PLANTS IN YAJURVEDA

By

Dr. S. Sudarsana Sarma
LECTURER

K. S. Vidya Peetha, TIRUPATI,
1989
PLANTS IN YAJURVEDA

By

Dr. S. Sudarsana Sarma
LECTURER

K. S. Vidya Peetha, TIRUPATI.
1989
PLANTS IN YAJURVEDA
First Edition
1000 Copies
1989

Rs. 100/-

This book is published with the financial assistance of Tirumala Tirupati Devasthanams under their Scheme "Aid to Publish Religious Books"

For Copies:
Smt. S. Annapurna, B.A.
No. 2, Govindaraja Nagar,

Printed at :-
Sri Satya Sai Printers
6-2-151-c. Sairam Street,
T. Nagar, Tirupati-517 507.
R. S.

FORWORD

I have great pleasure in introducing Dr. Sannidhanam Sudarsana Sarma the author of *Plants in Yajurveda*, a promising young Vedic Scholar from Andhra. Andhra Pradesh is well known for its Vedic Studies throughout history. The tradition of the Vedic texts especially of the Yajurveda of the Taittiriya Sākhā is perfectly preserved here. Scholars like Sri Vuppuluri Ganapathi Sastri, Sri Sannidhanam Lakshminarayana Murthy, the illustrious father of the author and Sri Remella Suryaprakasa Sastri have been beacon lights that gave guidance and direction to many a Vedic scholar of the present times. They are not only good at recitation but also proficient in the exposition of the Vedas in the light of Sāyaṇa-bhāṣya. They have preserved and disseminated a live tradition of Vedic studies that has stood the test of time.

Coming in the line Dr. Sudarsana Sarma has imbibed the good traditional learning and studied Sanskrit literature also in the Oriental Colleges. He then took up research in Vedas on my suggestion and has successfully mastered the techniques of modern Vedic scholarship. With this background he produced a commendable thesis on plants in Yajurveda. He has in this connection consulted the allied literature in Sanskrit and English as also those in Hindi.

Plants and their products are severally used in rituals and for secular purposes in the Vedic times. They are referred to in the Yajurveda. The stages of
development of their medicinal use emerging from the magical and ritualistic overtones are clearly shown. They are compared with scientific and practical references in Ayurvedic treatises. Wherever possible, the Botanical names are provided. The thesis is thus valuable from the points of view of history of religion and history of medicine and civil engineering.

The thesis is also profusely documented. I trust that he will continue these studies with greater vigour and commitment and contribute valuable work in the field. I am sure that this will receive good appreciation from scholars deservedly.

Dr. D. Sriramamurthi
Professor of Sanskrit
ANDHRA UNIVERSITY
VISHAKHAPATNAM
The performance of Vedic ritual requires, to a great extent, the utilization of the plants and their products. In order to unearth the Vedic knowledge pertaining to the utilization and significance of the plants and their products, an attempt is made in this work.

The names of the plants mentioned in the Taittiriya literature are arranged in alphabetical order and presented along with the material collected mainly from Taittiriya and also other texts, in the main body, which consists of six chapters viz., Introduction, Ritualistic Significance, Magical Significance, Medicinal Significance, Secular Significance and Conclusion. The first chapter supplies the introductory notes. The second chapter deals with the ritualistic significance of the plants and implements, made out of them. The third and fourth chapters deal with the magical and medicinal significances, respectively. In the fifth chapter, the secular use of the plants as can be gleaned from the Yajurveda is given. In the last one, the findings regarding the utility and significance of the plants in the Yajurveda are summed up.

Even a cursory study of the details of the plant, Soma, shows that it can form a thesis itself. Besides, many attempts were already made in regard of Soma. As such, no special attempt is made for the description of Soma while presenting the same. The botanical names of the plants as far as available are given along with their Sanskrit names, in the second chapter. These are not repeated in the consecutive chap-
ters. The legends connected with the origin of the plants are also given in this chapter. To avoid confusion, the Mantras and other relevant texts are given in the references at the end of each chapter. A list of abbreviations is provided and a glossary is also appended to this work. In this work, it may be noted that the Vājasaneyā Samhitā and S'atapatha Brāhmaṇa refer to the Mādhyandina recension and the Atharva Veda to that of S'auṇaka. In view of the present trend of the Vedic research and readability, this work is presented in English.

I take this opportunity to place on record my deep sense of gratitude to Prof. P Sritama Murthy Professor of Sanskrit, Andhra University, Visakhapatnam who pointed out new vistas of knowledge in the field of Vedas and guided me throughout the progress of this work with interest and affection and above all, but for whose suggestion, I would not have undertaken the Vedic research.

I express my immeasurable gratitude to my father, "Sāṅgasvādhyāyabhāṣkara", "Mīmāṁsāvidyā-praviṇa" Sri Sannidhanam Lakshminarayana Murthy for not only initiating me in Svasākhādhyayayana, study of Aṅgas and Vedabhāṣya, but also for giving encouragement during the research work.

Dealing with a Vedic research topic is strenuous but it was successfully completed with the smooth cooperation of my wife Smt. Annapurna. She deserves my cordial thanks and appreciation.

It is my pleasant duty to thank Prof. R.N. Dandekar who suggested the present research problem. My hearty thanks are due to Sri M. Ramakrishna Satsry
M.A; M. Litt; for his help in preparing this work. I am thankful to Prof. S. B. Raghunadhacharya for the kind encouragement given to me. Likewise I thank Dr. P. Subbarayan for his valuable suggestions. I also thank Sri Satya Sai Printers for printing this book.

And, the gap will not be filled up if I do not express my gratitude to “Vaidyācārya” Dr. A. Gururajkumar, B Sc., M.D. He is equipped with the rare god given gift of mastering both allopathic and Āyurvedic—medicines. His double edged knowledge led me through the medicinal chapter of this book. I gratefully thank him for his valuable suggestions and affectionate encouragement.

-AUTHOR
ABBREVIATIONS

A B : Aitareya Brāhmaṇa
Ap S S : Āpastamba S'rauta Sūtra
AV : Atharva Veda
Ay V : Ayurveda
B P : Bhāvapракāś’a
B S S : Baudhāyana S’rauta Sūtra
B U : Brhadāraṇyakopanisad
C S : Caraka Saṃhitā
E R E : Encyclopaedia of Religion and Ethics.
FFSL : Flora and Funna in Sanskrit literature
G B : Gopatha Brāhmaṇa
I M M : Indian Materia Medica
J B : Jaiminiya Brāhmaṇa
K B : Kauśitakī Brāhmaṇa
K S : Kāṭhaka Samhitā
K P S : Kapiṣṭhalakaṭha Samhitā
M M : Materia Medica of Ayurveda
M M W : Monier Monier Williams Dictionary
M S : Maitrāyaṇī Samhitā
M U : Mundakopanisad
P B : Pañcavims’a Brāhmaṇa
P V D : Practical Vedic Dictionary
R V : Rgveda
S A : Sāṅkhāyana Āranyaka
S B : Satapatha Brāhmaṇa
S N : Sodhala Nighanta
S V B : Śadvims’a Brāhmaṇa
T A : Taittiriya Āranyaka
T B : Taittiriya Brāhmaṇa
T E : Taittiriya Ekāṅnikāṇḍa
T S : Taittiriya Samhitā
V I N S : Vedic Index of Names and Subjects
V M : Vedic Mythology
V S : Vājasanaṭya Samhitā
Y P : Yajñataṭiva Prakāśaḥ
Y V : Yajurveda
CONTENTS

INTRODUCTION (Chapter I) 1-21
REFERENCES-I 22-24
RITUALISTIC SIGNIFICANCE (Chapter II) 25-107

REFERENCES-II 108-146
MAGICAL SIGNIFICANCE (Chapter III) 147-184
INTRODUCTION

The Vedas are the treasure house of knowledge of the ancient Indians. Describing ancient Indian religious activity, they contain several details about the nature of humans, animals, plants and inanimate objects. The Rgveda mentions the origin of the Oṣadhis and they are also praised as deities. Later, the plants are mentioned mostly with reference to the rituals. Incidentally, their magical, medicinal and secular utility is described quite often. The Yajurveda, the Veda of the Adhvaryu, the priest who actually performs the sacrificial ritual contains many such details about the plants. It is now attempted here to cull together the facts regarding the plants that are mentioned in the Taittiriya Sākhā of the Yajurveda.

Ritual, as such is a religious or solemn ceremony of observance. Rituals have played a significant role in the way of life of the people of ancient India. One can estimate the importance of rituals, as Samhitás, Brāhmaṇas, and Āraṇyakas to some extent-the first three divisions of the Veda barring the last one Upaniṣad-s-contribute to the field of rituals. The importance of the Vedic ritual is, that it is a significant social force in the cultural history of ancient India.
One of the important features of Vedic ritual is that it is believed to aim at the progress of both the individual and the society. The sacrifice is not only conducive to happiness here and hereafter and improvement of the sacrificer and the officiating priests, but it also proves to be a powerful means of promoting social solidarity and progress. The main purpose of rituals is to serve the interests and welfare of the people. Though the performance of rituals is confined to certain categories of people, the results thus achieved are enjoyed by all. In olden times, even powerful kings considered the sages, as harbingers of welfare to the state, by their regular performance of Vedic rituals. The same is pointed out by the great poet. "Oh! Sage Vasiṣṭha the oblations you offer to the Fire result in rain for the crops withering due to scarcity of water."

History records that rituals like Asvamedha and Rājasūya were being performed by kings to maintain the sovereignty of the State and to establish aristocracy; to wit, the performance of Asvamedha by Rāma and Rājasūya and Asvamedha by Dharmarāja. H. Aguilar observes thus: "It is certain that the Vedic sacrifice had an individual scope, but it had no less a social, a national and a universal scope."3 In history there was a time when sacrifice had become the very centre of the social and cultural life of the entire community. Indeed, the Vedic sacrifice had significantly influenced almost every field of activity. In fact, the rituals cannot be differen-
tiated from their way of life because, the commencement of rituals is earlier to the birth of a child and they continue to be performed even after death.

The Vedic ritual is a source of achieving ends not only to human beings but also to Gods and Sages. Aditi performed a ritual and got Devas as sons. Several Brähmaṇa texts tell us that Devas could occupy the Svarga, empowered by the performance of a ritual. The deities do often perform rituals Prajāpati performed Dvādasāhakratu, appointing the presiding deities of R̤tus as his priests. Only after performing the ritual, Indra became powerful and dominated the gods. He had also performed many more rituals and got the name “Satakratu”. The T. S. says that sages Aṅgirasas performed a ritual aiming at the heaven. It is well known that the gods heavily depend upon the rituals. Aguilar echos: “Just as in the Upaniṣads the Gods spring forth from ‘Atman/brahman’ and depend completely on it, in the R̤gveda they spring from ‘ṛta/yajña’ and depend completely on it at the level of being as well as at the level of acting.”

It is the profound belief of ancient Indians that the universe is the outcome of a sacrificial ritual. The Brähmaṇa texts repeatedly declare that Prajāpati acquired power by the performance of ritual and created the world. A similar view is expressed by the primogenitor of the mankind. “The oblation dropped into the sacred fire goes to the sun who
in turn sends the rain down. Because of the rain the crops grow well, yielding plenty of food and thence the creatures are born."12 Thus, the ritual is established as an important cause of the creation of the world.

Even for the proper existence of the world, performance of ritual is very essential. The execution of rituals maintains the balance of the five major elements,13 affording sun-shine and rain in reasonable measures, resulting in proper growth of crops and plenty of food. Rituals are performed to get relief from excess or scarcity of rain, diseases like small-pox and tuberculosis, dangers from poisonous creatures, wild animals and thieves and other sorts of disturbances.

It can be pointed out that it is the Vedic sacrifice which creates the necessary background for the evolution of the philosophy of Upanisads which enables the Mumukṣu to attain Mokṣa or release from wordly bondage. The Vedic texts have also aptly described the philosophical dimension of the rituals. The ultimate end of the ritual is guiding the mind towards detachment, by purifying it. The symbolic description of the ritual is seen here and there in the Vedic texts.

Sāyāna notices a significant allegory in the following Mantras, especially for the realised soul who no longer needed Karmānuṣṭhāna. As such, the
realised soul views the Yāga as a symbolic representation of his soul, body etc. For such a Jñānin, who had the knowledge of self, in this Yajña, the soul itself is the Yajamāna i.e. the performer; his S'raddha is wife; his body is the faggot; chest is the altar; hair is the sacred grass; tuft is the Veda i.e. a small broom-like implement made of Darbhas; heart is the Yūpa the sacrificial post; desire is the ghee; anger is the sacrificial beast; penance is the fire; sense-control is Dakṣiṇā i.e. the sacrificial fee; the speech is the priest Hotṛ; the vital air is the Udgātṛ; the eye is the Adhvaryu; mind is the Brahman and ear is the Āgnīdhra. Now, the life of a Yogin is compared to the ritual Jyotistoma. As long as the Jñānin upholds the Vrata by fasting, it is Dīkṣa; the food he eats is the Havis; the liquid he drinks is the Somapāna; his experience (enjoyment) is the Upasad i.e. an Iṣṭi; his movement—sitting and standing—is Pravargya, an Aṅga ritual; his mouth is the Āhavanīya, the sacred hearth; his speech is the oblation; his knowledge is the Homa; his food during morning and evening is the Samidh; his activities during morning, noon and evening are the three Savanas i.e. the pressings of Soma. And now, in the following, the time of the Jīvanmukta is identified with the seasonal varieties of rituals. The day and night are the Dāraś'apūrṇamāsas; the fortnights and the months are the Cāturmāsyas; the seasons are the Paś'ubandhas; the years are the Ahargaṇa; his entire life-span is the fee of this Satrayāga and death is the Avabhṛtha i.e. the final purificatory bath.
Thus, the ritual symbolises the creation (origin), sustenance (growth) and dissolution (culmination). It can easily be surmised that the concept of the Trimūrtis Brahmān, Viṣṇu and Rudra reflects the same idea.

Through the centuries the ritual has been a socio-cultural force in India. It is also pointed out that it is due to these rituals the tradition has been protected: “It looks sometimes as if one should study the Vedic religion in the way one studies the Egyptian or the Mesopotamian religions and yet, in spite of their common antiquity, the approach cannot be the same, since, whereas the religions of Egypt or Mesopotamia disappeared with their cultures thousands of years ago, the Vedic religion, however decreased or worn away it may look, have survived the scourge of time. Thanks to the maintenance of its liturgy in the Brahmanical circles. The fact that the Vedic sacrifices have continued to be celebrated not only centuries after the Vedic period but even up to the present day is an unquestionable proof of the persistence of the old religion, bearing in mind that the ‘Yajña’ constitutes its more important element.”15 Further, “India, which unlike other countries looks often for inspiration to the past in order to solve the problems of the present, could find that in the Vedic doctrine of the sacrifice a genuinely Indian formula to solve perhaps some of its socio-economical problems.”16

The rituals are generally classified into three viz., obligatory (Nitya) such as Agnihotra, inci-
dental (Naimittika) such as Jātēṣṭi and optional (Kāmya) such as Citrāyāga. A more detailed classification is as follows: The group of seven Pākayajñas, the group of seven Haviryajñas and the group of seven Somayajñas. The first group consists of the following rituals: Aupāsānam, Vaiṣvadevam, Pārvaṇām, Astakas, Māsiśrāddha, Sarpabali and Iśānabali. The second group consists of Agnyādhāna, Agnihotra, Darsapūrṇamāsa, Āgrayaṇa, Cāturmāsyas, Nirūdhapāśubandha and Sautrāmaṇi. The third group consists of Agniṣṭoma, Atyagniṣṭoma, Ukthya, Soḍasī, Vājapeya, Atirātra and Aptoryāma.

In the Vedic texts sentences called “Utpatti-vākyas” which indicate the outline of ritual are found. The ritual has two important portions viz., the material to be sacrificed (Dravya) and the deity to whom the sacrifice is intended. The Dravya would generally be a Samidh, Caru, Purodāśa, Anna or Yavāgu. Sometimes Darbhas, Mūnja grass and faggots are also offered to the fire. It may be noted that all these are the products of plants. Besides, the utensils like Sruc, Sruva and Juhū used in Homas are made out of the wood of trees like Khadira, Udumbara and Parna. The priests sit on mats woven with Darbhas, The sacrificer sits on a couch made of Udumbara. The cups in which Surā or the juice of Soma is preserved prior to Homa, are the products of the wood of Nyagrodha. The sacrificial postās (Yūpās) of various trees such as Aśvattha, Udumbara, Parna and Bilva are erected to tie the sacrificial animals. The Arāṇis of Aśvattha are
used to churn and produce the fire to which the offerings are made in rituals.

The main object of the ritual is to yield the desire of the sacrificer, through Mahāpūrva. In other words, the sacrificer takes Dīkṣā and begins to perform the Āṅgas of the ritual one by one. The execution of each Āṅga creates an invisible power which is called Avāntarāpūrva. On completion of the ritual, all Avāntarāpūrvas mingle together and thus form into Mahāpūrva. The plants and their products have a wide range of utilization in rituals and the utilization must be as per the mandate i.e., a particular plant or its product should not be replaced by some other one. The Homa of Aśvattha Samidhs performed in place of that of Udumbara Samidhs cannot create the Āpūrva. Any breach in the execution of ritual effects Mahāpūrva and consequently the desired end cannot be obtained. Hence the plants and their products should be utilized strictly according to the prescribed manner.

The Vedic ritual has two aspects - religion and magic. The former proposes the worship of gods. Its object is to achieve their goodwill by means of reciting Mantras and oblatting Havis to fulfil his desires. On the other hand magic endeavours to gain its ends by influencing the course of events without the intervention of evil forces by means of spell and ritual. The essential character of magic is coercive. Magic is defined thus: "Magic
is a practice of manipulating the course of nature by supernatural means. Its aim approximates that of science, an outgrowth of magic. It is allied to religion; but whereas religion reverences and worships supernatural beings, magic seeks to control supernatural forces to a desired end. This is done by means of verbal or written pronouncements, wearing of amulets, or by imitative arts.  

Vedas are the earliest sources of magic. Of the four Vedas, the Atharva Veda is more dedicated to magic. The seer of this Veda is the fire-priest Atharvan who is said to be the son of Brahman. A small collection is added to the A.V. and it is ascribed to the priests Bhrgu and Āngiras. The Āngirasas are said to have been born of Agni. The Nirukta connects the Āngirasas with the fire by stating that Āngiras was born from live coals (Āṅgāras). The fire-god Agni is the chief demon-expeller among the gods and the birth of the magician Āngiras from him is quite significant. The priest of gods Brhaspati is a great magician. “His name indicates that he was the master (pati) of the innermost spiritual force, brahman; which works magic through communion with the divine.”  

As a matter of fact, he is the master of witchcraft and healing. Ātharvans and Āngirasas practised sorcery “but it appears that the Āngirasas undertook the more dangerous magical practices, their most important function being to protect the sacrificer from demonic attacks by means of Atharvanic magical formulas, since regular and correct sacrificial performances were essential to sustain the world.” In ancient India, the appointment of priest (Tūrahita) to assist the ruler was regarded as essential to preserve cordial relations between
Royal dignitaries and common people. He was also required to perform the necessary magico-religious rites to overthrow enemies—both human and demonic. Yājñavalkya insists that the priest must be well versed in Atharvanic lore. According to Manu, the incantations of magic are weapons that a priest may legitimately use to destroy his enemies but in the same work, the practice of sorcery by means of sacrifices is forbidden along with the common magical practices of Mūlakriyā. In fact, the royal priest shoulders heavy administrative responsibilities upon his shoulders. This tradition was echoed by Kālidāsa, in king Dilipa’s praise to his Guru. “Oh! Sage Vasiṣṭha, your Mantras which smash the unseen enemy outstrip my arrows, that can hit only the seen targets.” Kautilya also holds that the Purohita of a king must be a Vedic scholar. He should also be able to resist and reverse the problems and dangers caused by super-natural elements and human beings, with his proficiency in Atharvanic magic.

The Atharvanic magic is a popular one. It consists of the incantations and the use of things like unbaked earthen pot, mixed corn, raw flesh, cock, goat, sheep, animals with single hoofs, having double set of teeth, ass, fire, dice and some plants. Some other articles used in the magic are ghee, jaggery, curds, oil, milk, honey, blood, poison, flowers over a dead body, ashes from the cemetery and red arsenic etc. One of the most important aspects of Atharvanic magic is that it involves the making of an image of the enemy and piercing or burning of it. The Atharvavedaparīśās prescribe that the image of the enemy who is to be destroyed should be made of finely powdered black mustard
or of the flour of rice or black gram. The effigy may also be made of earth. Even the mere writing of the name of the enemy and piercing it with the nails of the hand is also sufficient to make him ill or go mad. The magical efficacy of plants is noteworthy. Some of the plants used in Atharvanic magic are Arka, Udumbara, Kuśṭha, Khadira, Padma, Bilva, Māṃsi, Sīrīṣa and Suresvārī. Onions, garlic and the grains of mustard are also used. The use of plants like Apāmārga, Prś'niparṇī, Rohaṇī, grains like barley, sesame and the amulets of Darbha, Udumbara, Aśvattha, Palāṣ'a and Varana, is very common in magical rituals. Magic is a complex phenomenon and is usually made up of several constituent elements. The foremost of them is the recitation of Mantras, mainly by which the intended effect is created. The next place, undoubtedly goes to the plants. B. R. Modak observes—"There are other hymns in which plants, herbs etc., are deified, mysterious power is ascribed to them and they are used for magical and medicinal purposes." Some examples of the use of plants in Atharvavedic magic are as follows: To destroy the enemy a fire of Arka wood is enkindled in the forest to the south of the village or at cross-roads and offerings are made with the oil of Ḫīgīḍā. The leaves and seeds of black mustard plant and the milky fluid of Arka are also used. The stakes of Arka and Prś'niparṇī are also offered. A minister or similar important person is subjugated by offering the Samidhs of Khadira and Udumbara. A handful of onions, garlic and the Samidhs of Devadāru should also be offered to the fire. The offering of the Samidhs of Sīrīṣa helps to subdue a king. To make a man run after, the fine powder of Ṭagara, Kuśṭha, Māṃsi, Uṣāra and mustard is used. A sharp stake of Khadira, twelve
fingers in length and anointed with oil makes the head of a village involved in great sins and reduces him to poverty. Consequently, the whole village bows to the performer of this ritual. In the iconic magic, wooden and other effigies play an important role. In this magic, the offerings are made into the Arka fire. A Brâhmin is subjuggled by offering his effigy to the Pâlaka fire. A balm made of Tagarâ, Kushta, Mârishi and the stem of a mustard plant conduces to the happiness of all. By offering one lakh Mârishi Samidhs to the fire one can find rich treasure and the offering of one thousand leaves of Mârishi anointed with ghee helps the performer to get a son, endowed with longevity. One who puts the leaves of Lokesâ into a pot, fills it with water and bathes with it, gets rid of poverty. One who seeks safety from the king should sprinkle water on his own body with a Sureśvâri twig or wear it. The offering of sesamum and Durva checks the disease caused by magic. Cows are obtained by offering Udumbura Samidhs. To obtain gold, the Samidhs of Bilva, Prakritâ, and in length should be offered to fire on Asatis of Chatura, i.e., the black fortnight. A Home of three lakh Samidhs of Vetasa into the roof of Arka brings in rains. By offering thousand sticks each of Atasa and Khadira anointed with ghee, one secures great wisdom and becomes the master of the learned.

The magic has great impact on the minds of human beings. But the way in which it works is mysterious," Modak says—"It often worked in a mysterious way. Of the elements of the magic, the course of Mantras is the first, and foremost, one. It is believed that the magical potency belongs more to the sound of a word than to its sense; Some
Mantras possess great magical effect but are obscure in point of view of the sense. Indeed, in some Mantras words like “Phaṭ”, “Him” etc., are found whose meaning is difficult to decide. “The peculiar sound, produced while uttering the Mantras is traditionally believed to produce a distinct atmosphere of magic which endows the action done or the desire entertained in that atmosphere with great efficacy. It is for this reason that not a word, nor even a letter or an accent is allowed to be changed in the Mantras.”

It is not to say that the sense of the Mantra is unimportant. The meaning also is equally important for the fruitfulness of a magic spell. And then the plants with their peculiar properties add to the magical effect. In many of the magical rites, the utilisation of the products of plants is almost compulsory. The Mantras sometimes describe the magical properties of the plants. Man’s normal activities belong to the physical plane of existence, while magic operates on the psychical plane. “Magic works through the power of mind.”

This is a kind of will-power. By strengthening this will-power and directing it towards the person with love or hate, the magic is made effective. The most significant factor of this process is “faith.” In the Veda, there are several passages, which emphasize the importance of faith.

The effective fruitfulness of magic depends upon faith.

The Vedic magic is spread all over the world. One can discover the traces of magic and religion even in scientifically advanced countries. It is quite natural that some changes take place during the transition and the magic now found in various other countries may not fully resemble the Vedic magic. However, the main object and element is discovered to be the same. In Java, in the seventh month.
the husband of a pregnant woman performs a ceremony in which the naked upper part of the woman is covered by young banana leaves. It is believed that by doing so the pregnant woman delivers a male child. This rite resembles the Vedic rite of Puṣavatana. In Africa, a harvest rite which resembles Āgrayāna is performed. The natives of New Caledonia make use of effigies and some plants to maintain or restore harmony between husband and wife. In the T.E. the rites “Pativrākāranam” and “Sapatāśvādhanam” are recommended for a similar end and it is interesting to note that a plant called “Pāṭhā” is used in the latter rite. Among the tribal races of Mundas, there is a custom of the new bride clasping the ‘Mahwa’ tree in order to have vigorous reproductive power. This recalls the journey of the new bride in a chariot built of the wood of Kimsuca and Salmali. The T.E. hints the same result. The Vedic notion that particular trees are the abodes of spirits is firmly rooted in the minds of people all over the world. A majority of European population believe that May Tree or Bush or Pole can give protection against witchcraft. The people among the Galeaese, to the west of New Guinea deposit the navel string on a coconut tree. And the women of the races of Babar Archipelago between New Guines and Celebes surround the tree Citrus hystrix carrying swords in their hands, to frighten the evil spirits. The use of effigies, mentioned in the A.V. and subsidiaries is also seen in many countries. The effigies may be of the wood of Nyagrodha, Balasa; flours of rice, barley etc.; metals like lead, iron, gold; or of clay.

As in the case of the Atharvavedic magic, the Yajurvedic magic too involves the utilization of
plants. Hence, it is not strange to find some Mantras of Y.V. are dedicated for the description of the magical efficacies of the herbs. To mislead and out wit an enemy the Apamarghoma is performed as an Anega of Rājasuya. The branches of Kārmarmya, if used as Paridhis, kill the Rākṣasas. The Homa with the grains of mustard during Jātakarman eradicates the demons in the delivery chamber. The Karṣeṭi in which the parched grains of Karira are used, brings in rains. The faggots of Nyagrodha, Udumbara, Aśvattha and Plakṣa, used in the Rāstrabart Homa, give relief from the disturbances created by evil spirits. In this context, it is clearly stated that the above trees are the residences of Gandharvas, Apsarasas and other sects of spirits. That trees are haunted by spirits is also supported by the T.E. It is stated that, if a new bride, on the way to her husband’s house, happens to face a milky tree, should encircle and salute the same. The plant Simijāvari, if hidden in the stable or under the bed of the enemy, will kill him soon. The faggots of Vībbidaka are also used for the same purpose.

Here, it may be asked, why the Veda which stands for the welfare of all beings, informs of such dreadful herbs used in magical rites. The answer may perhaps be that the Veda tells about such devices, just to avoid the evil and save the honest. So, it should be understood that the witchcraft and the herbal uses therein, must only be launched against the evil. It should also be kept in mind, that it is the belief of ancient Indians, that killing of even the enemy causes sin to the performer of the witchcraft and such rites can never be called “Dharma.” The definition of Dharma exempts all such rites, for example the Śravayana. It is noted that the magic
of the A.V. is of two kinds; holy and unholy. These are regarded as two distinct forms of ritual, opposed to each other in form and purpose, and hence different rules have been laid down for the two.\textsuperscript{46} Thus, the description of magical rites and the utilization of plants therein, may be understood as a dimension of the Vedic knowledge.

The Vedas are the earliest sources of medicine. The Vedic materia medica consist initially of herbs and vegetative substances and other things. In fact, the Vedic medicine is mingled with magic. The A.V. states: "There are hundreds of medical practitioners and thousands of herbalists, but that which could be achieved by a collective effort of them all, could be done singly by a charmed amulet."\textsuperscript{17} This statement shows the superiority of magic. One who suffers from a disease supposed to have been caused by the evil spirits, takes the help of magic and then goes to a medicine-man. O.P. Jaggi rightly observes thus: "It was magico-religious, copulated with some herbal preparations."\textsuperscript{49} Indeed, before the advent of the age of classical medicine, the medicine was mingled with magico-religious rites. Stutley supports: "The use of incantations or Mantras in conjunction with remedial rites was common throughout the ancient world and many parts of the modern world; in Europe today some patients recite a Pater Noster or Ave Maria, or make the sign of Cross when taking medicine."\textsuperscript{50} During the Vedic period, most of the diseases were attributed to demons and some of their names are also seen in the Vedic texts. The R.V. \textsuperscript{51} refers to a demoness called Sīmīdā, who causes diseases. The deity Rudra also causes diseases. To punish the crime, Varuṇa sends dropsy (Jalodara). The A.B.\textsuperscript{52} tells that king
Haris'candra had to suffer from dropsy caused by Varuṇa when the former failed to keep up his word of performing a sacrifice using his son Rohita, as a victim. The T.E.\textsuperscript{64} gives a lengthy description of the evil spirits harmful to the newly born child and the mother, along with their names. The T.S.\textsuperscript{65} says that Gandharvas and Apsarasas cause madness. It is also supported by the A.V.\textsuperscript{68} The most dreaded disease was fever. Its name Jvara is mentioned in the Vedic texts. The A.V. denotes it as "Takman" and its description is seen in many a context.\textsuperscript{57} The hymn 4-42 of the A.V. is intended to give relief from abnormal fever and heat. The symptoms described are delirium etc. Cough is mentioned in connection with fever (A.V. 1-12; 5-22) and the hymns 1-12-13 and 5-4-10 tell about headache "Yakṣman" is mentioned at A.V. 2-33 and 3-11. Not only the diseases and their causes but also their remedies and the names of medical practitioners are seen in the Vedic texts. Asvins are the celestial physicians. A mention of their service is found in the R.V. I-34-6, VII-71-2, VIII-9-15, X-39-5 etc., and the A.V. VII-53-1 etc. Asvins restored youth to Cyavana and its powers are mentioned in the R.V. I-116-10, V-74-5, VII-68-6 and X-39-4. They did the same to Kali, as per the R.V. I 112-15 and X-39-8. As per the R.V. I-116-16 they restored eyesight to Rjasva. Asvins provided an artificial iron leg to Vispala. The plant Kuṣṭha was in the third world above the earth and was brought down to the earth in a golden ship (R.V X-135-8). This plant cures all diseases and hence is called "Visvabhāsa". Likewise, the sacred grasses Darbha and Mutīja also cure several diseases. The mention of trees like Devadāru is also found in the R.V. The A.V. gives the description of herbal utilization in a wider range. According to the A.V.
19-38 the plant Gulgulu is employed against numerous ailments. The tree Varaṇa is believed to possess many medicinal properties (A.V. 6-85). The A.V. gives an elaborate description of the medicinal uses of the plants like Arundhati, Āśvattha, Arka, Kuṣṭha, Khadira, Nīlī, Nyagrodha, Darbha, Palāśa and Muñja. The efficacy of the herbs plays a predominant role in the field of medicine. D.D. Buchman says—"Remember: Herbal health care is only one of several systems." 58

The Yajurveda, while vividly and elaborately explaining the vast field of rituals, supplies a clear description of the plants, their qualities, criteria and usefulness in the treatment of diseases. As a matter of fact, the ritual itself is a kind of medical treatment. There are some sentences which directly indicate the same. Some of them are—"Agnirhimasya bhesajam", "Kvalairbhesajam", "Sumitrā na āpa oṣadhayah santu", "Aśvinorbhaisajyena" etc. The words "medicine" (Bhesajam) and "physician" (Bhīṣaj) occur hundreds of times in the Taittirīya literature. The mention of Aśvins, the divine physicians, is also found in several contexts. It is said that they restored the virility of Indra. The capacity of Aśvins as doctors is praised and in many rituals like Sautrāmaṇī, oblations are offered to them. The medicinal efficacy of the herbs and their utilization is clearly stated in this Veda. Also there are clear and lengthy descriptions of rituals in which the therapeutical element is prominent. The ritual Pumsavāna in which the fruits of Nyagrodha are used, is full of medicinal significance. This ritual enables one to beget a male child. No doubt, it is a wonder of embryology. The T.E. recommends the use of lotus leaves and roots to eradicate tuber-
culosis. Today, the Ayurvedic doctors prescribe the distillation of lotus for this disease. There is a ritual in which the plant Nīlī is used. This helps to get rid of white leprosy and to blacken the grey-hair. The Ayurveda also recommends the oil of Nīlī for the same purpose. The deities in Sautrāmaṇi and other rituals are offered a kind of brewage (Surā) which is prepared from the flours of barley, rice and wheat. It is full of medicinal properties.

Descriptions about the materials of plants whose significance is more secular than ritualistic, are also found in the Yajurveda. The rope entwined with Darbha or Muṇja is used to tie the sacrificial animal and other things. A chariot made of the wood of Kims̄uka and Salmah is used to take the bride to her husband’s house. The paddy with which oblations like Arina Puroḍaśa are prepared, is brought to the place of Yajña in a cart. The T.S. mentions the names of ten implements useful in rituals and these are called "Yajhäuseras". The winnowing basket, the grinder etc. are the wooden ones of the Yajhäuseras. Also, there is the mention of pestle and other domestic implements made of wood. Of the agricultural instruments made of wood, the plough, yoke and the paddy-container are noteworthy. Furniture like stool, table, cot and cradle are also mentioned. The wooden instruments, useful in the construction of houses, are also described of which the threshold and door are noteworthy. The door (Dvāra) is described as a deity and offerings are made in some rituals.

