prana. Pranayama is practiced precisely to attain this heightened state [13]. While the act of taking deep breaths and regulating them within a rhythmic discipline does indeed constitute Pranayama, its truly colossal nature is best perceived in the form of Pranagni (the Fire of Prana). The Prashna Upanishad sheds extensive light on the intrinsic relationship between the sacrificial fire (Yagya Agni) and the vital fire (Pranagni). According to spiritual science, there are five layers of the functional

entity known as the Panchakoshas (Five Sheaths): the Annamaya, Manomaya, Pranamaya, Vigyanamaya, and Anandamaya Koshas. They are known by this name. They are also referred to as the five divine realms of spiritual progress [14]. All of these constitute aspects of one's own body; however, in the absence of the requisite energy, they remain in a dormant state. Awakening requires energy. An egg does not hatch through its own inherent effort, but rather through external warmth [2]. The additional energy required to invigorate the physical elements of the body and the five vital forces of consciousness is generated through the practice of Panchagni Vidya and Pranagni Vidya.

The energy through which the stirrings of the realm of consciousness remain dynamic is Shabd (Sound/Word). The energy utilized to drive the activity of the material realm is heat. The level of life that exists on Earth, and the nature of the activities that constantly take place here, owe their existence primarily to solar heat [15]. In those planets and satellites of the solar system where the presence of solar heat is unbalanced, whether in excess or in deficit conditions akin to fiery spheres or frozen masses prevail. Among the blessings bestowed upon Earth, its own intrinsic structure holds far less significance than the balanced endowment of solar energy it receives. For this very reason, the Sun has been described as the soul of this material universe: “सूर्य आत्मा जगतस्थुषश्च”; “Surya Atma Jagatasthushashcha” (The Sun is the Soul of the moving and the stationary world). The structure of the material world comprises a blend of various elements; however, insofar as dynamism is concerned, primacy must be accorded to Fire. In a sense, heat and dynamism may be regarded as synonymous. The moment the body's temperature ceases to exist, neither do any of its organs or limbs function, nor do any signs of life remain within it. The same holds true for other living organisms as well. The atom is considered to be the smallest unit of the material world. Extensive knowledge has now been acquired regarding the electrons, protons, and other particles existing within it, as well as the central 'nucleus'; furthermore, success has been achieved in unleashing immense energy through the medium of nuclear fission [1]. Beyond the atomic realm lies the world of waves [16]. The fundamental nature of matter is now perceived not as the atom, but as the wave. Waves manifest in a multitude of forms and sub-forms. Among these, just as Sound holds pre-eminence in the realm of consciousness, so too can Heat be deemed supreme within the material realm [2]. It has already been stated that heat and motion are interconnected in precisely the same manner

as sound and contemplation are mutually interconnected. Similarly, heat and motion can also be regarded as interdependent.

All this is being recalled so that, just as in the practical applications of spiritual science, the significance of the power of sound (Shabda Shakti) and Gayatri Vidya is being elucidated for the sake of conscious elevation, likewise, in the realm of subtle science, wherever material resources must be utilized, due consideration may also be given to the significance of 'heat' as the dynamic core of such resources. Through the medium of the power of sound and Gayatri Vidya, energy is employed in various ways to serve a multitude of purposes [17, 18]. Similarly, whenever the power of heat must be harnessed for divine objectives, what course of action is required. The approach to this specific context must be formulated with the explicit understanding that the medium of Agnihotra must be adopted for this purpose. Just as in the sphere of tangible applications where heat generated through mediums such as fire, electricity, steam, or oil fulfills countless objectives ranging from lighting lamps and cooking meals to powering electric plants, mills, factories, and vehicles, so too, through the medium of Agnihotra, a divine energy is generated that, grounded in the principles of spiritual science, can be effectively utilized to serve material objectives [2].

