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Patrons' Research

Homa and Yagna - Being Led by Agni

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Abstract

This paper explores the multi-dimensional concept of Agni and its central role in the ancient yet enduring sacred rituals of Homa and Yagna. Tracing a continuity from the Vedic period to the present day, the study examines the inseparable ties between Vedic mantras and ritualistic fire. Agni is presented here not merely as physical fire, but as the "activation energy" required to trigger transformative cause-and-effect chains across the three domains of existence: the physical (Adhyatmika), the environmental (AdiBhautika), and the subtle (AdiDaivika).

The paper highlights the mechanics of Homa, the act of invoking and feeding the Daivagni (elemental fire) with Havis (offerings) to influence the Panchabhuta (five primordial elements). Beyond ritualism, the study highlights the scientific applications of Homa smoke, including its potential for pollution control, ozone layer regeneration, crop fortification, and cloud seeding. Furthermore, it expands on the concept of Yagna as a universal principle of sacrifice and harmony, encompassing five essential duties (Brahma, Deva, Pitr, Bhuta, and Manushya Yagnas) that sustain the cosmic and social order. By bridging ancient Bhāratiya ethos with modern scientific perspectives, this paper demonstrates how these traditional practices foster environmental sustainability and a culture of gratitude and regulated prosperity.

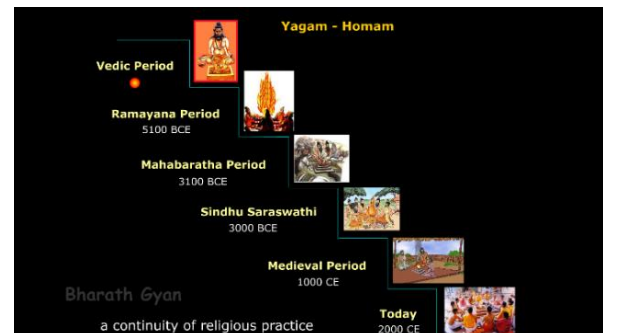
Keywords: Agni, Homa, Yagna, Activation Energy, Panchabhuta, Environmental Sustainability, Vedic Rituals, Sankalpa.

The Homa Trail - A Long Trail

Indian literature, legends, tales, memory are all filled with narrations about various Homa or Yagna being performed by different personages across different time windows.

This trail starts all the way back from the Vedic period and runs along until present.

When we say Vedic period, it denotes the undateable time period when the Veda were composed by the



various Rishi and were later compiled and recompiled many number of times, until its latest recompilation by Rishi Krishna Dwaipayana, traceable to 3141 to 3129 BCE.

Subsequently, in the last 5100 years, the Veda have been continuously put to use in Homa, Yagna. They have not been recompiled.

The ties between the Veda and Homa are inseparable. They go intricately together. While Veda can be recited on their own, a Homa is incomplete without the rendering of the Veda Mantra.

Homa And Agni

A typical Homa is often depicted as a ritual with Agni at the centre and certain chosen offerings made to the Agni. The Veda is replete with invocation and reverence to Agni.



Why has the Bharata civilization given so much importance to Agni and the act of Homa and Yagna?

To be able to fathom this, we will first need to understand

- what Agni actually is
- what do Homa and Yagna stand for and
- the role Agni therefore plays in a Homa.

Agni – The First Invention

Atharvan

“The Creation of fire at will” is hailed by modern science as the first invention of mankind. While science does not have a name for this inventor, the Veda name him as Atharvan.

The credit for being the first to produce fire at will is attributed in the Veda itself to Rishi Atharvan who is described as having produced fire by rubbing sticks.

Angirasa

The Rig Veda and Atharva Veda further contain hymns to Agni by Rishi Angirasa, one of the exalted 7 Rishi, the SaptaRishi.

During vedic rituals, the sacred fire is generated afresh through friction fire created using two wooden sticks called *arani*. Such a process of kindling “a new fire” is called "churning of fire", *Agni Manthana* or *Arani Manthana*. This technique is attributed to the Veda Rishi Angirasa and he is revered for having first mastered it and having revealed it to all through the Veda.