Of the four Vedas, Yajurveda describes mainly the tradition of rituals and hence it is considered more important than other ones: Thus, Sāyana
justifies his commenting the Y.V. first, instead of other ones. The R.V. is not so particular about the description of the wooden instruments used in the rituals as the Y.V. The R.V. has its stress on the Sukta which are full of the praise of various gods. As the main subject of the Y.V. is the description of the ritual, naturally, it consists of the description of the instruments and their material causes. In the Y.V. elaborate descriptions of various wooden instruments of rituals and the origin of various plants, out of which the instruments are made, are found. The A.V. also contains the description of plants, more relating to magic and medicine.

Indeed, the prayers and rituals slowly began to show trends of magic. "The sage Deväpi sat down to the duty of the Hotr priest. He was familiar with the goodwill of the gods. Thus he could pour down the water from the above sea to the earth." Further, "The morning sacrifice at sun-rise of which we read in the Rigveda (IV-1i-7) when fire was kindled and an offering is made to the fire god; in the (Śatapathabrahmana) (Il-iii-1-5) assumes a magical character." In fact, the Y.V. is a mixture of sacrifice and magico-medicine. The E.R.E. rightly observes—"The Yajurveda occupies an intermediate position between these two (R.V. and A.V.) as regards magic." The Y.V. is available in different branches, of which the Tattiriya is the most important one. It is more popular in South India. And Sāyana took it up first for writing his commentary. He himself belongs to the same branch. As such, the text of the Taittiriyaśākhā is chosen for the present
research work. A close study of the V.S. and other branches also shows that there is no significant distinction between them and the Taittirīya, so far as the description of the plants is concerned. As a matter of fact, the Taittirīya almost comprehends all its sister branches. Nevertheless, relevant passages have been borrowed from other branches, wherever necessary. Texts of other Vedas and of Āyurveda are also made use of to substantiate the statements and to supply necessary information to fill the gap.

Thus, the aim of the study is to bring out the significance of plants in the Y.V. and to throw light on its relevance. It is also shown, how it marks the transition. The next four chapters give the ritualistic, magical, medicinal and secular significance of the plants, mentioned in the Y.V. and the last chapter sums up the findings.
REFERENCES—I

2. Raghuyaṁśa I–62
3. The Sacrifice In The Rgveda p. 92.
4. अद्वित: पुत्रकामा साक्ष्यो देवेवयो ब्रह्मौवतमपितु: । T. B. 1-1-9
5. यज्ञ: व देवास्तुर्व: लोकामयम् । T. S. 6.3.4
   देवा: व यज्ञ: तपसाहुतिः: स्वर्ग लोकामयम् । A.B. 2.13
   न्तासाहेन व देवा उधवः स्वर्ग लोकामयम्। J. B. 3.300
6. झत: वा एत: यज्ञ: प्रजायतिस्मयः । T. S. 7.2.10
7. तेनेन्द्र: प्रजायतिस्मयः idem
8. इन्द्र आसीलिपित्विन्न: । T. B. 2.4.8
9. अद्वित:स्तु: लोक: यज्ञः । T. S 5.4.3
10. The Sacrifice In The Rgveda pp. 63,64
11. यज्ञेश्वरं प्रजायतिस्मयः । J. B 2.147; प्रजायतिस्मयः प्रजायतपति
    स द्वासाहेन्त्रायजते तेन प्रजायत K.S. 34.8
12. Manusmṛti III–76
13. The sky, wind, fire, water and earth.
14. तस्यवदं विवृद्धो यज्ञस्यात्मा वज्ञान: । T.A. 10–64
15. The Sacrifice In The Rgveda p. 8.
16. Ibid. p. 97
17. As per the Vaikhānasa S'rautasūtra they are:
   Sthālīpāka, Āgrayaṇa, Aṣṭaka, Piṇḍapitryajña,
   Māsiśraddha, Caitrī, and Āś'vayujī.
   See also Veda Vijñāna Dars'amanu p. 141.
18. Cf. Mīmāṁsāparibhāṣā p. 4
19. The Columbia Viking Desk Encyclopaedia p. 1084
20. Nirukta III–17
21. Ancient Indian Magic And Folklore: An
   Introduction p. 4.
22. Idem
23. Yājñavalkyasmṛti I–312
25. Raghuvamsa I–61
26. पुरोहितमुद्दितोविद्वकलशील साह्ये वेदे वेदे निमित्ते इष्टावलयां व अष्टि-विनीतं आर्यवं देववं मानुष्यवं आपदाभिग्रहवीत्वर्त्तम प्रतिक्तारं कुर्वीत | Arthasastra Part I p.11
27. A.V. Parisiṣṭa 33-6-6, 35-1-6, 36-5-1 to 3, 36-8-1
29. Ibid. pp. 13 to 20
30. Ibid. p. 23
31. Ibid. p. 11
32. A.V. 8-10-6
34. R.V. I-108-6, II-26-3; A.V. 5-35-7, 4-122-3 etc.
36. Ibid. Part I Vol. II p. 48
37. Ibid. Part I Vol. I p. 78
38. T.E. 1-16, 17
39. Ibid. 1-6
40. Mentioned in T.S. 3·4-8 etc.; A.V. 4·3-7 etc.
41. The Golden Bough Part I Vol. II P. 52
42. Ibid. Part I Vol. I p. 186
43. T.S 1·8-7, 2·4-7, 3·2-1, 3·4-7, 5·1-10, 6·2-1; T.B. 1·1-3, 3·7-6; T.A 4·4, 10·1; T.E. 1·6, 2·14 etc.
44. बेदप्रतिपाद्यः प्रयोजनवद्वर्य धर्मः: Artharamagraha p. 6.
45. It is performed to kill enemy.
46. Cf. A V. Parisiṣṭa 36-30-2
47. A·V. 2-9-3
48. Folk Medicine p. 43
49. Ibid. Introduction p. xiv
50. Ancient Indian Magic and Folklore : An Introduction pp. 8,9
51. R.V. 7-50-4
52. Ibid. 8-29
53. A.B. 7-15, 16
54. T.E. 2-13
55. T.S. 3-4-8
56. A.V. 4-3-7
57. Ibid. 1-25-1 to 3, 5-22-6, 13·1-2,3 etc.
59. R.V. 10-98
60. E.R.E. Vol. VIII, p. 312
61. Ibid. p. 311
RITUALISTIC SIGNIFICANCE

It is found that the trees and plants have a fourfold significance. The ritualistic significance comes first for the description of ritualistic significance (of trees and plants) is the important aspect of Yajurveda. In this chapter, the names of trees and plants are arranged in alphabetical order and the ritualistic significance of flora is discussed.

АНУ (PANICUM MILIACEUM)

АНУ is an Oṣadhi yielding small grains resembling rice. Sāyana says that Ану is the small rice.1 Mahidhara gives the synonym as Cinaka.2 The famous lexicographer Amarasimha holds the same opinion as that of Sāyana.8

The utility of Ану is seen in Annahomas of Vajapeya ritual. The prepared grains of Ану are cooked into Anna and the same is offered to Agni. The directive sentence ordains that in this Homa Annas of fourteen kinds of prepared grains should be given in oblation. Ану is one of them. The grains are divided into two kinds i.e., cultivated and uncultivated. The former is grown by people and the latter just grows itself in woods without cultivation. In the said Homa, Annas of seven cultivated and seven uncultivated grains are offered to fire. Ану belongs to the first group. The B.U.4 states the same. By performing this Homa, the sacrificer gets plenty of food.5 Ану is mentioned also in the Mantras connected with Vasordhara-homa, a part of Mahānīciyana. In this sacrifice offerings are made to the two deities Agni and Viṣṇu. The sacrificer gets a continuous flow of wealth by maintaining a continu-
ous flow of ghee while making offerings. The deities are prayed for many kinds of things such as health and wealth, cows and calves, name and fame, several types of grains and other things useful in making the life here happy. And Anu is one among the grains, prayed for There is merely a mention of Aṇus in the Mantras. The same Mantra occurs in the V.S. too with the same meaning.

APĀMĀRGĀ (ACHIRANTHES ASPERA)

Apāmārga is a small plant which grows usually in rocky lands and red soil. The grains of this plant are used in Rājasuya.

Indra, after killing Vṛtra the leader of Asuras made a feigned friendship with Namuci, one of the powerful friends of Vṛtra. When Namuci was resting Indra beheaded him. The severed head began to chase Indra crying aloud “O traitor of the friend”. He sought the advice of his teacher Brhaspaṭi to get rid of the menacing severed head. Advised by him Indra performed a Homa with the grains of Apāmārga and consequently got rid of the head. On performing the Homa the head of Namuci could not trace out Indra.

Obviously, the intention of performing Aṉāmārga Homa as an Anga of Rājasūya is to mislead the enemies of sacrificer. The etymology of the word Apāmārga suggests the same. As per the T.S. the Apāmārga Homa is intended only for victory over the enemy. The V.S describes this plant as the destroyer of sin and Rāksasas. According to the A.V. Apāmārga is a revitive, killer of enemies and cures several diseases.
ARKA (COLOTRIPESTIGIGANTEA)

Arka is a plant. Its leaves are used in some rituals. There is an interesting legend revealing the origin of Arka. The sages Angirasas performed a Yajga with the aim to secure Svarga. They achieved what they wanted. While leaving to Svarga in their hurry, they poured Gharma on a she goat, standing nearby. Gharma is a mixture of milk and curds boiling in a pot called Mahavira. Then the goat crying loudly because of the unbearable pain caused by the heat of Gharma, shed down a bunch of hairs along with the skin out of which the Arka plant emerged. Commenting on this, Sayana says that this plant deserves the name Arka as it was born out of the sacred Gharma.

Generally, Homas are performed with Juhū and other wooden implements. But in the Satarudriya Homa, subordinate to Mahagnicayana, overruling the general prescription, it is ordained that the leaf of Arka should replace the Juhū. Juhū is the implement, used in the Prakrtiyaga. There is a rule that the Vikrtiyagas should be performed in accordance with the Prakrti. Nevertheless, the Sruti justifies the ordinance of Arkaparna here in Satarudriya, that homogeneity is achieved if the oblation of milk is offered through the leaf of Arka in whose origin milk is one of the factors. Thus, in Satarudriya Homa, the Arka leaf is used as an implement for making an oblation of milk.

ARJUNA

Arjuna is a species of grass, white in colour. It is used in the Pitr rites, like Pitrymedha.
In the said rituals several kinds of grasses made into bunches are placed in all the directions. Justifying this, a Mantra is recited thus: "Oh Arjuna, the learned people say that you are the essence of all Osadhis I place you here, to cover the Caru intended for an oblation."  

Arjuna is used to cover the Caru in obsequies. As it is the essence of all herbs, its use is highly appreciated by the deceased.

**AVAKĀ** *(BLYXA OCTANDRA)*

Avakā is an aquatic creeper which is also called Saivāla. It is considered to be the essence of water in the T.S. and other Vedic texts. It has a peculiar use in the Mahāgnicayana.

The ritual Mahāgnicayana is such an important one, that the Taittiriya literature devotes a great deal of portion to give an account of the same. This ritual is called after the name Mahāgnicayana which is significant as bricks are arranged in a prescribed order to form an altar to place the fire and worship. Here, the word ‘Agni’ refers to the brick which bears Agni, the fire.

After arranging the bricks, Avakā is rubbed on the altar pronouncing the Mantra thus: “O Agni, I rub you with the Avakā brought from the sea. Please be pacified. Purify and bestow welfare on us.”

The use of Avakā is significant in three ways:

Firstly. Agni took refuge in water and Avakā being the essence of water, pleases him and thus homogeneity is achieved. Secondly, Avakā being water-born,
alleviates the excess heat from Agni, which can burn things, including the house of the sacrificer and makes him soft and confined to the hearth. Thirdly, the altar built of bricks is strengthened by adding moss into the gaps therein.

**AS'ANIHATAVRKA**

A tree hit by a thunderbolt is called As'anihata-vrka. It is used as Sambhara in Agnyadhana base of Vedic rituals. Only the person who performed Agnyadhana is eligible to perform other Vedic rituals. In this ritual fourteen Sambhara are procured; seven of them belonging to different trees and the remaining seven to various kinds of earth. The Sambhara of the first group are called 'Varkasasambhara' of which As'anihatavrka is one. The Sambhara of the second group are called 'Parthivasambhara'. The Sambhara of the As'anihatavrka is arranged on the altar (Vedi), reciting a Mantra, addressed to the deity Jatavedas (Agni). This Mantra explains the reason for arranging this particular Sambhara. Once, Maruts being jealous of Jatavedas were waiting for an opportunity to quell him. When he was tired, they poured water and disabled him. Then they cut Agni's heart which turned into a thunderbolt. This statement is supported by the K.S, too. Thus, the Sambhara of As'anihatavrka is symbolic of the heart of Agni. Its presence pleases him and makes him goodhearted and a friend of the sacrificer.

The flames are compared to the tongues of Agni. In a Mantra recited in Mahagnicayana it is said that Agni has seven tongues and seven Samidhs which are very dear to him. The Samidh of As'anihatavrka is one of them.
Aśvattha, the peepul tree is one of the most useful ones to the Vedic ritual. This magnificent tree is described as Mahāvrksa and it is the symbol of a big forest.

There are two different stories in the TB explaining the etymology of Aśvattha. One is that Agni transfiguring into a horse (Aśva) fled away from Devas and concealed himself in a tree for a year and the tree in which the horse (Agni) concealed itself is called Aśvattha. As per the second story, it is Prajāpati, but not Agni, who concealed himself in the Aśvattha tree in the shape of a horse. Sāyaṇa too gives the above etymology.

The statement, that Aśvattha is an abode of Agni is emphasized by a Manta connected with Mahānicayana. In this ritual, bricks (Iṣṭakās) are arranged to form an altar and some of them are called Kulāyinis. In the Mantras, recited while laying down these bricks, it is stated that Agni has some wet-receptacles (Ārdrayonis). They are nothing but trees like Aśvattha and water etc. Sāyaṇa interprets in the same manner.

In Agnyādhāna, fourteen Sambhāras are procured, seven of them belonging to trees. Aśvattha is one among the Seven Sambhāras. While laying down the Sambhāra a Mantra is recited addressing Agni thus: “O Agni, the Lord, concealing yourself, you spent a year in Aśvattha tree. By placing the Sambhāra of Aśvattha, your splendour (Tejas) is collected. Please protect us, who put the Aśvattha Sambhāra. Let us live happily for hundred years.”
along with our sons and servants. As Agni resided a year in Aśvavattha tree, his power is also preserved there. And by placing the Aśvavattha Sambhāra the sacrificer gets the splendour and power of Agni.

The most famous form of Aśvavattha, used in rituals is Araṇi, the churning stick used to create fire. The presence of Araṇi is essential in every Vedic ritual beginning with Ādhāna to produce fire. In the chapter dealing with Ādhāna there is a vivid description of Araṇi. It is ordained that rice (four Sarāvas in quantity) should be cooked on the previous day of the commencement of Agnyādhāna. The food cooked thus is called Brahmaudana and it is eaten by the Priests participating in the ritual. The fire on which the rice was cooked is called Brāhmaudanikāgni. It is kept alive until the next dawn i.e. the day on which Ādhāna is performed, by supplying small chips of wood called Salkas.

The Araṇi is warmed on the Brāhmaudanikāgni, before sunrise. The Araṇi is a piece of the wood of Aśvavattha, which grew on a Śamī tree. Adhvaryu, the main priest (Ṛtvik) of the ritual takes the Araṇi into his hands reciting a Mantra thus: “O Araṇi, you are the product of an Aśvavattha that has its roots over a Śamī tree. I am taking you with the Mantra to the place of Yajña.” Then the Adhvaryu walks to the Brāhmaudanikāgni with the Araṇi in his hands and warms it on the same before sunrise as directed by the Brahmaṇa. While the warming over the fire (Pratapana) takes place the Adhvaryu recites another Mantra thus: “O Araṇi, the fire which is in you is Śanta. I gather him for the sake of Yajña. Please produce him.” After the Pratapana is over the ashes and coals are cleared, the Araṇi is
kept in the place of Brāhmaudanikāgni and churning is carried out until the fire is created. And this fire is an extension of the Brāhmaudanikāgni.\(^{51}\) As said earlier, Agni hid in Asvattha. It is quite natural that he is reproduced from the same. The fire produced only thus is entitled to be placed on the hearth and to receive the oblations. There is one more merit (Visēsa) in this fire. The Araṇī from which the fire is produced is Samīgarbha i.e. grown on a Samī tree. As the Brāhmaṇa states Samī has a tendency to tranquilize the fire.\(^{52}\) Hence, the fire produced from such an Araṇī is believed to be soft. The cruelty of Agni is taken away by the touch of Samī.

It was already said that in Agnyādhāna, Brahmaudana is cooked. It is called so because it is offered first to Brahman. In the process of getting the Brahmaudana ready for the Homa, three green Samidhs of Asvattha are used to stir the food. These Samidhs are obtained from a popular Asvattha tree by which a village or lake is identified. Such a tree is called Citriya. The Samidhs are ordained to be green, Prādesamātra in length and should possess leaves.\(^{53}\) The Samidhs are addressed thus: “O Samidhs, you are collected from a Citriya tree and hence you are respectable. You are anointed with ghee, poured in Brahmaudana. You are the personification of Prajāpati. (It is justified by the episode of Prajāpati’s stay in Asvattha, mentioned in T.B. 3-8-12.) You three represent three Agnis viz., Gārhapatya, Āhavaniya and Dakṣiṇāgni and you copulate for the creation of beings.”\(^{54}\) These three Samidhs are called “Mithuna.” In this context, the word Mithuna gives the meaning of the union of three i.e., the mother, father and the son.\(^{55}\) The use of three
Samidhs to stir the Brahmaudana pleases the deity Prajāpati in favour of whom the sacrifice is made.

Another use of Asvattha is seen in the ritual Śadṛātra a Vikṛti of Somayāga. In this ritual two pavilions called Sadohavirdhānamanṭapa and Agni-dhramanṭapa are built. It is enjoined here that the wood of Asvattha should be used for this purpose.66 The way, how the construction of the Manṭapas could be undertaken is clearly described by Śāyaṇa: “First, the axle is inserted through the two wheels. Wooden boards are fixed on the axle as a platform. Wooden posts are erected and the roof is constructed as to a house on the earth.”67 The provision of the wheels symbolizes the sacrificer’s journey to the heaven.68 It is emphasized that the Manṭapa, built of Asvattha brings in heaven to the sacrificer.

In Mahānicayana, while placing Agni on the altar, a Mantra60 is recited to the effect that Agni has seven tongues61 and seven kinds of Samidhs to his liking. This is also affirmed by the Brāhmaṇa.62 Asvattha is one among the seven Samidhs. In Adityeṣṭi the stakes of Asvattha are pegged to the cart, carrying the Havis. By doing so, the sacrificer gets a kingdom to rule.63 In this Iṣṭi, the faggots of this tree are offered to the fire.64 The faggots are also used in Rāstrabhuruddhoma, which averts mental disturbances and grants many kinds of wishes.65 Upabhṛt is an implement made of Asvattha and it is used in performing Homas.66

**Asvatthāla**

Asvatthāla is a kind of grass and it is used as Prastara, (a layer of straw, on which the laddles etc. are kept) in Ātithyeṣṭi, an Āṅga of Somayāga.
According to a legend, Asvavāla was born out of the eyelashes of Prajāpati, the creator.\textsuperscript{67}

The plant soma is supposed to be the king.\textsuperscript{68} The above Īṣṭi is performed in honour of the same, on being brought in a cart, drawn by two bulls, to the Pracinavāma (a long hut built of bamboos, pointing towards the east) in which the Somayāga is performed. The performance of this Īṣṭi is ordained by the Brāhmaṇa.\textsuperscript{69} In this Īṣṭi, oblations of the cake (Purodaśa) are offered not only to the king Soma, but also to his servants like Gāyatrī, Tristūbha etc. Justifying this, the Brāhmaṇa says, that it is the custom of the people to host the retinue as well as the king. The Atithyeṣṭi is a Vikrīti of Darsapūrṇa-masayāga. In the Prakṛti, Darbha is used as Prastara. Naturally, the same rule applies to Atithyeṣṭi too;\textsuperscript{71} but here it is overruled and, Darbha is, superseded by Asvavāla. This is justified by the Brāhmaṇa that the Asvavāla, as it took its birth from the eyelashes of Prajāpati, symbolizes his eye. The arrangement of the Prastara of such Asvavāla pleases Prajāpati and other deities.\textsuperscript{72} Asvavāla is ordained as Prastāra, also by the S.B.\textsuperscript{73}

\textbf{Ādāra:}

Ādāra is a milky creeper and it is used as a substitute of the Soma plant.

The reason in recommending Ādāra as a substitute of Soma is fully justified as Ādāra took its birth from Soma itself. At first, the Soma plant was in the third world above the plant. She could succeed only after a fierce battle with the guards of
Soma. In the turmoil then occurred, some pieces of Soma fell down and Ādāra arose from them. 74

In any ritual, if the Soma, purchased for a sacrifice of its juice, is stolen, Ādāra is substituted. 75 It is also confirmed by the Sruti, that the oblation of Ādāra is equivalent to that of Soma. 76

ĀMBA

Āmba is a kind of grain, 77 used in rituals. The K. S. 78 also mentions it. In S. B. 79 it is called Namba.

In Rājasāya, a subordinate Homa, called “Deva sūvām Havimśi” is performed. In this Homa, the Caru 80 of Āmba is offered to the deity Mitra. 81

ARAGVADHA (CASSIA FISTULA)

Āragvadha which is also called Indian Laburnum or Pudding Pipe, is a tree. The Samidhs of this tree are used in the ritual Sarpabali, which repels the snakes. The Mantras, 82 recited during the Homa, not only give an account of different kinds of snakes but also establish Āragvadha as the best possible anti-venom. Among all the Angas of the ritual, the Homa with the Samidhs of Āragvadha is the predominant one.

IKSU (SACCHARUM OFFICINALE)

The leaves of the sugar cane (Iksu) are used in Atithyesti, 83 connected with the Soma sacrifice. This Iṣṭi is performed in the honour of Soma, the king of Osadhis. 84

In this Iṣṭi, the dried leaves of sugar cane are used as Vidhrutis. 85 The leaves resemble the eyelids
of Prajāpati and the use of those pleases him and other deities. That the leaves of sugar cane are the eyelids of Prajāpati is also supported by the V.S. 87

**IŚĪKĀ** *(POLYTOCA BARBATA)*

It is a kind of grass, dearly grazed by cattle. It is used in Asvamedha.

In Asvamedha the sacrificial horse is bathed in a tank. After the bath, the horse is wiped and patted with an Udūha. Udūha is a hard bunch of reeds tied together. It resembles a broom. Here it is ordained that the Udūha should be made of Iśīkā reeds. 88 A Mantra, 89 recited in this connection indicates that the use of the Udūha of Iśīkā brings to the sacrificer vigour and longevity and he will not be subjected to untimely death.

Iśīkā possesses many medicinal properties. The Mantra, recited while using the Udūha says that Iśīkā is Āyus and Amṛta.

The S.B. refers to a basket (Sūrpa) made of Iśīkā. 90 The A.V. 91 recommends Iśīkā as Idhma. 92

**UDUMBARA** *(FĪCUS GLOMERATA)*

Udumbara is a tree most useful in Vedic rituals. Its branch, shaft, sacrificial post (Yūpa), chair, ladder and many other forms are used in rituals. This grows very tall and yeilds hard timber. The etymology given by Amarasimha also suggests that its name is derived from its being tall. 98

The episode, which reveals the legendary origin of Udumbara is very interesting. Once all the Devas assembled and began to divide the essence of food
of various kinds among themselves. Then some drops of the essence fell on the earth and the tree Udumbara arose out of them. More or less a similar statement appears in the A.B., M.S., J.B. and P.B. too.

The Udumbara tree is full of vitality because of its birth from the essence of food and hence grows to such a height. In Aṣvamedha, some Homas called Apāvyas are performed. In the Mantras, then recited, the Udumbara is requested to protect the sacrificial horse, with its Urk, i.e. the edible juice. This Mantra establishes Udumbara as a promoter of vitality.

In Agnyādhāna, seven Sambhāras of trees are placed and Udumbara is one of them. While placing this Sambhāra a Mantra is recited thus: "O Udumbara tree, you were born out of the earth, where the essence of food fell down. You are full of vitality and hence, though cut, hundreds of shoots emerge out of you. Let us be happy, enjoying the essence of food." As Udumbara was born out of Urk, there is no wonder if the Sambhāra is considered to cause vitality to the sacrificer. The Brāhmaṇa also supports this view.

There is a Kāmyesti performed in favour of Soma and Pūsan to attain plenty of cattle. In this Īṣṭi, a Yupa of Udumbara is erected. This Yupa helps the sacrificer, to get the required result of the ritual.

The performer of Jyotistoma, beforecommencing the sacrifice, enters into Diksa in which he is given a shaft of Udumbara, reciting a Mantra. He
should hold it in his hand until the Soma plant is purchased for the sacrifice. On purchasing the Soma, the shaft is given to the priest called Maitrāvaruṇa. Hence, the shaft is also called as Maitrāvaruṇadanda. The reason in holding the Udumbara shaft is vividly explained thus. Once, the presiding deity of speech (Sarasvati) severed away herself from Devaś and hid herself in an Udumbara tree. So, this tree is a dear residence of the deity. On holding the Udumbara shaft, the deity bestows the power of speech (eloquence) to the sacrificer and other priests.

The ritual Dvādasāha is performed on twelve consecutive days. On the tenth day the priests, observe silence, touching the shaft of Udumbara. This act enables them to get commendable power of speech to recite Mantras soundly and clearly and complete the sacrifice in a proper way, without any breach. Here, the legend of Sarasvati entering into the Udumbara tree should be recalled and thus the priests' gaining the power of good speech is justified.

At the end of the Vājapeya ritual, a dramatic scene is created. Chariots are given to the priests as the sacrificial fee (Dakṣina) and a race is arranged. The chariot race continues to a distance of seventeen Pravyādhas. Pravyādha is the distance, an arrow travels, forced with full strength. A branch of Udumbara is posted at the end of the prescribed distance as the destination.

Pravargya is a rite, performed as an Āṅga of Mahāgnicayana and other rituals. In this rite, a pot called Mahāvīra is manufactured and filled with the milk of a goat. The pot is placed on fire to boil the milk.
Curd is added to the boiled milk and the mixture is called Gharma and the same is offered to Fire. After the Homa, the pot is abandoned on a branch of Udumbara.\textsuperscript{118} Even the implements, used in this Homa, should be made of Udumbara only. They are—the two Sphâs, Upayâmapâtra and the two Dhrîsîs.\textsuperscript{114} By using the Udumbara utensils, the sacrificer is filled with vigour and vitality.\textsuperscript{115} All these implements and the Mahâvîra are abandoned on the northern or western side of the Uttaravedi,\textsuperscript{116} reciting a Mantra.\textsuperscript{117} According to the Brâhmaṇa\textsuperscript{118} the sacrificer will never face the problem of food, by abandoning them on the branch of Udumbara and his vitality is increased.

The Udumbara has a wide range of use in obsequies also. After the dead body is burnt, the next day, or on the third or fifth or seventh day, the bones are collected. Water, mixed with milk is sprinkled on the collection of bones with a branch of Udumbara.\textsuperscript{119} reciting some Mantras thus: “O Agni, you have burnt the corpse. Please vacate this place and go away, withdrawing your heat. Let the Kyâmbû and other plants grow in this place, where the corpse is burnt.”\textsuperscript{120} Thus, the branch of Udumbara tranquilizes fire and its effect. It also enables the ground where the corpse is burnt, to have vegetation. Besides, on several occasions the Udumbara branch is recommended for sprinkling water, in obsequies.\textsuperscript{121}

The Pitramedha is a ritual performed immediately after the Āhitâgni\textsuperscript{122} dies. In this ritual ghee is heated over the Gārhapatya\textsuperscript{123} fire and given with a Sruk into the Āhâvanîya\textsuperscript{124} fire. During the Homa, the corpse is placed on a table made of Udumbara and covered with a deer skin. And a cloth is spread over
it, reciting a Mantra. The mention of an Udumbara table in the context of Pitṛmedha is also found in the B.S.S. This table possesses four legs each of navel-height and resembles a long bench. It is called Āsandī. The Āsandī is of several kinds. The one, on which the stalks of Soma are placed is called Rājāsandī and the one used to place the Pravargya or Mahāvīra pot is called Samādāsandī. Apart from these, the use of Āsandī is seen in Asvamedha and other rituals. In Asvamedha, during the arrangement of the bricks called Bhūrestakas, it is ordained that the sacrificer should be given a bath on an Āsandī, made of Udumbara. The Āsandī is kept on the southern part of the sacrificial place and the skin of a deer is spread over it. The sacrificer is made to sit on the seat and water is poured on him while some Mantras are recited. In Mahāvrata, a sub-ritual of Rājasthāna, a couch (Talpa) made of Udumbara is used. The priest Udgaṭa sits on it and sings the Sāmans. By sitting on the Udumbara couch, he gets vigour and vitality to sing the Sāmans in a high pitch. This pleases the deities. Besides, the priest gets higher status (Sāṃratya) and becomes rich by sitting on the Udumbara couch. In Mahānicayana, before it is taken to the place of sacrifice (Deyayajana), the Fire is kept in a pot called Ukha. The Ukha is placed on the Āsandī, made of Udumbara. While doing so, Agni is addressed in four Mantras thus: “O Agni, please sit here on the Āsandī as the child does in the lap of its mother. Please be thriving in the Ukha; but do not burn it. Grant me prosperity and destroy my enemies.”

The Sṛuc (an offering spoon) made of Udumbara is used in Vasordhāra Homa, while some Mantras are recited. In this Homa by maintaining a continuous
flow of ghee the sacrificer gets a continuous flow of wealth. The Sruca used in this Homa is different from the normal one. Here, it should be made of Udumbara. The length should be of two extended arms (Vyāmamātra) and it should be besmeared with clay. This Sruca helps the sacrificer in obtaining an unobstructed flow of wealth. In Aṣvamedha after the Vapā homa is completed on the day of Anubandhyā, a Sruca made of Udumbara is filled with ghee up to the brim and the ghee is offered to the fire. During the Homa a Mantra is recited thus: “O Agni, please drink the nutritious ghee in the Sruca and enter into your residence, the ocean.” This Mantra and the Homa are called Agnivivaha, as Agni is released (theoretically) from the hearth and allowed to go to his abode.

In Vājapeya fourteen kinds of Annas are offered to the fire. It is ordained that these offerings should be made with the Sruva (a kind of wooden spoon) of Udumbara. By using this Sruva, the appetite and vitality of the sacrificer are increased. The deity Prajāpati pleased by the Annahoma made with the Udumbara Sruva will grant the sacrificer sufficient food. The sacrificer will not be troubled by lack of food. It is presumed that the use of the Sruva of Udumbara shall never let the sacrificer suffer from want of food.

The Sakampasthātyaiṣṭi is performed to gain plenty of cattle (Pāsas). In this Iṣṭī, milk is offered to the fire through the Juhū, a kind of wooden spoon of Udumbara. In Mahagnicayana the Juhū is filled with ghee by pouring twelve times with Sruva and the ghee is offered to the fire reciting the Mantra thus: “O Agni, you have seven Samidhs and
seven tongues.”147 This Homa pleases Agni and he fulfils the requirements of the sacrificer Udumbara is one of those seven Samidhs.

In the same ritual three Samidhs of Udumbara are placed ready for sacrifice as directed by the Brähmana148 reciting a Mantra.149 Later, these Samidhs are offered to Agni and these form the viśicaut (Pāthaya) to him as he is taken in a cart to the sacrificial place. These three Samidhs represent three Agnis—Garnapatya, Ahavaniya and Dakṣināgni.150 As the Samidhs are of Udumbara, the sacrificer gets Ürk.151 In the same Mahāgniacyana before taking away to the Devayajana the fire is preserved in a pot called Ukhā. A Samidh of Udumbara is offered to the fire152 reciting a Mantra thus: “O Agni, please free us from diseases and inject vitality into the human beings and their cattle.”153 After the fire is taken to Devayajana in a cart, another Mantra154 is recited while a Samidh of Udumbara is offered again to the fire as directed by the Brähmana.155 Four Samidhs of Udumbara, anointed with ghee are offered to Agni, in the ritual Avantaradikṣa. This ritual is performed with the main intention of getting detachment (Vairagya). Mantras are recited addressing the Samidhs. The first one is called Prthivi and it is the representative of the earth. It is addressed thus: “O Samidh, I take you for the sacrifice. Please grant me longevity, Tejas156 and Varcas”.157 The second Samidh is Antarikṣa and it is the representative of the sky. This Samidh is for fame and bodily health. The third one, Dyauḥ is the representative of the Heaven. This Samidh gives almost the same results as the second one. The last one Prajāpatya, is the destroyer of the enemies of the sacrificer. The Mantras are mentioned in the T A. 4–41. The ritual,
Aruṇaketukacayana is similar to a great extent to Mahāgnicayana. In order to obtain eligibility to perform this ritual one has to observe some preliminary rites as directed. For one year or at least for two months he should observe the vow (Vrata). Among the rules of the Vrata, offering the Samidhs of Udumbara to the fire is one. While offering the Mantras “Punarmanauvindriyam” etc., should be recited.

The rite of Pravarṣya is explained earlier. In this ritual a pot should be made to boil Gharma. Earth is dug to prepare the pot with a crowbar made of Udumbara. This instrument is called Abhri. A Mantra is recited addressing the Abhri: “O Abhri, I am taking you into my hands as per the motive of the Devas through the hands of Asvins.” The reason for prescribing Udumbara for the Abhri is explained thus: “Udumbara is full of vitality. The pot Mahāvīra is the head of the Yajña. (The pot resembles the head of man.) Thus the vitality is transferred to the head the important organ of the body.”

Vājapeya is one of the major Vedic rituals which yields plenty of food to the sacrificer. The main deity is Prajāpati. In this ritual the wheel of a chariot built of Udumbara is placed flat on the earth. The priest Brahman gets onto the same and it is rotated. While the wheel rotates the Brahman sings Sāmans. This delights Prajāpati and the deity grants abundant food to the sacrificer. Since Udumbara is full of Īrk the sacrificer is bestowed with vitality too.

