



Purification of the Subtle Realm through Yagya:

Philosophical Principles and Implications for attaining Universal peace and Well-being

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Abstract. Most of the problems of the present times may be attributed to the vitiated thought process and emotions of human beings. Be it the occurrence of physical or mental disorders at the individual level, or the problems in family, society, and the world, the root cause may be attributed to various kinds of vicious human tendencies like jealousy, ego, greed, discontentment, selfishness, etc. Although modern science now realizes the role of vicious human tendencies in the occurrence worldwide problems, yet, as of now, it doesn't seem to have effective methods for the resolution of these vicious tendencies.

Ancient Indian culture provides various methods for the resolution of vicious human tendencies, and yagya is one of the prime methodologies in this regard. Various aspects of Yagya deal with the development of righteous values and virtuous tendencies in human beings, through the cleansing of the subtle realms of consciousness (thoughts and emotions), as well as the subtle environment. The present article described various dimensions of the philosophical principles of yagya associated with the purification of the subtle realms, as well as their implications.

The basic principle of yagya represents and develops altruistic feelings and actions. The development of altruistic attitude leads to growth of benevolent sentiments and compassion, which can prevent the arousal of criminal tendencies. An outlook based on the philosophy of yagya can resolve war-like tensions prevalent in the modern world; it can promote sincere discussion on issues faced by humanity and their resolution. The philosophical principles associated with the fire ritual of yagya promote cooperation, sharing and benevolence. Fire of yagya imparts six philosophical teachings through its physical and subtle conduct; adoption of these teachings in one's nature can awaken righteous tendencies, leading to all-round peace and well-being. Various other components of the fire ritual like the herbal mixture, mantras, prayers, etc. contribute in cleansing the subtle realm.

Thus, the philosophical principles of yagya, associated with the purification of subtle realm, can be effective in the development of righteous values and virtuous tendencies in human beings, which in turn can lead to the resolution of various problems faced by humanity today.

Keywords. Yagya, Subtle Environment, Consciousness, Thought Purification, Mantra, Fire Ritual, Peace, Well-being

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Introduction

Most of the problems of the present times may be attributed to the vitiated thought process and emotions of human beings [1–26]. Be it the occurrence of physical or mental disorders at the individual level, or the misunderstandings at the family level, or the widespread problems of pollution, etc. at the global level, the root cause may be attributed to various kinds of vicious human tendencies like jealousy, ego, greed, discontentment, selfishness, etc., all of which are manifestations of vitiated thought process and emotions, and lack of righteous human values and virtuous tendencies [1–26]. Thus, resolution of these vicious tendencies, and development of righteous human values and virtuous tendencies, may be an effective solution for various kinds of sufferings faced by humanity today [1–26].

Although modern science now realizes the role of vicious human tendencies in the occurrence of various maladies of the present times, yet, as of now, it doesn't seem to have effective methods for the resolution of these vicious tendencies [1, 3, 15, 16]. In this regard, ancient Indian scriptures describe the Golden Era (Satyug) of human existence, when every human being had well developed righteous values and virtuous tendencies (i.e. divinity awakened within the self), and this led to the occurrence of heavenly conditions on the earth [17, 18]. The development of righteous values and virtuous tendencies in an individual, prevented the occurrence of vicious tendencies [17, 18]. Among various methodologies, described in the ancient Indian scriptures, for the development of righteous values and virtuous tendencies in human beings, the philosophy and science of Yagya is one of the foremost [1–4].