Agni, The Fire Element

In Indian thought, the sacred fire, Agni or the fire element in manifestation, is regarded as a messenger between mankind and the Divinities, Deva. This role of Agni comes from the fact that Agni as Fire, reduces and releases everything which is physical, back into its 5 elemental forms namely that of

1. Akasha - Space,
2. Vayu - Air,
3. Agni – Fire/Heat/Light,
4. Apah - Water and
5. Prthvi – Earth.

These elemental forms in Cosmos have been depicted and venerated in the form of the Deva, the scientific aspects in Cosmic Nature, which are Divine, as they are the intrinsic aspects of manifestation. The word *Deva* comes from the root *Div*, which is also the root for Divine.

Every manifested entity in this Cosmos is made of these 5 elements in varying proportions.

Agni is not limited to the fire that burns things as we see and know it.

Agni – The Messenger, Who Leads

What does Agni lead?

Agni comes from the root *Ag* meaning to lead, show the way, be in front, at the tip - *Agrani*.

Agni is referred to as a messenger who leads the way to the Gods / Deva.

The Deva are symbolic representation of the Divine Tattva identifiable in manifestation.

What is a Tattva?

Tattva can be understood as the real or true principle at work, as the essence or substance of anything, as the basic property of phenomena.

The Deva and other Divinities in the Bharata Pantheon are fundamentally *Tattva*, that have been depicted symbolically in human and zoomorphic forms, to convey what they represent in an integral manner in the overall Creation, Existence, Evolution and Functioning of the Cosmos.

Given this understanding of the Divinities / Divine *Tattva*, it naturally leads us to an understanding that these Divinities are causes from which stem various effects. These effects in turn, act as causes and lead to a chain of causes and effects which Create and then keep the Cosmos sustained and existing.

Such cause and effect chains also lead to transformations and evolution. This is what makes the Cosmos “ever changing, *Anitya*”, while the original cause remains “never changing, *Nitya*”.

Agni – The Activation Energy

Let us now shift our study to a Chemical reaction or reaction between any 2 stable substances.

Some form of activation energy is required, typically in the form of heat, to push these 2 substances initially into a state where, they seek each other out and start reacting. The reaction will then produce energy in the form of heat, light, fire etc. which then propels these substances to become more unstable and react further and further in a sequential manner.

In chemistry, heat acts as the activation energy—the initial push needed to break chemical bonds that will render substances unstable and vulnerable to reactions. Once the reaction starts, it produces its own heat, making the reaction progressive and self-sustaining.

Ofcourse, in most cases, all this happens so quickly that we do not see these happening step by step. We see flame, light and feel the heat being dissipated all at once and at the end, we see the final end product of the reaction or the transformation.

The initial push, the heat at start, is called the Activation Energy in Chemistry.

The activation energy in the form of heat which caused and kept the entire chain of events sustained, can be said to be the one that led the way for this chain of events in a reaction – an *Agni*. For, *Agni* comes from the root *Ag* meaning to lead, show the way, be in front, at the tip.

This *Agni*, the leader, led the chain of events and thus enabled the Divine *Tattva* present in each of the substances to function as per their inherent nature, their *Dharma*.

Agni, thus acts as the messenger for the Divine *Tattva*, as it provides the *Tattva* with the necessary energy, impetus to do their work.

Thus, *Agni* is not limited to Fire. It is the activating heat, energy in the form of thermal as well as mental, that drives a series of reactions and events leading to functioning and transformation from one state to another.

Fire is one of the forms in which this *Agni* manifests and can be seen by Human eye.

3 Domains of Existence and the 3 Agni

Indian thought, from across the various *Darshana*, divides existence into 3 domains:

1. **Adhyatmika** – the domain bound by the physical and subtle form of one’s very own being
2. **AdiBhautika** – the domain which is outside of one’s being, in the form of other living beings, society as well as environment around, with which, one can interact, relate, influence and be influenced by
3. **AdiDaivika** – the domain beyond *AdiBhautika*, which works in ways that cannot be analyzed, understood, controlled or predicted.

All these 3 domains are known to cause a chain of effects on each and every entity.

All these 3 domains are also in turn, subject to a chain of cause and effect that affect their own existence, in their own respective domains.