In Mahāgnicayana after the arrangement of bricks for the altar is over a rite called “Sarvasudhyayavanana” is performed. During this rite several
kinds of herbs are thrashed in a mortar (Ulūkhala) made of Udumbara. The mortar is placed in middle part of the altar, supposed to be the navel (Nābhi). Agni has a tendency to enter into the body through the navel. If the mortar is put in place of the navel, he cannot enter into the body of the sacrificer and burn him. The special reason in ordaining that the mortar should be of Udumbara is that it can cause vitality to the sacrificer. Even the rite of thrashing the herbs is performed to get the same end. A mortar of Udumbara is mentioned in the R.V. In the M.S. also, there is a mention of the mortar of Udumbara.

Gavāmayana is performed aiming at Svarga. In this ritual a subordinate rite called Mahāvrata in which Sāmans are sung, is performed. During the performance of this rite a musical instrument similar to a huge Vīṇā is played. It is so huge that it possesses one hundred strings entwined with the reeds of Muṇja grass. It is called “Vāṇa” The body of Vāṇa should be made of Udumbara wood. The melodious musical notes played on Vāṇa delight the deities as well as the performer and others present there.

The ritual Savitracayana is performed just like Mahāgnicayana. In this ritual a wooden cup (Graha) made of Udumbara is earmarked for the deity Mṛtyu.

**URVĀRUKA** (CUCUMIS USITATISSIMUS)

The cucumber is described as a simile in the T.S. and T.A. This creeper yields green or gold-coloured fruits used in various dishes. It is denoted as “Urvāru”, “Etvāru” and “Ervaruka”, by the P.B., Yajñavaalkya and Susruta respectively.
Among several sub-rituals connected with Rājāsūya Tryambakeśṭi is one in which the deity Tryambaka is worshipped and appeased. An invocation is made requesting him to release the clutch of Mṛtyu (death) as the Urvārūka gets released from its stalk. It is quite interesting to observe the Urvārūka, as it gets released from its stalk automatically though lying on the ground, when becomes ripe. Except being given as a thing of comparison, no ritualistic utility of Urvārūka is seen. The same Mantra occurs in the R.V., A.V., and V.S. too.

KARĪRA  (CAPPRIS APPYLLA or C. DECIDUA)

Karīra is a creeper like Soma. It yields fruits used in Kārīrestī which induces rains.

It is interesting to note the origin of Karīra. Indra cut off the heads of false priests and threw them to wolves. The tree Kharjūra arose from the bones of the heads and Mahakharjūra or Tāla, from the skulls. The latter bears round, hard, big, black fruits resembling the heads of human beings. And Karīra emerged out of the soil where the juice of Tāla fruits fell down. This legend in the T.S. is further supported by the K.S. and M.S. The offer of Karīra is equivalent to that of Soma.

As said earlier the parched grains of Karīra are offered to the fire in an Iṣṭi named after the Karīras. This Kārīrestī brings in rains.

The S.B. extols Karīra when it states that Prajāpati could give happiness to all creatures with the help of Karīra. Obviously, Karīra gives food by producing rains.
KARKHANDHU (ZIZYPHUS NUMMULARIA)

Karkandhu is a species of jujube. Its fruits are bigger than the jujube.\textsuperscript{184} The fruits are round and red.\textsuperscript{185} The J.B. also records that they are red.\textsuperscript{186} The fruits of Karkandhu are used in the libations of Māsara\textsuperscript{187} and Surā,\textsuperscript{188} that are dear to Devas.

There is an interesting legend about the origin of Karkandhu. The energy of Indra who crushed Soma was blown into ten pieces. (This is quite natural as the crushing of Soma is nothing but killing the same.\textsuperscript{189}) He vomitted it thrice. The matter vomitted third time turned into Karkandhu. This legend found in the T.B\textsuperscript{190} is also supported by the S.B.\textsuperscript{191}

Unlike Ājya, Purodāśa, Caru etc., which are directly offered to the fire the parched grains of Karkandhu are mixed with Māsara or Surā and offered to Indra, Sarasvati, Aśvins etc., in a Kāmyapasū-yāga. In the ritual Sautrāmanī the above mentioned deities are offered Surā mixed with the parched grains of Karkandhu. The Mantra\textsuperscript{192} then recited extols that this libation is very dear to Devas. The same Mantra occurs in V.S.\textsuperscript{193} too. That the parched grains of Karkandhu should be mixed with Surā is also supported by the S.B.\textsuperscript{194}

KĀRSMARYA (GMELINA ARBOREA)

Kārsmarya which is also called Sriparni and Bhadrparṇi is used as Paridhi and Sruc in rituals.

While the T.S. keeps silent the S.B. gives two different tales about Kārsmarya. Once Devas killed the sacrificial animal. Its brain fell on the ground and this tree Kārsmarya arose out of the same. The second one is as follows: When Prajapati was tired and resting, Agni stole his Tejas and fled South-
wards. He comfortably concealed himself in a tree which thenceforth began to be called Kārṣmarya. The etymology also suggests the same. In many rituals such as Somayāga the sticks of Kārṣmarya are used as Paridhis. The sticks of an arm’s length are placed on three sides of the hearth barring the east and these are called Paridhis. The arrangement of these Paridhis averts the interception of Rākṣasas and thus helps to complete the ritual successfully. Moreover, Kārṣmarya has the capacity to kill the ogres. In Mahāgnicayana two Srucsc one of which is made of Kārṣmarya is filled with ghee to be offered to the fire. Here too the intended result for the use of Kārṣmaryaamaya Sruc is the destruction of Rākṣasas.

The K.P.S., K.S., M S., and the S.B. unanimously declare that Kārṣmarya is a killer of Rākṣasas. The Kārṣmarya is compared with the weapon of Indra (Vajrāyudha), to emphasize its formidable power.

**Kās’a**

Kās’a is a species of grass. This white grass generally grows on water banks. It is used in obsequies. In Pitṛmedha the performer throws away a bunch of Kās’a in western direction of the corpse reciting a Mantra thus: “O Deceased, please take this bunch of Kās’a. It will protect you from your enemies and Rākṣasas coming from the west.” The R.V. mentions a mat made of Kās’a.

**Kimsu’ka**

The Kimsu’ka is a species of Palāś’a (Butea frondosa) with red flowers. But unlike the popular Palāś’a,
Kimś'uka possesses thorns. The Samidhs of this tree are used in the ritual Sarpabali which repels snakes. The Mantras, recited during the Homa give an account of various serpents and extol Kimś'uka as an anti-venom.

In marriage (Vivāha), after the Pradhānahoma is completed, the new bride is taken to the house of her husband in a chariot, built with the timber of Kimś'uka. While she gets into the chariot, the bridegroom recites some Mantras thus: “O Bride, please climb into the beautiful chariot built of the strong Kimś'uka wood. Please keep your wealth, given by your parents and come to my house.” Kimś'uka’s use as the bridal-car is also mentioned in the R.V.

KYĀMBŪ

Kyāmbū is a plant which grows generally in grave yards and other places where there is a source of water. The derivation of the name Kyāmbū itself suggests the availability of water. The mention of the plant is seen only in obsequies. After burning the corpse, some bones are collected with the help of an Udumbara stick as directed by the Kalpa. Milk, mixed with water is sprinkled on the collection of bones reciting the Mantra, addressing Agni thus: “O Agni, you turned the corpse into ashes. Please vacate this place. Let the Kyāmbū followed by small grass take its birth at this place and grow with its several branches.” A similar Mantra appears in the R.V. and A.V. too.

Here, of course, Kyāmu is mentioned, but it seems that the same has no ritualistic utility. Only this is a symbol of vegetation and availability of water, in that particular area.
KVALA

Kvala is a tree which yields fruits, similar to jujube. But these are bigger in size. The fruits are used in several rituals. In many Vedic texts this tree is named as 'Kuvala'. The origin of Kvala is interesting. The energy of Indra, who crushed Soma was blown into ten pieces He vomitted it out thrice. The first vomit turned into Kvala.\textsuperscript{214} This story is repeated in the K.S \textsuperscript{215} and M.S.\textsuperscript{216} But the S.B \textsuperscript{217} gives a story, slightly different. Tvaṣṭṛ began a ritual of sorcery to take avenge of Indra, who killed his son. Learning this, Indra hurriedly conquered the sacrificial place and drank the Soma juice intended for an oblation. However due to the effect of the sorcery, the Soma juice, along with the strength and energy emerged out of the eyes of Indra, in the form of tears and turned into Kvala. Thus, the relation of Soma is found in the origin of Kvala in all the references.

Parched grains are prepared out of Kvala fruits and mixed with Surā, which is offered to the fire, in the ritual Sautrāmaṇi.\textsuperscript{218} Of the contents of the Surā, Kvala is very important. Unless it is mixed, Surā will not be unique. The K.S.\textsuperscript{219} and M.S.\textsuperscript{220} also ordain the offer of the parched grains of Kvala to to Aśvins. In Dāraśayāga a Homa is performed in favour of Indra, with curds. In this connection, many things are recommended for coagulation and Kvala is one among them.\textsuperscript{221} The oblation of such curds restores Indra's strength. It is quite natural, because Kvala is nothing but the energy of Indra, which once emerged out of him.

KHADIRA \textit{(ACACIA CATECHU)}

Khadira is a tree which yields black and the
hardest timber. The utensils, such as Yūpa, Sruva and Abhri, made of Khadira have a wide spread range of utilization in rituals. The origin of Khadira is described thus. Vasaṅkāra is the presiding deity of Vasaṅkāra, the exclamatory word uttered by the priest Hotṛ in rituals, after he is requested to recite the Vajrā Mantra. Once this deity beheaded Goddess Gāyatri. A kind of juice oozed out of the head, fell on the earth and emerged out as the Khadira tree. As per the S.B. this tree was born out of the bones of Prajāpati.

In Asvamedha six Yūpas of Khadira are erected. Explaining this, the affirmative sentence says that the Yūpas of Khadira will cause Tejas to the sacrificer. In the Darsapūrṇamāsa and other rituals, Homas of Ghee, Caru, Annas etc., are performed with a Sruva made of Khadira. The oblations offered through the Sruva of Khadira, are more tasty to Devas. The reason is that the Khadira was born out of the juice (Rasa); as such, naturally, the oblations dropped through the Sruva of Khadira are more sapid to them. In view of the same reason, in many rituals, like Asvamedha and Vājapeya, the Sruva of Khadira is used to perform the Homas. Moreover, by performing the Annahomas with the Khadira Sruva the sacrificer gets abundant food throughout his life. In Mahānicayana a pot is made to boil Gharma. For this the earth is dug with a pointed hard stick and it is mandatory that the stick (Abhri) should be of Khadira. Saṅyāsa explains the use of Abhri clearly. The pot, which resembles human head is the most important one of the ritual. The touch of Khadira brings in synthesis between the head of Gāyatri and the ritual. In Darsapūrṇamāsa and other rituals the priest Agnidhara holds
Sphya, a wooden sword made of Khadira.\textsuperscript{281} As per the S.B.\textsuperscript{282} Khadira is used as Yūpa and Sphya in Somayāga. The S.B.\textsuperscript{283} also ordains Khadira as Paridhi. On the other hand the A.V. predominantly describes the magical significance of Khadira.

\textbf{KHARJŪRA (PHOENIX SYLVESTRUS)}

Kharjūra is a tree yielding sweet fruits. These are used in Kārīreṣṭi which fetches rains. While giving an account of the origin of Karira the origin of Kharjūra also is described. Indra cut off the heads of false monks and threw them to wolves to eat. The tree Kharjūra was born out of the bones in the skulls. This legend appears twice each in the T.S.\textsuperscript{284} and K.S.\textsuperscript{285} The same story appears in the M.S.\textsuperscript{286} too.

In Kārīreṣṭi the parched grains of Kharjūra mixed with honey are shaped into three lumps and placed on a deer-skin. These lumps are covered with the leaves of the lotus plant.\textsuperscript{287} Later, these are offered to Fire, reciting some Mantras.\textsuperscript{288} The Homa of the parched grains of Kharjūra is the most important Anga of Kārīreṣṭi.

\textbf{KHALVA}

Khalva is a kind of grain bigger than Mudga. This plant belongs to the leguminous family. Weber\textsuperscript{289} holds that it is PHASELUS RADICATUS. Mahādhara\textsuperscript{240} gives the synonym "Caṇaka" (chickpea). It is mentioned in the Mantras of Vasordhāra Homa subordinate to Mahānicayana. This Homa is performed to obtain a continuous flow of wealth of different kinds without impediments.\textsuperscript{241} Khalva
is one of those wealths sought for and the sacrificer prays Agni and Visnu to bestow heaps of Khalva. The same Mantra occurs in the V.S. too. As far as the Taittiriya is concerned Khalva seems to have no practical utility in sacrifice except being enumerated as one of the grains.

However, the A V. describes that Khalvas crushed with a stone (Drṣad) and mixed with ghee are offered to the fire reciting the Sūkta "Indrasya ......." to get rid of the parasites inside the human body. The Kaus̄ika Sūtra also recommends the same. The B U. also ordains the Homa of the Khalva, mixed with ghee for the growth of the branches of Palas'a etc.

GARMUT

Garmut, the wild-bean, is also called Aranyamudga. One, who desires to have Praja, should offer the Garu of Garmut to Prajapati. The origin of Garmut is described thus: Once the human beings (Praja), created by Prajapati, disliked him and went away from him. They travelled from place to place to avoid Prajapati. The plant Garmut arose from the soil, on which the water used by the human beings to clean their vessels etc., fell. Prajapati, accompanied by Bṛhaspati could trace the residence of the human beings through this plant Garmut and they followed. At last, Bṛhaspati provided or rather filled Prajapati with the grains of Garmut and human beings, thus attracted by the heaps of grains, rejoined Prajapati. The same story is repeated in the same context with a slight difference of superseding Praja by Pas'u. Garmut arose from the soil where the dung and urine of the cattle fell.
K.S.\textsuperscript{252} also tells that Garmut was born out of the cattle-stables.

The sacrifice of the Caru of Garmut in favour of Prajapati will bring in Praja to the sacrificer. One, who wishes to have Pasu should perform the Kāmyāyāga in which the Caru of Garmut is offered to Soma and Pūṣān.\textsuperscript{253} The K.S.\textsuperscript{254} also recommends the offer of the Caru of Garmut to obtain Praja and Pasu. In Vājaipēya Annas of seven cultivated and seven uncultivated paddy are offered to the Fire.\textsuperscript{255} The Anna of Garmut is accounted in the Annas of the uncultivated paddy. By performing this Homa the sacrificer gets plenty of food throughout his life.\textsuperscript{256}

**GAVIDHUKA** (COIX BARBATA)

Gavidhuka is a plant growing on river banks and woods. This plant yields grains similar to wheat. It is also called wild-wheat.\textsuperscript{257} In the FPSL.\textsuperscript{386} it is mentioned as COIX LACHRYMA. The T.S. supplies no information about the origin of Gavidhuka. But, the S.B., refers to it as “Gavedhuka” and gives two different tales regarding its origin. One is that this plant was born out of the juice oozed out when the head of the deity Yajna was cut.\textsuperscript{258} The other one is that Gavedhuka arose from the soil where Prajapati slept.\textsuperscript{260}

The Caru and Anna of Gavidhuka are used, in rituals. In Rajasulva a coherent rite called Devasuvān Havimśa is performed to please the deity Rudra. In this rite the Caru of Gavidhuka is offered to Rudra, who is the presiding deity of Pasu.\textsuperscript{261} Pleased by the oblation of Gavidhuka Caru Rudra grants cattle (Pasu) to the sacrificer.\textsuperscript{262} In Mahāgnīcayana an
altar is built with bricks for the worship of fire. After the sub-ritual Satarudriya is completed the Caru of Gavidhuka is placed on the last brick of the altar. There are thousands of Rudras. Half of them, called Āhutibhājas, are pleased and appeased by the oblations of Satarudriya Homa. The rest of Rudras, Havirbhāgas, are now offered the Caru of Gavidhuka on the last brick of the altar and thus appeased. Thus, the offering of the Gavidhuka Caru is perhaps an Aṅga of Satarudriya Homa. The Homa would be incomplete if the Gavidhuka Caru is not offered. It will be complete only when all Rudras are pleased. In Vājapeya fourteen kinds of Annas are offered to the fire and that of Gavidhuka also is one of them. It is indicated that gruel and groats are prepared out of Gavidhukas and these are recommended as the sacrificial materials. However, they are dropped from being used in the Satarudriya Homa on the ground that they are not popularly eaten by human beings. Thus, though Caru, Anna, Yavāgū (gruel), and Saktus (groats) are prepared out of Gavidhukas only the first two are utilized in the rituals.

**GULGULU (BULSAMODENDRON MUKUL)**

Gulgulu is a tree used in Jyotistoma. Its birth is described thus: Agni had three elder brothers who were conveying the oblations to the Gods and thus lost their lives during their duty. Agni, the youngest of the brothers, fearing the same fate for himself took refuge in three places viz., Vanāspati, Āśadhi and Parv, consecutively for three days. The Vanāspati, which had given him the shelter was called Devadāru or Gulgulu. This tree was born out of the flesh of Agni’s brothers. The M.S.
S.B.,\textsuperscript{270} and P.B.,\textsuperscript{271} while terming this tree as "Gug-gulu" repeat the same story. The K.S.\textsuperscript{272} also describes the same story about the origin of this tree but agrees with the T.S. in terming its name i.e., Gulgulu.

Naturally, during the worship of Agni, the worshippers bring the materials dear to him to win his favour. Accordingly, the Brāhmaṇa ordains Gulgulu as one of the Sambhāras to be utilized in Jyotistoma, because this tree gave refuge to Agni and imbibed his Tejas. The Gulgulu Sambhāra bestows upon the sacrificer, the Tejas of Agni.\textsuperscript{273}

\textbf{GODHUMA \textit{(TRITICUM VULGARE VILL)}}

Godhūma (wheat), the staple food grain of many people is used in several rituals. While the T.S. is silent in connection with the origin of the wheat, the S.B. supplies a tale about the same. Indra killed the son of Tvāṣṭr. In order to take revenge, Tvāṣṭr began a witchery (Abhicāra). On knowing this, Indra hurried to the sacrificial place and tyrannically drank the juice of Soma, intended for the sacrifice. However, the sorcery of Tvāṣṭr had shown its effect and the energy (Tejas) of Indra emerged out of his body in the form of juice, through various ways. The energy which emerged out of his eyelashes turned into Godhumā.\textsuperscript{274}

In Vajapeya, the Casāla\textsuperscript{275} is ordained to be made of the wheat flour superseding the usual wooden one. By keeping the Casāla of wheat Praja-pati is pleased and the sacrificer gets plenty of better food on the earth while living and in the heaven after death.\textsuperscript{276} In the same ritual a Homa of Annas of fourteen kinds of grains is ordained and Godhumā is one of
them. The Annahoma an important Āṅga of Vājapeya pleases the main deity Prajāpati and others. Godhūma is eaten by majority of people and it is very popular. Maybe it is because of this in Vasordhārā Homa the sacrificer prays Agni and Viṣṇu to grant him heaps of wheat. A Mantra to this effect is also seen in V.S. In Sautrāmaṇi parched grains of wheat are mixed with Śūra and offered to Indra, Sarasvati and Aśvin. The Godhūma groats are recommended for Homa also by the S.B.

JARȚILA

It is a plan yielding oil seeds like Tila, the sesame. Sāyaṇa identified it as the wild sesame. This grows in woods and needs no cultivation. Its grains are used in rituals.

Gruel and parched grains are prepared out of Jarțila. In Mahānicayana a Homa called Satarudrīya is performed in which gruel or groats of Jarțila were first ordained as the material of oblation. But they were refuted and the milk of a goat is preferred. The reason for refusing Jarțilas in the said Homa is that they grow in woods and are not eaten by humans beings. However, the actual utilization of Jarțila is seen in Vājapeya. In this ritual Anna-hōmas of Seven kinds of cultivated paddy and seven kinds of uncultivated paddy are performed. And Jarțila is included in the latter group. The S.B. also ordains the Homa of Āṇṇa prepared out of Jarțila. Thus, though groats and gruel of Jarțila are mentioned the actual utilization of the same is in the form of Āṇṇa.

TILA (SESAMUM INDICUM)

The plant Tila yields black or white grains from
which oil is extracted. The Sanskrit synonym of oil “Taila” is derived from the word Tila. These grains are used in certain sacrifices and obsequies. About Tila there is a story thus. “Prajāpati carried out Dvādasāhakratu and secured large amounts of varieties of wealth. Learning this the presiding deities of Ṛtus who officiated as priests in the said ritual asked for a share Prajāpati accepted to this. The Ṛtu deity Śivarātra got Tila to his share.”

In Mahāgnicayana during the Satarudriya Homa the deities Agni and Viṣṇu are requested to bestow heaps of Tila upon the sacrificer. The use of Tila in obsequies plays an essential and large part. Here are a few instances. Scattering of Tīlas mixed with Dhānas takes place in Piṇḍapitryajña the ritual intended for the deceased, while a Mantra is recited. Another Mantra is chanted while the sesame-grains are scattered. This Mantra addresses the deceased and assures that the Tīlas offered as food also give them peace. A remarkable use of the sesame is seen in the Virajā Homa. This Homa is performed by a person who wants to enter into Śannyasārama, renouncing material ends of the world. Tīlas are offered to the fire in favour of Paramātman while a number of Mantras are recited. The Mantras address Paramātman thus: “O Paramātman, may my five vital airs be purified. May the black and white Tīlas free me from the sin. The Tīlas are capable of destroying the sin caused by thefts of food and cows, violation of the teacher’s bed, drinking liquor and killing the embryo or a Brahmin.” The Homa helps the performer to get Vairāgya or detachment. The Anna of sesame is offered to the fire in Vaijapeya. As a result, the sacrificer gets abundant food. The S.B. also ordains this Homa.
Darbha is a kind of reed with sharp-edged sides and pointed end (Agra). The J.B.\textsuperscript{298} says that Kus'a is a synonym to Darbha. It is so important that no ritual can be performed without its use. Darbha is useful in several ways: The reeds are spread on the Vedi to keep the utensils of the ritual, tied together to form Veda a broom-like instrument, entwined into a rope to tie the sacrificial animals and woven into a cloth and mat. Sometimes oblations are offered to the cluster of Darbha instead of the fire. The criterion of using Darbha is purification.\textsuperscript{299} The same is revealed in most of its uses. The S.B.\textsuperscript{800} reasserts this. The origin of Darbha is stated thus: "Indra killed \textit{Vṛtra} in vicinity of water. Water has two kinds of specific powers—human and divine. Of these \textit{humán} (\textit{Mañuśa}) power cleanses the organs of elimination etc. of human body. And the divine (\textit{Dāiva}) is of two kinds—purifying the human bodies by ablution and purifying the ritualistic utensils by sprinkling. Following the death of \textit{Vṛtra} the divine power of water came onto the earth and turned into Darbha.\textsuperscript{801} This legend appears in the T.S.\textsuperscript{802} also and it is supported by the S.B.\textsuperscript{803} Maybe, because of its origin from the divine power Darbhā is considered as sacred and purifier.

It is the most sacred article used in a ritual. Special care is taken in its utilization right from sharpening the knife used to cut it and Mantras are chanted at every step. For example, while sharpening the knife a Mantra is recited thus: "The Oṣadhīs are born according to their seasons. I am going to cut the Darbha at the knot."\textsuperscript{804} Darbha is considered as a deity and believed to have the power of granting
benediction and malediction. Perhaps, it is the reason for praying Darbha before being cut as follows: "O Darbha, I cut you to use in rituals dear to the gods. I cut you at the knot so that you can have shoots once again. Please do not hurt me and let me live on the earth happily for hundred years." Even while bundling the reeds, Darbha is addressed thus: "Darbha, you have countless reeds. I have cut just a few of them. Please do not cut my progeny. Please increase it. I am bundling you to take away and use in rituals to please gods. I do not get sin by cutting you. In fact, the cutting helps you to double the growth of your reeds." Thus, the treatment given to Darbha is similar to that given to a deity. The view of requesting Darbha to give progeny and longevity and not to hurt is obvious in the above Mantras. It is also further strengthened by the fact that in many rituals oblations are offered to Darbha.

As noted earlier, Darbha has a variety of uses in rituals. Of these spreading on the altar is important. In Darśapūrṇamāsā it is spread on the Vedi reciting the Mantra. "Darbha, please sit on the altar and cover it. Please do not harm our offspring." The main purpose of strewn Darbha like this is to prepare a comfortable seat for Devas. In Agnyādhana, a Mantra is chanted while spreading Darbha on the altar. Another Mantra is recited addressing the gods and requesting them to occupy the seat of Darbha and take fresh oblations offered by the sacrificer. In a Kāmyeṣṭi performed in favour of Āditya a Mantra is recited inviting the deity to come and sit on the Darbha covering the altar. The Mantra adds that Darbha is dear to Āditya as the reeds resemble his rays. A Mantra in the Aprhaustra reiterates that Darbha spread on the altar with
its ends i.e., Agras pointing the east, is the most comfortable seat of the gods. The priests sometimes use Darbha as a seat. The Hotṛ sits on green Darbhas.\textsuperscript{813} In Gavāmayana while reciting Śaman Mantras pertaining to the rite of Mahāvrata the priests sit on various seats. The Adhvaryu sits on two Darbhas called Kūrcas.\textsuperscript{818} The sacrificial animals are placed on Darbhas for being consecrated, prior to their Homa. This is vividly explained in the context of Pāśyuka Hautra, in the T B.\textsuperscript{814} Accordingly, in Asvamedha, the sacrificial horse is kept on a Prastara i.e. the Darbhas, spread. Darbhas, scattered on the altar are believed to decorate the residence of the sacrificer in heaven.\textsuperscript{815} The Adhvaryu addresses the Darbha scattered on the altar thus: "Darbha, please surround the Fire. You are the essence of water. Your colour is so beautiful. You grant the wishes of the sacrificer before and after his death."\textsuperscript{816} Then the sacrificer himself addresses. "O Darbha, you are soft as a woollen rug. As such, Devas like to sit on you. There are no sorrows to you and you are always happy. Please place me in noble Svarga."\textsuperscript{817} Here the word Svarga may also mean a state of happiness. The utensils such as Juhū, Upabhṛt and other essentials of Homa like ghee and Samidhs are arranged on the scattered Darbha.\textsuperscript{818}

While performing Homas on several occasions the cluster of Darbha (Darbhasṭamba) is substituted for Fire. In Sāvitracayana bricks are arranged to form an altar to worship Agni. A circular line is drawn on it and prior to placing the fire, Darbhasṭamba is kept in the centre. The cluster of Darbhas should be green and freshly uprooted along with the roots. A small gap is made in the middle of Darbhasṭamba to symbolize the Fire and the Adhvaryu
pours ghee into it five times reciting Mantras. The same procedure occurs in Mahāgnicayana also. The Mantras then recited explain that the earth possesses two elements—Amṛta and Virya and Darbha is born out of the essence of those two. Hence, the Homa on Darbhatamba increases the digestive power of the sacrificer, makes him physically powerful and full of semen, resulting in energetic offspring. It is also indicated that he will have plenty of rich food, worthy of kings and nobles. In the same ritual Darbhatamba is used in a different manner. In the place where the bricks are to be arranged, a cluster of Darbha is planted and a horse is made to trot on it with its right leg. In Punarādheya, when the appropriate time for the Homa approaches, and if the fire does not rise from the churning stick, the general fire (Laukikāgni) is prescribed as a substitute. If that is not available, the Homa can be performed in the right ear of a she-goat. The drinking of the milk of that particular goat is prohibited. If she is not available, the right hand of a Brahmin is substituted and such a Brahmin must not deny any person who comes to live with him. If no such Brahmin comes forward, the Homa can be performed on a Darbhatamba. In the Mantras then recited Darbha is termed as "Agnivān"; one who has Agni. This statement is appropriate because in Punarādheya Darbha is used in arranging the Fire on the hearth. Thus, Darbha is eligible to be the substitute of Agni. In this context the Ṣatā is forbidden from sitting on Darbha as it substitutes the Fire. Pravargya is a rite performed as an Anga of Somayāga. For this rite a big pot is made and milk is boiled in it. Clarified butter is added to it and the mixture is of
ferred to deities such as Indra before the sun sets. Owing to unavoidable reasons if the performance of Homa is not possible before sun-set, the same can be performed on a piece of gold covered with Darbhas. If the Fire attained by performing Agnyādhāna goes out, to regain it, Punarādhaya, a Vikṛti ritual is performed. In the Prakṛti (Agnyādhāna), the sacred Fire is placed on the hearth with some Samidhs. So also in Punarādhaya Samidhs should be used as per the Codana. But here, refuting the use of Samidhs Sruti ordains Darbhas instead. By using Darbhas there is an obvious difference from the previous fire and this fire will last longer. In Mahāagnicayana a subordinate ritual Satarudriya is performed. Among several things prescribed for Homa Darbha is one. In Agnihotra after the Homa with ghee is performed Darbhas are smeared with the balance of the same. This act pleases all Osadhis. In Caturhotracayana the arrangement of twenty one Iṣṭakas is ordained. Here Darbha is used as one of the Iṣṭakas and it represents all Osadhis. Before taking Dikṣā the hairs of the sacrificer are cut. If the sacrificer happens to be a Kṣatriya, there is a small note to be observed. The cut hairs are thrown on Darbhas. To wit, once upon a time there was a discussion about where to throw away the cut hairs of the sacrificer. Then it was resolved that the same must be thrown on a cluster of Darbha. As a result, the sacrificer is bestowed with vigour and splendour and is made powerful among his people. One more dimension of the utilization of Darbha is seen in the obsequies. Darbha uprooted along with its roots is spread reciting a Mantra. “O Deceased, this Darbha is spread for you who attained equality with Yama."
Thus, you are now eligible to drink the nectar.” Another cluster of Darbha is thrown away without being looked at, reciting a Mantra addressing the deceased. “O Deceased, this Darbha is dear to Pitrdevas. Please have it. Let the Darbha regain its life along with its roots.” In another Mantra, Darbha is requested to increase renown and splendour of Brahman (Brahmavarcas). In Pinda-pitryajña the ritual in favour of the deceased, Darbha is strewed reciting a Mantra. “Darbha, you are soft. May my ancestors seat on you comfortably along with their suite.”

The utilization of Darbha as it is, has been shown. Now, its use in various forms is to be described. A handful of Darbhas are tied together tight and both ends are cut. This is called Veda and it is used to clean Vedi and Purodāśa etc. While preparing the Veda, Mantras are recited. “O Veda, the gods could find out the earth as their Vedi because of your help. (Previously the earth was belonging to Asuras.) Without you, the Yajña is not possible; even though performed, it will not be fruitful. Hence, I get you for the perfection of Yajña. With your help the Hotra is arranging the two fortnights (Sukla and Krishna) for the sake of Yajña.” The Vedi is cleared using Veda as a broom while the sacrificer recites a Mantra. “You are four angled and your middle part is thin. So is the Vedi and is being cleared for granting me fortune.” In Mahāgnicayana the priest Pratipratthār cleans the Mahāvina pot with the Veda reciting a Mantra. Pavitra is another implement made of Darbha. It is woven with three-fold Darbhas and its length should be of a span (Pradesamātra). It is used to filter and purify the oblations like milk. While making Pavitra a Mantra is recited. “O Pavitra, you
belong to Viṣṇu. You are the purifier. May Vāyu make you more pious just by mental recitation.”^886 Two such Pavitras are used to purify the oblation while a Mantra is recited “O Pavitras, you two are the two main vital airs (Prāṇa and Apāna) of Yajña. You are to purify the oblation.”^899 A rope, entwined with Darbha reeds is called Ras'anā and it is used in many rituals to bundle Darbhas and other things including tying of sacrificial animals. A mat is woven with Darbhas. In several rituals the priests sit on it.\^840 This mat purifies and gives physical strength to those, who sit on it as it was born out of the essence of water. Especially the person who recites Veda is expected to sit on it; so that his purity will be safe and the recitation of the Veda will be effective. A big bunch of Darbhas tied together is called Grumuṣṭi. In Mahāgnicyayana it is dipped into the mixture of curd and honey and the Fire is consecrated by sprinkling.\^841 Thus, Darbha has a wide range of utility in rituals.

**Dūrvā (PANICUM DACTYLON)**

Dūrvā is a kind of grass according to the VINS.\^84 But the FFSL.,\^848 mentions it as “PANICUM CYNADON DACTYLON”. Regarding the etymology of the word Dūrvā the S.B.\^844 says thus: “Prajāpati once said ‘this had tortured me’ when his lives went away. He regained them through the hairs on his body and the hairs turned into Dūrvā.” The synonym for the word “tortured”, used by Prajāpati was “Adhūrvit”. This word first became “Dhūrvā” and then changed into “Dūrvā”. The J.B. describes that the Dūrvā grass was born out of the hairs on the body of Prajāpati\^845 and this is also supported by the S.B.\^846
In Mahāgnicayana an altar is constructed to place the fire and perform Homas. Mainly bricks are used in the construction. It is ordained that Dūrvā should be arranged between the bricks i.e., Iṣṭakās and it is called Dūrveṣṭakā. The Mantra recited during the arrangement of Dūrveṣṭakā exposes the qualities of Dūrvā. It has hundreds of joints (Parvans). Fresh shoots emerge out of each joint and have their own roots. Thus Dūrvā spreads on the earth very fast. It is a symbol of continuity of progeny. The arrangement of Dūrveṣṭakā pleases Prajāpati as it resembles him. Dūrvā gives rise to hundreds and thousands of shoots from its joints. So also Prajāpati creates hundreds and thousands of creatures. The Mantra addresses Dūrvā thus: “O Dūrvā, you generate hundreds and thousands of shoots. Let our progeny be spread over, in the same manner.”

The S.B., in a lengthy passage praises the importance of the Dūrveṣṭakā.

NALA (AMPHIDONAX KARKA)

Nala is a kind of grass growing in the water. It is used in obsequies. In Pitṛmedha the ritual in favour of the manes, a Homa is performed. According to Kalpa, a bunch of Nala is kept between the two Pālaśa Paridhis and a Mantra is chanted in which the deceased is addressed to make Nala a boat, to cross the ocean on his way to the world of Pitṛs. The use of Nala is seen only in this context.

NILI (INDIGOFERA TINCTORIA)

The herb, Nili (Indigo) is used as a remedy to white leprosy and grey-hair. Mantras are recited while using it. These Mantras reveal the medicinal properties of Nili and they are discussed in that
chapter. The T.B. supplies only the Mantras to be recited while performing a ritual.

NĪVĀRA

Nīvāra is a kind of rice. It grows in woods and needs no cultivation. Hence it is said that this is called "wild rice". The inner-fire (in our body) in which Paramātman resides, resembles the awn of wild rice.851 Once Devas arranged a running race which was won by Brhaspati. Later, he was subjected to one more test of picking up the most nourishing food. He picked Nīvāra with success.852 The M.S.858 praises Nīvāra as equivalent to the divine nectar.