Yagya has been one of the core elements of the ancient Indian Culture ever since the Vedic era [1–4]. Various aspects of Yagya deal with the development of righteous values and virtuous tendencies in human beings; one such important aspect of Yagya is the cleansing of the subtle realms of consciousness (the seats of thoughts and emotions), as well as the subtle environment [1–4]. Subtle environment may be defined as follows: when a huge collection of similar kinds of

thoughts and emotions are in practice for a sufficiently long duration, these create something like a dense cloud in the subtle realm, leading to the creation of a subtle environment, which in turn affects the thoughts, emotions and tendencies of human beings [1–4, 15, 16]. An example in this regard can be found in the holy Indian scripture, Ramayana. When Lord Shri Ram defeated Ravana and came back to Ayodhya, then his spiritual guide Guru Vashishtha told him that killing the demons and destroying Lanka was not sufficient; the demonic tendencies and deeds of the demons had significantly vitiated the subtle environment, and if this was not purified, then these tendencies would affect the future generations, who would automatically inherit these tendencies; thus, cleansing of the subtle environment, i.e. the eradication of demonic tendencies from the subtle realm was also important [15, 16]. Since various aspects of Yagya cleanse the subtle environment, upon the suggestion of Guru Vashishtha, Lord Shri Ram did Ashwamedha Yagya ten times, for creating an environment conducive for the establishment of Ram Rajya (rule of righteousness) [15, 16].

Pandit Shriram Sharma Acharya (founder of All World Gayatri Pariwar, who initiated the Movement for the Reconstruction of the Era, and did monumental work for the revival of the ancient Indian traditions including Yagya) states that a similar situation can be seen in the present times in the form of two world wars, wherein widespread moral and ethical degradation has significantly vitiated the subtle environment, which in turn is affecting the next generations [15, 16]; he propagated and implemented the philosophy and science of Yagya for the cleansing of the subtle environment [1–4]. One of the dimensions of this philosophy is that the feeling of 'giving' is inherently associated with Yagya; person who does Yagya, accepts it as a duty to give a part of one's compassion, endeavors, resources, etc. for the betterment of the nature and society (which have nurtured and benefited the person immensely); this sense of responsibility significantly contributes to the positive restructuring of the psyche of the person, and eradicates vicious tendencies [1–4].

In view of the above, the present article aims to describe various dimensions of the philosophical principles of Yagya associated with the purification of the subtle realms, as well as their implications – these implications can be effective in the development of righteous values and virtuous tendencies in human beings, which in turn can lead to the resolution of various problems faced by humanity today.

Applications of Yagya for Purification of Subtle Realms

Yagya represents and develops altruistic feelings and actions

Yagya is a foundational pillar of Indian Culture and Philosophy [1–4, 21]. As per ancient Indian scriptures, everyone is supposed to do yagya daily. Yagya need not be a fire-sacrament including oblation of herbal mixture, mantra chanting, etc., yagya can be performed without these also - the core philosophy of yagya involves altruistic feelings and actions [1–4, 21].

With regards to the restructuring of the subtle realms of consciousness, which includes thoughts and emotions, the feeling of 'giving' is inherently associated with Yagya, i.e. feeling, understanding and acknowledging that a person is an inseparable constituent of the nature and society, has immensely benefited from these throughout life, and hence, it is the duty of the person to give a part of one's compassion, feelings, endeavors, resources, etc. for the betterment of the nature and society; this sense of responsibility significantly contributes to the positive restructuring of the psyche of the person, leading to an all round physical, mental and emotional well being; also, the nature reciprocates these feelings, which further contributes to the overall betterment of the person [1–4, 19]. Nature reciprocates altruistic feelings because various cycles of Nature like from sea to clouds to rivers to sea, from trees to animals to soil to trees, etc. reflect yagya's philosophy, i.e., distribute and expand the good, do utmost for the welfare of others [15, 16, 21].

Development of altruistic attitude in oneself leads to growth of benevolent sentiments and

compassion, which can prevent the arousal of criminal tendencies [21]. For example, if this attitude is developed within a thief, the thief would be forced to think whether the people whose belongings are being stolen, will have enough for themselves - this change of attitude can be seen as starting a yagya through thoughts and emotions [21]. Thus, yagya's philosophy promotes noble deeds of sharing and caring, and respect and sensitivity towards others [21].