All these 3 domains are known to cause a chain of effects on each other too.

The agents that trigger, activate and lead such chains of cause and effect to fruition, can be looked at, as *Agni*, the one that leads from the front.

We thus, have an *Agni* within every domain, which is leading the existence and evolution of that domain.

As a corollary, each domain can also, in turn, be viewed as a “being” in itself which is sustained by that *Agni* within it. In that, each of these *Agni* works

on the elements present within that being and produces results and transformations accordingly.

Seen from the perspective of humans, the 3 types of Agni can be classified as:

Jatharagni – the Agni within the human being. *Jathara* means “within”. It comes from the notion of belly and womb to denote “inside”, as a human being is born from within a womb. *Ja* means to be born. This is typically called the digestive fire, which consumes whatever is offered in the form of physical food and causes the body and mind to be, to grow and to function as it ought to.

Daivagni – the Agni in the physical realm, domain outside our body – the Adibhautika. It is called Daivagni as this is a realm that collectively is made of the 5 primordial elements, the Panchabhuta and the various Tattva, each symbolically represented as a Deva, Divine aspect in Cosmos. With the power to stimulate, influence and affect us from outside, our well-being depends on this Agni too.

Brahmagni – This is the Agni that leads the realm of the sukshma, subtle and its influence extends beyond the realm of physical, gross existence. It thus, leads the cause and effect chains that transcend lifetimes of physical existence. It is the Agni that makes living beings curious to know, seek knowledge and be conscious. It propels us to explore, discover and expand our knowledge, experience and consciousness to straddle space, times and dimensions. This Agni has the power to affect us and our surrounds far beyond our comprehensible and expectable timespans. It is called Brahmagni, as it concerns itself with a realm that is as subtle and as expansive as consciousness.

The 3 types of feed

The sustenance of the cause and effect chains at each realm, depends on the nature of that realm and the Agni in that realm, which in turn can work, provided it receives appropriate inputs as feed.

The Jatharagni, being within us, works based on what we eat as food, breathe as air, think as thought, speak as words and the actions we do.

While, the Jatharagni works based on what we consume internally, the Daivagni which sustains our surrounds and the beings around, works based on the collective interactions between the elements in Nature and people in society. However, this Daivagni can also be influenced through introduction of appropriate feed into this domain.

The Brahmagni, operating at the realm of subtle consciousness that lies within us and is Universal, also can only accept similar feed. So, while it can influence us, our interaction with this realm is not possible while being outside this realm. It can be possible only by being a part of this realm and that can happen only when one sets aside all other aspects of one's existence – both physical as well as subtle and concentrates on consciousness, consciously. In other words, one gives up one's identity as a feed to this Agni and in turn gets to experience the realm beyond and get transformed into an enlightened being.

The act of offering something as a feed to each of this Agni, to cause a transformation or effect, is called a Homa.

Understanding the act of Homa

A Call, A Feed

The act of Homa is best understood when we look at the word Homa etymologically.

Homa is derived from the syllable *hu/boo* meaning invoking, calling.

Since Jatharagni is within us, it has to be fed through eating or consuming food by ourselves. This is why a prayer in the form of Brahmarpanam is offered before a meal, so that, the food offered to our Jatharagni can lead to a good chain of effects that grows all the way upto the expanse of Consciousness.

Since Brahmagni pervades everywhere and within us, but in a subtle form, it can be fed only by being within its pervasive spread. Yoga and Dhyana are ways to feed this Agni that seeks unification.

As the Daivagni dominates the physical world which is manifested from the Divine Tattva, it is usually Agni in the form of Fire and the food for this Agni is also in the form of tangible substances.

Homa, as an act of invoking, is thus closely associated as an act of offering suitable food to the Daivagni. In the act of Homa, a Deva is invoked and fed via the Daivagni to achieve desired effects.

From *hu/boo* i.e. invoking or calling,

- the act of invoking and calling is called *Abuti* (*ā* + *buti*) literally meaning with a call
- the food offered is called *Havis*

- the one who is calling, typically a priest who does the calling on behalf of someone else, is *Hotr*.