The utilization of this rice is seen in Vājapeya and Rājasūya in the form of Caru and Anna. In Vājapeya Caru of Nīvāra is cooked in a measure of seventeen S'arāvas854 and is offered to the fire. This Homa of Caru obviates any lapse in Vapāhoma.855 The Caru of Nīvāra is once again cooked in the same measure to perform a Homa in favour of Brhaspati.856 As the wild rice is nutritive, not only Brhaspati but also all other Devas relish it much. Prior to this Homa a horse is made to smell the Caru while a Mantra867 is recited. This Mantra praises the good qualities of Nīvāra. Devas consider it as the best kind of food.858 In the same Vājapeya to please the deities such as Indra and Agni, a Homa of Annas of seven uncultivated paddy is performed and Nīvāra belongs to the latter group.859 In Rājasūya Caru Homas called Devasuvām Haviṃśi, are performed to please various gods. The Caru of Nīvāra is offered to Brhaspti.860 The M S.861 and the S.B.863 declare that Nīvāra is dear to Brhaspati. In the chapter of
Naksatresti, it is affirmed by the Brähmana that Brhaspati, by offering the Caru of Nivāra, cooked with milk could get Brahmagavacar 368 In Vasordhāra Homa the sacrificer requests the deities Agni and Viṣṇu to grant him heaps of Nivāra paddy. 384

**NYAGRODHA (FICUS BENGALENSIS)**

The Banyan tree is one of those growing very high with wide expansion. It is considered as the king of trees because of its huge size. The timber and staves of this tree are used in rituals. It is also called FICUS INDICA. In the A.B., in the context of recommending proper food for a Kṣatriya sacrificer it is said that Nyagrodha was born out of the goblets (Camatasas): “He should press together the descending growths and the fruits of the Nyagrodha and those of Udumbara, Aśvattha and Plakṣa trees and part of them. This is his proper food. After performing an offering in the sacrifice, the gods went to the world of heaven and while going they tilted the goblets, which later became the Nyagrodha trees.” 385

“Even today, they call the Nyubgas. They were the first-born of Nyagrodhas; from them are the others born. In that they grew downwards, therefore the Nyagrodha grows downwards; its name is Nyagrodha: it being Nyagrodha the gods call Nyagrodha, mysteriously, for the gods love mystery as it were” 386

First, it was called “Nyagroha” and this word turned into “Nyagrodha”. 387 The sap of goblets which went downwards became the descending growths and that which went up, the fruits. 388 “The Kṣatriya does not depart from his proper food who eats the shoots and the fruits of the Nyagrodha.” 389 Mysteriously, verily, he obtains the effect of Soma. Soma even though it is not consumed by him. The Nyagro-
dha is mysteriously Soma the King and it mysteriously does the Kṣatriya assume the form of the holy power, through the Purohit, through the consecration and through the ancestral invocation. The Nyagrodha is the lordly power of the trees, the Rājanya is the lordly power of the kingdom. The Nyagrodha is fastened by its descending growths to the ground and is supported by them. The Kṣatriya as sacrificer eats the descending growths of the Nyagrodha and the fruits, verily thus he establishes in himself the lordly power of the plants and the lordly power of himself. In the lordly power in himself he establishes the lordly power of the plants like the Nyagrodha with its descending shoots in the earth and in the kingdom he finds support. His sway becomes dread and unassailable, who as a Kṣatriya when sacrificing eats thus this food. The V.M. also expresses a similar view. On the other hand, the S.B. ascribes the origin of Nyagrodha to the ancestral food (Svadhā) which effused out of the bones of Indra.

In Asvamedha before the Homas called Āpāvyas are performed several consecrations (Saṁskāras) are made to the sacrificial horse. While Saṁskāra Karana, one of these Saṁskāras is made some Maṇtrās are recited in which the Nyagrodha tree is requested to protect the horse through the Camasas. The Camasas in which the juice of Soma is filled prior to the sacrifice should be made of Nyagrodha. The utilization of such goblets brings in peace to the horse after death. If the Asvamedha is performed strictly according to the prescribed procedure, the soul of the sacrificial horse goes to the higher worlds and enjoys peace. For the sake of proper execution and completion of the ritual the Camasas made of Nyagrodha should contain the juice of Soma. So, in
that way the horse is protected by Nyagrodha. In the Mantras recited during the Anubhū Homas subordinate to the same As'vamedha, it is said that the sacrificer pervades all-over the Vanaspatis in the form of Nyagrodha. Here, it is clear that the Veda thinks Nyagrodha as pre-eminent of Vanaspatis. There is a Kāmya Homa called Rāṣṭrabhrī performed to destroy the enemy, avoid madness and attain kingdom and other ends. The faggot of Nyagrodha is offered to the fire in the said Homa to achieve the required result.

PARNA or PALĀŠ'A (BUTEA FRONDOSA)

Parṇa or Palāš’a is a tree blossoming red flowers. It is one of the trees most useful in rituals. It has several uses and it is not an exaggeration that no ritual can be performed without Parṇa. It is used in rituals as Samidh, Yūpa etc. The branches are used in obsequies. The special utility of Parṇa is that it is used for coagulation. It is interesting to know the origin of Parṇa. The oft-praised Soma plant was at first, in the third world above the earth. As this plant is most valuable armed guards of Gandharvas were protecting it always. Goddess Gāyatrī wanted to have it. She succeeded only after a fierce battle with the guards. During the turmoil a leaf of Soma severed and fell asunder on the earth. From that leaf arose Parṇa. It may be noted that the name Parṇa or Palāš’a of the tree is significant as it was born out of the leaf of Soma. The same legend appears in the K.S. and K.P.S. The J.B. reiterates that Parṇa was born out of the leaf of Soma. The S.B. praises this as an embodiment of Soma and the K.B. repeats the same. However, the S.B. shows one more source of the origin of Parṇa that it was born out of the flesh of Prajāpati.
There is a legend that Parna possesses the knowledge of Brahman. Once, all Devas assembled under the shade of a tree and discussed about Brahman. The tree happened to be Parna which listened to the discussions and attained Brahmajñāna. Consequently it was called Suśrava i.e., one who heard a good thing. In this connection supporting the T.B and T.S., the M S. says that as Parna possesses Brahmajñāna, it is Brahman itself. It is also said that one who learns this legend shall never become deaf.

In Asvamedha while the Saṁskāra of Paryaṅgikaṇa is made to the sacrificial horse some Homas called Apāvyas are performed. In the Mantras then recited the horse is addressed and assured that Parna would protect him with Brahman i.e., Brahmajñāna. It is quite appropriate, as according to the M U., one who possesses Brahmajñāna is Brahman itself. It is clear that though the horse dies physically, gets Mokśa because of the Jñāna induced by Parna. This Mantra appears also in the K.S. Parna's knowledge of Brahman is once again revealed in Upanayana (thread–marriage) when the Vaṭu (Brahmacārin) is given a staff of Parna. As per the Kalpa a Brahmacārin of the Brahmin caste should always hold the stick (Daṇḍa) of Parna in his hand immediately after his Upanayana and he must renounce it only before his marriage. While taking the Pālāṣadanda into his hands the Vaṭu recites some Mantras to the following effect. "O Parna, you are Suśrava. Please make me also Suśrava i.e., the listener of good things. (The request is quite significant, since the Brahmacārin goes on listening and studying Veda, Vedānta and other Sāstras and lays the foundation to Brahmajñāna.) You are the preserver of the deposit (treasure) i.e.,
Yajñas of Devas. Let me be the preserver of Brahman
. e., Veda." In this Mantra, Parna is termed as
“Nidhigopa” because the tree helps the performance
of rituals by means of supplying Juhūs, Sruvas,
Yūpas and other things which are used in rituals. It
was also made clear that Parna was Brahman. The
Brahmacārin is to perform a Homa with the Samidhs
of Parna. The Homa which is mandatory to a Brah-
macārin until he marries endows him with brilliance,
vigour, strong memory etc. The Mantras of the
Homa applaud Parna. There is one more proof of
Parna being Suṭrava. In Darṣapūrṇamāsasyāga, the
Juhū made of Parna is used in performing Homas.
Explaining this the Brāhma says that as Parna heard
good thing (about Brahman), the Juhū made of it
will make the sacrificer listen only good things. The
sacrificer who uses the Juhū of Parna hears only
praise about him but not curse. As Parna was
born out of Soma, the Havis offered through the
Juhū of Parna will be as dear as Soma to Devas and
the sacrificer gets the same result as that of drinking
the juice of Soma The employment of the Juhū of
Parna kills Rākṣasas In Agnyādhana Sambhāras
of seven kinds of trees are arranged. Parna is one
among them. While arranging the Sambhāra of
Parna a Mantra is recited requesting Parna to bestow
the result of drinking Soma juice upon the sacrificer,
make him listen good news and cause him get Brah-
mavarcas. Agni has seven tongues and equal num-
ber of Samidhs belonging to different trees. A Man-
tra in the context of Mahāgnicayana enumerates
Parna as one of them. Stakes of Parna are used in
Agnihotra and other rituals.

In Darṣayāga a Homa of milk and curds is per-
formed. The milk is collected from a cow a day be-
fore, to prepare the curds. When the milk cow is sent into the woods for grazing, a green branch of Parṇa is used to hit the calf and separate it from its mother. Mantras are recited while cutting the branch of Parṇa from the tree and also while separating the cow and calf. The use of Parṇa branch in separating the cow and calf is significant as the presiding deity of cattle, Gāyatrī has three feet in her meter (Chandas) and the Parṇa has three leaves in a stalk, and also because both Parṇa and the cattle (Pāsūs) belong to Gāyatrī. This branch is preserved till the next day when the Darsayāga is performed. A piece, Prādesamātra in length, is cut from the lower end of the branch. This piece which is called Upaveṣa is used to stir the burning coals in the hearth. In a Mantra the Upaveṣa is addressed and requested to bestow comfort upon the priests and the sacrificer. In the same Darsayāga small pieces of Parṇa are used for coagulation. The curds thus prepared is offered to Indra and the offering is praised as equivalent to the oblation of Soma. It may be recalled here that Parṇa was born out of the leaf of Soma. This process of coagulation is adopted in other rituals also. It is emphatically told by the Brāhmaṇa that by adding pieces of Parṇa to the milk the curds would become equal to Soma. The pieces of Parṇa are used as the source of purification. In Darsayāga, prior to the Homa of Sānnāyya i.e., the milk and curds, the implements, used in the Homa are sprinkled with the water, containing the pieces of Parṇa. If an insect happens to fall in the milk or curds to be offered to Indra in the Darsayāga, it should not be offered to Indra. Otherwise, the sacrificer becomes deprived of progeny and cattle. However, if the Havis is abandoned with a leaf of Parṇa, this lapse is overcome and a fresh oblation should be offered.
medha, seven Yūpas of Parṇa are posted. By posting them, it is said that the sacrificer enjoys the effect of drinking the juice of Soma.405 The A.B.406 says that by erecting the Yūpa of Parṇa in the animal sacrifice of Agniṣṭoma (Agniṣṭomapasyāga), the sacrificer gets Brahmavarcas. In obsequies nine oblations are made with the Sruva of Parṇa.407 On the same occasion, the branches of Parṇa are arranged and addressed to purify the performer and bestow upon him praiseworthy progeny.408 Prior to the Homa, two Paridhis of Parṇa are placed on the southern and northern sides of the fire and are requested to protect the performer from evil results.409

PĀKADŪRVĀ

While Śāyana410 gives that Pākadūrvā is the "small grass", the FFSL.411 and VINS.412 understand it as "edible millet".

In obsequies after the corpse is consumed by the fire the deity Agni is prayed to quit the place. In the Mantra then recited he is requested to allow the plants like Kyāmbū to grow on the spot where the dead body was burnt. Pākadūrvā is one of those plants enumerated thereof.413 This Mantra appears in the R.V.414 also to the same effect. But for the mere mention of the name of the plant there seems no ritualistic utility. However, it can be presumed that this plant is a symbol of vegetation like the plant Kyāmbū. In this context it may be taken that the Pākadūrvā is a variety of small grass shoots forth rather than the edible millet grown in cultivated lands.

PĀTHĀ (CISSAMPELOS PAREIRA)

Pāthā is a creeper mentioned in the T.E.415 It is
used in a ritual called “Sapatnībādhanakarman.” This ritual is performed by a lady to release the clutch of her fellow-wife over her husband. In this ritual she ties the creeper Pāṭhā around her shoulders and embraces her husband. By doing so he is entranced and regained.

PUṢKARA (NYPHAEA STALLATA)

It is the popular lotus creeper which grows in water. Its leaves and stalks are used in Mahāgūnti-cayana and several other rituals. Regarding the creation and antiquity of this creeper there is a story in the context of Mahāgūnti-cayana. “Prajāpati wanted to create the universe. At that time it was full of water and no other matter was existent. He first created the lotus and basing this began the creation of the universe.”416 This statement is substantiated by Manu.417 Thus, the lotus is the foremost representative of creation of the universe. The G.B. says that the (Nirguṇa) Brahman created the (Saguṇa) Brahman on the lotus leaf.418 Indra hit Vṛtra, his longhunted enemy, with his weapon Vajra but he was unable to ascertain his death. Being afraid of Vṛtra Indra drowned himself and requested the water to cover him so that Vṛtra could not discover. Immediately the water extracted its own essence, created the lotus out of it and covered Indra with its leaves. The lotus thus derived the name Puṣkara. The etymology is explained thus: “As the hiding place (Pūḥ) is made by this, it is called Puṣkara. And the same is called Puṣkara.”419

In Mahāgūnti-cayana in the place earmarked for brick arrangement a lotus leaf is placed reciting a Mantra,420 prior to the arrangement of bricks. The
reason is that the lotus leaf is the base of Agni as he is produced on the same and hence, placing the lotus leaf is quite proper on this occasion; for, Agni will be placed on the same spot. In this ritual a pot called “Ukhā” is made and fire is kindled in it to perform Homas. Earth is dug for the preparation of Ukhā and packed in a lotus leaf. A Mantra is recited while the leaf is spread for this purpose. “O Lotus leaf, you are on the surface of the earth which is the base of Agni. You are revered by all and there is no end for you spread in the water. You are nutritious and energetic and thrive day by day in water. Widen yourself like the sky to cover the earth intended for the preparation of Ukhā.”

The ritual Āruṇaketukacayana is similar to Mahāgnicayana. In this ritual a pit is dug knee-deep and water is filled ankle-deep. The water is covered with leaves and stalks of lotus. This is used as the base to place the fire and perform Homas. The sacrificer of Āruṇaketukacayana is prohibited from treading the lotus leaf.

In Agnyādhāna the Sambhāra of lotus is arranged reciting a Mantra. The arrangement of this Sambhāra pleases Agni, for it was his residence as said above. In addition, Prajāpati rejoices to see the lotus which helped his origin and creation of the universe.

In Mahāgnicayana a Mantra says that Agni has seven tongues and seven Samidhs and the lotus is one among them. In the same ritual during the arrangement of Iṣṭakas a Mantra is recited while the lotus is placed among them. This is called Chando-bhidheṣṭaka. The S.B. praises the lotus as an embodiment of speech.
Pūtikā (Guilandina Bondue)

Pūtikā is a creeper similar to Soma. "It is usually identified with the Guilandina Bondue but Hillebrandt makes it out to be the Basella Cordifolia." The FFSL records its name as CAESALPINA PNODUGELLA. "Goddess Gāyatri wanted to have Soma. She had to face a tough resistance from the guards of Soma and she could somehow overpower them. During the encounter some parts of Soma fell down and the plant Pūtikā arose out of them." This legend appears twice in the P.B and is supported by the K.S.

Resolving to perform Somayāga if the sacrificer is unable to do so for lack of sufficient money or any unavoidable reason, Pūtikā is substituted for Soma as it closely resembles Soma. Thus, the oblation of Pūtikā obviates the necessity of Soma.

In Dārsṇayāga an oblation of curds is offered to Indra. In order to prepare the curds coagulation with Pūtikā is ordained. Describing the form of Pūtikā Sāyaṇa says that it is a creeper like Soma and the coagulation made by it and the oblations of such curds are dear to Devas.

Indra chased his enemy Vṛtra and threw his weapon Vajra several times to kill him. Each time Vṛtra escaped the stroke. When he was resting near the Pūtikā plant Indra once again threw Vajra and this time, obstructed by the plant Vṛtra could not run away and thus fell victim to Indra. The victorious Indra praising the plant, addressed thus; "O Pūtikā, you have saved my warriorship." During the Pravargya rite a number of Sambhāras are arranged and Pūtikā is one among them. It is arranged
while a Mantra is recited. The Pūṭikā Sambhāra causes safety to the ritual.

**Pūṭudru**  *(POLYALTHIA LONGIFERA)*

Pūṭudru is a tall tree with sweet fragrance. It is used as Yūpa in Asvamedha and as Sambhāra and Paridhi in Jyotiśtoma.

Three elder brothers of Agni who used to carry Havis to Devas died during their service. Agni, fearing that he would also meet the same end, fled and hid himself in Pūṭudru which was born out of the bones of his brothers. (But Devas detected and employed him in carrying the Havis.)

In Asvamedha twenty one Yūpas are erected of which six belong to Pūṭudru. By posting these Yūpas the sacrificer is endowed with fine bodily fragrance symbolizing Pūṇya. Moreover, these Yūpas wipe off the sin caused by prolicide.

In Jyotiśtoma Pūṭudru is ordained as Sambhāra. The arrangement of Pūṭudru Sambhāra pleases Agni and its relation with his brothers makes him grant the wishes of the sacrificer. The Sambhāra is nothing but an embodiment of Agni.

In the same ritual Pūṭudru is ordained also as Paridhi. The three paridhis placed on the three sides (except on the east) of the hearth are intended for the welfare of three worlds. The first Paridhi is placed on the west requesting the same to strengthen the earth and bestow a full span of life on the sacrificer. The second one is kept on the southern side. It maintains the stability of the sky, the second world. The third one is put on the northern side with a re-
quest to eternize the heaven, the third world. Mantras\textsuperscript{445} are recited while placing the Paridhis. The Putudru Paridhis please Agni because of their relation with his brothers.\textsuperscript{446}

**PRIYA\textsuperscript{\textsuperscript{NGU}} \texttt{ (SETARIA ITALICA)}**

Priya\textsuperscript{ngu} is a kind of paddy which looks beautiful in golden colour. This is used as Caru in many rituals.

There is a Kāmyeṣṭi performed in favour of Maruts by Grāmakāma, one who wishes to rule the villages. Both Priya\textsuperscript{ngu} and Maruts were born from Pr\textsuperscript{s}īni, the white cow. As there is brotherhood between Priya\textsuperscript{ngu} and Maruts the Caru of Priya\textsuperscript{ngu} is dear to them.\textsuperscript{447} That the Priya\textsuperscript{ngu} is dear to Maruts is also supported by the K.S.\textsuperscript{448}

In Nakṣatreṣṭi too Priya\textsuperscript{ngu} is used as Caru. Rudra\textsuperscript{449} wanted to have Pas\textsuperscript{us}. He performed an Iṣṭi in favour of Rudra\textsuperscript{450} and the star Ādrā and the Iṣṭi yielded him the required result.\textsuperscript{451} Likewise, one who performs this Iṣṭi and offers Priya\textsuperscript{ngu} Caru to Rudra and Ādrā will have plenty of cattle.

In As\textsuperscript{vamedha} Annahoma is performed as a subordinate sacrifice throughout the night as read in Kalpa.\textsuperscript{452} One of the materials used in the Annahoma is Priya\textsuperscript{ngu}. The affirmatory lines declare that this Annahoma pleases all Devas. Formerly, Prajāpati distributed all rituals amongst the gods, keeping As\textsuperscript{vamedha} for himself. Learning that As\textsuperscript{vamedha} is superior to the rest of rituals, Devas asked for a share in it. Prajāpati pacified them by allotting Annahoma to them. So, in As\textsuperscript{vamedha}, this Homa must be performed to please the gods.\textsuperscript{454} The Man-
tra, to be recited while performing the Homa is given
in the T S \(^{455}\) The use of Priyaṅgu is praised by the
T.B. Because of its gold colour the gods very much
like it. They created the horse with the help of Pri-
yaṅgus.\(^{456}\) Thus, Priyaṅgu is essential for the
perfection of Asvamedha.

The A B.\(^{457}\) praises Priyaṅgu as the best kind of
food. During the Vasordhārā Homa the sacrificer
prays Agni and Viṣṇu to grant him heaps of Priyaṅ-
gus \(^{458}\) The same request appears in the V.S.\(^{459}\) too.

**PLAKŠA** *(FICUS LACOR)*

Plakša is a big tree growing in woods. In huge-
ness it resembles the banyan tree. Prior to the occu-
pation of Svarga, Devas were on earth. They success-
fully performed a ritual to gain the heaven. Being
afraid that the human beings would follow them they
cut the head of a Paśu and made the effuse flow out
of it. The tree Plakša was born out of the effuse.\(^{460}\)
The etymology of the word Plakša refers to the same
idea.\(^{461}\) The M.S.\(^{462}\) and S.B \(^{463}\) also say that the tree
Plakša was born out of the brain (Medas) of the
Paśu. This tree is also called “Yajña” as it was born
out of the Paśu of Yajña and the organs cut out of
the Paśu are placed on its branches, prior to Homa.

The use of Plakša is seen, generally, in the rituals
while performing consecrations of the sacrificial
animal and cutting it. In Vāyavyapāsuyāga which
yields wealth the Saṃskāra of Upākaraṇa\(^{464}\) is made
to the sacrificial animal with a branch of Plakša.\(^{465}\)
The same procedure occurs in Somayāga also.\(^{466}\) In
Asvamedha several animals in addition to the pre-
dominant horse, are sacrificed. Various parts of the
animals excluding those of the horse are placed on
the branches of Plakša prior to the Homa.\(^{467}\) The
branches of Plakša are useful like this not only in Asvä-
medha but also in several rituals like Jyotiṣṭoma. In Aśvamedha during the Apāvyā Homas some Mantras are recited in which Plakṣa is requested to save the sacrificial horse with its Medhā. This request is significant as Plakṣa was born out of the effuse of the head of a Paśu in Yajña.

PHĀLGUNA

This is a plant used as a substitute of Soma. During an encounter between Indra and Vṛtra some pieces of the skin of Vṛtra fell down and turned into Phālguna. The J.B has a different version. When Indra hit Vṛtra some juice of Soma effused out of his nose. The efflux metamorphosed into Phālguna. The S.B. describes that there are two kinds of Phālgunas: one with red blossom and the other with orange-coloured blossom and states that the latter is preferable as a better substitute of Soma.

If the purchased Soma (intended for a sacrifice) is stolen the sacrificer should perform an expiatory ritual in which the juice of Phālguna is extracted and offered to deities as substitute to Soma juice. The Paśu, whose king is Soma, are fond of Phālguna. By offering the juice of Phālguna the presiding deity of Sōma plant also is pleased because it is dear to his followers i.e., the cattle. Thus, the use of Phālguna has a key-role in the field of rituals.

BADARA (ZIZYPHUS JUJUBE)

It is the popular thorny jujube tree, yielding small round fruits used in rituals. Once Indra in order to extract the juice of Soma thrashed the plant. The thrashing is nothing but killing Soma. This act caused him sin and as a result, his strength was
shattered and he vomitted it thrice. His second vomiting transformed into Badara. While the M.S. and K.S. support the same the S.B. shows a slight variation in the narration. As a result of the retaliatory witchcraft made by Tvaṣṭr the Soma juice along with the Tejas emerged out of Indra’s body. The matter which effused out of his nose became Badara.

It is often mentioned in the Veda that Indra is an embodiment of strength and virility and hence he dominates all the other gods. He became so strong since the divine physicians Aśvins induced virility into him by using Badara fruits known for their quality of promoting the semen.

In several rituals like Sautrāmaṇi the parched grains of Badara are mixed with Surā and offered to Indra and other deities such as Agni, Sarasvatī, Aśvins. Especially, the Aśvins are fond of these fruits.

BALBAJA (ELEUSINE INDICA)

Balbaja is a sort of grass which grows out of the soil where cows and oxen discharge their urine and dung regularly. It is used as sacrificial fuel (Idhma) in a Kāmyayāga. The FFSL records it also as “E. CORACANA”.

In order to restore the warlike ability and loyalty of his own army a king should perform this Yāga in favour of the deity Indrāṇi. In this ritual the Idhma of Balbaja is offered to the fire. The K.S. and M.S. also recommend Balbaja as sacrificial fuel. The baskets and other products made of Balbaja are recommended as worthy gifts, in the R.V.

BILVA (AEGLE MARMELOS)

The thorny wood-apple tree bears round fruits
like apple with a hard shell. The wood of this tree is used as Yūpa in rituals. This tree is said to have got its birth from the Tapas performed by Goddess Lakṣmī. The M.S. says that Bilva was born out of the shine of the sun. But, the S.B. gives a different version saying that it was born out of the marrow of Prajāpati.

There is a Kāmyayāga performed in favour of Sūrya to attain Brahmavarcas. In this ritual a Yupa made of Bilva is posted. Consequently the sacrificer gets Brahmavarcas. There is no wonder if Bilva yields Brahmavarcas as it was born out of the Tapas as said earlier. Even in Aśvamedha six Yūpas of Bilva are erected with the same aim of attaining Brahmavarcas. The Yūpa of Bilva is recommended by the K.B. for one who wishes to have the capacity to enjoy food (Anādyakāma) and by the M.S. and S.V.B. for one who wants to have Brahmavarcas.

**MADHUKA** *(MADHUKA LATIFOLIO)*

It is a tree which grows high. An intoxicating drink is made from its flowers. The Ṛdhma of this tree is used in a Kāmyeṣṭi which is performed to smash the conquering army and its king.

**MASURA** *(ERVUM HIRSUTUM)*

Masura is a kind of lentil mentioned in the Mantras of Vasordhāra Homa performed in order to gain continuous flow of wealth. In the FFSL it is recorded as "LENS ESCULENTA".

The sacrificer of Mahāgnicayana, during the sub-rite of Vasordhāra Homa requests Agni and Visnu
to grant abundant wealth which includes Masura. The V.S. also refers to the same Mantra. But for the name, no special utility of Masura is mentioned in the Y.V. However, the B.U. mentions a Homa with Masura to get greatness. Here, Masura is mentioned as Masūra.

MASŪSYA

According to Śaṅkara, Masūya is a kind of grain of the northern country. These grains are used in Aśvamedha. Once, all the rituals were under the control of Prajāpati. Later, he distributed them all to Devas, earmarking Aśvamedha for himself. Devas decided that the reason for Prajāpati's keeping Aśvamedha for himself might be only its greatness and asked for a share in it. Readily, Prajāpati arranged the Anna Homa in Aśvamedha to satisfy them. This Homa pleases them all.

The Kalpa ordains that this Homa should be performed by Adhvaryu with the Sruvas of Khadira throughout night, after the Āṅga of Patnīsaṁyāja is finished. The Mantras to be recited during the Homa are mentioned in the T S. During the Anna Homas various kinds of Annas are offered to various deities. But, as Masūya is dear to all Devas, it is offered in favour of all of them. The Homa of Masūya pleases all Devas.

MAṢA (PHASEOLUS RADIATUS)

It is a leguminous creeper yielding small, round grains with black husk. These grains are utilized in rituals.

Once, Prajāpati performed Dvādasāḥakramata employing the presiding deities of Rtu as his priests.
and gained large amounts of wealth. Learning this, the Ṛtus asked him for a share. Prajāpati agreed and distributed a portion of his wealth among Ṛtus. Thus, the Ṛtu Hemanta got Māṣa to his share. There is the practical experience of Māṣa ripening during the season of Hemanta. Māṣa is dear to the presiding deity of Hemantartu.

In general, Māṣa is considered unholy (Amedhya) and used in obsequies to prepare cakes. The T S., K.S. and K.P S. unanimously declare that Māṣa grains are unholy and the M.S. prohibits the use of them in Yajñas. But, in Mahāgnicayana it is used as an element bringing in sacredness. In the said ritual, five heads of different beings are arranged. The head of the man is one among them and it is considered unholy. To make it sacred the priest holds twenty one grains of black bean (Māṣa) in his hand and brings the head. Here, instead of actual head a large piece of an ant-hill with seven holes resembling the human head is placed. Thus, Māṣa being itself Amedhya makes the impure pure.

In Vājapeya a Homa with fourteen kinds of Annas is performed and Māṣa is one of them. The Māṣānñahoma bestows upon the sacrificer wealth and abundance of food. The black bean is dearly eaten by human beings and cattle. It gives strength. The sacrificer of Mahāgnicayana during the Vasordhārā Homa requests Agni and Viṣṇu to grant him heaps of Māṣa. This Mantra appears in the V.S. too.

MUṆJA

(SACCHARUM MUNJA)

It is a kind of grass, which grows upto ten feet. A rope woven of Muṇja is used to tie the horse in Asvamedha. The rope should be as long as 288 or
123 inches. The Brāhmaṇa says that by using the rope of Muñja the horse gets strength (Urk) and activity. There are numerous references to note that Muñja is an embodiment of strength.

In Mahāgnicayana fire is produced in a pot called Ukhā or Mahāvīra and Muñja is used to kindle the fire. Burning Muñjas are dropped on the Rukma. The pot is placed on Muñja reciting a Mantra. While reciting some other Mantras Muñjas are burnt over the Gārhapatya Agni. The use of Muñja in Mahāgnicayana is clearly explained in T.A. 5-4,5 and Kalpa thereon. Obviously, the dry Muñja grass is the dearest fuel to the fire and may be because of this, it is used in producing fire in Mahāgnicayana. The S.B. justifies its use by saying that it is the dear abode of Agni and hence it is hollow.

The R.V. mentions Muñja as the lurking place of poisonous creatures and the purifier.

**MUDGA** *(PHASEOLUS MUNGO)*

Mudga is a kind of pulse, widely used in India. It is mentioned in the Mantras of Vasordhārā Homa which bestows continuous flow of wealth. In Mahāgnicayana the sacrificer performs the said Homa praying Agni and Viṣṇu to bestow upon him such wealth. Mudga is one of such things sought by the sacrificer. However, there is no actual utility of Mudga in the sacrifice. The V.S. also records the same Mantra. The Odana of Mudga is mentioned in the S.A.

**YAVA** *(HOLDEUM VULGARE LINN)*

The barley and its products have a wide spread range of use in rituals.
Regarding the origin of Yava, the S.B. says thus: "Tvaśṭr began to perform an Abhicāra (sorcery), to take revenge of the murder of his son Vyūvarūpa by Indra. Indra, apprehending this, hurriedly conquered the sacrificial place and drank the juice of Soma, meant for the Homa. However, due to the effect of the sorcery, he could not digest it and vomitted it along with his own strength. The foam which effused during the vomit turned into Yava." \[524\]

Generally, the crop of barley ripens during Grīṣma, the summer. There is a legend justifying this law of nature. Once Prajāpati, appointing the presiding deities of Rūṣ as priests accomplished the Dyādasāhākṛatu and attained manifold wealth. The Rūṣ, learning this asked for a share. Prajāpati agreed to this and thus, Grīṣma got Yava to his share. \[525\]

In Jyotiṣṭoma while constructing the Śadōman-tapa a branch of Uḍumbara equal to the height of the sacrificer should be planted. For this a pit is dug on the earth and it is filled with water. Reciting a Mantra \[526\] Yavas are thrown into the pit before placing the branch. In the same ritual four holes called "Uparavas" are dug inside the Ḥavirdhānamāntapa where the Soma would be pressed later. These holes are internally connected with each other. Actually, it is only one hole with four faces Yavas are thrown into these holes reciting a Mantra. \[527\] Yavas are also thrown into the hole where the Yūpa will be posted while a Mantra \[528\] is recited. In all the above three instances, throwing of Yavas is for destroying the enemies of the sacrificer and endowing the sacrificer with strength.

In Rājasūya, an Aṅga ritual called Dāsapēya in
which the juice of Soma is offered to the fire is performed. At the end of this ritual, as directed by the Brähmana a big cart, filled with Yavas is given to the priest. Acchavaka reciting a Mantra. This Dana pleases the deity Varuna. In the same Rajasuya another Anga called Devasuvamhavimsi is performed. In this rite the Caru of Yava is offered to Varuna. In the Sunasiriyaparyan of Čaturmāsa, ritual some offerings called Devikahavimsi are made. During these offerings Caru of Yava is offered to Varuna who thus pleased, in turn would save the sacrificer from the stomach disease of Jalodara.

In Astvamedha as directed by the Brähmana Annahomias are performed by Adhvaryu, with the Sruvas of Khadira, throughout the night, after the sub-rite Patnisamīja is completed. This Annahoma is performed for the pleasure of all Devas. During this Homa various offerings are made to various deities and the Anna of Yava is offered to the presiding deities of stars to please them. The deities of constellations are fond of Yavas. Fourteen kinds of Annas are offered to Prajāpati in Vājapeya. Yava is included among them. In Pitṛmedha, Odana of Yava is offered to the fire reciting a Mantra.

There is a Kaṃyesti called Traidhātavīya which grants several material wishes to the sacrificer. In this Iṣṭi, three Purodāsas are offered to the fire, and the second one is of Yava. By offering this Purodās the sacrificer can not only achieve his own ends but also destroy his enemies.