The process of self-refinement (at subtle level of thoughts and emotions) initiated by the philosophy of yagya, leads to gradual development of spirituality within the inner self. Spirituality signifies selfless empathy; righteous virtues of honesty, patience, wisdom, foresight, etc. are inherently associated with it [21, 22]. Once these feelings and emotions are sprouted and cultivated within the inner self, the demonic tendencies are eradicated [21, 22].

Implications of an attitude filled with altruistic feelings

Development of an attitude based on the philosophy of yagya can make a person kind, caring, cooperating, cheerful and diligent. The sense of responsibility and the ability of self-management thus acquired, can assist the person in proper management of various familial and social duties, and in becoming a worthy global citizen [21].

An outlook based on the philosophy of yagya can resolve war-like tensions prevalent in the modern world. Most often the root cause behind war-like tensions is political, which is inspired by accumulation of more resources, greed, selfishness, etc. [21]. Since the philosophy of yagya promotes generous sharing of resources and mutual co-existence, hence, its adoption in psyche can inspire countries to meet and resolve various problems through discussions; accepting humanity as one global family, can assist in the attainment of global peace [21]. This in turn would save the large amount of expenditure done in defence preparations, which can then be channeled for various constructive research projects aimed at welfare of humanity, like searching for alternative energy, water and food sources, etc. [21].

In ancient times, collective discussions and efforts were undertaken by people to solve various socio-cultural issues, in order to maintain the supreme moral structure of the society; grand yagyas like the Rajasuya yagya and Ashwamedha yagya served as an effective medium for such gatherings and brain storming sessions [22]. An example in this regard can be found in the holy Indian scripture, Ramayana. When Lord Shri Ram defeated Ravana and came back to Ayodhya, then his spiritual guide Guru Vashishtha told him that killing the demons and destroying Lanka was not sufficient; the demonic tendencies and deeds of the demons had significantly vitiated the subtle environment, and if this was not purified, then these tendencies would affect the future generations, who would automatically inherit these tendencies; thus, cleansing of the subtle environment, i.e. the eradication of demonic tendencies from the subtle realm was also important [15, 16]. Since various aspects of Yagya cleanse the subtle environment, upon the suggestion of Guru Vashishtha, Lord Shri Ram did Ashwamedha Yagya ten times, for creating an environment conducive for the establishment of Ram Rajya (rule of righteousness) [15, 16]. These yagyas led to the expansion of divine values in the people's lives, as well as the entire social system. All awakened souls including saints, sages, reformers, etc. were invited to gather at one place, hold deliberations, and collectively come up with a plan of action for accomplishing the huge task of constructive restructuring / transformation of the era [22]. Similarly, after winning the war of Mahabharata, Pandavas were advised by Lord Krishna to do a Rajasuya yagya for purification of the subtle environment, which had been vitiated due to the devilish emotions, thoughts and deeds of Kauravas and their associates, as well as for rebuilding a strong, united nation, with collective participation of all concerned [15, 16, 22]. Another kind of grand yagya that were organized on a more regular basis were the Vajapeya yagya [15, 16, 22]. These yagya were like religious assemblies, which involved collective participation of people including seers, experts, talented persons, leaders, heads of various sections of the so-

ciety, as well as the common masses; everyone used to be immensely benefited by the enlightening discussions, and meetings and guidance from great saints [15, 16, 22].

A very important outcome of these grand yagyas was the moral upliftment of the masses through the divine philosophy and teachings of yagya, i.e. noble deeds and altruistic attitude [22]. Unless moral disciplines like integrity of conduct, purity of thoughts, benevolence and cooperation for the welfare of others (which creates the subtle ambience of thoughts and sentiments), are adopted in one's life, one cannot expect the world to reciprocate these [22]. Thus, the altruistic teachings of yagya must be imbibed in one's heart and mind, and must be practiced in day to day life [22]. For example, when taking meal, one must remember and thank all the known / unknown entities, who have contributed either directly or indirectly in making it available; these include farmers, laborers, cattle, family members, etc. [22]. One must feel gratitude towards family, society, nation, and the entire world at large, for all the possessions, comforts and successes of worldly life, and this should make the person more responsible and duty-bound in return [22]. Once everyone does their duty diligently, everyone's rights would be automatically ascertained; this would be an extremely beneficial outcome of imbibing the philosophy of yagya, which would lead to universal peace and well-being. In the present time, Pandit Shriram Sharma Acharya himself led a life conforming to the philosophical principles of yagya, and showed that a spiritually uplifted personality thus attained can be extremely beneficial to the society [17, 18].