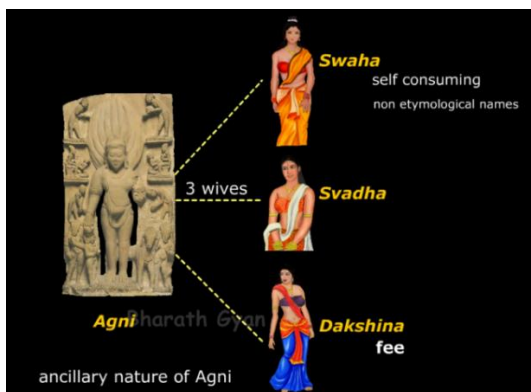
Ahuti thus, is calling and offering to the Daivagni, in the form of Fire, a *Havis* i.e. input food, so that it can reach the physical, manifested realm made of the Divine Tattva and Panchabhuta, present in the form of living beings and the Nature around.

Agni is used here to devour or burn up the *Havis*, vaporize it and infuse its essence into the Panchabhuta in Nature around, including other living beings.

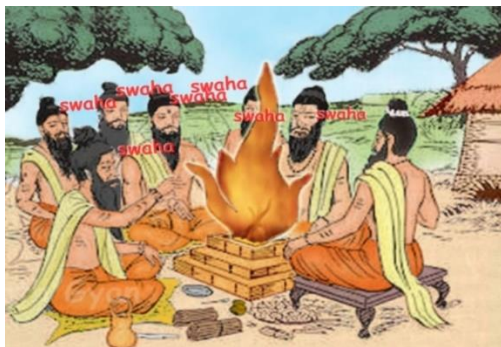
Symbolic Representation Of Agni

Agni is also symbolically depicted as a Divine being with 3 consorts.

- Swaha** - invoker - one as Ahuti, who calls out to rise, giving Agni his Flare to grow and develop into a fierce Flame
- Svadha** - consumer - one who gives Agni His burning heat to savour the food, Havis and reduce it to its essence
- Dakshina** - giver - one who gives Agni His brilliance and radiance to give out / radiate as smoke, the essence extracted from the Dravya (substance), the Havis, the food.



Consorts of Agni



Swaha – Invoking Self

Misunderstanding around Agni and Homa

One is wont to think that in this day, where air pollution is a concern, how can Homa which emits smoke be an act of sustaining the AdiBhautika realm, i.e. Nature and Society?

Countering Harm To Sustain

It is well known that

- Diamond can be cut only by a Diamond
- Thorn can be removed only by another thorn/pin
- Venom can be inactivated only by venom
- Small Pox can be prevented only by using a Vaccine of Cow Pox and
- A forest fire is typically curtailed by another forest fire.

Likewise – it takes smoke to penetrate smoke.

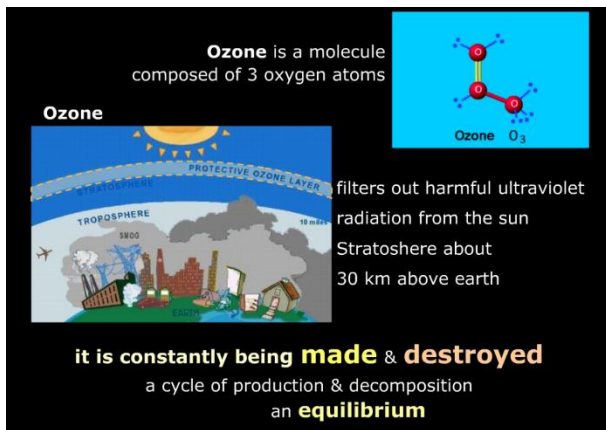
A smoke with good particulate matter can be used to neutralize the harmful particulate matter prevalent in the atmosphere and render it harmless.