Conclusion

The sacred fire of the Yagya has long been utilized to alleviate human physical and mental ailments; furthermore, this process plays a significant role in enhancing the capabilities of both these spheres. Numerous narratives found in historical texts and the Puranas bear witness to this fact [2]. The legends recounting the births facilitated through Yagya therapy of distinguished souls such as King Dasharatha's four sons, Ashwatthama and Draupadi demonstrate the profound depths to which the influence of this energy penetrates human existence [1]. The sacrificial fire is a high-level energy that is utilized to awaken the dormant potentials within. The matter extends far beyond this; this entire universe constitutes a 'Vishvapurusha' (Cosmic Being). It is said to have originated from the 'Virat' (the Cosmic Form). All living beings and material entities are encompassed within the constituents and limbs of this Virat. It is regarded as a sacrificial offering and in the mantra, 'Yajnena Yajnamayajanta Deva' reference has been made to the ceaseless augmentation of divine endowments. This implies the capacity to transform the ordinary resources of creation into something extraordinary, thereby elevating the stature of both living

beings and material entities [19]. Thus, in a sense, Yagya emerges as a complement to divine purposes. It is said to facilitate the manifestation through human endeavor of the possibilities characteristic of Satya Yuga and the celestial realms. The sacrificial fire (Yagya Agni), which emerges from the combined energies of life force and matter, may outwardly appear to be merely a religious ritual; yet, its inherent power and ultimate outcome are truly extraordinary [1]. The Yagya Agni is a high level energy utilized to awaken dormant inner potentials. Moreover, the science of Yagya constitutes, in itself, a holistic system of social education and a therapeutic process. Those possessing a materialistic mindset, the rationalists, erroneously equate Yagya with mere 'burning.' This misconception is clarified by the physics of Yagya, which explains that gaseous substances, upon transitioning into the fourth state of matter, plasma and entering the fourth dimension in the form of vital energy flow (Prana), become even more subtle and potent [20]. If one were to focus solely on tangible outcomes, numerous aspects, such as the treatment of physical and mental ailments, the rectification of spiritual distortions, atmospheric purification, the fostering of goodwill, ecological balance, and the enrichment of flora, serve to conclusively demonstrate the comprehensive significance of the term Yagya. If scientific experiments and trials could simply elucidate the specific reactions that occur both before and after the performance of a Yagya, the skepticism of these rationalistic empiricists could be readily resolved.

COMPLIANCE Not required.

CONFLICT OF INTEREST None.