Pandit Shriram Sharma Acharya states that just like the vitiation of the subtle environment by demons in the ancient times, a similar situation can be seen in the present times in the form of two world wars, wherein widespread moral and ethical degradation has significantly vitiated the subtle environment, which in turn is affecting the next generations; he propagated and implemented the philosophy and science of yagya for the cleansing of the subtle environment [15, 16]. He organized a series of yagyas in different parts

of the country under the auspices of Gayatri Pariwar, with the aim of social reformation, including eradication of social evils like dowry, addictions, unjust customs and traditions, etc., resolution of economic problems including poverty, unemployment, etc., propagation of mass education, and social and moral upliftment [1–4, 15, 16]. The grand yagyas conducted by him were special spiritual experiments aimed at refinement of the subtle environment, for awakening the divinity indwelling within the human beings, and revival of the Satyug (Age of Truth) on the earth [1–4, 15, 16]. So far, 47 grand Ashwamedha yagyas have been conducted by Gayatri Pariwar in India and abroad, for achieving the above aim, and the results have been extremely promising. Apart from this, deep (wick-lamp) yagyas are performed in every household to propagate its philosophy among the masses.

Philosophical principles associated with the fire ritual of yagya

Yagya promotes cooperation, sharing, benevolence

Every step of the fire ritual of yagya resonates its inherent philosophy [21]. Yagya is a collective endeavor performed simultaneously by several people. Organization of a grand yagya requires cooperation of many people, which teaches and motivates them to work together amicably, and to share their resources for the benefit of everyone [22]. At global level, it implies bridging all the gaps and propagating the universal message of peace and benevolence [22], which can lead to the resolution of various challenging problems faced by humanity today.

Fire of yagya imparts six philosophical teachings

The fire of yagya conveys six philosophical teachings through its physical and subtle conduct [15, 16]. First, whenever fire burns, light is produced. In spiritual aspects this light represents enlightenment, spiritual awakening, adoption of righteous wisdom within the self [15, 16]. Once wisdom and righteous discerning intellect is awakened, the person learns to observe each situation very closely and keenly, to distinguish between the right and the wrong, and to have

courage to adopt the right thing [15, 16]. Thus, the person continues to move ahead on the bright and pristine path of divine light, becomes a gyan-yogi, wherein all the emotions, thoughts and actions are devoted to the pursuit of righteous intellect. Second, whenever fire burns, heat and warmth are produced [15, 16]. Heat is produced by friction, i.e. movement, which signifies continuous diligent endeavors and efforts for progress of the self and the society [15, 16]. Thus, a follower of yagya should be a karma-yogi, wherein all the thoughts and actions are devoted to caring and altruistic service towards the self, the family and the society [15, 16]. Third, whenever fire burns, the flame always moves upwards. Even after various attempts one cannot force the flame to move downwards – this signifies that the actions, thoughts and emotions of a person should always move upwards, i.e. should be filled with righteous virtues and ideals; this way personality can be elevated to higher realms of human existence [15, 16]. Fourth, whatever is offered in the yagya fire, is converted to fire by it, i.e. acquires the virtues and ideals of the fire [15, 16]. Thus, a follower of yagya must strive to disseminate the righteous virtues, ideals and tendencies in one's personality, to other who come in contact; the follower should not acquire the vices of others, but instead influence others through one's own virtuous tendencies, so that an virtuous tendencies may flourish more and more [15, 16]. The fourth point also signifies that the yagya fire believes and propagates the virtues of universal equality; it does not distinguish between anything that is offered to it, and converts everything into fire [15, 16]. Similarly, follower of yagya should not support any kind of inequality prevalent in the modern society like inequality on the basis of wealth, gender, caste, creed, etc., and should be adopt the principles of universal equality in emotions, thoughts and actions [15, 16]. Fifth, yagya fire doesn't store whatever is offered / obliterated in it; and Sixth, yagya fire generously evaporates / sublimates everything that is obliterated in it, for the use, welfare, and nurturing of entire nature / cosmos, and animate / inanimate beings [15, 16]. Thus, a follower of yagya must not store more than one's need, and