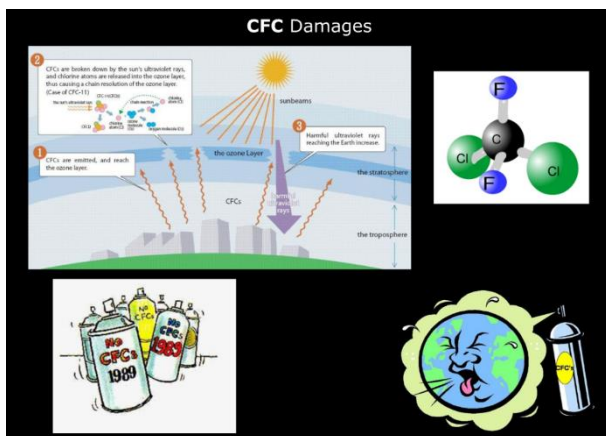
Same Becomes Antidote Too

Reinforcing Shield To Sustain

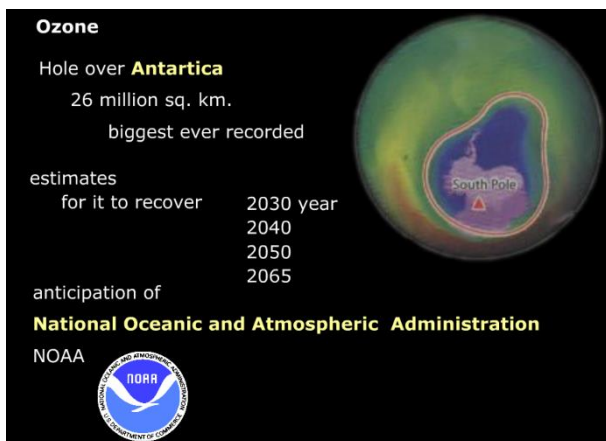
A smokescreen is known for its ability to conceal or insulate. There are researches that have discovered that good ozone is emanated when certain twigs are burnt. Presence of a healthy Stratospheric Ozone layer is required to prevent the harmful UV rays from penetrating to the ground.



Ozone Regeneration



Harm To Ozone Layer By Release Of CFCs By Humans As Part Of Modern Living



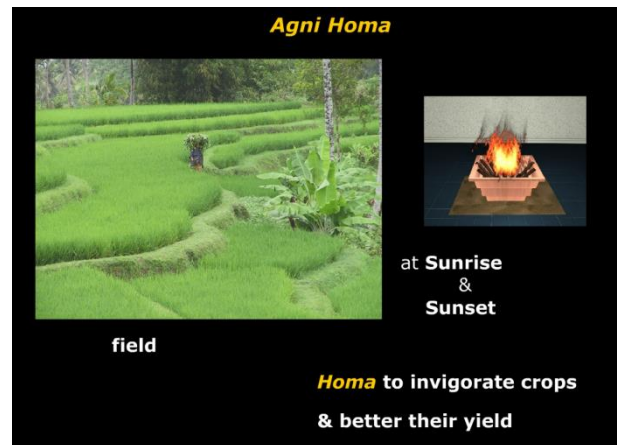
The Ozone Hole

All That The Smoke From A Homa Can Do

Thus, logically, scientifically and practically,

- Only smoke from Homa can penetrate Atmosphere to cleanse it - Pollution Control

- Only fumes from Homa can carry good Ozone to the Atmosphere for enriching Ozone layer - Ozone Regeneration
- Only fumes from Homa can spread over the plants and fortify them with nutrients and protect them from pests - like in sprays of fertilizers and pesticides.
- Only fumes from Homa can reach the lungs of Humans and Animals to carry substances needed to make them healthy and disease free – like in an inhaler
- Only smoke from Homa can carry suitable particulate matter into clouds to cause condensation and rain – like in a cloud seeder.



Homa In Agriculture

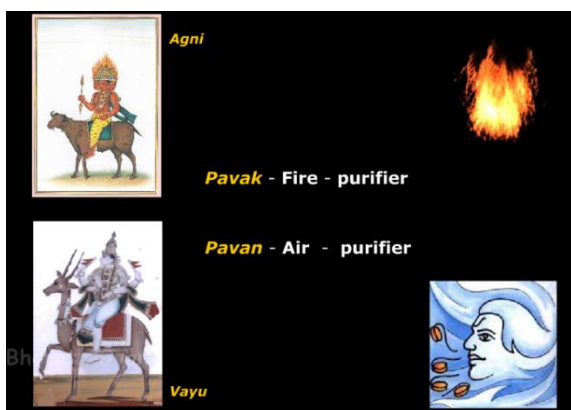
Where does Agni Lead?