In Agnistoma a goblet called Manthigraha made of Vīcāraka wood is used. Parched grains of Yava are put in the goblet. This act pleases Prajāpati. There is a legend that once Prajāpati's eye swelled
due to some disease and fell down. The eye entered into the Vikaṅkata tree; but it did not stop there. Later, it entered into Yava where it was pleased to stay. Thus, the goblet of Vikaṅkata filled with the groats of Yava becomes unique and symbolizes the eye of Prajāpati causing him pleasure.\textsuperscript{540}

The powder of the groats of Yava is called Nagnahu. It is mixed with Surā and offered to deities in Sautrāmaṇī. Nagnahu is an important content of Surā. The preparation of Surā, adding Nagnahu to it and offering the same to Indra, Sarasvati and Aśvin\textsuperscript{5} is clearly explained in the T.B.\textsuperscript{541} In Pitṛyajña Karambha\textsuperscript{542} made of coarsely ground barley is mixed with the milk of a cow whose calf was dead and offered to Pitṛdevas.\textsuperscript{548}

Among the Oṣadhis Yava is the best one. In Aśvamedha a Mantra recited during the Anubhū Homas says that the sacrificer pervades the Oṣadhis in the form of Yava.\textsuperscript{544} During the Vasordhāra Homa the deities Agni and Viṣṇu are requested by the sacrificer to grant him heaps of Yavas.\textsuperscript{545}

Rājjudāla \textit{(CORDIA MYXA)}

Rājjudāla or Sīleśmātaka is used as the sacrificial post in Aśvamedha. Majumdar\textsuperscript{546} mentions this tree as CORDIA OBLIYUA. Though the T.S. says nothing, the S.B. states that this tree was born out of the phlegm (Sīleśma) of Prajāpati.\textsuperscript{547}

The sacrificial post which stands near the hearth Āhavaniya is called Agniṣṭha. In various rituals various kinds of Yūpas are erected as Agniṣṭhas. In Aśvamedha it should be of Rājjudāla. The Yūpa of Rājjudāla has the power of destroying the sin caused by prolicide.\textsuperscript{548}
Moreover it is ordained that this post must be of twenty one Aratnis height. Commenting on the word “Aratni” Sāyaṇā says that twenty four inches make one Aratni. Altogether, this Yūpa is 504 inches high. The height of this Yūpa indicates the attainment of Svarga by the performer of As'va-medha. In the S.B. too there is a vivid description of this Yūpa.

VARAŅA (CRATAEVA ROXBURGHIL)

Varaṇa is a tree whose use is seen exclusivly in obsequies. According to the FFSL, it is CRATOSVA NURVALIA and Majumdar reads CRA-TAEVA instead of Kratoosva.

As given in Kalpa Varaṇa’s applicability is of two kinds: One as a representation of a deity and the other as an instrument of Homa.

A branch of Varaṇa is planted beside the corpse and is addressed as follows: “This Varaṇa branch is nothing but the God Vanaspati. He will protect you (the deceased) from all the difficulties. Besides, he will save you from the dangers caused by foes.” Here, the branch of Varaṇa tree is seen as an embodiment of God Vanaspati.

An oblation of ghee is made in favour of the deity Mṛtyu. The Sruc and Sruva made of Varaṇa are used in this Homa while a Mantra is uttered. “O Agni, the man did not do any harm towards your body. No doubt he is as fickle as the monkey. You please burn the sin. O Agni, I offer the oblation in favour of Mṛtyu.” This is the second face of the utility of Varaṇa as it is instruments of Homa.

The S.B. ordains that the stakes of Varaṇa
should be pegged into the earth of the grave yard while performing Pitṛmedha.\footnote{558}

**VARŚAHŪ (TRIANTHEMA PORTULACA STRUM)**

Varśahū or Punarnavā is a small plant used in the ritual Kārīreṣṭi\footnote{559} performed to get rains. A branch of Varśahū is planted on the Utkara and a Homa is performed. The Mantra\footnote{580} addresses and requests Varśahū to lacerate the rainy clouds and water the earth. On close observation of the Mantra it is found that Punarnavā possesses the power of creating the clouds and extracting water out of them.

**VIKAŃKATA (FLACOURTIA VAMONTCHI)**

Vikaṅkata is a tree. Its Samidhs and utensils are used in rituals. Vikaṅkata was born out of the place where Prajāpati offered his first oblation and all other creatures were born out of the tree.\footnote{561} The S.B. supplies a slightly different legend about the origin of this tree. After successfully completing the creation of the beings Prajāpati performed a ritual. After the first Homa this tree arose from wherein he discharged the residue of the offering.\footnote{562}

In Agnyādhāna the Sambhāra of Vikaṅkata is arranged reciting a Mantra.\footnote{568} The Brāhmaṇa explains that by arranging this Sambhāra the sacrificer gets lusture (Bhā) because of its imbibing the shining of Agni immediately after he was created by Prajāpati.\footnote{564} That the tree got the splendour of Agni is supported by T.A.,\footnote{565} T S,\footnote{566} M.S.,\footnote{567} K.S.,\footnote{568} and KPS.\footnote{569}

In Mahāgnicayana a Samidh of Vikaṅkata is arranged ready to be offered to the fire as directed
by the Kalpa reciting a Mantra. The Brähmana praises that the sacrificer gets Bhā by the arrangement of this Samidh. It is said that Agni has seven tongues and seven important Samidhs and Vikaṅkata is one of them. In the same ritual Paridhis of Vikaṅkata are placed as guided by the Kalpa reciting a Mantra. Here also the intended result is the attainment of Bhā. To prepare the Ukhā pot in which fire is produced to perform Homas in Mahānicayana, earth is dug with Abhri and it should be made of Vikaṅkata.

In Jyotiṣṭoma a cup (Graha) made of Vikaṅkata is used to preserve the juice of Soma. This Graha is called Manthigraha. The V.M. gives a lengthy description of this Graha. Once, because of some disease the eye of Prajāpati swelled, fell down and entered into the Vikaṅkata tree. Thus, the arrangement of the Manthigraha of Vikaṅkata wood symbolizes the eye of Prajāpati and delights him.

In a ritual performed to attain detachment (Vai-rāgya) an implement called Agnihotrāhavaṇi is used during the Homas. Agnihotrāhavaṇi is a wooden spoon as long as an Aratni (24 inches), with a long handle. The offerings dropped through the Agnihotrāhavaṇi of Vikaṅkata will certainly be fruitful and the Yajamāna will be endowed with purity of action (Karmaśuddhi) and the knowledge of truth i.e., Tattvajñāna.

In Darsapūrṇamāsā another implement called Dhruva is used in the Homa. Dhruva is an offering spoon. The famous lexicographer Amarasimha terms this tree as “Sṛuvāvrkṣa” since the offering spoons are mainly prepared of its wood. By using the Dhruva of Vikaṅkata the oblations become perfect and the sacrificer gets progeny.
VIBHĪDAKA (TERMINALIA BELLERICA)

Vibhīdaka is a big tree with a strong and big trunk. The faggot of this tree is used in a Kāmyapāsūtyāga the ultimate object of which is to kill the foe. Commenting on this Sāyaṇa says that the use of Vaibhīdaka Idhma will inevitably lead to the death of the enemy.

Vibhīdaka is also used in manufacturing dice. The Idhma of Vibhīdaka is also mentioned by the K S and M. S. But the S. B. thinks that this tree is inauspicious, maybe because it is involved in killing.

VENU (BAMBU SA SP.)

Venū or bamboo is used in building Yajñāśāla. There is a legend connected to Venū. Once Agni got annoyed on Devas and concealed himself in a bamboo which was hollow. This space was used by him as his residence. The same legend appears in the S. B. too. The M. S. also supports this.

Prācīnavamśa, the long hut under which rituals like Somayāga are performed is built with the bamboo heading towards east.

In Mahāgnicayana an Abhri of Venū is used to dig the earth to prepare Mahāvīra pot in which the fire is kindled. This Abhri must be hollow. Agni is called "Kṛṣṇavartman" i.e., wherever he traverses that place is burned and turned into black colour. Even the Abhri must have black spots. The use of such an Abhri not only represents the residence of Agni, but also causes beauty to the Yajamāna by virtue of the "Citratā" i.e., multi-colouredness of
the Abhri.\textsuperscript{593} Besides, by using such an Abhri homogeneity (sayonitva) is achieved.\textsuperscript{594} This statement is also supported by the S.B.\textsuperscript{595} The T.A. says that as Agni stayed in Veṅu splendour entered into it and by using the Abhri of Veṅu the sacrificer gets the same splendour.\textsuperscript{596} The Abhri must be pointed at both ends.\textsuperscript{597} This pointedness on both sides indicates that the Yajamāna will enjoy or rather command good respect here and also there\textsuperscript{598} i.e. on the earth while living and in the heaven after death. The length of the Abhri must be one Vyāma. Vyāma is equal to the length of 96 inches. The length is optional and the Abhri may also be longer than a Vyāma. If so, it will give the sacrificer plenty of food.\textsuperscript{599} The criteria of Veṅu, explained in the T.S., are supported by the S.B.\textsuperscript{600} The significance of the Abhri, made of Veṅu is explained thus: Like any other Oṣadhī such as Vṛihi, Yava, Veṅu gives paddy resembling the wheat, in large quantities, in its last year of life. Veṅu is called “Viryāvān” because it is strong and cannot be easily broken and has large quantities of paddy, which symbolically represent the abundance of virility. If the Abhri is that of Viryāvān i.e., Veṅu, the sacrificer also becomes Viryāvān i.e., rich in Virya or progeny.\textsuperscript{601} This statement is supported by the M.S.\textsuperscript{602}

A stick of Veṅu is used to stir the wheel used in making the pot. This bamboo stick fills the Māhāvīra pot symbolizing the head of Yajñīva with Tejas imbibed from Agni.\textsuperscript{603}

In Vājapeya, Anna of Veṅu grains is offered to the fire in favour of Prajāpati.\textsuperscript{604} 

The land which is intended for Mahānicayana is measured first. In order to do this a scale-like
stick is used. And it is ordained that this stick should be of Veṇu. The land must be measured with the stick of Veṇu as it is the residence of Agni and thus "sayonitva" can be achieved 805.

It is ordained that the Brahmačārin while undergoing the consecration of Samāvartana should hold a bamboo stick reciting a Mantra.606

**VETASA** (CALAMUS TENUIS)

Vetasa is a kind of cane growing in the vicinage of water. Its branches and mats woven out with it are used in almost all the major rituals, like Mahāgnicayana and As'vamedha. This plant derived the name Vetasa when Prajāpati spoke the words "Vettu Sah" to answer the query of the presiding deity of water about her essence. The words Vettu Sah turned into Vetasa and this word became the name of this plant 807.

In Mahāgnicayana after laying down the bricks in the form of the altar the same is rubbed with a branch of Vetasa. This action has immense significance. Vetasa was born out of the essence of water, hence it possesses the qualities of water. The main quality of water is to quell fire. Here, Vetasa born out of water, takes away the heat or rather the cruel burning quality of Agni and makes him soft and suitable for worship. If the rubbing of Vetasa branch is not performed the Fire put on the altar may burn the house of the sacrificer sometime. To avoid this the rubbing is done.608 In As'vamedha the sacrificial horse is bathed in a water tank. While bringing him out of the tank, Udūha609 of Iṣikā reeds is used to pat. A branch of Vetasa is included with the Udūha and by doing so homogeny with the horse is achieved.

as the horse was born out of water, like Vetasā. In the same ritual the horse undergoes the consecration of Saṁjñapana on a mat of Vetasā. After the horse is slain a similar mat is spread and various organs of the horse are placed on it.

The S.B. disparages Vetasā that it bears neither flower nor fruit. But the T.S. and M.S. praise this plant that it is the essence of water.

**VRĪHI** *(ORIZA SATIVA)*

The popular food of the world, Vṛīhi (rice) is used in rituals in the form of Caru, Puroḍåś’a and Anna.

The S.B. records thus: Indra killed Viśvarūpa, son of Tvaśtr. Planning to take revenge of Indra Tvaśtr began a ritual. Indra, knowing this conquered the sacrificial place and forcefully drank the juice of Soma preserved for the Homa. But unable to digest he vomitted it out alongwith his own strength. And the marrow which effused out became Vṛīhi.

Rice ripens in S’aradhū. Once Prajāpati performed Dyādaśahakratu and gained manifold wealth. The presiding deities of Ritus, who officiated as Ṛtviks in the ritual demanded for a share as the wealth was the result of their own labour. Accepting this Prajāpati distributed Osadhis to them and the Ṛtu S’arad got Vṛīhi to his share.

There are many varieties of rice; such as the white, black, Åśuvṛīhi and Mahāvrīhi. Sāyaṇa explains that the rice which ripens by sixty days is Åśuvṛīhi and the big rice is called Mahāvrīhi.
In rituals the white rice is generally used unless specified otherwise. In Rājasūya an Aṅga called Devasuvāṁhavīṁśi is performed in which the Purodās'a of black rice is offered to Agni. In the same Aṅga ritual a Purodās'a of Āśuvrīhi to Savitrī and another of Mahāvrīhi to Indra are offered. The Mantras of Yājyā and Puronuvākyā are mentioned in the T.S. Pavamāneśti is an Aṅga of Agnyādhāna. In this Īṣṭī a Purodās'a of rice is offered to Agni reciting a Mantra. The offering of this Purodās'a cause Brahmavarcas and other results to the sacrificer. In Sauryakarman a ritual in which the deity Sūrya is worshipped, a Purodās'a is offered to him. While offering the Purodās'a Sūrya is addressed thus: "O Sūrya, the Vedic hymns and rituals are dear to you. Hence I request you to come here onto the sacrificial altar, take the Purodās'a of Vṛihi and eat it."

In Vājapeya fourteen kinds of Annas; seven of them belonging to cultivated and seven to uncultivated group are offered. to fire in order to please Prajāpati and the Anna of Vṛihi is one of the former group. Prajāpati pleased by the Anna Homa grants plenty of food to the sacrificer. It is to say that the sacrificer will never suffer from lack of food. There is another Anna Homa in Āsvamedha. After the Aṅga of Patnīśamīya has completed the Adhyāryu should perform the Annahoma into the Āhavanīya Fire, using the Sruscs of Khadira throughout the night. The materials to be sacrificed during the Homa are ten; half of which are the products of Vṛihi. They are Tandulas, Prthukas, Lājas, Karambhās and Saktus. First comes Tandula, the husked rice. The deities Vasus are pleased by the Homa of Tandulas, dear to them. Prthukas are prepared by
pressing the wet rice and these are offered to Rudras.\textsuperscript{682} Ādityas\textsuperscript{683} are delighted by the offering of Lājas, the parched rice. The sacrifice of Karambhas (a variety of parched grains) pleases Viśvedevas.\textsuperscript{684} Prajāpati\textsuperscript{685} is appeased by the Homa of Saktus, the groats. The Mantras recited during the Homa are mentioned in T.S. 7-4-20. The Brāhmaṇa emphasizes the importance of this Homa thus: "Once, all the rituals were under the control of Prajāpati. He distributed all the rituals among Devas except Aśvamedha which he kept for himself. Then Devas deducing the grandeur of Aśvamedha, asked for a share in it and Prajāpati granted them the Anna Homa to satisfy them. By performing the Anna Homa the sacrificer satisfied all Devas.\textsuperscript{686} In Aśvamedha parched grains of Vṛihī are given to the sacrificial horse reciting a Mantra.\textsuperscript{687}

A Kāmyeṣṭi is performed in favour of Āditya to get immense wealth.\textsuperscript{685} In this Iṣṭi the Caru of rice is offered to Āditya. In the Mantras of Puronuvākya and Yājyā the Āditya is requested to destroy the sin of the sacrificer and grant him sons and victory over the enemy along with immense wealth.\textsuperscript{689} There is another Iṣṭi performed by Aparuddha (the king who was dethroned) or Aparudhyamāna (who is being dethroned). By performing this Iṣṭi in which the Caru of rice is offered to Ādityas they can regain their kingdom.\textsuperscript{640} If the Iṣṭi does not yield the required result the sacrificer is advised to offer a special Caru of black rice to Varuṇa.\textsuperscript{641} In Ahorātṛeṣṭi Carus of black and white rice cooked with milk are offered to the fire.\textsuperscript{642}

In Vedic rituals the oblations of Puroḍās'a, Caru and Anna prepared of Vṛihī are seen on countless.
occasions. The above illustration is just for a specimen. For, in the T.B. 3-1-1 to 3-1-6 alone a number of Homas of Caru and Purodasa are mentioned.

A mantra recited during the Anubhū Homas in Asvamedha says that the sacrificer is said to pervade all over the Annas in the form of Vrihi.648 As such, it can be presumed that among the Annas of various grains that of Vrihi is the best one.

It is very interesting to note that Veda mentions the common habit of cleaning the rice (Tandula) thrice with water before cooking. The T.B. says that the rice should be washed thrice requesting the water to take away the abominable contents and properties to ogres.644 In Vasodhara Homa the sacrificer prays Agni and Vishnu for Vrihi.644-A

S'AMI (PROSOPIS SPICIGERA or MIMOSA SUMA)

S'ami is a prickly tree generally growing in woods and on hill slopes. It is used as Sambhara in Agnyadhana and its Samidhs are offered to the fire in Mahagnicayana.

Regarding the etymology of the word S'ami, it is said thus: "Prajapati is the creator of beings. He created also Agni, the God of Fire. Soon after coming into existence, Agni began to burn his creator. Then Prajapati, fearing that he would be killed by the flames, pacified the fire by beating with a green branch of a tree."645 Thenceforth, that tree has been termed as S'ami as it pacified Agni. (Agnim astamayat iti S'ami.) The tale of S'ami's pacifying Agni is also stated by the M.S.,646 S.B.,647 K.S.648 and K.P.S.649

In Agnyadhana it is ordained that the Sambhara of S'ami should be arranged to please Agni. While doing so the S'ami is addressed thus: "O S'ami, the
creator Prajäpati had put off the flames of Agni with your green branch. Now, I am arranging you on the altar of the ritual to avoid the dangers such as fire accident. The Brāhmaṇa emphasizes that Sāmī gives protection from the troubles of heat.

In Mahāgnicayana a Samidh of Sāmī is arranged for the Homa in Ukha-fire. In the same ritual another Homa with the Samidh of Sāmī is performed in the fire placed on the Sthaṇḍila prepared afresh. It is said that Agni has seven tongues and seven important Samidhs. Sāmī is one of them.

In Vedic rituals the worshipful fire is specially created by churning the sticks. These sticks of Asvattha tree are called Arāṇis. S'ruti ordains that the Arāṇis must be made out of an Asvattha which grew over a Sāmī tree. To wit, a day before the performance of Agnyadhāna, rice is cooked. This food is called Brahmaidana and it is eaten by the priests officiating in the ritual. The fire used to cook Brahmaidana is not put off. The next day prior to sunrise the two Arāṇis are heated on the warm ashes before the churning is begun. Explaining this S'ruti says that only such a fire is entitled for oblations. In addition, the contact of Sāmī lessens the cruel tendency of the fire to spread and burn each and everything.

In Pindapitrājñā a branch of Sāmī is thrown in the western direction reciting a Mantra. In the same ritual, the skin of a red ox is spread and the Jatis (kith and kin) of the deceased are made to sit on it while some Mantras are recited. The footprints of an ox are brushed with a branch of Sāmī reciting the Mantra, praying for longevity.
S’ARA (SACCHARUM ARUNDANACEUM)

S’ara is a kind of reed used in rituals. There are many legends about the origin of S’ara. As per the VINS., this plant’s name is SACCHARUM SARA.

Indra hit Vṛtra thrice with his Vajra. Whenever it touched the body of Vṛtra which was hard like a rock, small pieces of Vajra fell down and S’ara arose out of them. The T.S. which thus described the origin of S’ara now supplies another version. “The sages Aṅgirasas performed a Yāga aiming at Svarga. They succeeded. While going to Svarga they divided the essence of food among themselves. S’ara was born out of the residue.” The K.S. while reiterate rating the first legend of the T.S. which was supported by the K.P.S and S.B. gives another reason for S’ara’s origin. Once Devas shared the essence of food among themselves. The S’ara was born out of the drops that fell during the apportionment.

In Somayāga the sacrificer wears a rope entwined with S’ara around his waist. By wearing this he gets strength and energy which is caused by eating nutritious food without consuming the same. And, he will get protection from Rākṣasas because of S’ara’s relation with Vajra known for its capacities of demolishing evil elements. In a Kāmyāyāga performed in favour of Soma and Rudra the S’ara is spread on the Vedi.

S’ALMALI (SALMALIA MALABARICA)

Salmali is a huge tree often seen in forests. It yields good hard timber useful in building chariots etc.

In As’vamedha while the Saṁskāra of Paryagnikaraṇa is made to the sacrificial horse some Homas
called Aparvyas are performed. During the Homa many Mantras are chanted and one of them means thus: “O Horse, may the Salmali tree protect you with its height (Vṛddhi).” The same Mantra in the same context appears in the K.S. and V.S. too. Here, Salmali has no direct or indirect use in the ritual. Its mention in the Mantra just indicates the desirability of the hugeness and height of the tree. The S.B describes it as the king of trees because of its height. The P.B. and V.S. also hold the same view.

The direct use of the product of this tree is seen in marriage (Vivāha) since the chariot used to take the bride to her husband’s house is made of Salmali timber. In the marriage ceremony, after the Pradhāna Homa while the bride enters into the chariot the bridegroom recites a Mantra to this effect. “O Bride, the chariot is built with the branches of Kimsuka and Salmali. This is multicoloured (Citra) and possesses the brightness of gold. It is strong and has good wheels. You please put your wealth given by your parents in this chariot and climb.” The R.V. also recommends Salmali for building the bridal car.

SIMIJĀVARI

Simijāvari is a plant. It is used in rituals of Abhicāra. It is said that this plant is capable of killing the enemy.

SYĀMĀKA (PANICUM FRUMENTACEUM)

It is an Osadhi, yielding small grains, belonging to the family of millets. According to the FFSL., it is ECHINOCCHLOA COLONA. The A.V. says that
the grains of Syāmāka are very light and the B.U notes their smallness. The origin of Syāmāka is thus described in the T.S. Indra, having killed Vis'varupa occupied the sacrificial place of his father Tvāṣṭṛ without being invited. He (Indra) forcefully drank the Soma intended for the Homa and ran away. But he could not digest the juice of Soma and vomitted it out. The juice which was vomitted up fell down and Syāmāka arose out of it. The M.S. also gives the same legend. The T.A. tells another story. Once, the Tejas of Viṣṇu or Yajñapuruṣa came out of his body. Devas hid it in Oṣadhis which became Syāmāka. But the S.B. thinks that the hairs on the body of Indra turned into Syāmāka, when he, after destroying the ritual of Tvāṣṭṛ forcefully drank the Soma juice and unable to digest it, fell down disabled, vomitting the juice alongwith his own strength.

In Rājasūya a rite called Devasuvāṃ Haviṃśi is performed. In this rite the Caru of Syāmāka is offered to the deity of Soma plant. The offer of Syāmāka Caru to Soma is also ordained by the S.B.

As noted earlier, Indra unable to digest Soma, vomitted it. Then advised by Prajāpati he prepared the Caru of Syāmāka, offered it to the deities Soma and Indra and thus compensated the loss of Soma. Thus, Syāmāka became the best substitute for Soma. In any ritual if a priest happens to vomit the juice of Soma, then immediately an expiatory rite should be observed in which the Caru of Syāmāka is offered to Soma and Indra. Thus, the lapse of Soma will be covered. The Mantras to be recited in this rite are mentioned in the T.S. 2-2-12.

In the chapter on Kāmyeṣṭis many Iṣṭis are
recommended for various ends like attaining Svarga, Rājya, Brahmavarcas and relief from impotency. In
the above Iṣṭis Carus or Puroḍāsas of Śyāmāka are
offered to Soma and other deities. The Anna of
Śyāmāka is one of the fourteen kinds of Annas of
to fire during the rite of Anna Homas in Vāja-
peya. In the ritual Āgrayaṇa an offering of
Śyāmāka is made in favour of Soma. Śyāmāka is
the best of all Oṣadhis. Maybe that is why, the
sacrificer asks Agni and Viṣṇu during the Vasordhārā
Homa to grant him heaps of Śyāmākas. The A.V.
says that pigeons are fond of Śyāmāka.

SARŚAPA (BRASSICA COMPESTRIS)

The small plant Sarśapa yields small, black,
round and oily grains. These grains are used in
Homas of Jātakarmān.

SIDHRAKA

Sidhraka is a tree which grows very high yielding very hard timber. Its use is seen in Asvamedha. In this ritual the sacrificial horse is taken into a tank along with a dog. After bathing the horse the dog is killed with a pestle by a courtesan's son while a Mantra is recited. The Mantra describes the dog as the embodiment of sin and by killing the same the sin is removed. The pestle used to kill the dog must be made of Sidhraka. It has a trunk as strong as iron. It may be either red or black. The Sidhraka pestle grants the longsought wish to the sacrificer, by the killing of the dog which symbolizes the eradication of sin.

SĪBALĀ

Sībalā is a plant mentioned in the T.B. Here, it
is said that it is a creeper growing on the slopes of Himalayas. The Mantras of Yajña and Puronuvākya in which Śībalā is mentioned belong to a ritual described in a branch of Veda different from Taittiriya. The Mantras say that this herb cures heart diseases.

**SUGANDHITEJANA (ANDROPOGAN SQUAR-ROSUS)**

It is a plant used in Jyotiṣṭoma. The origin of this plant is described thus. Agni had three elder brothers who sacrificed their lives carrying oblations to gods. Fearing that he might also have to discharge their duty and die in the same manner, Agni fled away from gods and hid himself for three days. He spent the first night in Vanāṣṭa, the second in an Oṣadhi and the third in a Paśtu. (Devas found him out and granting his wishes secured his services of carrying the Havis.) The Oṣadhi in which Agni concealed himself during the second night is Sugandhitejana.

Sugandhitejana is ordained as Sambhāra in Jyotiṣṭoma. It gave refuge to Agni. He has a special affection towards Sugandhitejana and the arrangement of the same as Sambhāra pleases him and makes him more favourable to the sacrificer.

**SOMA**

The well-praised Soma plant occupies a distinguished place in the field of rituals. This plant was first in the third world above the earth and the goddess Gayatri brought it down after a fierce battle with the guards of the plant. During the turmoil then occurred, some pieces of Soma fell down from which the plants Ādāra and Pūtika arose. On
the same occasion the leaf which fell from the Soma turned into the famous Parṇa or Palāṣa tree. In several rituals Soma is substituted by Ādāra and Pūtikā because of their origin from Soma. Due to the same reason Parṇa also is praised in many a context. The S.B. records the discovery of Soma alongwith the efflux, when Indra chopped off the head of Namuci.

The oblation of the juice of Soma is the most important part of a Vedic ritual. This oblation is seen in Somayāga and its Vikṛtis. The ritual Agniśomā is also called Somayāga for the oblation of the juice of Soma is the most important part of the ritual. The sacrificer bargains with the Soma-seller (Somavikrayī) and purchases the Soma with ten things viz., a cow of one year old, gold, a she-goat, cow with calf, a young ox, a bull used to draw the cart, a male calf of one year, a female calf of the same age, and a cloth, on the second day of Somayāga. It is preserved until the fifth day. In the Vedic texts there are many sentences as to the different things with which the Soma should be purchased. Immediately on purchasing the Soma the same is brought to the sacrificial place in a cart drawn by two bullocks. After releasing the right bullock, without releasing the left one, an Iṣṭī called Aṭithyestī is performed. A Purodāsa cooked on nine potsherds (Kapālas) is offered to Viṣṇu in this Iṣṭī. This Iṣṭī is performed as a mark of respect to Soma considered to be a king. The Brāhmaṇas unanimously declare that Soma is the King of the plants. After the completion of the Iṣṭī the Soma is placed on a couch of Uḍumbara which is called Rājaśandī. On the fifth day the Soma is thrashed with stones and juice is extracted. The pressing of the Soma takes place thrice namely, Morning Pressing (Prātassavāna), Noon Pressing (Mādhyandina-
savanga) and the Third Pressing (Tṛṭīyasavanga). For the morning pressing, the Adhvaryu takes a portion of the purchased Soma and carries out the rite of pressing the Soma with the help of his co-priests. First he fills the vessel “Upāṁṣugraḥa” which is also called Adhārapātra by pouring the Soma juice with the cavity made of his both hands (Aṇjali) and gives it in oblation to the deity Prāņa. Later on the juice is filled into the Droṇakaḷas’a and from that into various goblets earmarked for gods. These vessels are called Dḥārāgraḥas because they are filled with the Soma juice poured in a flow. After the Homa the residue is consumed by the priests and the sacrificer. It is mandatory that the Hotṛ should consume it first. The drinking of the Soma juice is highly praised in the Vedic texts. The same procedure is repeated during the noon and the third pressings. This rite of pressing and offering the juice of Soma is adopted in the Viṅṭiyāgas also with slight differences if specified. The oblation of Soma pleases all Devas While praising the oblation of Soma juice the Veda indicates that the act of pressing Soma is cruel because it is thrashed.

It is a matter of great concern that the Soma plant which is unanimously praised by the Vedas is not definitely identified. The S.B. says that it is available on mountains. In the Y.P., it is recorded that Soma was available on the mountains of Himālayas, Mahendragiri, Devagiri, Sahyaparvata, Śṛīparvata and Vindhya and on the banks of Sindhu and Vitastā.

The king of the worlds Soma, is also treated as a deity. The oblation of the Soma juice and consuming the residue causes wealth, health, fame, lustre etc., to the sacrificer and the priests.
Thus, the details pertaining to 74 trees and plants mentioned in the Yajurveda were discussed in this chapter. Of these, some like Aṇu, Kyāmbu and Pākadūrvā were just mentioned by name. No ritualistic utility of these is found. Some others like Nīlī, Sibalā possess more medicinal significance. So also, plants like Śmijāvari have more magical significance. The details of those are discussed in the respective chapters.

It is found that big trees like Asvattha, Udumbara, Khadirā, Palāṣa, Pūtudru, Bilva and Rājjudāla are used as Yūpas. Asvattha, Asanīhatavṛkṣa, Udumbara, Gulgulu, Parna, Samī, Vikāṅkata and Sūandhitejana are used as Sambhāras. Idhma of Asvattha, Udumbara, Nyagrodha, Plakṣa, Balbaja, Madhūka, Muṇja and Vibhidaka are used in rituals. Ādāra, Pūtika and Phālguna are the substitutes of Soma. The Samidhs of a number of trees like Asvattha, Āragadha, Udumbara, Parna are offered to the fire. The grains of Apāmārga, Tila and Sarṣapa are directly offered in Homas. Cooked or parched grains of Āmanda, Kārīra, Karkanjhu, Kvala, Khajjura Garmut, Gavīdhuka, Godhūma, Jaritila, Tila, Nīvāra, Priyaṅgu, Masūsyā, Māṣa, Yava, Veṇu, Vṛīhi and S'yāmāka are offered to deities as Ahutis. Offering-spoons like Sruc, Sruva, Juhū, Upabhrī, Dhruvā are prepared from the wood of Asvattha, Udumbara, Kārṣmarya, Khadirā, Parna, Varāṇa, Vikāṅkata. The goblets are made of Nyagrodha. Ropes entwined with the reeds of Darbha and Muṇja are used in rituals. Especially, Darbha is an agent of purification. Asavāla, Darbha and S'ara are strewed as cushions. Mats woven with Darbha and Yeta are used in Vedic sacrifices. Thus, of the manifold utility of trees and plants the ritualistic utility and significance is portrayed in this chapter.
REFERENCES II

1 अरण: सुधर्मेश्वरः Sāyaṇa on T.S. 4–7–4
2 अरण: चौदका: Mahādhara on V.S. 18–12
3 श्रीधर भेदस्वरः: Puṣṭaḥ Amarakośa' p. 543
4 BU (Kāṇḍa) 6–13–13
5 उपायमात्वः: T.B. 1–3–8
6 तत्त्वादिनां वृद्धिति बसोधियारात्ति वा एषा हृदये। T.S. 5–4–8
7 अरणवद्रेव में T.S. 4–7–4
8 VS 18–12
9 इत्यद्र वृद्धिः हृदया। असुराणां पराभवाय। नस्तुपिविवासुः नालमस... T.B 1–7–1
10 Dictionary of Vedic Rituals p. 40
11 अरणसत्तते सामसी इत्यादायाः: Sāyaṇa on T.S 1–8–7
12 V S 9–38 and 35–11
13 A V 4–17–6, 4–18–7, 4–19–4, 7–6–2
14 अद्वितेससत्तुवां लोके यत्तोर्जायां धम्म प्रसिद्धवत्तान्तरंती परि

पराजहिरः सोविनासेभत। T S 5–4–3
15 अर्थनीयेन पूपेये प्रवर्यवृत्ततेन, तथा विवेदेन अज्ञारोतत्त्वः न स्तुपिविवासुः सप्तसम्। Sāyaṇa on TS 5–4–3
16 यत्र सम्प्राधिगोपेदेः: सा प्रकृति। यथा वर्माॅपमाणात्तति:। तत्रप्रकरणे

सार्वोदयवातृति। यत्र न सम्प्राधिगोपेदेः: सा विकृति: यथा स्मरंपरि:। तत्र

कर्तित्यानामाहाह्वामतितिदेशेति। Arthasaṁgrihaḥ p. 53
See also Mīmāṃsāsāyādya-prakāśa'ah pp. 53, 54–
17 यत्र न सम्प्राधिगो: पदेभः: सा विकृति:। ibid. p. 53
18 प्रकृतिविहित: कर्तितः। Cf. idem.
19 अर्थनीयेन जुजहिति समोंत्वाय: TS 5–4–3
20 अत्यधिसत्वानु प्रतिविद्वं अन्वितान:। उपस्वायति Kalpa on TA 6–9
21 द्वामन्निविद्वानः पयो भृहस्पतिः।। ततान त्वा मध्यवाष्ट्रे बच्च्यो