generously distribute / disseminate one's efforts, resources, thoughts and emotions for the physical, mental, emotional, spiritual, social welfare and upliftment of the masses [15, 16]. So, if these six philosophical teachings of yagya fire are imbibed in the nature of human beings, then these would lead to the awakening of divinity within the human beings (some personality traits associated with the awakening of divinity within oneself are compiled in these references [25, 26]), leading to the creation of heavenly conditions of the earth. This in turn would ascertain global peace and well-being [15, 16].

Applications of various components of fire ritual in cleansing the subtle realm

In the process of yagya, coarse powder made up of dry plant-medicines (havan samagri), as well as selected nutritious and aromatic substances, undergoes transformation into vapor phase; these phytomedicines spread along with the volatile substances and gases, released by the slow and controlled combustion process in yagya fire [1–4]. In addition, frequent oral and nasal inhalation of phytomedicines, present in the medicinal-fumes generated in yagya, takes place because of the rhythmic deep breathing exercise (pranayama) and chanting of certain Vedic hymns (mantras) by the participants throughout the duration of the yagya, which contributes to the efficient pulmonary administration of phytomedicines, and the desired therapeutic benefit [1–4, 19].

In order to understand the composition of the herbal mixture (havan samagri) used for the treatment of a specific physical, mental or emotional condition, it is necessary to understand the Ayurvedic (ancient traditional Indian medical science - Ayurveda) perspective with regards to the diagnosis of diseases and their treatment. According to Ayurveda, a healthy human body is supposed to have a relatively stable equilibrium of Dosha (psycho-biological rhythm - Vata, Pitta, Kapha), Agni (digestion and metabolism), Dhatu (body tissues and their nourishing elements) and Mala (excreta), as well as the well being of soul, senses and mind [27, 28]. Imbalance in this equilibrium leads to disease, which may

be due to internal reasons like weakness, etc., or due to external factors, like bacteria, virus, other pathogens, particulate matter, etc.; the aim of the therapy is to restore this balance [27, 28]. Thus, Ayurveda restores the natural equilibrium of the body, mind and soul, i.e. both the physical and the subtle realms of existence, because of which the vitality of an individual is restored, and the disease causing elements become ineffective. Three types of therapy are administered for attaining this equilibrium, i.e. daivavyapashrya (spiritual), yuktivyapashrya (rational), and satvavajaya (psychological) [27]. Out of these, the spiritual therapy includes various components of the philosophy and science of yagya like auspicious acts, altruistic service, mantras, oblations, fire sacrament (havan), etc., and it is administered for the treatment of subtle diseases that are supposed to have their roots in the misdeeds of past births. Furthermore, based on the principles of Ayurveda, the ingredients of the herbal mixture (havan samagri) used in the yagya have properties of pacifying the vitiated elements present in a person, providing strength and rejuvenation, leading to relief in various disease symptoms; in this manner, their vapors help in the treatment of the disease condition [1–4]. Vedic texts [1–4, 19, 29–31] mention the use of yagya for health benefits, as well as purification of environment. Several recent studies [1–4, 19] also show the application of yagya for health benefits.