References

- [1] Pt Shriram Sharma Acharya, editor. Yagya Agni Ek Uchhstariya Urja. In: Yagya Ek Samagra Upchar-Prakriya (Vangmay No. 26). Mathura: Akhand Jyoti Sansthan; 1998. p. 2.1-2.34.
- [2] Pt Shriram Sharma Acharya, editor. Yagya Agni ki Shiksha Tatha Prerna. In: Yagya ka Gyan Vignyan (Vangmay No. 25). Mathura: Akhand Jyoti Sansthan; 1998. p. 5.1-5.2.
- [3] Chaube R, Chaube V, Saxena P, Solanki K, Tiwari R, Tiwari H. Scientific rationale of Yagya: a review. *Int J Community Med Public Health*. 2020;7:2831. doi:10.18203/2394-6040.ijcmph20203022.
- [4] Madhu. Yogagni evam Yagyagni: ek vivechanatmak adhyayan: Yogic Fire and Yagya Fire. *Interdiscip J Yagya Res*. 2025;8(1):1-5. doi:10.36018/ijyr.v8i1.139.
- [5] Mishra A, Batham L, Mishra S, Shrivastava V. Yagyopathy as a Traditional Therapeutic Modality: Patient Consultations at Dev Sanskriti Vishwavidyalaya. *Interdiscip J Yagya Res*. 2025;8(1):23-30. doi:10.36018/ijyr.v8i1.136.
- [6] Mishra S, Mishra A. Yagya conveys enlightening philosophical teachings and is also a high level science: Large - a discourse of Revered Pandit Shriram Sharma Acharya. *Interdiscip J Yagya Res*. 2024;7(2):22-28. doi:10.36018/ijyr.v7i2.129.
- [7] Raval S, Parmar N, Vadhel M, Mouri K. Agni's Ayurvedic Philosophy: Insights from Vedic to Ayurvedic Texts. *Interdiscip J Yagya Res*. 2023;6(1):18-21. doi:10.36018/ijyr.v6i1.107.
- [8] Vijay V. Agni: The Eternal Flame Guiding Indian Life and Spirituality. *Interdiscip J Yagya Res*. 2023;6(1):36-40. doi:10.36018/ijyr.v6i1.109.
- [9] Srivastava A, Atreya S. Does the ancient Indian practice of Yagya reflect some critical product design attributes? A Designer's perspective. *Interdiscip J Yagya Res*. 2023;6(2):12-20. doi:10.36018/ijyr.v6i2.111.
- [10] Agrawal AK, Yadav CR, Meena MS. Physiological aspects of Agni. *Ayu*. 2010;31(3):395-398. doi:10.4103/0974-8520.77159.
- [11] Pombala S. Evaluating the therapeutic potential of Indian traditional medicine against multidrug-resistant pathogens: a comprehensive approach with MALDI-TOF-MS and GC-MS analysis. *Nat Prod Res*. 2025;39(5):1150-1155. doi:10.1080/14786419.2023.2297260.
- [12] Rastogi R, Saxena M, Chaturvedi DK, Sagar S, Tandon N, Rajeshwari T, et al. Fundamental Aspects of Vedic Sciences by Yajna Vijnan and Mantra Therapy. *Int J Soc Ecol Sustain Dev*. 2022;13(1). doi:10.4018/IJSESD.296689.
- [13] Singh V. Yagya ke manosanvedanatmak ayamon ka adhyayan: Study of the psycho-emotional dimensions of Yagya. *Interdiscip J Yagya Res*. 2022;5(1):44-47. doi:10.36018/ijyr.v5i1.84.
- [14] Prajapati A, Varma R. Yagyamaya Jeevan: Ek Vrihat Yagya: Sacrificial life: a great Yagya. *Interdiscip J Yagya Res*. 2022;4(2):23-27. doi:10.36018/ijyr.v4i2.77.
- [15] Trivedi I, Devi S. Jeevan ke samagra vikas mein Yagya ki bhoomika: Vaidik Vangmay ke paripreksha mein: Role of Yagya for the Overall Development of The Life: By the Prospective of Vedic Vangmay. *Interdiscip J Yagya Res*. 2019;2(1):33-38. doi:10.36018/ijyr.v2i1.16.
- [16] Pathik P. The Historical and Philosophical Exegesis on Yagya in Ancient India. *Interdiscip J Yagya Res*. 2019;2(1):20-28. doi:10.36018/ijyr.v2i1.19.

- [17] Jha A. Is Yagya or Agnihotra relevant in the today's time? *Interdiscip J Yagya Res.* 2019;2(1):65-67. doi:10.36018/ijyr.v2i1.34.
- [18] Singh S. Vaidik Sanskriti mein Yagya – ek samagra jeevan darshan evam sadhana path: Yajna in Vedic culture – a holistic philosophy of life and path of spiritual practice. *Interdiscip J Yagya Res.* 2019;2(2):1-6. doi:10.36018/ijyr.v2i2.45.
- [19] Verma S, Mishra A, Shrivastava V. Yagya Therapy in Vedic and Ayurvedic Literature: A Preliminary exploration. *Interdiscip J Yagya Res.* 2018;1(1):15-20. doi:10.36018/ijyr.v1i1.7.
- [20] Sinhar. Yagya: ek aitihasik evam vaigyanik drishti: Yagya: A Historical and Scientific Perspective. *Interdiscip J Yagya Res.* 2018;1(2):15-21. doi:10.36018/ijyr.v1i2.11.