अंग्रेजङ्गे। TA 6–9
22 अरणेश्वरायकः। TS 5–4–4
23 आपोजकः SB 3-8-4-11 and 3-8-5-1 आपा वा एतस्थारो यद्वकः KS 21-7
24 अन्यायांलक्षितः Sāyāna on TS 4-6-1
25 समुदयस्य त्वावाक्यांगते परिव्याहाय्यसि...idem.
26 आपो वा अनेकार्यतमस् TA 1-22
   आपो वा अनेकार्यतमस्: KS 19-12; KPS 31-2, MS 3-2-2
27 अवकामसूपदधात्वेशा वा अनेकार्यत्वानसानासानमिवान्निं चिनुर्ते. TS 5-4-2
   अनेकार्यतवां यथा वैशिष्ट्यार्यः यद्वकः KS 21-3
28 अवकामसूपदधात्वेशा वा अनेकार्यतवां यद्वकः TS 5-4-4
29 यथा कृतयामस्य अर्धलोकस्य माध्यमसन्धिरां अर्णस्यं, तथा चिन्तायां वृद्धार्यार्यां
   कांतवः (इङ्गकातु:) उपसद्दात्ता. अत्तासामृतव्यसानामुपपरि श्वालस्म्येव्यानां
   विध्वते. Sāyāna on TS 4-4-11
30 Sambhāra is a piece of wood or earth, collecte for the ritual.
31 यत्स नभूत्या हृदयमाणिचिन्ड्लाभ्या। सद्यूपस्तस्मिन सम्मरा भवेदः एतस्ये तवस्थायो
   सुर्यो भवेदः TB 1-2-1
32 महत्त्वेदूः रामभितम्यवन्। तस्य नैवात्य हृदयमाणिचिन्ड्लन्। सांक्षेपिनिर्धारत्
   ibid. 1-1-3
33 (अनेकार्यतमस्य) हृदयमाणिचिन्ड्लन्। सांक्षेपिनिर्धारत्
   KS 8-2
34 यदानिविहृत्या वृक्षस्य सम्पारो भवति सहृदयमेकान्निं चिनुर्ते TB 1-1-
   See also VM Vol. I p. 64
35 सतते ते अनन्ते समिद्धस्ता जिह्वाः TS 5-4-7
36 The RV 1-164-20 refers to it as “Pippala”
37 यत्रदवस्य व्यक्तिप्रकाश प्राकृतिकः AV 4-37-4
38 अतिव्यंचयं निलायता। अहस्त्रो कृत्वा। सोव्यस्येव संक्षिप्तसंज्ञितः
   तवस्थार्य्यादृवत्त्वाच TB 1-1-3
39 उपैतिविसेवयो निहयता अती रूपे हुयात। संस्त्रेव संबस्तसमस्त॥
तद्यथेष्य तवाभिस्मतम्। ibid. 3-8-12
40 अख्यापस्तन् अन्तितितं तितिसमत्वप्रयत्न: Sāyaṇa on AV 3-6-1
41 याती अन्य आर्ग्यायोय: योः कुलायणी: TA 4-18
42 हेथेने! त्वावय: आर्ग्यायोयः राजप्रथमाचैविक्या: आर्ग्योः:
कारणाविशेषाः सत्त्वम् Sāyaṇa on TA 4-18
43 अत्रेष्यं कुलेन......गाते जीवेय शरवस्वरो: TB 1-2-1
44 वायव्यस्तमः समारो: स्मरितः। श्रवणस्य तत्र न्यूनम्। तद्येवप्रवः
ibid 1-1-3
45 ibid. 1-1-9 and 1-2-1
46 शब्दार्गांमिस्मतः: ibid. 1-2-1
47 शास्माङ्गादिविं मन्त्यति। एताः वा अनेवमेवाया तत्तः। ibid. 1-1-9
48 धोषाश्वशाश्वायोगं। आरोहेः त्वा समा। ते हराय श्राहणा ibid 1-2-1
49 शाःक्षेत्रो राधिकरितिनिर्मित तस्माणपञ्चमशमरी निजित्वत् ibid. 1-1-9
50 अवक्षान्तङ्गाश्वव्याहति जाताजाताः। शास्माङ्गां यतिः सम्परामिः। कृत्यः
योनि शास्माङ्गाः। अन्य श्राङ्गमयेत्व ibid. 1-2-1
51 अपेक्षयुग्मस्मांमिति वस्थनि। सैव साम्यस्तस्ततिः: ibid. 1-1-9
52 As per the TB 1-1-3, Prajāpati used a branch of
Sāmī to quell the fire.
53 अथ प्रमाणमयेऽसंस्कृत्य तत्स्माङ्गालोकोमांताय तस्माङ्गासिद्धाः प्रेमस्तमस्तमिः।
तितिसमत्वप्रयत्न:। आदार्गस्तपवातः। प्रायासमात्रतिमितिसमत्व:। बिन्दयति।
Kālpa on TB 1-1-9
54 चित्तादयाविद्याभावसमुद्रता बृहत्यः। शास्मार्गितस्विद्विदतात्ताय।
प्रजापतिवात् सत्यसुवेतुष्मिदे:। तिष्ठतियुभुविः। मिष्ठुआ:। प्रजाये।
ibid. 1-2-1
55। मातापितारुज्ज्वेदेष्य-तितिसमतृप्तम्। TS 6-5-6
56 आदार्गाः शृविविद्यार्गमेयाः। भवतः। TS 7-2-1
57 बच्चोपरस्य द्विधिमयेऽशाक्ताकारः। श्राद्धपारं प्रतीत्यं बलकान्ति आद्यायं
तेवारभिं प्रमाणवथं निर्विलासम्। Sāyaṇa on TS 7-2-1
58 चक्री भवतः। सूर्यांश्य लोकस्य समस्स्य। TS 7-2-1
59 तत्त्व सुषुर्यस्। idem.
60 सपृते अन्ये समि ग्रहस्सपृतं जिह्वा। ibid 4-6-5
61 काली करारी च मनोज्ञव च सुलोचिता या च सूर्यांश्यवर्ण। स्फुर्तिदिनिनिविशुद्धवची च देवी सोलायमाना इति सत्तिकिर्ती। Quoted by Sāyaṇa, While commenting on TS 4-6-5
62 सपृते अन्ये समि ग्रहस्सपृतं जिह्वा। इत्याह चूपौत्वविल्य सूर्याश्यवर्ण। श्रीमर्ति TS 5-4-7
63 यविनाब्रजब्रजद्रामुसूर्यांश्यसूर्यांश्यमेघमेघमयामपत्यात ibid. 2-3-1
64 इत्याहिप मयान्यक्षये। idem.
65 नष्टायो आदिवम् अतिक्ष्य। यज्ञ इतीम्यो समस्य। ibid. 3-4-8
66 आश्चर्यपूर्वुः। ibid. 3-5-7
67 प्रजापतेर्भा अनाती प्रक्षमणि यवणि वाला। ibid. 6-2-1
68 सोभो वा ओखोनो रजन। TB 3-9-17
सोभो रजन राजपति। ibid. 2-5-7
69 यथौ सर्वनेत्रा विना त्वस्तिः। गृहि यो वत्स्यं विनिधाष्टी। TS 6-2-1 The Mantras are अन्ये रातियम्रमस्य विन्यवे स्वाभा...etc. ibid. 1-2-10
70 यविनापं राजासूर्यब्रजयात्रिति सर्वान्यो वेदेश्व आतिथीयं ग्राहते। ibid. 6-2-1
71 See reference No. 18
72 प्रजापतेर्भा अतानि पक्षाः प्रक्षमणि यवणि वाला।...प्रजापतेर्व तच्छस्सस्सस्भरति। TS 6-2-1
73 SB 3-4-1-17 and 3-6-3-10
74 यस्य तत्त्वस्सपृत्य: आवर्त। श्रुण्यांश्य चाङ्गनाश्य चाङ्गनाश्यात। TB 1-4-7
75 गुयः व्यः सूर्यांश्य। तत्त्व योः स्त्रयावर्त।। त आवर्त अभवर्त।।
idem.
76 आवारा सं फाल्गुनानि चामिकुणोति । idem.
77 आम्बा धान्यविशेषः Sāyaṇa on TS 1–8–10
78 KS 15–5
79 SB 5–3–3–8
80 An oblation of grains cooked with water.
81 विन्याय सत्यायाम्बांश्च TS 1–8–10
82 इन्द्र जाहि दत्तायुः... TE 2–17
83 यदुभीम विमुच्छात्वनि गृहो नोपान्तं विचिन्त्यान् TS 6–2–1
84 सोमो वा ओशोधीनः राजा TB 3–9–17, 2–5–7
85 Two blades of grass. See Ap. SS 2–9–12 and 9–7–7
86 ऐंकवी तिरथोः। प्रजापतिरेव तवकृष्टसम्भरति TS 6–2–1
87 पमण्यवर्येः इवकर्ते व्यवः पक्षणी पार्यं इव: VS 25–1
88 ऐंकवी उदौर्जोः भवति TB 3–8–4
89 आयुर्व इष्टवः | आयुर्वैतमिन्याधाति। अमृतं वा इष्टवः अमृतमेवा। त्रिमिन्याधाति। idem.
90 अव शूपमात्वो वचकृष्टसम्भिताः... ववर्याकामाः SB 1–1–4–19
91 इष्टवकाण्य नर्तायमिन् तिलपिन्युव्यवः वण्डनं नमूः। तिमिन्द्र इवम त्रिवा यमस्यानिन्न्द्र निराद्धो AV 12–2–54
92 Fuel supplied for kindling the fire.
93 उप्रत्स्थात्तु लिङ्गानस्यमस्य मनोन्यज्ञुस्मार्कः: Amarakosā p. 248
94 देवा वा ऊज्ज्वल्यां व्यभिज्ञः। तत उदयम् उदविश्वः TB 1–1–3
95 यद्यतेवा इमेऽ च याज्ञवल्लो व्यभिज्ञः तत उदयम् उदविश्वः AB 5–24
96 देवा यत्रोज्ज्वलयां व्यभिज्ञः तत उदयम् उदविश्वः MS 1–6–5 and 3–1–9
97 प्रजापतियां च अन्नां स्म व्यभिज्ञः। तत उदयम् उदविश्वः JB 1–70
98 प्रजापतियां च अन्नां स्म व्यभिज्ञः। तत उदयम् उदविश्वः PB 6–4–1
113

99 उदुम्बर ऊर्जा TS 7-4-12

100 ऊर्जा: पृष्णिया...संभावनेत्र TB 1-2-1

101 यदौदुम्बरस्यस्मारो भवति। उज्जेणेवावस्ते। ibid. 1-1-3

102 सोमानान्त्यं तौमालेवेत पशुकामः TS 2-1-1

103 औदुम्बरी यूपोशवर्तावर्ता उदुम्बर ऊर्ज्ज्वल ऊर्ज्ज्वलस्य ऊर्ज्ज्वलाः स्वातः ऊर्ज्ज्वलस्य। idem.

104 Dīkṣā is an Āṅga of the ritual, performed at the beginning. In this rite the sacrificer takes oath (Samkalpa) and undergoes several consecrations.

105 सूपस्य देवो बनस्पतिः TS 1-2-2. And the Brāhmaṇa is—�दुम्बरो भवत्वूर्वा उदुम्बर ऊर्ज्जेणेवावस्ते। ibid. 6-1-4

106 कीते सोमं सूर्यावरणं वर्षं प्रयत्नस्य भवति। मंगलावरणं हि पुरुस्तावदेवस्यो वाक्यं। विशेषज्ञं ताहिरिनिः वहनास्य मन्त्रं प्रतितीथ्यवर्तति। idem.

107 वाचे देवेयोऽपि वाचेयो प्रसादायतं कामानां सा वनस्पतीपीयात्विवादस्य वनस्पतिः। idem.

108 औदुम्बरो भवत्वूर्वा उदुम्बर ऊर्ज्जेणेवावस्ते। सुर्यो वर्तान्तो सूपस्याः ऊर्ज्ज्वल स्वातः। ऊर्ज्ज्वलमुक्तं ऊर्ज्ज्वल। idem.

109 वाच स्वर्णं दित्यं यथा। दीत्यं दीत्यं। idem.

110 अचूकाकुञ्जकमिति रथ याविलाह TB 1-3-5

सवित्र दीयते। ibid 1-3-6

111 सवित्र धात्रानावजं धात्रिहि। idem.

112 प्रक्षेन बलाधिवेऽन विधायते। सुदुस्स्त्रेऽ बाणो। सवित्रादेवी। याविलाहः। सवित्रान्ति। Sāyaṇa on TB 1-3-6

113 औदुम्बरानावणु शालायासुवास्तेत् TA 5-10

114 शालाकान्धिकाण्ड सूत्रेः इत्यवस्तुतिः सातमुखमेवानः सतनामः करोति। ibid. 5-9

115 औदुम्बराणि प्रवर्तित। ऊर्ज्ज्वल ऊदुम्बरः। ऊर्ज्जेणेवावस्ते। idem.
116 उत्तरवेदामुद्गाल्सप्तस्त्रायिकाकास्य ibid. 5-10 Uttaravedi is a high altar.

117 इममुद्गास्त्रायिकास्यं सनिमें गायत्र्य नबौवामे सम्। अवे देवेदु व्रतोच: ibid. 4-11

118 अधुनाक्र्यां शाखायामुद्गालकृ। ऊँचा अत्ममुद्गार्क। अवे प्राणः ibid. 5-10. See also reference No. 116.

119 अपरेयुत्तुलाव्यशा पक्षायां वा अस्य्यथि सच्युव्यातं। क्रशःकिलिने नोकोकेन उद्धरेश्यायय श्रवावयनं गान्याराणी अवोशत Kalpa on TA 6-4

120 यं ते अन्ननायणम् वृहस्यायिभ पक्षाये...श्राब्धुर्तन जायता पात्रूवर त्यास्त्वा TA 6-4

121 ibid. 6-6, 6-7, 6-9.

122 One, who performed Agnyadhana and thus became eligible to perform other Vedic rituals.

123 The main hearth with a round form.

124 A square hearth, east of Garhapatya

125 इस्वेत त्या वस्त्रं प्रयं व्याप्ता TA 6-1

126 BSS 1-2-1

127 ApSS 10-29-7, 31-3-5

128 ibid. 15-5-7

129 The twelve Istakas (bricks) arranged while the twelve names of the agents of the deity Mrtyu are pronounced. The arrangement of Bhuteshtakas will enable the sacrificer to escape from an untimely death. It is read thus: पूज्येक उपदात्स्यात्र व शुसूर्ययिभ नत वातियते तत एवंमवज्ञयते...तस्मादभाविस्तस्व्यातं तस्त म-3TS 5-6-3

130 दक्षिण प्रत्ययं अधुनाक्र्यां तस्य तस्यक्र्यां प्रयं वातियते तत्रतस्तातीयं तस्मादभाविस्तस्व्यातं...Kalpa on TS. 5-6-3
131 समोदनिष्ठाम्यान्तरसम्म देवस्य त्वा etc. TS 5-6-3
132 ओऽदुःध्वस्ततः भवति। ऊऽवा अस्मुकुम्भः। ऊऽवा एवाराजस्यावश्चधध्याः।
TB 1-2-6
133 बरसू तपसद्वभमनविजातपृण स्वात्। स देवानाम्। साम्यसे idem.
1:4 The Pratikas of the Mantras are (1) सेद त्वं (2) अन्तरले (3) शिव भूत्वा (4) हृदेऽमदुचिष्ठत। All these Mantras are mentioned in TS 4-2-1
135 वाज्ञे मे प्रसव्य मे...etc. ibid. 4-7-1
136 अन्तराष्ट्यू जनवेदिता चयुगापूर्हें हृदेऽ ओऽदुःध्वरीं लुचुं त्यामामामायः सुवा
प्रविष्ठां पश्चा। दिवस्तौक्तनार्ती चूत्स्य पूर्णित्वा वाज्ञे मे प्रसव्य के म इति
सन्तानं वसौधारं ज्यूहोति अमन्त्रकालम्। Kalpa on TS 4-7-1
137 Vapā is an omentum in the sacrificial animal
138 Anūbandhyā is the last of the Pas‘us to be
sacrificed. The day on which the Pas‘u is
sacrificed is also called Anūbandhyā. Cf. TS 5-6-22
139 अस्मुकुम्भायां हृदेऽ ओऽदुःध्वरीं लुचुं त्यामामायः सुवा
प्रविष्ठां पश्चा। दिवस्तौक्तनार्ती चूत्स्य पूर्णित्वा। सन्तानं वसौधारं ज्यूहोति। Kalpa on TS 5-5-10
140 इस्वः सत्याज्ञवस्मतम... etc. TS 5-5-10.
141 सत्याज्ञमार्गी ज्यूहोति। सदृश वा अप्सराः...etc. TB 1-3-8
142 ओऽदुःध्वर्भरण लुचेण ज्यूहोति। ऊऽवा अस्मुकुम्भः। ऊऽवा एवाराजस्याव-
शृऽण्ये। idem.
143 अस्मुकुम्भाया ज्यूहोति। अस्मुकुम्भावश्चधध्याः। idem.
144 साक्षस्यायोवेन यजेत पशुकामः। TS 2-5-4
145 ओऽदुःध्वर्भरण शवयुक्तवर्युक्तवर्युक्तवर्युक्तवर्येः। idem
146 नामाप्राप्तिते चयुगायां चूत्स्य पूर्णित्वा सर्वे ते अनन्ते समिध्वस्तीमूः। इति सृंवत्या
पूणहोति ज्यूहोति। Kalpa on TS 4-6-5.
147 सर्वे ते अनन्ते समिध्वस्तीमूः। TS 4-6-5
148 उदेनुमुचरां नमेति समिधा आवादाति TS 5-4-6
149 उदेनुमुचरां नयाने घृतेनाहुति ibid. 4–6–3
150 Dakṣiṇāgni is the hearth, south of Gārhapatya. For Gārhapatya and Āhavanīya, see reference Nos. 123, 124.
151 ऋदुम्बरो भवमूर्वव उदुम्बर ऊजनेवास्म। अविवादाति TS 5–4–6
152 प्रतकालेद्वपतंत्रस्य नो वेहृत्योदुम्बरो नवेति, वाच्यावधानं। Kalpa on TS 4–2–3
153 अवपेणस्य नो वेहृतमानवस्य शृवणयः idem.
154 समिधानिन दुसर्यत घृतेवङ्गवतात्वतिथिम idem.
155 समिधानिन दुसर्यतेपि घृताकार्यं। मवेषते समिधावात्वति यस्यात्य साधनाय द्विवादादतिथिमं। TS 6-2-2
156 चतुर्भ ऋदुम्बरोऽस्यस्य घृतास्वयमाति। पृथ्वीस्मितिंद्वैतेतस्यन्ते Kalpa on TA 4-41.
157 The bodily splendour तेजस्तपर्कारितः। Sāyaṇa on idem.
158 The outward splendour. वयो वाहयात्तीतः idem.
159 संवस्तयनेवन्धि चारैते। हो वा मातो। TA 1–32
160 ऋदुम्बरोऽस्यस्यस्यस्यस्यविद्वैतेतस्य विद्वैतेतस्य विद्वैतेतस्य विद्वैतेतस्य। Purnāmaśīkā संवस्तयनेवन्धियाविके। idem.
161 देवस्तर्वा शवितु : प्रतेशविकोन्वियहूङ्गियां पृष्टिहस्तायामानवे। ibid. 4-2
162 यदोदुम्बरो। ऊजनं उदुम्बरं। ऊजनं दात्वं निरस्सरारसिधं। उदुम्बरं उदुम्बरं। ऊजनं दात्वं निरस्सरारसिधं। ibid. 5-2
963 वाजिनामः सायाने गायते। अत्रं वै वाजः। etc. TB 1–3–6. And Sāyaṇa quotes Āpastamba—”‘ऋदुम्बरं रचचकं ब्रह्माद्वारोहितं तमास। वाजिनामः’ सामगायतेति तस्य चर्कं त्रिः। प्रवक्षणं आवर्त्यति। तत्रावर्त्याते ब्रह्मा गायति.”
164 प्रावेशार्जेन चुङ्खवःयोदूस्मरसुल्लूलवत्त्वे प्रयत्नक्षत्रृ। सर्वान्धकस्य पूरविकानस्य त्वायः Kalpa on TS 4-2-9

165 अपनामिश्चित्ति...ibid. 5-2-8

166 अौड़ुम्बरः मत्स्यवर्मः ऋौड़ुम्बरः ऋौजेवान्तस्ये idem.

167 विविद्धते तव गृहस्य पूर्वमि उत्तरालक्ष युजिते। इह श्रुतस्य यव अयतामिव हुनुमः RV 1-2-25 (5)

168 अौड़ुम्बरसुल्लूलवत्त सबति MS 3-2-7

169 अवशेषः व…बाणसतातन्तुः TS 7-5-9. And Kalpa on the same– अौड़ुम्बरस्य वीणास्यक्षास्य वहानितास्यायमेव श्रावितामकमः अति भवस्यते–

170 अौड़ुम्बरेण पाण्य पूणणो नृयवे प्रहृ पूर्वतानि Kalpa on TB 3-10-8

171 PB 9-2-19

172 Yajñavalkya Smṛti III-142

173 Suraśūtra Samhītā p. 137

174 त्रिश्चंकं ज्ञातं भसमध्ये सुभागिं पुनिक्षानम् उद्वर्तिनिविव वाध्यान्नवृत्तवृंशिष्यकारमुखः

175 भास्तत् TS 1-8-6

176 RV 7-59-12

177 AV 6-14-2

178 इत्येऽयो वातस्लाबूकेः प्रायच्छद्र्क TS 6-2-7

179 इत्येऽयो वातस्लाबूकेः प्रायच्छद्र्क KS 8-5 And ततो यः प्रथमो रसः प्राक्षरत्त तानि करीराण्यमेव ibid. 36-7

180 इत्येऽयो वातस्लाबूकेः प्रायच्छद्र्क MS 1-10-12

181 सौम्यानि वे करीराणि। idem. and TS 2-4-9
Masara is a particular beverage prepared out of a mixture of rice, wheat etc. Refer VS 19-14 and KSS 19-1-20

Surā is an intoxicating drink. Refer RV 7-86-6

Drinking or eating Ayurvedic food TS 6-6-7; KS 26-1; KPS 40-4; MS 4-5-6 TB 2-2-8 and SB 3-3-2-6

कृर्मिव वा एव करोति यस्तोमेव यज्ञं करोऽर्कुस्त तत्कपेष्टु तत्कपेष्टु।...यस्तुत्तत्त्तस्तु।

TB 1-8-5

स परात्सा...SB 5-5-4-10

होता यथविन्दुति आजुपलिना सरसवली TB 2-6-11

VS 21-32

यवसंतकेः कर्मधुस्ततः SB 12-9-1-5

यत्र देवा अयो मण्डले चिरे तदेवद्विश्व: कृष्णमाणस्यावानेद्ध: स एव बनस्पतिः

राजयात। SB 3-8-2-17

प्रजापतिविसर्गमनस्तेज आदाय दक्षाकर्षेऽतस्मोहतर्ज्ञो बोदरम-तस्माकाश्च SB 7-4-1-39

यक्ष्मेऽवोदरम-तस्माकाश्च: Sāyāṇa on SB 7-4-1-39

यत्कालंगयमय: परिव्रत्ति रक्षाकपत्तिः TS 6-2-1

अभ्यस्य पूणा काल्पेयः...ibid. 5-2-7
200 काण्ययमयः: परिध्ययो भवति रक्षासामपत्ये KPS 38-1
201 —do— KS 24-8
202 —do— MS 3-7-9
203 त इत्यौ रक्षोहुपं कलसपतिमपथ्ययुः काण्ययमयम् SB 7-4-1-37 देवद हृ वा
एवं कलसपतिमुः रक्षोहुपं वदरूय्यवकाण्ययमयम्युः ibid. 3-4-1-16.
204 वष्णो वे काण्ययमः: TS 5-2-7; KPS 31-7; KS 20-5
204-A काण्ययमः स्तम्भमाहुर रक्षासामपत्यः। य एक्षः दिशः परासवस्थवः यथा
ते नामचुलुः: TA 6-9
204-B RV 10-100-10
205 कृष्णकिनः पतालर: कियुक्त: Haradatta on TE 1-6
206 इन्ना जय्हि कृष्णशृंकः TE 2-17
207 सुकिम्युः शुक्चं शरम्यलिवः आदिवः ibid. 1-6
208 RV 10-85-20
209 कित्यतायपम्युयुः युक्तः Sāyaṇa on TA 6-4
210 अपरेद्यूत्त्वयुः Kalpa on TA 6-4
211 यं स्वम्ये समद्वृत्तमुः निर्याययः पुनः। व्यास्यूप्त्रय सायतां पावक्युर्वः
व्यक्तः TA 6-4
212 RV 10-16-3
213 AV 18-3-6
214 इन्नस्य सुप्रेमाण्य व्याघ्येनियं बोधयं पराणत:। य ग्रहितम् निर्द्धेवस्तुः।
तत्त्ववल्लभवः TB 1-8-5
215 यत्मयम् निर्द्धेवस्तुः। तस्तत्ववल्लभवः KS 12-10
216 —do— MS 2-4-1
217 यत्मयम्। तस्तत्ववल्लभः SB 12-7-1-2
218 स्थानं त्वां स्थायुना तीयां तीर्यक्यायमयुृत्त्वतेन TS 1-8-21
219 कबलस्तु हरिरक्षितनं शोणाति KS 12-10
220 —do— MS 2-3-9
221 यत्वौतोक्तं पर्बलक्ष्यविगत्तच्यात् TS 2-5-3
222 वष्टकारो वेगावत्रिपे निरोधितिंतत्रां सर: परापत्तस पूवित्त्वं प्राविहार-
लबदिरिमबत् TS 3-5-7
223 अवस्थिन्य एवमात्र लाविद्रसमावत् SB 13-4-4-9
224 यद्याविरा: तेजसोद्वत्तवघच TB 3-8-20
225 वयस्य लाविद्रस्कुवो सवति ष्ठसमेव रसेनावतति सरसा अस्यात्तत्वो
सवति TS 3-5-7
226 खाविरे: खुंबे: सर्वं रात्रिमात्रोमां अहिन्तति Kalpa on TB 3-8-14
The Mantras are एकस्मे स्वाहा... etc. TS 7-2-11. The
न्राहना is प्रजापतिकेभ्यः यज्ञन्याविशेषत् etc. TB 3-8-14
227 धर्मस्यावशेषवधचर्च:। idem.
228 यज्ञाविखर्वसमवति। TA 5-2
229 महाविराह्यं पात्रं निर्याविर्यसं मृत्तनरिव उभयस्तत्तेष्य व्याममिइ
काश्चकुलदायिन्या अभिषिविमेषते Sayana on TA 5-2
230 ष्ठसमेव वयस्य लाविद्रसमावति TA 5-2
231 खाविवर्प: SB 3-3-3-10
232 खाविरेण ह सोमं ibid. 3-6-2-12
233 ibid. 1-3-3-20
234 पत्तिनामध्यमानानाम् श्रीर्वाणि परापत्तस लम्बूरा अभवन् TS 2-4-9
इन्द्रो यतीन् सालावकेस्यः प्रायक्षेत् TS 6-2-7
235 यतीन् व सालावकेयः जगद्विमेवतिनि श्रीर्वाणि यत्क्षुरा: KS 36-7
इन्द्रो यतीन्सालावकेस्यः प्रायक्षेत ibid. 8-5
236 इन्द्रो यतीन्सालावकेस्यः प्रायक्षेत्रेव वा एतानि श्रीर्वाणि यत्क्षुर्या।
MS 1-10-12
237 Ap. SS 19-2-6 I Kalpa on TS 2-4-7
238 मातकसिं मदतामजोअ्यां धारां TS 2-4-7
239 Indische Studien Vol I p. 355
240 खल्वा्य: महिधरा on VS 18-12
241 अभाव्यां मध्यसमेंति...शुचि पूर्वित्वा वाज्ये एवं प्रसवैवं इति सत्तान्
क्वसोधारां जुहोति। Kalpa on TS 4-7-1
242 खल्वा्ये एवं TS 4-7-1
243 VS 18-12
244 AV 2-31-1
245 Kaustrākṣasūtra 27-14-20
246 श्रीहिद्दतितत्त्वायो अनुप्रमृत्वमो गोधूमाः सतुराः खल्कलाः तात्
तात् पिच्छन् BU 6-3-13
247 The synonym given in FFSL p. 40 and VINS
Vol. I p. 222
248 Here, it means not only progeny but also
relatives, friends and servants.
249 य: प्रजाकामस्यात्मस्मा एतं प्रजातमतं गामुनं च निर्विभेत् TS 2-4-4
250 प्रजापति: प्रजा असृजत idem.
251 प्रजापति: पशु नसृजत idem.
252 ते वज्रवसन् स्तनर्मुंतरं शक्तो जाताः KS 10-11
253 य: पशुकामस्यात् तत्स्मा एतम् सोमाविष्णुं च निर्विभेत् TS 2-4-4
254 सोमाविष्णुं च निर्विभेत्यामुंतमस्य प्रजाकामो वा पशुकामो वा
KS 10-11
255 सतीसमाहित्वतुह्योति TB 1-3-8
256 अनस्याच्याच्यावशस्यथे। idem.
257 गवीधुका आरण्यगोळ्यमः Sāyaṇa on TS 4-5-11
258 FFSL p. 43
259 यज्ञस्य शोवंद्रिंशस्य रसो व्यक्षशत्त एता ओषधयो जन्त्रे
   SB 14-1-2-19
260 यत्र ते सा देवता विज्ञानायायलो गवीधुकाल्समवन् ibid. 9-1-1-8
261 रशः पशुनामः TB 1-7-4
262 रौद्रे गवीधुकर्तें चहयुषार्यस्य गृहे शबल...TS 1-8-9
   रश्र्या पशुपतर्णे गवीधुकर्तेः चहस्मः ibid. 1-8-10
263 शत्स्रीयायं हुत्वा गवीधुकं चहमेतेन यजुव्या चरमायामितिकायं निवध्यात्
   ibid. 5-5-9
264 सर्वग्रहोभां हृतित TB 1-3-8
265 शत्स्रीयं जुहेतित जतिलयाभवा वा गवीधुकयाभवा वा जतिलकं पिवर्या
   गवीधुकलं पिवर्या Kalpa on TS 4-5-1
   जतिल यवाभवा वा जुहुत्यावधुकयाभवा वा TS 5-4-3
266 अध्य खलवाहिनाहितयायं जितिल्यायं गवीधुकायं idem. Sāyaṇa
   comments: अवनन् यवद्रथं तदेव आहुद्याययं, “यज्ञः पुरुषो भयति
   तद्वस्तस्य देवता” इति न्यायाद् जितिला गवीधुकायथं मनुष्यनाशते।
   तत्स्याहुद्याययः न भयति।
267 The synonym given by Sāyaṇa, commenting
   upon TS 6-2-8
268 अन्नेत्यौ व्यायामः सो भातर आत्मः TS 6-2-8.
269 वन्माघः समाष्टर्मुः गूळ्वस्वतः MS 3-8-5
270 -Do- SB 3-5-2-16
271 -Do- PB 24-13-5
272 वन्माघः समाष्टर्मुः गूळ्वस्वतः KS '25-6
273 यदेतात्रांमाराष्ट्रस्मर्यनिबिन्दुं तलस्मार्यनि तस्मार्यनि TS 6-2-8
274 SB 2-7-1-1 to 2
275 Casâla is a wooden head piece fitted on the top of the Yûpa like a turban
276 गोष्ठीं च यालस् TB 1-3-7
277 सति प्राणोत्सवं होति। सति प्राणोत्सवं ibid. 1-3-8
278 गोष्ठीमाध्य म ने TS 4-7-4
279 -Do- VS 18:12
280 होतायकात्मकायिनिनिविन्दुप्रेम TB 2 6-11
281 SB 12-9-1-5
282 जतिला अर्थयतिला। Sâyañâ on TS 4-5-11
283 जतिलयावया। ना जुजुयावल। TS 5-4-3
284 अजभीरेष जुमीति idem.
285 अताहूतिवां जातिलांव्र idem. See also reference No. 266
286 सति प्राणोत्सवं होति। सति ना अजशानि TB 1-3-8
287 उभयं बेददर्ष यज्जतिला यथै प्राणं यज्जिरथं यवायु तिलास्तेन
SB 9-1-1-3
288 तिलेभ्यो जातं तेंतं
289 भाषितमि हृमभवशाराम्यम् TS 7-2-10
290 तिलाथे मे ibid. 4-7-4 and VS 18-12
291 एणोधाना हृरिणोरजेनोस्तुष्कः श्रेणेऽ॥ तिलवस्सा ऊज्ज्वलं उज्ज्वलं विज्ञाहा
sतवस्मयकुर्तोऽ॥ TA 6-7
292 एतस्ते स्वाधा अमृताः सहस्रामिव थालेन मध्या। परिकार्यमृतः। तास्ते युमः
पितृभिस्तंविद्वानोत्त्र धैर्यं: कामुक्तम्। करोऽ॥ ibid. 6-9
293 तिलाधू वहोमि ...ibid. 10-64
294 प्राणार्हान्यानोदानसामान से शुद्धबंधंतो ज्योतिर्धृत्व विरज्जा विप प्या
भूयास्तः स्वाहा ibid. 10-51
295 तिलाः कृप्नमा: ibid. 10-64
296 सत्यास्थोमांहसी होति सती वा जलानि TB 1-3-8
297 यद्वध तिलास्तेन प्राम्यस् SB 9-1-1-3
298 एतम् पार्थिवः लावर्मान् कुः इत्याचलते JB 2-100
299 परिवश्च व दर्मा: TB 1-3-7 and 3-8-2
300 ते हि शुद्धा नेव्या: SB 7-3-2-3 and 9-2-1-12
301 इध्रो वृत्तमहुः सोपः। अम्यस्ब्रित्त। ताता यत्नेऽथ यज्ञस्य सदेवमासित।
तवोदक्रामः। ते दर्मा अम्वलस् TB 3-2-5
302 ताता यत्नेऽथ यज्ञस्य सदेवमासित। तवोदक्रामः। दर्मा अम्बवलः TS 6-1-1
303 तुरुत्सम प्रक्षरिता यद्वर्मा SB 7-2-3-2
304 या जाता बोधयो देवभव्यस्त्रृयुः पुरा...ताता एवं राध्यात्। परिसत-रसहर्षः। TB 3-7-4
305 अध्याः नेष्टः यज्ञस्य। तदेवभवन्त समस्तः से। अज्जेता वो मारिवम्। जीवाधि
शारदशतमः idem.
306 अपरिमिताम् परिमिता: idem.
307 अम्बित्तृषोधि परिस्मोहि वेदिम्। जानि मा हिगृ सोरमूः शुद्धाना
TB 3-7-5
308 चोऽनि वाता विषवस्तान्यविलिनः ibid. 2-7-21
309 इदं बहुसृष्टिद्वृत्तिम् नवेन। ibid. 2-8-4
310 हे शुक्रासमस्यो ibid. 2-8-2
311 प्राचीनं वाह्: प्रदिवा पृथिव्यः। ...देवभों अधियो स्यौमस्।
ibid. 3-6-3
312 होतुण्डश्च हृतितास्वृविः। ibid. 3-7-5
313 कूपानवयं त्वं बस्ते विडियं गच्छन्ति TS 7-5-8
314 TB 3-6-6
315 निष्का इसे वजस्वनय...ibid. 3-7-5
316 परिवृत्तिः परिवृत्तिः ibid. 3-7-6
317 उम्मः...परमेव व्योमन्तः idem.
318 अर्थ प्रस्तार उष्णस्य धर्मा...idem.
319 सब्राज्यो याविकरिति वर्णस्तम्भे यथाहेतुत्तीवः Kalpa on TB 3-10-1
320 The power of giving palatable food.
321 The strength.
322 सब्राज्यो याविकः...TS 5-6-4
323 यदि शास्त्वत्वं न विचित्र । वर्णस्तम्भे होत्वायम् । अनिवार्यः च व वर्णस्तम्भः।