The Vedic hymns (Mantras) chanted during Yagya are intense spiritual prayers to the Almighty for the well-being of both the self, as well as the entire cosmos [1–6, 20]. During the chanting of these Mantras, the participants are supposed to continuously meditate on their meaning; thus, this chanting creates a continuous process of meditation and contemplation, which contributes to the positive restructuring of the psyche of the participants [1–6, 20]. The Mantras have a unique combination of syllables and words, which when chanted in a rhythmic manner, lead to the creation of distinct and powerful sound waves that contribute to the desired therapeutic benefit on the physical, mental and emotional level [1–6]. The chanting of Gayatri

Mantra causes beneficial effects with regards to various physical, mental and emotional conditions [1–6]. For example, the mantra for pavitrikaran (self-purification) signifies that the participant's body and mind, deeds and behavior are being purified; the mantra for achman (sipping water three times) signifies that the participant's speech, mind and inner-self are being purified; the mantra for nyas (sanctifying sense organs) signifies that divine tendencies are being established in different sense organs; the mantra for kalash-pujan (holy pot filled with water, which signifies the entire globe and the cosmos) is meant to invoke various divine forces in it, and pray to them for peace and constructive restructuring of the world; oblations of the herbal mixture are made along with Gayatri Mantra [9–11], which is an emotional prayer, that may the divine attributes of Almighty be imbibed in the inner-self, and these attributes may guide the intellect on the righteous path; the mantra for shubhakamana (best wishes) signifies the feelings of well-being for everyone, and the feeling that there should be no hatred in the mind for anyone [20]. Thus, repeated chanting of these mantras significantly contributes to the constructive and righteous restructuring of the thoughts and emotions of an individual, thereby leading to eradication of vicious tendencies, and inculcation of virtuous tendencies [1–4, 6, 9–11].

The prayers done during the fire ritual of yagya also have specific message for the positive restructuring of the psyche. For example, the prayer for yagya mahima (grandeur of yagya) says that may one's feelings and emotions be enlightened, and one may gain courage to leave all kinds of vices like treachery, ego, etc. [20].

In the procedure of deva-dakshina (giving gift to the deities), done at the end of the fire ritual of yagya, it is realized that deities don't accept material gifts; instead, since they are ensemble of virtuous tendencies, they expect to receive a commitment that the participants of yagya will leave vicious tendencies, and adopt virtuous tendencies. Therefore, the procedure of deva-dakshina involves taking a pledge to leave at least one bad habit ingrained in the personality, and adopt one good habit, and the deities pro-

vide strength and willpower to fulfill this pledge [20].

With regards to the subtle working principle of yagya, it aims to acquire the prana (vital life force [7, 8]) from the cosmos, and regulate its flow in the body, for overall physical, mental and emotional well-being [1]. Similar principles are found in various other ancient traditions and medicinal practices of both India and abroad, such as Chinese Medicine, Varmakkalai (a branch of Siddha system of South Indian Traditional Medicine), Ayurveda, Marma Therapy, Yagya Therapy, Yoga, etc. 'qi' is the vital substance of life in Chinese philosophy; 'qi' circulates in channels (mai) throughout the body according to acupuncture and moxibustion theories, in which qi is also central to diagnostic and therapeutic techniques; Tuina massage and acupressure, for instance, also aim at equalizing qi through stimulation [32]. As per the philosophy of Varmakkalai, 'piranam' (prana), the root of human existence, circulates via a system of channels through the body, the 'nati' (Sanskrit 'nadi') channels. If unbalanced, practitioners of vital spot medicine attempt to equalize the flow of piranam by stimulating varmam loci, which lie on nati channels, and are therefore spots of concentrated piranam force [32]. Similarly, in Marma Therapy of Ayurveda, the flow of prana in the body is rectified by stimulating vital spots in the body, called Marma [32]. About the Yogic practice of Pranayama, Hatha Yoga Pradipika (2/5) [33] states that when all the dirty Nadis (subtle veins and nerves) are purified, then only a Sadhak (practitioner of spirituality) becomes capable of properly doing pranayama (i.e. controlling the prana). The Ayurvedic medicines and therapies also aim to regain the balance of the Doshas (bio-humors) and other vital elements, which in turn ascertains proper coordination between the body, mind and soul [27].