It is obvious that the Rishi of yore were in the know of how to keep Nature's protective shields sustained and the environment around us healthy and beneficial, using the very same substances from Nature, as feed or inputs to a chain reaction led by Agni, the leader.

Agni is also called *Pavak/Pāvak* i.e clear and pure due to its fiery, glowing and clear form.

Vayu, wind/air is also called *Pavan/Pāvan* i.e. the purifying one, since it blows the accumulated dust on anything and makes it clear and pure, *Pavak*.

Agni and Vayu go hand-in-hand. For, Vayu is needed to blow away the ashes and make Agni glow from its embers. Vayu is also needed to carry and spread the essence produced by Agni from the Havis, near and far.



Agni-Vayu Combo

Thus, a Homa to Agni, results in the spreading of the effects from the act of Homa.

A Homa thus leads to a *Yagna*.

Understanding Yagna In A Wider Sense

An Etymological Understanding

The root syllable in Sanskrit, that denotes “going”, “moving about”, “spreading” is *Ya*. From this come words such as

- *Yaj* for praise i.e. spreading good word about someone/something good
- *Yatra* for going across the spread of the land
- *Yati* for one who has renounced and moves around from place to place spreading knowledge
- *Yan/Yān* for a vehicle that moves or carries people or things around
- *Yantra* for a device, engineered to perform a task to move something from one state to another i.e. achieve a desired result
- *Prayana* for a journey etc.

The word *Yagna* / *Yajna* comes from the root word *Yaj* meaning singing praise, revering, adulating, worshipping. From this comes *Yajaman* for one who is worthy of all this, as a Lord, for having mastered something.

While western translations have limited a Yagna to a ritual act of sacrifice, Yagna has a much “wider” and “expansive” implication.

The etymological meaning of Yagna has been explained by scholars as having 3 facets:

"देवपूजा सङ्गतिकरण दानेषु"

Devapuja sangatikarana daneshu

1. *Devapuja* – worship of the Divine
2. *Sangatikarana* – unifying, harmonizing
3. *Daneshu* – offering, donating

Functional and Fundamental Understanding

Let us look at the 3 aspects of Yagna – worship, unifying and offering.

1. The worship aspect in a Yagna comes from the root *Yaj* itself of singing praise, stuti.
2. Unification or harmonization can be seen from 2 perspectives:
 - a. **Getting concentrated into One** - It can be seen as the “One”, pulling everything to merge into it as just that single One or
 - b. **Pervading as One** - It can be seen as that “One” thing, extending and spreading to encompass everything else and make everything the same as itself and One.
3. When it comes to *Daneshu* or giving, there are again 3 further aspects to giving:
 - a. **Offering**, which stems from a sense of dedication such as "I dedicate this."
 - b. **Sacrifice**, which stems from a sense of selflessness, effort, service and deprivation, wherein "I willingly give this at the cost of that, so that something else, higher may arise."
 - c. **Giving up**, which stems from a sense of renouncing, with surrender and detachment too, wherein, "I no longer shall want it or stay attached to it."

Thus, in a Yagna, the act of giving may take any of these 3 moods and modes of giving, to result in a harmonized state where the revered idea, purpose or goal for which the Yagna was started, spreads and encompasses all into the same transformed state.

Contrasting Yoga and Yaga / Yagna

Thus, while Yoga has the notion of that which causes unification through concentration, Yagna / Yaga from *Ya*, has the notion of “that which moves and spreads around, encompassing All into the One” and thus causes the unifying or harmonizing to happen.

One is inward and the other is outward.

The Widespread, Unabating Acts of Yagna

Indian epics and legends are replete with stories and instances of many Yagna conducted under the aegis of various Kings or Rishi to unite smaller factions into a larger unit, with one common goal, aim, objective, thought, leadership etc.

What is interesting is that the act of performing a Yagna is not restricted to Kings and Rishi alone.