...तस्माद्वर्तम नात्माविस्तारः TB 3-7-3
324 TA 4-20
325 The rule that the Vikṛti should be performed in accordance with Prakṛti. See reference No. 18.
326 वर्णेदाराद्वारि
327 शलशाहृयं जुहोति...कुशाप्वर्षपक्षाकंजेकरेष्व Kalpa on TS 4-5-1
328 यस्माद्गृहः सब्रोष्यानां TB 3-1-4
329 लोकध्ययो वहिस्ता TA 3-8
330 तैत्तियो निद्रामां ब्रद्धो ब्रह्मचर्यः । ... वर्णस्तम्भे वार्यायं निद्राय।

TB 2-7-17
331 इवं पितृन्यः प्राचरेः...TA 6-7
332 वर्माणांस्तम्भमाहूः पितृन्यासोधरीः प्रियाम् idid. 6-9
333 यथा त्वमुक्तिःबलूष्यकरो पुनःविवा यवः। एवमरत्वेतवल्लः ibid. 6-10
334 idem.
335 त्वम् वैहिन्निविविविव्वुषः पृथिबयोऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽ
336 चतुर्दिभिः प्रक्षमायोऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽऽ
337 अनुरूपं त्वपप्रयज्ञाय...TA 4-8
338 पवित्रं स्वयं वैहिन्निविवविव्वुषः...TB 3-7-4
339 इत्योऽत्वम् त्वमुक्तिःत्वमुक्तिःत्वमुक्तिः...idem.
340 यद्यपिर्वां भक्तिमहापतिं त्वमुक्ति...TA 2-11
341 यद्यवैहिन्न देवान्तिनयति ह्रायक्षामपरिचार ज्ञाना मधुरिनिवेष...TS 5-4-5

Mantras are found at TS 4-6-1

342 VINS Vol.II p. 36
343 FFSL p. 28
344 सोहवीत् अर्थावं बच प्राणो मा धूर्षाधिवि... SB 7-4-2-12
345 लोमत्वो दूर्वा: JB 2-267
346 प्रजापतेमिनीतत्त्वपुरा सरीरो लोमायोमशीत्तत: त इत्या लोषधयोऽभवत्
   SB 7-4-2-11.
347 काण्डवमिकाण्डालोकरोहस्तोऽपि पशुऽपि परिः एवा नो दूर्वा वर्तनु सहस्त्रेण
   शतेन चा या शतेन वर्तनीवि सहस्त्रेण विरोहिः। तस्यास्तेद्वभवोऽविषेधम
   हुस्वा क्षमः! TS 4-2-9
348 SB 7-4 2-12
349 मध्ये नलेयोकालिनिनिनि Kalpa on TA 6-7. Mantras are
   नवं व्वमारोहत्तैनेन मध्ये प्रथर्यपार्थि। स त्वं नवं पद्यो भूस्वा संतति
   प्रतरोहत्त। TA 6-7
350 नवं ज्ञानस्थविधे...TB 2-4-4.
351 नीवारशूकलस्तम्भी पीता मास्तख्यणपम्म। तत्साहित्त्वाया मध्ये परसात्मा व्यक्तस्य: TA 10-11
352 देवा वा ओषधिवाचार्यम् : ता वृहस्तिव्यजयत्। स नीवारोपिताम्ब्रोत। तत्साहित्त्वाया नीवारवस्था। TB 1-3-6
353 नीवारा: पीयुषा: MS 4-4-3
354 S'arâva is a shallow cup used for measuring paddy.
355 नीवारेश पतेष्याकारवेण्यं वच्चि...TB 1-3-4
356 वासुकष्टव एव चर्चः। ibid. 1-3-6·
357 वाजे वाजे वतवाजिनो नो धनेषु विम्रा अभ्यताः। भृह्यं वस्त्व:।
358 विषम सावययें तृतीयाः यात परिमितेवेचयाः। idem.
359 अद्वेद वेवारां परममांसो। idem.
360 वृहस्तिवयेव वास्तिवयेव नीवारां वस्त्मः TS 1-8-10
361 —Do— MS 2-6-6
362 बुधस्तिवयेव बाजा नीवारां वस्त्मः SB 5-3-3-5
363 स एवं बुधस्तिवयेव तिथियय नीवारां च वस्त्म वस्तिवयेव। ततो वे स वह वस्तिवयेव। TB 3-1-4
364 नीवाराथ्यं से TS 4-7-4 and VS 18-12
365 यतो वा अधिवेदा यज्ञनेत्रोत् वा स्वर्ग लोकायंत्रात्त्विश्वायवासलेक्षणां
366 व्यप्रोदा अभ्ययः AB 7-30
367 abhimaññas p. 315
368 तत्र व यज्ञोदेशपानं रत्नश्रावांस्वरोद्धा अभ्ययः य सययस्तायं पलानं।
369 ibid. 7-31
369 Rigveda Brähmanas p. 315
370 ibid. pp. 315, 316
371 VM Vol. I. p. 158
372 मल्लाहत्या एव ध्वंस त्वाद। SB 12-7-1-9
373 Encircling the fire (burning Darbhās) thrice around the Havis or the sacrificial animal.
374 न्यायोज्योऽस्मिनः: TS 7-4-12
375 न्यायोजन वनस्पतिनः ibid. 7-3-14
376 राष्ट्र कामाय होत्या राष्ट्र्ये वेष राष्ट्र्यूपः: ...ibid. 3-4-8.
377 नेत्रप्रोच मौदुभार भावेत्: व्याक इतीत्वे प्रवति idem.
378 तुस्तीयस्यामभिषो विव षोभाय भासीत्। तं गायत्वाहरत्। तस्य पर्यंपिक्षत तत्त्वार्यत। तत्त्वार्यम पर्याहृतम् TB 1-1-3
379 KS 30-10
380 KPS 43-8
381 JB 1-355
382 SB 6-5-1-1 and 6-6-3-7
383 KB 2-2
384 SB 13-4-4-10
385 देवा वे ब्रह्मास्वर्णत तत्त्वां उच्युपोक्त्वद्वभवा वे नाम। TS'3-5-7
386 TB 1-1-3
387 TS 3-5-7
388 ब्रह्म वे पर्यः: MS 4-1-1
389 देवा वे ब्रह्माच स्व पवत्त तत्त्वां उच्युपोक्त सुभवा वे नामिंह न बाधरो भवति व एवं वेद। KS 30-10, KPS 46-8; MS 4-1-1
390 त यो ह वे तत्त्वां ब्रह्म वेद ब्रह्मव भवति MU 3-2-9.
391 KS 44-1.
392 दशमादेसे सुधव इति Haradatta on TE 2-5.
393 सुधवसुधवश्व से कुद यथा लगे सुधवसुधवश्व अस्वेंमहसु सुधवसुधवश्व
भूयास से लगे सुधवसुधवश्व अद्वाणी निधियोस्मेभ्यमहार बहुरानां
बहुरानो निधियोगो सूयासम् TE 2-5.
394 एवोस्वेंमहसु स्वाहा। समिदिस समेतस्मोहसु स्वाहा। वर्त्तवसि वर्षों
मयि गोहसु स्वाहा...ibid. 2-6
395 वस्य पर्यांमयो जूहुष्कवि न न पापण्ये श्रेयोगे श्रुणोति TS 3-5-7
and TB 1-1-3.
396 वस्य पर्यांमयो जूहुष्कवि सौम्या अस्वाहुत्तयो भवति TS 3-5-7.
397 बहु वे पनाशो बहुरागेतस्वर्णे रक्षापूर्व स्व हृदि SB 5-2-4-18.
398 गायत्रिया ही यमाणस्य...ततो मा विशतु बहुरागेतस्वर्णे TB 1-2-1.
399 सरी ते अन्य समिदिस्तिरिजि: TS 4-6-5.
400 गायत्री वें पर्यः गायत्री: पशतव। सत्सत्विनी श्रीणि वें पर्यन्त पलावानि।
त्रियवा गायत्री। वतर्चशाखा गा: प्राप्यालित। स्वयंविना देवतया प्राप्यालित
TB 3-2-1.
401 उपवेशोतिः पलाय। त्वा पर्वेशमधारयन्। इन्ध्राय हृदि: क्रुणतः सिववश्चायो
भवासि न॥ ibid. 7-4.
402 यस्तूतोकेशाम पर्य्वल्कवात्तिस्तन्यात। सौम्यं तत्। TS 2-5-7.
403 पर्य्वल्क: पवित्रम्...देवानागः हृदयोषिनाः TB 3-7-4.
404 यस्तोयपक्षेऽनु जूहुतात् अग्रजा अपशुर्यमस्मस्त्यात्। मध्यमेन पर्यन्त
द्राङ्कार्यन्याः परिवर्तनेतेः ibid. 3-7-2.
405 एक्षः पलायः सौम्पीर्यास्यावश्च च ibid. 3-8-20.
406 तेजो वें बहुरागेतसं बस्तप्तिनां पलायः AB 2-1.
407 पर्ययवेत सङ्केषोष्णारं जुर्णान्ति Kalpa on TA 6-2. Mantra is 
य एनस्य पदो गोविन्दस्तेन्यस्वाहा...TA 6-2.

408 या राज्या...प्रज्ञासामस्यास्व बार्षिका संसूज TA 6-3.

409 पालाशान्तिरंघीविदात्सा Kalpa on TA 6-7. Mantra is— 
मा त्वा बृक्षो सम्बाविध्यो मा मातापुद्विविलम। TA 6-7.

410 “अन्यथा सूर्याया” Sāyaṇa on TA 6-4.

411 FFSL. p. 37


413 ये स्वभावे समलहस्व्यम् निर्वापया पुनः। क्षयस्निर्वापयायतां पाक्षुर्व 
यस्मांत TA 6-4.

414 RV 10-16-3.

415 TE 1-16.

416 आयो या इवमातस्तःस्बिप्रेष। स प्रजापतिरेकः पुक्करयणं समभवत्। तत्स्या— 
प्रमंतमिती कामस्मस्वतं इति...सूर्यविभिन्तित...TA 1-23.

417 Manusmṛti I-8.

418 ब्रह्म हूँ ये ब्रह्माण्य पुक्करयणं समु्ये GB 1-1-16

419 हर्षो निवृत्तो निबुता...SB 7-4-1-13.

420 आयो पृथ्विस्ति योनिरमेलसम्बिप्रमिति: यिन्द्रसानस। यर्थ्यायं महू आ च पु— 
कर्क्रं दिवो मात्यया वर्णणा प्रथम । TS 4-2-8.

421 पुक्करयणमेलद्विग्रहः योनिर्वाति अन्ते: पुक्करयणयो वस्योनि भेदानीं चिनुते 
ibid. 5-2-6.

12 स्वभावे शुक्लाद्वयस्यार्थं निर्मलयत MS 2-7-3.

13 आयो पृथ्विस्ति समया उद्वैतं भरिध्वपराविपरित्यम्। यर्थ्यायं महू आ च पुक्कर 
दिवो मात्यया वर्णणा प्रथम । TS 4-1-3. The Brāhmaṇa is—
पुक्तरपणां सम्बरति योनिवा अर्ने: पुक्तरपणां सयोनिनेवानिवा
सम्बरति. ibid. 5-1-4.

524 जानुवलीमृत्तर्वेदीः कालवा. अच्छा पुराविवत्ता गुर्वववयम्। पुक्तरपणांः
पुक्तरवणुः पुक्तरें समय तसीयं। अन्नः प्रणोदयपनमादाय TA 1-22.
425 न पुक्तरपणांनि हिरण्यं बाधितःतु ibid. 1-26.
426 यत्यथपणस्तरिरस्य सधे। उद्योगपवज्ञात: प्रतिश्रीम।
तद्पुक्तरस्यायंतनालि जाताः। यां शृविच्या: प्रथवनः हुरामि. TB 1-2-1
427 अयो वा इदमपे सम्बरसालित...ibid. 1-1-3.
428 सी ते अच्छे साध्वस्मी लिहः: ...TS 4-6-5.
429 त्वामने पुक्तराध्ययनां निरमलयः...ibid. 4-4-4.
430 SB 6-4-1-7.
431 VINS. Vol. II p. 11.
432. FFSL p. 49.
433 गावी सोममाहरतस्य अनुविसूच्य सोमरक्ष: पर्यावरि धीनतस्य्य योंढः:
परापतत: पुरीकोमुखित: PB 9-5-4. तस्य वें हि यमानस्यांशव: वः
परापतमः सते पुरीका अष्टवः ibid. 8-4-1.
434 योज्डुरपुक्तम स पुरीकोमुखपुरीका वा नामने KS 34-3.
435 सोमावां पुरीकानमित्युणात सायाना on TB 1-4-7.
436 यथोत्तरेऽपर्यं परवंकक्कोस्तकववम्यतः। सीम्यं तत् TS 2-5-3.
437 इत्यहो वनाय वजस्मुववहत: स यत्र यत्र पराक्षमत। त्माधित्यत: स
Pुरीकोमुख्ये पराक्षमत। सोयास्यत। सोयाश्ववत: उत्ति वं भे धा इति।
तद्वादोकानामूलीकववम। TA 5-2.
438 इन्द्रस्योऽक्रमी ibid.. 4-2.
439 पुरीका भक्ति। वजस्यफवोऽपि अक्रमी ibid. 5-2.
440 अनेकस्थयो यववयाः कोंचातर वासनः...TS 6-2-8.
441 पीढ़ियाँ देखने में भरत। पुनर्वार गंधार्य श्रुवलक्ष्मेः TB 3-8 20
442 श्रुवलक्ष्मिनेत्रिसिनेहया। पुष्येन गन्धेनोभोजनः परिणामित idem.
443 यदेतानान्माकर्मणां स्वरुपार्थिवमेव तत्त्वायाःति TS 6-2-8
444 पीढ़ियाँ बृद्धिपद्धतिवार्थकादेव ततो निर्मितिः देखने देखने
हाने संसाराने: पुरोवित: idem. 1 2 12
446 अथो खल्वाहुते वा बृजन परिपरसे यत्प्रत्युत्वा: परिधय इति ibid. 6-2-8.
447 पृथ्विये दुष्के प्रयोक्ति च चर निर्मित्येषु रुपो ग्रामानं: ibid. 2-2-11.
448 एतत्तमहान् स्वं पयो यत्रनावः KS 10-11.
449 This is not the Rudra, one of the popular trio.
450 This is the diety Rudra, one of the trio.
451 श्रीमान् वा अकाम्याः पशुमान्यापिताः। त एते श्रीमान्यामध्ये प्रयोक्ति चर्यां
पवित्रं निर्मिति। ततो व द पशुमान्यामथ प उ TB 1-3-4
452 पशुमान् हूँ वापवत। व्य एते श्रीविन जते idem
453 क्षुद्रेः: तुः: स राजन्यमन्द्रहोमाः। होति बायाम मधु तक्षलान् करस्यान्
धाना: स चौं न मसूर्यान्य प्रयोखन्तु तक्षलान् Kalpa on TB 3-8-14.
454 प्रजापतिः वेदभ्रो यज्ञप्रभाविताः। तद्यज्ञवधेत मध्यता तं देवा अतुमिन।
एष वाव यज्ञ। यद्वेषेषु: अष्टादशस्वर्ति। तेवथ एतान्थहोमान्याप्रा
यफः। तत्तमहानुः। तेवा व स देवान्नृत्तादुरुः। यथाभिस्यति देवान्व
तेवं जस्मान: प्रह्याति। TB 3-8-14.
455 एकस्मि स्वभावः द्राम्यान्याः स्वभावः...संस्कृत्यमेव स्वभाव TS 7-2-11.
456 प्रयोक्ति तन्द्रलोधेऽहोति। प्रयोक्ति वा हूँ व नाममेव। एतेवर्ते देवा अवस्थेः।
सामवेदः। पद्मस्थवहृदुः। अवेश्येवाहरावः सामवेदः। TB 3-8-19
457 भोव्याः वा एवलोक्याः यतप्रयावः AB 8-16.
458 प्रयोक्ति वेदः में TS 4-7-4
459 VS 18-12.

460 पशुना वे देवास्वंग लोकमायन्ते अमन्वतं गनुल्ला नाुभावबिव्यल्लीत्ति तत्सि विरिहिवाना मेधं प्राकाशयनं प्रकृतंवेवतः प्रकृतंवेव। TS 6-3-10

461 प्रक्षणपदुवदाः प्रक्ष; स एव प्रक्षः

462 तस्य मेध्यं प्राकाशयनं स प्रकृतंवेव। MS 3-10-2

463 तस्यावादं मेधं: पपात स एष वनस्पतिरजायत SB 3-8-3-12

464 The rite, by which the sacrificial animal is dedicated to the deities

465 वायव्यं ऋतमल्लभेत सूतिकायाः TS 2-1-1. Sāyaṇa comments—"शाकालम्बेत संपूर्यकम्भ। वाौः प्रकाशायम् वामपातृक्य।—

विरिहान।"

466 प्राणापत्यतःयानाः प्रजा जाताः या इमा: ...TS 3-1-4 Kalpa explains—वाहित्रधार वालकशंख्या च पुरस्तातप्रस्वं गामुपाकरतीत॥

467 प्रक्षाधायायास्थेयां पशुनामवचारत। TB 3-8-19.

468 वस्तुकाशान्तत्वातंमंवतं समेधायेष पशोरचारत। TS 6-3-10.

469 प्रकृता मेधेन: TS 7-4-12

470 इह चूणभृतः तस्य वल्कं परापतत॥ तानिः फलंगनात्यभवन॥

TB 1-4-7.

471 तस्य यो नास्तस्सोऽनिर्खेनायवे बश्चूल्लातनि फलंगनात्यभवन॥

JB 1-354.

472 इन्हि वासं फलंगनात्य लोभेतपुष्पाणि च स यादशशुष्पाणि फलंगनात्य तायश्चिध्युष्पाणिवं ये सथमं वैक्षुं। वदवर्यावणि। SB 4-5-10-2.

473 तस्य जीवनपपहरेौ। आवाराये सौः फलंगनात्य अवभिनष्पावत॥...क्षति वान फलंगनाति । पशवस्सोमो राजा। यावाराये सौः फलंगनाति अन्यनष्पावत॥

TB 1- 4-7.
474 श्रेष्ठ वा एतसमं यथासुब्धितिः...TS 6-6-7.
475 इन्द्रस्य सुखवाणस्य क्षत्संग्रामं बोध्यं परायतः य यत् प्रथमं निरिञ्जयत्।
तत्त्वज्ञानवति। यद्वितीयम्। तद्ध्रवः TB 1-8-5.
476 यद्वितीयम्। तद्ध्रवः MS 2-4-1.
477 Do KS 12-10.
478 यत्नीति। तद्ध्रवः SB 12-7-1-3.
479 अश्रनेन्नरायं बोध्यम् TB 2-6-11.
480 बदरेशपाचारकामिनेशस्य...ibem.
481 FFSL p. 33.
482 वल्लजानायोधे सान्ह्येत् TS 2-2-8.
483 KS 10-10; MS 2-2-5.
484 RV 8-55-3.
485 आविभवमेऽ तपसाविद्ध जातो वनस्पतिस्तव वृक्षोध्य विलवः
486 इह वा असि आविभव असीतमतीतोत्स्वं लोकमहरस्त्शतोत्स्वं लोकप्रहरगः
स्तमाज्ज्योतिष्यो विलोक्षणेत् MS 3-9-3
487 अय यजुक्तायमालीयो मज्जा स साध्यः समवद्वुध्य भोत्रत उद्भिनत्।
स एष वनस्पतिरिवाहविहिलः SB 13-4-4-8.
488 बेल्ल्वो युपो भवति TS 2-1-8.
489 एद्भ बेल्ल्वा भवति। ब्रह्मचर्यावस्यावध्याय TB 3-8-20.
490 बेल्ल्वमाध्यकामः KB 10-1.
491 बेल्ल्व ब्रह्मचर्याकस्यय MS 3-9-3.
492 -Do- SVB 4-4.
493 मान्यक इद्धो भिन्नयेवेनम् TS 3-4-8.
494 FFSL p. 58.
See reference No. 454

Kalpa on TS 7-2-11 and TB 3-8-14.

TS 7-2-11

TS 3-8-14.

TS 7-2-10.

ibid. 5-1-8.

KS 32-7

KPS 31-10

MS 1-4-10

TS 5-1-8

TS 1-3-8

TS 4-7-4

VS 18-12

Kalpa on TB 3-8-1
514 KB 18-7; SB 4-3-3-16 and 6-6-1-23, AV 1-2-4; TS 5-1-9-10 etc.

515 मुन्नानवरधार्ययम्भोग्यमुरुज्जा। ऊर्जेस्वास्त्मा अधिधाति TS 5-1-9

516 A piece of gold, which represents Āditya and Agni.

517 सागर वैदिकशुभापूर्वे अविन्दिता...सूत्रप्रशास्तिवर्गम् TA 4-5

518 अविनिते त्वा शोधिके त्वा...idem.

519 अर्थवैश्ववृषि उद्व्राहामतसूक्ष्मं प्राविश्वस्तीस्वतुपरिवर्तित: SB 6-3-1-26

519 योगुस्मुन्नाज: iibid. 6-6-2-15 योगुस्त्रिविरस्मुन्नाज: iibid. 6-6-1-23.

520 RV 1-191-3 and 1-161-8

521 मुंत्रस्य वा TS 4-7-4

522 -Do- VS 18-12

523 SA 12-8

524 अथ ये फेनाल्ले यवम्: 12-7-4

525 यवं श्रीमाय TS 7-2-10

526 यववैश्ववृषि वयवास्तसंगीयो यववारास्तो: iibid. 1-3-1. The Brāhmaṇa is— ऊर्जेश्वर...etc. iibid. 6-2-10

527 यववैश्ववृषि वयवास्तसंगीयो यववारास्तो: iibid. 1-3-2. Brāhmaṇa is— यवमतीसांवनस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्तस्ताः iibid. 6-2-11

528 यववैश्ववृषि वयवास्तसंगीयो यववारास्तो: iibid. 1-3-6. The Brāhmaṇa is— पूर्वमिथि वा एतस्तरोति...iibid. 6-3-4

529 श्वरवैश्ववृषि वयवास्तसंगीयो अवलंकारं एव बर्णमवर्जयते TB 1-8-2

530 श्वरवैश्ववृषि वयवास्तसंगीयो वयवारास्तो: iibid. 1-8-18
531 वर्षाय धर्मायते यवमय ब्रह्म ibid. 1-8-10.
532 वासं यवमय ब्रह्मस्त्री दलिष इbid. 1-8-8
533 वासं यवमय चर्य निर्वयपति। वर्षायायादवेने मुद्रित TB 1-7-2
534 See reference No. 454 TB 3-8-14 and Kalpa on
    TS 7-4-11
535 यत्राद्वाराय उजौत। के वाने तःयः तमान: प्रोणाति TB 3-8-14
536 यद्यानामिनुमहीति नक्षत्राण्येव तत्प्रोणाति। idem.
537 सत्त्वगामार्गारूहोति। सति वा असत्रान्त। ibid. 1-3-8
538 यज्ञोसि यवयास्त्रुवेद्यान् सि TA 6-10
539 यवमयो मध्य: TS 2-4-11
540 प्रजापतेरक्ष्यतनान्...TS 6-4-10
541 TB 2-6-11,12.
542 “सवर्ध्यवच्चुर्घुण” PVD p. 242
543 वाम्याय धुधे ज्योतमान: करसम्म TB 2-6-16
544 बाह्योद्यो: TS 7-3-14
545 यवां ने ibid. 4-7-3 and VS 18-12
546 “Vedic Plants” Majumdar, GP.
547 SB 13-4-4-6
548 राज्जुदालमस्त्र हिन्दो: द्वृणहत्याया अपहरते। TB 3-8-20
549 चतुर्भिदभिततज्योतस्व: Sāyaṇa on TB 3-8-19
550 राज्जुदाल एकविर्त्यवादिति सत्त्वस्य समवेः।
    TB 3-8-19
551 SB 13-4-4-6
552 FFSL p. 85
553 “Vedic Plants” Majumdar, GP.
554 वरणशालां...निवधातं Kalpa on TA 6-9
555 वरणो.बारायादिवं बेवो वनस्पति। आत्मं निवधातं द्रेष्यं बनस्पति।
   TA 6-9
556 अथ वारणकूलवेष बारण्यां खुचि चतुर्गहोतमाधवं गृहोत्सवं जुहोति।
   Kalpa on TA 6-10
557 नाष्टे ते अभे तनवै कूरं चकार मल्यं...अयनदौखुबचवं सूरथवे स्वाहा
   TA 6-10
558 वारणं परंतं व मे वारणता हि युजयादृश्यं स्वस्तिकें तो SB 13-8-4-1
559 कारोप्रस्यथ्यं बुध्दिमं बृंदेष्य ...MS 2-4-8 and Kalpa on TS 2-4-9
560 उपश्रवश्य पूविवयं दिनिवदं विविवं नमः ...TS 2-4-10
561 प्रजापतिनां अजुहोतसा हन्नाश्च: प्रत्येकंतो विकृतं उच्चिन्तयेत:
   प्रजा असूचत TS 3-5-7
562 प्रजापतिपुर्भमहागृहोतसां हुस्वा वर्षस्मृतं ततो विकृतेतस्मधेन्दव्यः
   SB 6-6-3-1 and 14-1-2-5
563 यस्य सृष्टय यतं विकृतं भा बार्षिक! ...TB 1-2-1
564 अनेकस्तृक्षय यतं। विकृतं भा भार्षिक! यद्यवेक्षुस्मास्मारो भवति। भा
   एवावशं स्थे ibid. 1-1-3
565 वैकृत्यानामाद्वशतं भा एवावशं ते TS 5-1-9
566 अनेकस्तृक्षय यतं...भा एवावशं ते। TA 5-4
567 MS 3-1-9
568 KS 19-10; 21-9
569 KPS 30-10
570 परस्याधिकंतत इति वैकृत्यानां वाचमाद्वशतं Kalpa on TS 4-1-9
571 परस्या अधि...TS 4-1-9
572 बैंकड़ुति...एवावश्ये ibid. 5-1-9
573 सति ते अन्ये समिधस्तिः रहिणे: ibid. 5-4-7
574 बैंकड़ुति: परिवर्धिनिः परिदृश्येत् Kalpa on TA 4-5
575 मा असि। प्रया असि। प्रतिमा असि। सामा असि। विमा अति...TA 4-5
576 यद्वैतिकः परिस्थिति भा एवावश्ये ibid. 5-4
577 यद्वैतिकः मा एवावश्ये ibid. 5-2
578 VM Vol. I pp. 307, 308 and 309
579 प्रजापतेश्वरस्येवयत् TS 6-4-10
580 Ap. SS 5-3-6
581 यस्य बैंकड़ुत्त्वात्मिन्हनाभ्वणो महति TA 10-19
582 Ap. SS 5-3-6
583 Amarakos'a p. 257
583-A यस्य बैंकड़ुति धृता भवति प्रत्यवास्यात्युत्तत्त्वसिद्धिन्यथो ये वधेन जाते
TS 3-5-7
584 वेशोदक इध्मो सत्क्ष्येवगेनम् ibid. 2-1-8
585 स व विश्वेषण सत्क्ष्येव सति क्रुद्धा वैरिणं सिन्त्येव सायणa on TS 2-1-8
586 सिन्त्येव वेशोदक इध्मः KS 11-5
587 -Do- MS 2-1-6
588 SB 13-8-1-16
589 अनिवैवेभ्यो निलापत ते बेदं प्राविधात् एतायूतिमनु समस्तशास्त्रेणोलिपिरें
TS 5-1-1
590 अनिवैवेभ्यं उवाकामतं बेदं प्राविधातमालिपिरं: SB 6-3-1-31
591 यं वनस्पतिषु अवसंसं वेषाववस्तम् MS 3-1-2
592 प्राचीनवये सं करोति TS 6-1-1
593 त्रय यज्ञार्थस्तःकृत्यःसत्कल्पमात्रिति भवति रूपसमध्वेच्छ ibid. 5-1-1
594 सुविराहितंस्चत्तिसोयोनित्वाय idem.
595 सा कल्पमात्र लेखपुस्तकायो यदि...SB 6-3-1-32
596 यहूदियो तेजस्वी वेदिः तेजस्वी यज्ञस्य चिन्त निर्माणित TA 5-2
597 उभयः क्रमार्थवति TS 5-1-1
598 इतःन्तुमतं स्वरूपद्वैतः idem.
599 यवमात्रीत्वेतेवादः पुष्पे बीयर्य बीयर्यसमझतापरिमिता सवर्परिमिताः स्यावशस्यः idem.
600 SB 6-3-1-33, 34, 35 etc.
601 येव वनस्पतीनां कल्पनहिस्ततेत्वाय वीर्यावान्तकः प्रतिक्रिया भवति बीयर्यस्यावशस्यः TS 5-1-1
602 MS 3-1-2
603 वेदीना करोति तेजस्वी वेदीः TA 5-3
604 सर्बावृहोक्तिः होति। सर्व संस्कार न अज्ञाति TB 1-3-8
605 वेदिना विषमित अपवित्रेण वेदिना विषमित भोगनित्वाय TS 2-5-2
606 बेध्या त्वा सविश्व: प्रवेदःकल्पितानां पुष्पो हस्ताभायम् TE 2-9
607 SB 9-1-2-22
608 बेदस्य त्वा सविश्व: प्रवेदःकल्पितानां पुष्पो हस्ताभायम् TS 5-4-4
609 एष्यक उद्देश्य सम्बन्धम् TB 3-8-4
610 बेदस्यार्थस्तःकृत्यः सम्बन्धम् बच्चिस्मोनिर्विभास्य अष्टः। अष्टः बेदस्य: idem.
611 अस्मिस्य बेदस्यार्थस्तः Kalpa on TB 3-9-20
612 बेदस्य: कदाच भवति TS 5-3-12 and TB 3-8-19; 3-9-20
613 SB 9-1-21-24
614 अपना बा एतत्युण्य यथेतत्स: TS 5-4-4
615 -Do- MS 3-3-6
616 मण्डलस्य एवास्य भक्तः सोमपीयोजारबते ब्रह्मयोजारबन् SB 12-7-1-9
617 ब्रह्मीज्ञाने TS 7-2-10
618 TB 3-1-6
619 idem.
620 TS 3-4-11
621 ibid. 1-8-10
622 ब्रम्हिज्ञाने: प्रव्यमाना आशुत्रीयः। स्यूलोकेः महाश्रीयः: Sāyāna on TS 1-8-10
623 अग्नि गृहस्तेव युरोदायमद्यकपालं निर्वषित कुषणानां ब्रह्मीज्ञानम् TS 1-8-10
624 सब्ज्ञे सत्यप्रसबायः पुरोदायम् द्राक्षकपालमाधुर्यानां ब्रह्मीज्ञानम् idem.
625 इन्द्राय ख्येत्रीयः पुरोदायमेकादकपालम् महाश्रीज्ञानम् TS 1-8-10
626 ibid. 3-4-11
627 अग्नि यवसायत्वं अग्नि पावकायः। अग्नि शुभवंTB 1-1-5
628 इमा ब्रह्मद्वार्ता प्रमात ता वैहस्तीव ब्रह्मद्वार पुरोदायम् ibid. 2-4-6
629 त्वमास्माहां ग्रंम्भं हृद्यति...अभ्यतास्तरस्याचक्रवर्त्यां ibid. 1-3-8
630 प्रत्येक्षायास्तुत्तमः...अस्तमित आदित्यं...खादिर्सुज्ञस्ततिर राज्यि...होमां ष�ुपति आचर्यैं, मछु, तथादुल्लान्...Kalpa on TS 7-4-11 and TB 3-8-14
631 वस्त्रानां बा एत्यूपं। वस्त्राृवः। वस्त्राृवुल्लानं हृद्यति। हस्तानेब तत्त्वशालभि। TB 3-8-14
632 वस्त्राृवुल्लानं हृद्यति। हस्तानेब तत्त्वशालभि। idem.
633 यलाजैंहुर्होति। आदित्यानेव तत्स्रीणाति। idem.
634 यस्यर्प्ते बृहैति। बिख्यानेव तद्भवान्ताणाति। idem.
635 यस्यसत्यः विख्याति। प्रजाययिनेव तत्स्रीणाति। idem.
636 यदवहोमाड्जुहोति। देवानेव तेवर्यपनान: प्रोणाति। idem.
637 लाजौढ्यानाः TS 7-4-20
638 आदित्येन्यो भुवनहृद्यैिंहं निर्बिख्यात् तिकाम आवित्या वा एतं भूतं
प्रतितुल्यते। TS 2-3-1
639 Puronuvākya : यज्ञोदेवानाः...etc. Yājyā शुचिर्य...etc.
Both are found at TS 2-1-11
640 आदित्येन्यो धारयहृद्यैिंहं निर्बिख्येष्टे वायुविध्यकथानानो वा
iibid. 2-3-1
641 श्वगतास्य विज्ञेयस्यकर्तः रायृं TS 2-3-1. Mantras are
mentioned at ibid. 2-1-11
642 अहोरात्रे वा अकाम्येताया् ... इयानां ब्रह्माणां। शुक्लानांव्य कुमाणानां
TB 3-1-6
643 ब्रह्मणाणानि TS 7-3-14
644 विपिनोक्तियमप्रमाणानाय। यो नयंरो अवश्यायते रक्षसं भाग्येया्
आपस्त्रवहतायति। TB 3-7-6
644-A ब्रह्मणें मे TS 4-7-3 and VS 18-12
645 प्रजाययिन्त्रविनयुक्त। सोडियेग्रेप्रमाध्यक्षतीति। तथः शाम्य आकामयत्।
तत्तष्ठं शमिस्म। TB 1-1-3
646 MS 1-6-5
647 SB 9-2-3-37
648 KS 30-10
649 KPS 46-8
650 यया ते सृष्ट्वान्ते:...शाश्वे हृराम्यहस्त् TB 1-2-1
651 शामीमयीमाद्वायुति शान्त्ये ibid. 1-1-3
652 शामीमयीमाद्वायुति शान्त्ये TS 5-1-9
653 तायः सचिवुक्रेष्टेऽस्त्रास्तिः शामीमयीम Kalpa on TS 4-6-5
The Mantra is—तायः सचिवुक्रेष्टेऽस्त्रास्तिः TS 4-6-5. The Brāhmaṇa is—तायः सचिवुक्रेष्टेऽस्त्रास्तिः शामीमयीम
शान्त्ये ibid. 5-4-7
654 सर्थि ते अन्ने समि दश्मीजिहि: ibid. 4-6-5
655 शामोगमार्दिनिः मन्यति TB 1-1-9
656 नमि शमयास्मवद्या हृष्माण् सि TA 6-9
657 मूलयो पर्व...पत्याय: ibid. 6-10
658 हस्तरे वृत्तबद्वर्यः प्राहरतस व्यभिचरतस्तकृतीति यूपस्नौतीति योगस्तद्वरा
अशोभ्यत ते शारा अभवन्तु तच्छराणाः शरस्तब्ध TS 6-1-3
659 अहिःसस्वपुष्य लोकं यत्त ऊँ व्यभिचार तस्य यद्यविस्फयते तेषां
अभवन idem-
660 हस्तरे वृत्तव वच्चः प्राहरतस्तय मन्त्राकर्ष्यति स शारोध्यवत् KS 23-4
661 -Do- KPS 36-1
662 अङ्ख यत्र प्राहरतश्चक्कलोप्यति स पतितवा शारोध्यवत् SB 1-2-4-1
663 शेबा वे यत्रोज्यः व्यभिचार तत्स्थार उवविदित्त KS 23-4
664 ऊँचः शारा वच्छरम्यी मेल्ला एवत्तृज्जेतिवावस्तवः TS 6-1-3
665 वच्छरम्यी मेल्ला भवति वच्छरेणव साक्षत्वात् श्रात्रवः मन्त्रायतोपक्षान।
idem.
666 शारमयं ब्रह्म: सृष्टवेल्वनम् ibid. 2-1-5
667 शापालिक्ष्वत् TS 7-4-12
668 KS 44-10
669 VS 23-13
670 SB 13-2-7-4
671 PB 9-4-11
672 VS 23-13
673 तुःकण्यु शुरुकण्यु शामृद्धि विवेध्तरूपम् हियरण्यवर्णम् TE 1-6
674 RV 10-85-20
675 उत्सुव शिष्मिजावर्ति। तत्प्रेये तत्प्रयु उत्सुव TA 4-39
676 AV 19-50-4
677 BU 3-14-3
678 इद्रयस्त्यं स्तोपममोष्ट्यं च विवर्णं दार्श्यं इन्द्रियेऽन सौपौनेयं
इत्यार्यं त यहूदर्मुद्वर्मीत्रे ह्यामाका अभवन् TS 2-3-2
679 MS 2-2-1
680 तत्समिष्यऽणस्त्य तेजोपाफः पानः। तद्रेवा ओषधीयु न्यमोऽु। ते ह्यामाका
अभवन् TA 4-2
681 सोमभय एवाय चित्तमस्ववत्। ते ह्यामाका अभवन् SB 12-7-1-9
682 सोमाय बनस्तपति ह्यामाकं बनस्त्य TS 1-8-10
683 सोमाय बनस्तपति ह्यामाकं बनस्त्य निबर्पित श्मास बंसत्य निबर्पित सोम: SB 5-3-3-4
684 ह्यामाको सहवेष्य वाव स सोम: TS 2-3-2
685 यस्सोपदाभि ह्यालस्त्य एततो प्रोपेन्द्र्यं ह्यामाकं बरस निबर्पित idem.
686 ibid. 2-3-3
687 संग्राह्निमाम्मयुहोति। TB 1-3-8
688 नवग्नृ ह्विर्भुजस्त्य नव....राजसोऽम स्वस्तं ते ibid. 2-4-8
689 सालामेव उद्यार्थी याक्षामकः GB 2-1-17
690 ह्यामाकाः ते TS 4-7-4 and VS 18-12
691 AV 20-135-12
692 सर्वपान् तलीकरणमिथायत् जहोरिन्। Haradatta on TE 2-13
693 योवर्त्त्वं निघाने तलि...TS 7-4-15
694 संग्राम मृत्युं TB 3-8-4
695 यसे सुवासे हंसवन्यं भेषजसम्। ततो नो देशि सीवले। ibid. 2-5-6
696 एवेव उभे ऋषिवेवलोपिकोद्वित्ताके शाखान्तरवचे कर्मणि याध्यायुवालेये।
Sāyana on TB 2-5-6
697 अग्नेययोगो व्याख्याते सो भातार आलन। TS 2-6 8
698 अग्नेयसरसायनम् वृत्तिमर्मितं ibid. 1-2-12 Kalpa on the same is as follows: अपातिसिद्धिन मद्यपाभान् निन्यति
युमूलसुमितिवर्धेजनस।
699 गायत्री यदै सोमभाष्ट्रः। तस्य योःशः: पराणततः। त आदारा अभवन्
TB 1-4-7
700 तस्य ये ििै यमाणश्यासबः यरापलंक्ते पुपीका अष्टव। PB 8-4-1
701 तृतीययापितो विविव सोम आतोल। सं गायत्रिहृदः। तस्य पर्यमसचिद्वत।
तत्तत्त्वादभवत। TB 1-1-3
702 आदारारूः फल्वान्नि वार्षिणवणौ। सोमसेव राजानममित्वती
ibid. 1-4-7
703 यदि सोमं न वद्वेदे: पुत्रेणानमिठुणु:। PB 9-5-3
704 तस्य शांतिकिंचे तोभितमितः सोमोऽसिद्धै:। SB 12-7-3-4
705 YP pp. 61, 62
706 TS 1-8-18; 6-1-6; 7-1-6; TB 1-8-2; KPS 37-3 and MS 3-7-7
707 यहोविसुमथ्यतम् गूढ़ियोमावतू स्विन्निवहन्न। TS 6-2-1
708 राजा वै सोमः SB 14-1-3-12 सोमो बा अकुःपत्त्वे राजा। TS 1-6-1 सोमो राजा राजावत:। TB 2-5-7
709  YP pp. 67 to 78