Thus, it can be seen that various components of the fire ritual of yagya contribute to the cleansing of the subtle realm of consciousness, as well as the subtle environment.

Summary and Conclusion

The aim of the present article was to describe various dimensions of the philosophical principles of yagya associated with the purification of the subtle realms, as well as their implications, which can be effective in the development of righteous values and virtuous tendencies in human beings, which in turn can lead to the resolution of various problems faced by humanity today.

As described in the above sections, the basic principle of yagya represents and develops altruistic feelings and actions. The altruistic feeling of 'giving' is inherently associated with Yagya, i.e. feeling, understanding and acknowledging that a person is an inseparable constituent of the nature and society, has immensely benefited from these throughout life, and hence, it is the duty of the person to give a part of one's compassion, feelings, endeavors, resources, etc. for the betterment of the nature and society. The development of altruistic attitude leads to growth of benevolent sentiments and compassion, which can prevent the arousal of criminal tendencies. The process of self-refinement (at subtle level of thoughts and emotions) initiated by the philosophy of yagya, leads to gradual development of spirituality, which signifies selfless empathy; it makes a person kind, caring, cooperating, cheerful and diligent. An outlook based on the philosophy of yagya can resolve war-like tensions prevalent in the modern world; it would promote open discussion on issues faced by humanity and their resolution; in ancient times, collective discussions and efforts were undertaken by people, through grand yagyas, to solve various socio-cultural issues, in order to maintain the supreme moral structure of the society.

The philosophical principles associated with the fire ritual of yagya promote cooperation, sharing and benevolence. Fire of yagya imparts six philosophical teachings through its physical and subtle conduct. First, whenever fire burns, light is produced, which signifies enlightened intellect and wisdom to differentiate between good and bad, and the courage to adopt the good, i.e. righteous actions, thoughts and emotions. Second, whenever fire burns, heat and warmth are produced, which signifies continuous diligent

endeavors for progress of the self and the society. Third, whenever fire burns, the flame always moves upwards – this signifies that the actions, thoughts and emotions of a person should always move upwards, i.e. should be filled with righteous virtues and ideals. Fourth, whatever is offered in the yagya fire, is converted to fire by it, i.e. acquires the virtues and ideals of the fire; similarly one must strive to propagate virtuous tendencies among others. The fourth point also signifies that the yagya fire believes and propagates the virtues of universal equality, and does not support inequality on the basis of caste, creed, wealth, gender etc. Fifth, yagya fire doesn't store whatever is offered in it; and Sixth, yagya fire generously evaporates / sublimates everything that is offered in it, for the use, welfare, and nurturing of entire nature / cosmos, and animate / inanimate beings; thus, a follower of yagya must not store more than one's need, and generously distribute / disseminate one's efforts, resources, thoughts and emotions for the physical, mental, emotional, spiritual, social welfare and upliftment of the masses.

The last section given above discussed the applications of various components of fire ritual in cleansing the subtle realm, wherein the herbal mixture (havan samagri) has properties of pacifying the vitiated elements present in a person; Vedic hymns (mantras) and prayers chanted during yagya are intense spiritual prayers to the Almighty for the well-being of both the self, as well as the entire cosmos; the procedure of devadakhshina involves taking a pledge to leave at least one bad habit ingrained in the personality, and adopt one good habit; yagya aims to acquire the prana (vital life force) from the cosmos, and regulate its flow in the body, for overall physical, mental and emotional well-being.

Thus, it can be seen that the philosophical principles of yagya, associated with the purification of the subtle realms of consciousness and the subtle environment, as well as their implications, can be effective in the development of righteous values and virtuous tendencies in human beings, which in turn can lead to the resolution of various problems faced by humanity today.

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