While Homa is an act of invoking the Agni and a Divinity to make an offering to them, in order to achieve a transformation, Yagna also takes the form of an act to achieve a transformation. However, in a Yagna, one offers oneself too, for a transformation to happen. Homa thus, is one aspect of a Yagna.

There is Yagna continuously happening in the Universe. At each level, each Yagna is a sacrifice, i.e. dedication of something or self, to achieve a desired goal. The Universe exists because of Yagna happening everywhere, at all times.

- It is a Yagna when remnants from a previous cycle of Creation offer themselves to go through a process of churn called Panchikaranam, which then results in a new cycle of Creation
- It is a Yagna when water offers itself to the heat of the sun, to become vapour and clouds and come down again as a shower of rain
- It is a Yagna when seeds offer themselves and crack their shell to go through the process of germination and become a new plant that can bear more grain
- It is a Yagna when grains offer themselves to be consumed by mankind and animals, so that they in turn can grow and bear their offsprings
- It is a Yagna when a human offers himself/herself to go through a process of control and conditioning so that a civilization may grow and survive

- It is a Yagna when even Time offers itself to be consumed, so that Age / Elapse time can grow and increase until the point when there is no more Time left to be consumed. The Universe reaches its maximum Age then and dissolves back into its pre-existing state.

Yagna is thus, the base for the cause-effect chain, *parinama* cycle “going on”, moving forward continuously. It is the selfless act of Prakriti Herself, to evolve all the way down, to every being in Creation.

Such a never-ending, cause-effect chain is therefore called a *Yagna*, as it keeps going on, moving on, never stopping as suggested by the root syllable *Ya*. It is a flow that gets put into motion, *Ya*, initially by the Supreme Consciousness, *Gna/Jna* and continues to happen on its own thereon.

Mankind's Role In Yagna

While the Universe is continuously in a Yagna mode and most Yagna in the Universe happen on their own, mankind endowed with power to think and act, also has the propensity to create good or bad influences on the self balancing cycle of Yagna in Nature. Hence man, besides living in harmony with Nature, is also duty bound to manually perform Yagna additionally, to ensure balance at different levels and sustain the ecosystem from self to the cosmos.

These form Man's debts (*Rn*) to existence and form a set of Yagna that he has to engage in, in order to service these debts.

- **Brahma Yagna** – acts that make mankind seek and experience the realm of all pervading Consciousness and True Knowledge, by offering and surrender of identity/ Ego – a *Samarpan* through *Gnana*, *Bhakti* or *Seva*
- **Deva Yagna** – acts of regulation to generate equanimity and to bring him in harmony with the forces of the Cosmos that operate beyond his control and perception and produce comfortable and uncomfortable effects – a *Samyogam* through Yoga and Dhyana
- **Pitr Yagna** – acts of man done to keep the lineage, customs, traditions and gene pool of ancestry alive, by remembering the same across

generations and putting them into continued practice – a *Tarpan*

- **Bhuta Yagna** – acts of offering done by mankind in the form of Homa to keep Nature and Society sustained, as *Arpan*.
- **Manushya Yagna** – acts done to keep self and fellow beings in a state of wellbeing by following recommended routines, habits and good practices – the *Acharan*.

Thus, while Homa has a connotation of kindling a new fire for invoking Agni and making offerings of suitable Havis to it, Yagna can include an act of Homa as well as other acts where there is no visible Fire in the act, but the act of offering is done as part of a long sustaining chain, driven by the ever expanding Brahmāgni that leads the process of Creation, Evolution and Dissolution on a much grander scale.

Water/ Jala in Japa Homa

Just as Agni burns, absorbs the ingredients in the Havis given with Ahuti and spreads them all around for goodness and makes the place around *Pavan* (pure), Jala too absorbs the goodness / vibes in words, thoughts and intentions and changing its crystalline form, takes it and spreads it around, wherever it is sprinkled or poured, to make the place pure, *Pavan*.

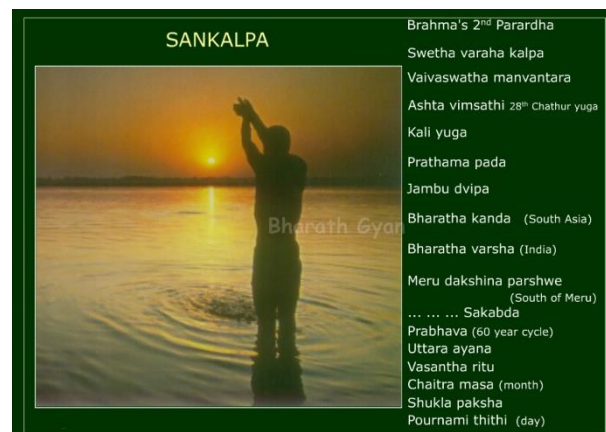
This is why, water after Japa is used to purify places – *pavamanam, punyojanam*.

Making a Yagna work

Time for a Yagna

A Yagna starts with a *Sankalpa*.

Sankalpa is expressed orally at the start of a *Yagna* with a registering of the *Yagna* in the Cosmic Space-Time continuum, with details such as the intention, its performer, the place and the date and time of its performance, spanning all the way from start of Creation to current time and location.



Performing Sankalpa

The word *Sankalpa* literally means “good intention”, “act to cause a good happening”. When the intention is expressed orally along with all these detailed components of Time, it becomes a record of passage of Time.

Sankalpa is also done at the transition of different timezones during a day, with the good intention, prayer that the Cosmos and Time can continue to evolve as it ought to.

Sankalpa, thus has been a continuously updated, oral, astral, geo-positioning calendar of the Bharata civilization from across millennia.

The Timeless Indian Ethos of Sacrificing

The Bharata civilization has been prosperous ever since the times the Veda were composed and when they were last recompiled 5100 years ago too. Too much prosperity and riches also run a risk as they can lead to decadence setting into the civilization too.

India has therefore kept its prosperity and flourish sustained, as well as its use regulated, by creating a sense of indebtedness, gratitude and sacrifice among the people. Every one in this civilization repaid the debts of the civilization as a whole, to the various forces of Existence that has kept the civilization sustained and flourishing. Each one sacrificed in their own way.

Some, sacrificed their physical strength, efforts and time to ensure that the civilization could be fed and had other produce and comforts to lead a healthy and comfortable life. Production was not done for themselves alone.

Some, sacrificed their family and homely comforts so that they can travel far and wide to sell the produce from this civilization and earn various forms of wealth for the civilization. Wealth was earned for themselves alone.

Some, sacrificed their lives in battles so that the civilization – the land, people, their wealth, their food, their practices, knowledge and culture could be protected and all forms of threats to it could be decimated. They did not live for their families alone.

Some, sacrificed their brains, memory, ego and worldly possessions so that, they could connect with the subtle realm of consciousness, to tap and gather deeper, spiritual knowledge as well as provide means for others in the civilization, to connect with Nature, elements and the subtler aspects of existence, beyond the worldly needs too. They led a life of austerity to seek benefits for others.

Thus, people in society sacrificed their fortes, specialities to ensure that both, worldly as well as spiritual needs of their civilization and mankind were met satisfactorily and were sustained.

Each, ensured and helped the others discharge their own set of debts from Brahma Rn to Manushya Rn independently, as well as collectively.

Each sacrificed his mite for the civilization.

Who did not sacrifice then? Who does not sacrifice even today?

Thus, if Agni in a Homa burns and brings about purification of self, people and environs, Yagna spreads its objective around and unifies everyone under the ambit of its objective.

Conclusion

Agni serves as the fundamental "activation energy" that triggers essential cause-and-effect chains across the physical (*Adhyatmika*), environmental (*AdiBhautika*), and subtle (*AdiDaivika*) domains of existence. The ritual of Homa provides a practical mechanism to influence the Panchabhuta (five elements), utilizing the transformative power of fire to address modern ecological challenges such as pollution control, ozone layer regeneration, and agricultural fortification.

Furthermore, the expansive concept of Yagna establishes a universal principle of selfless sacrifice and harmony, where individual actions are dedicated

to sustaining a broader cosmic and social order. By integrating the ancient etymological insights of the Nirukta with modern scientific validation, these practices foster a timeless ethos of indebtedness and gratitude, ensuring a sustainable path for regulated prosperity and collective well-being

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