710  एष उष्णकृत्स्नसंपुर्णं संस्कृतं Ks 28-6 and KPS 44-6
    स व वाष्पिश्वतम्: MS 2-1-4

711  तत्समास्तीमसंस्तवैभ्यो वेषव्यो जुक्ति SBI 1-6-3-21

712  उत्तमं वा एकरजिवर्णस्तोम: ibid. 12-8-2-12 सोमं वज्रत। रेत एव
    तद्धाति  तS 2-6-10

713  नृत्यादि वा एष करोति यस्मिन्य वज्रते ibid. 6-4-8 धन्नति वा
    एकरजिव वर्णरुपमययत् ibid. 6-6-7; MS 4-5-6

714  विरिष्टि हि सोम: SB 3-3-4-7

715  YP pp. 57, 58

716  भुवनानादि हृदेश वति: SB 3-3-4-14

717  वेषश्च व लोभ: ibid. 3-4-3-13

718  सतं श्रीवर्णात्मकस्तोम: ibid. 5-1-2-10 स व वाष्पिश्वतम्: MS 2-1-4
    also see YP p 58.
MAGICAL SIGNIFICANCE

After examining the ritualistic significance, it is time now, to discuss the magical significance of trees and plants. The ritual has given birth to magic; as such in the order magic comes next to ritual. All the trees and plants which possess ritualistic significance do not have magical significance. In this chapter the names of only those trees and plants which have magical significance are given in alphabetical order and the magical utility is discussed.

APĀMĀRGA

The use of Apāmārga is seen in Rājasūya where the grains of this plant are offered to fire, during the "Apāmārga Homa". The main purpose of this Homa is the destruction of the enemy.

The Kalapa¹ explains that the groats of Apāmārga should be sacrificed on a burning coal of Dakṣiṇāgni with the Sruva of Parna. The Mantra², recited during the Homa, clearly indicates that Rākṣasas are killed by this Homa. The Brāhmaṇa text³ affirms this. The performance of the Homa in the south-western direction is significant, since it is said that this quarter belongs to Rākṣasas.⁴ It is said again and again that Parna is Brahman. The use of the Sruva of Parna also is significant as the power of Brahman quells that of Rākṣasas.⁵ As per the legend narrating the origin of Apāmārga it is clear that Indra smashed all the Rākṣasas including the chasing head of Namuci by performing the
Apāmārga Homa. However, the performance of the same in Rājasūya, as there are no Rākṣasas visible nowadays, may perhaps refer to the enemies of the sacrificer. This view is further strengthened by the mandate that this Homa must be undertaken only during the Rājasūya which can be performed by a king alone. Consequently, it is presumed that this Homa performed by the performer of Rājasūya misleads his enemies as suggested by the etymology of the word Apāmārga and finally destroys them.

The use of Apāmārga in magical rites is vastly described in the A.V. The creation of Apāmārga by Indra to destroy the Asuras is also mentioned by the A.V. and the plant is requested to shatter the enemies. In a Mantra the plant is addressed thus: “O Apāmārga! Please hurl away the Rākṣasas, inauspicious deities and the sorrows caused by them.”

In the next Mantra the king is addressed as the extirpator of enemies. Thus all these references support the above statement. The V.S. also praises Apāmārga as the best killer of enemies. A Mantra in the V.S. states that this Homa is performed to smash Rākṣasas.

In the practices of witchcraft Apāmārga is used as a “revertive” and in a Mantra associated with it Apāmārga is requested to make the sorcery recoil on its launchers, the sorcerers who practise witchcraft in unbaked pots, fire and raw flesh of hens etc. Apāmārga averts ill dreams, wretchedness of life and fear of Asuras and sorcery.

ARJUNA

A bunch of Arjuna reeds is used to cover the Caru to be offered to manes in Pitṛmedha as men-
tioned in the T.A. The magical capacities of Arjuna are revealed in the A.V., which recommends the use of the knots of reeds in sorcery. Thus, the use of Arjuna in Pitṛmedha is perhaps, to avoid the meddling of Rākṣasas.

**ASVATTHA**

The peepul tree is famous for its magical significance. It has manifold efficacies and is worshipped as a deity. The magical significance of this tree is as great as its ritualistic and medicinal significances. The Samidhs, Idhma, S’aṅkus etc., made of it are used in several magical rites.

Ādityeṣṭi is a Kāmya ritual in which the pegs (S’aṅkus) of As’vattha are utilized. A king who was deceived and dethroned by traitors and enemies is called Aparuddha and the one who is being dethroned is called Aparuddhyamāna. The Ādityeṣṭi performed in favour of the deity Āditya is prescribed for both of the above kings. On accomplishing this Iṣṭi in which the main oblation—Caru—is offered to Āditya, the sacrificer is permitted by the deity to regain his people and kingdom. Both the Iṣṭis performed by Aparuddha and Aparuddhyamāna are almost identical. The Aparuddhyamāna in addition to other offerings in the Iṣṭi, offers Caru to Āditya and Varuṇa. If he does not get the intended result even after performing the sacrifice, an additional Havirnirvāpa (eartmarking the Havis) should be made in favour of Āditya. If still the result (Rājyā-vāpti) is hindered, seven As’vattha stakes should be wedged into the middle shaft of the Havirdhāna S’akaṭa i.e., the cart on which the grains, intended for the oblation are brought to the place of ritual.
The Āśvāttha Śaṅkus are supposed to be the followers of Ādityas. As these were detained in the middle shaft of the cart Ādityas will get them released by granting the sacrificer's wish i.e., regaining the kingdom.\textsuperscript{19} If the sacrificer could not get the fruit of this rite because of the existence of strong and invisible obstacle, he should offer a special Caru to Āditya and seven Āśvāttha faggots to the fire.\textsuperscript{20} On doing this the sacrificer will definitely achieve what he wants. For, Āśvāttha being the "Ojas"\textsuperscript{21} of Maruts, the Maruts too get pleased by the offering of Āśvāttha faggots and cause delight to the sacrificer by granting his wishes.\textsuperscript{22} Even the number (seven) of the faggots is significant as it equals with that of Maruts. As the Mantras are a group of seven they will give multitudes of people to the sacrificer to rule.\textsuperscript{23}

A day before the performance of the ritual Agnyādhāna, rice is cooked and offered to Brahman. As such the food is called Brahmaudana. This food is stirred with three green Āśvāttha Samidhs. The use of the Samidhs yields the sacrificer wealth and authority.\textsuperscript{24}

Some more magical properties of Āśvāttha come into light in Mahāgnicayana. In this ritual a Homa is performed with the Samidhs of Āśvāttha. A Mantra is recited while they are placed on the altar, ready to be offered.\textsuperscript{25} This Mantra refers to the Samidh as "Saptnasāha", meaning—the destroyer of the enemy. The etymology given by Sāyaṇa also supports this.\textsuperscript{26} Another Mantra is recited thus, while the Samidh is offered to Agni. "The enemies are of two kinds; misdoing outward and inward. Again the outward miscreants can be divided into two; the first—those who lead a concealed life in
the forests and rob the passers-by; the second—those who raid the villages and loot. Agni! Crush them all with your teeth and eat' Here of course, the Homa of Asvattha Samidh appears to have its applicability confined only to the main ritual Mahānicayana, as one of its Āṅgas; for, without the same the ritual will be incomplete and because of the breach, Mahāpurva will not be produced and hence, there will not be the yield of the result. However, on close examination of the breach, Mahāpurva will not be produced and hence, there will not be the yield of the result. However, on close examination of the Mantra and the adjectives of Asvattha supplied therein, the magical significance that Asvattha possesses can be estimated. Moreover, Asvattha is Sapatnasāha. It is clear that Asvattha in addition to its ritualistic applicability has the magical significance. Asvattha yields the fruit of victory to the sacrificer by killing his foes. It is implied or rather established that Asvattha is useful in magical rites and the Saptnasāha (the Asvattha Samidh) eliminates the evil elements and brings in victory to the sacrificer. Asvattha imbibed the qualities of Agni who by nature burns and destroys everything. (Hence he is called Kṛṣṇavartman also.) As such, the Asvattha can easily smash the enemies of the sacrificer.

A Mantra, similar to that, which describes Asvattha as "Sapatnasāha" is also found in the A.V. Even in this context Asvattha is recommended for magical purpose. Śāyḍa explains that a Māṇi made of an Asvattha, grown on a Khadira tree is empowered by the recitation of some Mantras and is used to destroy the enemy. The Mantras are recited thus: "O Asvatthamaṇi! Please annihilate
those whom I hate and who hate me. You are a friend of Indra who killed Vṛtra. You are the material cause (Upādānakāraṇa) of the Mani and you are born bursting the Khadira tree. Likewise, break the bodies of my foes. I destroy my enemy who is full of vanity and behaves like an arrogant ox. May the deity, Niṛṛti put his strong rope of death around those whom I hate and who hate me. You disregard the trees around you by virtue of your height; likewise, disregard my enemies and break their heads I drive away my enemies with my Manas, Citta and the Aśvattha, empowered by the recitation of the Mantras.

The magical significance of Aśvattha is apparently seen in Rāṣṭrabhrddhoma which is a Kāmya one and is performed to obtain various kinds of results. The Homa is called by that name because the Mantras employed there are Rāṣṭrabhrōts. It may also be on account of the fact that among the outcomes of the Homa, attainment of kingdom (Rāṣṭraprāpti) is mentioned first. Others are: attainment of strength, regaining the lost kingdom, enjoying the attained kingdom (Ladbharājyasya iṣṭasādhanatvam), victory in the war and avoiding madness or drunkenness.

In this Homa the deities are Gandharvas and Apsarasas. An account of the e is given in the T.S. 3–4–7. The first deity is Agni (Gandharva) and his wives. He is the presiding deity of Satya and his abode is the safe region i.e., Satyaloka. His wives, called Ürjas (Apsarasas) are the presiding deities of Osadhis. Agni, accompanied by his wives will protect the sacrificer. The first oblation goes to them. The second is Sūrya and his wives. He is connected to
everything in the world and is called Viśvātman. His wives are called Āyus. The third deity is Kar-
dama, who is full of comfort and splendid like the
sun. His wives possess bodies like those of stars and
they are called Bekuris Commenting on their name,
Śāyana says that they are called Bekuris as they
cause mental disturbances 86 The next one is Yajña. He
rules the Universe and possesses the flying
motion like a bird. His wives are Daksiṇarupas and
they are praised always. Then comes the deity Manas.
He rules the subjects and does the works of the
universe. His wives are Rākṣ and Saman, who bear
beauty. The Gandharva named Vāta comes next.
He collects all things that are dear to him and he
possesses an unobstructed motion around the uni-
verse His wives are called Mudās because they are
happy always. The deity who is the ruler of Svarga
and inhabitant of the worlds of Dyu, Antarikṣa and
Prthivi is saluted and he is prayed to bestow longer-
life, huge wealth and good-mannered children. The
occupant of the best place; the deity, Mṛtyu is the
ruler of Pātāla. His wives are Bhūvas, whose name
is significant as they live eternally. The next is Par-
janya who possesses good land and residence and
by nature causes prosperity (Bhadram) to the sac-
ricer. He has Svarga in his control. His wives are
Vidyuts They are called thus, because they shine
always. There is another deity Mṛtyu who has a
weapon that can hit a distant target. His name itself,
if heard, creates terror His wives are named as Bhūrus. They create sorrow among the subjects.
Kāma is the next deity who has a beautiful body and
who induces the mind into worldly things. His wives
called Socayantis make the people rue because of
unlimited desires, dissatisfaction and anguish to the
mind.
At the end of the Homa it is prayed thus: "Oh Ruler of universe, grant comfort to us and also to the able ruler who is in the company of Brāhmaṇas." One of the peculiar outcomes of this Homa is the cure of madness (Unmādani-vāraṇa). To achieve this result, the ritual should be provided with the offering of the Idhma of Aśvattha to the fire. As stated in the Mantra Unmāda is caused by Gandharvas and Apsarasas. The Idhma of Aśvattha has the capacity to appease the said deities and avert Unmāda caused by them.

The magical powers of Aśvattha which are just mentioned in the Y.V., are clearly exposed in the A.V. For instance, in some Mantras of the A.V, the Mani of Aśvattha is addressed thus: "O Peepul tree! You grew from a Khadira. Please destroy those who hate me and whom I detest. Indra the killer of Vṛtra, Mītrā and Varuṇa have chosen you to destroy their enemies. Slay my enemies. O Mighty Aśvattha! You can surpass all. May misfortune with the bonds of death, cordon the enemies who hate me and whom I detest. Aśvattha! You rise over the heads of all the trees by virtue of your over-growth. Likewise humiliating my enemies break their heads and subject them to a disgraceful death. Let the enemies drift downstream like a free boat. There is no turning back to the enemies who have been destroyed and scattered through afflictions. I drive the enemies forth with mental power and spiritual forces. The enemies are expelled with the branch of Aśvattha." Yet another example is the magical rite in which the Samidh of Aśvattha is offered to the fire created by churning two sticks of Aśvattha. The Mantras recited on this occasion reveal the magical powers of Aśvattha. "May the King, the front-demolisher,
brave, powerful and shaker of foes, shake them up so that we may kill thousands of soldiers of our enemies. Aśvattha! Frighten our enemies like the decayed string (as it is easily caught by fire) is frightened by smoke and fire. Attack the enemies and slay them. Let them fall down like the broken caster-plant (Palma Christi). I give these foes to death. O Messengers of Death! Envoys of Death! Finish them. Do not let even one of them escape when routed by a Vedic scholar O King! Conquer and gain victory, subduing the foes.”

It may be noted that the above magical rite entitled “Senākarman” which is fully explained in the Kauśika Sūtra should be performed in woods or on battle fields; but never in villages, towns, cities and other places where people reside.

Thus, Aśvattha has a wide range of utilization in magical rituals with manifold effects as is gleaned through the Y V. And these uses are elaborated in the A V.

IŚIKĀ

The Udūha of Iśikā is used to rub and pat the sacrificial horse of Aśvamedha after the horse was bathed in a tank.

Though the Y.V. is silent the Kravyād Sūkta of the A.V. gives a clear description of the magical qualities of Iśikā. There are three kinds of Agnis; Ämād, Kravyād, and Havya. The Kravyād Fire who consumes the corpses has a deadly figure and causes dreadful deaths. The offer of Iśikā to the fire saves the sacrificer and the dreadful death is diverted onto his enemies. The T.B. says that by using the Udūha
of Isīkā, both sacrificial horse and the sacrificer will get protection from Apamṛtyu\textsuperscript{45} i.e., untimely death.

UDUMBARA

The use of Udumbara in Abhicāra, though is smaller than that of rituals, has a touch of destruction. The Udumbara used as the Graha of Mṛtyu produces deadly effects.

In Sāvitracayana, many Grahas containing Havis are arranged ready for sacrifice. One of the Grahas is earmarked for Mṛtyu the deity of death. While the Graha is arranged on the altar a Mantra is thus recited. “O Priests and Sacrificers! Please sing the Sāmans in praise of Mṛtyu He has the capacity to grant us food. He has no death but he kills every being and destroys their sin. O Paśūsāra! (the essence of Paśu i.e., the ghee) I preserve you in the cup made of Udumbara to please Mṛtyu and place you here on the altar.”\textsuperscript{46} During the offering another Mantra is recited “O Agni! Please drive away Mṛtyu and hunger. Smash the curses of others intended to affect us. Let us have abundant wealth O Mṛtyu! You have thousands of ropes to draw the lives of beings. I smash them all with the force of Yajña\textsuperscript{47}, i.e., Viṣṇu.”\textsuperscript{48} The residue after the Homa is eaten by the sacrificer reciting a Mantra thus: “Oh Graha! The residue which you contain is Amṛta. It was first eaten by the deity Mṛtyu. I eat this sweet residue to get rid of death.”\textsuperscript{49} Thus, the cup made of Udumbara helps the sacrificer to gain longevity. The vessel of Udumbara is recommended for the rites of witchcraft also by the M.S\textsuperscript{50}. In connection with the Grahas which have a touch of exorcism, the V.M.\textsuperscript{51} observes thus: “In all the three pressings the Manthi-
graha is drawn together with the Sukragraha for the two demons Saṇḍa and Marka (i.e., death)." The offerings with these Grahas is also mentioned in the R.V. The M.S. says that one who wants to exorcise should let the Manthina cup precede the other. The Ap, S.S. holds that the Manthina cup brings disease and it should not be brought close to other ones. The V.M. adds: "Marka is the same as Avestan Markha and denotes 'death'. The employment of this word in the place of the usual Mṛtyu also suggests that extraneous influences have not been absent in the evolution of the Vedic ritual." Saṇḍa and Marka are the priests of Asuras. Though the Grahas are earmarked for them, the oblation is given to Indra but not to them.

In the Kāmya ritual of Raṣṭrabhṛt Homa the faggot of Udumbara is offered to the fire. This enables the sacrificer to achieve several ends like attainment of kingdom. Madness is cured by offering the Udumbara faggot. It is said that madness is caused by Gandharvas and Apsarasas. Pleased by the offer of Udumbara faggots they withdraw the madness caused by them.

The Maṇi of Udumbara is tied to get variety of wealth and bodily strength, in a ritual called "Kauber Mahāśānti". The Mantras then recited reveal that the wearer of this Maṇi gets plenty of cows, oxen, horses and other quadrupeds, Vṛihi, Yava and other Oṣadhis, sons, grand-sons, daughters, grand-daughters, gold and other metals and villages to rule. It would also bestow upon the wearer good health.

**KARĪRA**

The fruits of Karīra are used in Kārīreṣṭī. This
is to be performed, when rains fail, the country is hit by draught, people suffer and crops dry due to scarcity of water.\textsuperscript{60} The Iśṭī begins with the sacrificer’s wearing black clothes symbolizing the clouds while reciting a Mantra\textsuperscript{61} praying the Maruts to produce tempestuous whirl wind which draws in clouds from distant places bringing plentiful water.

The divine physicians Asvins are prayed to make the water potable eschewing it from poisonous substances and pests.\textsuperscript{62} The Kārīra fruits\textsuperscript{63} are parched and the groats are shaped into three lumps by mixing black honey which symbolizes the abundance of blossomy trees and plants.\textsuperscript{64} The lumps are wrapped in green lotus leaves symbolizing plenty of water, kept on the skin of a dear\textsuperscript{65} and packed with a black rope\textsuperscript{66} to be used in the Homa. This pack symbolizes the cloud. A black pot is kept in Utkara and filled with water\textsuperscript{67} while the deities are requested to bestow rains.\textsuperscript{68}

Several Mantras are recited in praise of Maruts, Agni, Jala (water) and Parjanya. The Mantras contain a lengthy description of the monsoon wind, the lightning, the thunderbolt, the black clouds, the glittering drops of rainy water, streams and foam etc. Especially, the Maruts are addressed to agitate the oceans to draw clouds and burst them.\textsuperscript{69}

A bunch of Varsāhu is planted in Utkara.\textsuperscript{70} The parched grains of Karīra are offered to the fire. If it rains on the first day it is enough with the Kārīra Homa; otherwise, a separate Puroḍāśa Homa is prescribed to achieve the end.\textsuperscript{71}

It is very interesting that Karīra possesses the power of attracting the clouds and producing rain
Karīra alone cannot bring in rains unless it is used in the Kārīresṭī, according to the prescribed procedure. Only the black clouds can rain. In Kārīresṭi the black garments of the sacrificer, the black pot filled with water, the black thread used to tie the lumps of Karīrasaktus—all have special significance. Moreover, Karīra has its magical significance above all these ones.

**KĀRŚMARYA**

The branches of Kārsmarya tree are used in several Ādhicārika rituals. It is mainly used as Paridhi in many rituals and as a Sruc in a few. However, Kārsmarya’s magical significance is greater than its ritualistic significance. Even as Paridhi and sruc, its magical power is seen in its being a Rakṣogha i.e., destroyer of the evil spirits.

To wit, in Mahānicayana while constructing the altar the arrangement of Sruces is ordained. Of the two Sruces, one, made of Kārsmarya is filled with ghee. This is arranged on the southern side and no Mantra need be recited while doing so. The purpose of such a ghee-filled Kārsmaryamaya Sruc is revealed thus. The ghee is Vajra, Indra’s weapon which killed several Asuras including the strong Vṛtra. The Veda identifies Kārsmarya with the Vajra. The union of these two Vajras is so powerful that it can demolish any Asura. It is well-known that Rākṣasas dwell in the southern quarter. If the Kārsmaryamaya Sruc is kept on the southern part, the obstruction and devestation of Asuras becomes easier. The Magical power of Kārsmarya in killing the Asuras or evil creatures is quite evident here.
Kārśmarya is used as Paridhi in an Iṣṭi connected with the Somayāga and performed in favour of the deity Soma. Here is an interesting episode regarding Kārśamarya. Once Asuras stealthily snatched away the Havis intended for Devas. Learning this, Devas decided that Kārśmarya alone can obstruct Rākṣasas and arranged it as Paridhi on the three quarters of the Homakunda barring the east. The hearth, thus hedged is safe. The Kārśmarya avoided the interception of Asuras by killing them. It is thus used in several other rituals with the same aim.

In MahāgNICayāna also the use of Kārśmarya-maya Paridhis is seen. The priest Pratiprasthātṛ is asked to arrange the Paridhis, while the Pravargya Sāmans are recited, the purpose being avoiding the Asuras. In his commentary, Sāyāna emphasizes that Kārśmarya is an averter of Asuras.

KIMŚ'UKA

The Kimś'uka is used as bridal car when the new bride is taken to her husband’s house after marriage. A Mantra is recited while she enters into the chariot built of Kimś'uka timber. “O Bride! This chariot is built with the beautiful wood of Kimś'uka. This multi-coloured chariot has strong wheels and comfortable movement. Your ride on this chariot increases my longevity. Please keep your wealth given by your father in it. May you, riding on the chariot be able to demolish the enemies and be dear to me by delivering many more sons. Please become the queen of my house and retinue.”

This Mantra reveals the magical capacities of Kimś'uka. It has the power to avert the disturbances
of foes. It is implied that the Kiṁśuika Ratha avoids evil eye because there appears such a request in the Mantra.

KHADIIRA

In Darsapūrṇamāsa and Somayāga, the priest Āgnidhra holds a wooden sword. It is mandatory that it should be made of Khadira. The act of holding the Khadira sword is to (symbolically) avoid the interference of Rākṣasas and other evil spirits.68 It is understood that Khadira is believed to have the power to ward off evil spirits and destroy the enemies.

The T.S 84 says that among several Samidhs, seven are dear to Agni and Khadira is one of them. The A.V. supplies an expositive description of the characteristics of Khadira. The A.V. recommends the use of the Samidhs of Khadira in Abhicāra to kill the enemy. The Sūkta “Indro Manthatu...”65 which reveals the magical powers of Khadira is recited during the rites intended to kill the enemy, to avert the danger or fear of enemy, to gain victory over the foe and to strengthen one’s own army.66 Prior to this Homa while the Samidh of Khadira is arranged, a Sūkta is recited in which it is addressed and the Khadira is requested to eat (extinguish) the enemy.67 This rite must be performed only either in a forest or on the battle field. The Kauṣṭika Sūtra68 gives a lucid account of this rite. For the destruction of the enemy and fulfilment of all wishes a Maṇi of Khadira is tied,69 The Sūkta90 then recited praises Khadira’s capacities of killing enemies and granting wishes. This rite is vividly explained in the Kauṣṭika Sūtra.91
Kharjūra

It is ordained that the sacrificer, wearing black clothes should perform Kārīresti to fetch rains. In this Iṣṭi the groats of Kharjūra are used in Homa. The sacrificer wears black clothes symbolizing black clouds while a Mantra in which the Maruts are requested to create such a wind capable of bringing rain, is recited. Inside the Vedi, a deer skin is spread and the groats of Kharjūra are piled up. They are made into three lumps by adding black honey and covered with lotus leaves. This act follows the arrangement of a black unbaked pot filled with water. The lumps are packed in a black cloth tying with a black rope reciting some Mantras. Mantras are recited in praise of water, Maruts and Parjanya. If it rains on the first day, the Iṣṭi ends with the offering of the lumps of Kharjūra groats. The Iṣṭi ends on whichever day it rains during the three days. If it does not rain even after the stipulated period of three days an additional Purodāsa Homa should be performed along with the Homa of Kharjūra groats. Then it will certainly rain.

In Kārīresti, black garments, black packing-cloth, black rope, black pot filled with water and the lotus leaves—all are symbolic. These, in association with 'Kharjūra make the Iṣṭi capable of bringing in rain.

Garmut

A Kāmyeṣṭi is performed to get Prajā. In this Iṣṭi, Caru of Garmut (wild bean) is offered in favour of Prajāpati. The legend connected to the origin of Garmut reveals that the Prajā (people) rejoined
Prajāpati, allured by Garmut. The Caru is offered to subjugate people. The same Caru in another Kāmyeṣṭi, offered to Soma and Puṣan subjugates Paśuṣ 100 (cattle) Thus, it is clear that Garmut has subjugative properties.

GULGULU

In Jyotiṣṭoma, a Sambhāra of Gulgulu is arranged. 101 As per the T.S., 105 which tells about the origin of the plant, it was born out of the flesh of Agni’s brothers and was an abode of Agni. Naturally, it imbibed his qualities like splendor. By arranging the Sambhāra of Gulgulu the sacrificer gets lustre and the power of subjugating others. These are the extra-ordinary properties of Gulgulu.

Gulgulu’s capacity of subjugation is further described by the A.V. The A.V. prescribes a magical rite called “Patulābha Karman” by performing which a virgin allures a young man to become her husband. On performing the rite her talk, walk, smile and everything becomes amorous and causes ecstasy to one and all. She is admired by each and everyone. A Sūkta is recited, in connection with the performance of this rite. “The Bedilium, money and other things are ready to be given as dowry to the bridegroom.” 108 Gulgulu subjugates not only human beings but also superhuman elements. The same is witnessed in “Gandharva Mahāvantī”. This ritual is performed to release a person from the seizure of Bhūtas, Pretas and Piśācas. A Homa with Gulgulu is performed while a Sūkta is recited and Gulgulu is addressed thus: O Gulgulu! In olden times you smashed several Rākṣasas. The sages Agastya, Kauṇa and Kaśyapa had utilized you as an instrument to
kill the evil spirits. Hence, now we deploy you for the same purpose.”

It is said that madness (Unmāda) is caused by Gandharvas and Apsarasas. During the Homa of Gulgulu they are addressed thus: “O Apsarasas! Your cradle is on the trees of Asvattha, Udumbara, Nyagrodha and Plakṣa. in wilderness. Please go and occupy.”

The T.S. confirms that the above trees are the residences of Gandharvas and Apsarasas. Now, the Gandharvas are prayed thus: “O Gandharvas! You are the husbands of nymphs. Please avoid the association of human beings as they belong to a different race and join your wives.” Thus, it is clear that Gulgulu possesses the power of subjugation.

**DARBHA**

The use of Darbha in rituals has much magical significance. It is used in some Ābhicāra rituals intended to kill and harm the enemy, to bring in rains etc.

In the context of ordaining the strewing of Darbha on the Vedi in Somayāga, there is an interesting episode regarding the power of Darbha. Once, the presiding deity of Yajña took the shape of Viṣṇu and fled away. But Indra traced, chased and overtook him. When Indra tried to catch him with his out-stretched hands, Yajña said that being afraid of the Asuras all his organs—four Dikṣas, three Upasads entered the earth and turned into seven mountains. He added that the presiding deity of Sutya stole the Vedi, Grahas, Camasas etc., took the shape of a pig and crossing the seven mountains settled behind them. On listening this,
Indra, taking Darbha into his hands, cut the mountains and hit the pig. Thus it is clear that Darbha is capable of destroying the enemy. Consequently, it is implied that the spreading of Darbha on the Vedi in various rituals is not merely intended for keeping the Vedic utensils or seating the gods but also to kill the enemy of the sacrificer.

While spreading the Darbha reeds vertically on the Vedi two reeds are kept horizontally and these are called Vidhrtis. A Mantra is recited while the Vidhrtis are arranged. “I cut my enemies who were born and who are to be born, with the Vidhrtis. I also smash the elements obstructing my offspring. I may be noble among my friends and relations.” The sacrificer addresses the Vidhrtis thus: “O Shining Vidhrtis, you are able to hold the heaven up. Please establish life in my body and hold it.” Thus it is learnt that Vidhrtis are capable of killing the foes of the sacrificer and bestow progeny, vitality and longevity upon him.

Before spreading Darbha on the Vedi a reed is kept aside and it is called Apattā. After the spreading is over the Apattadarbha is thrown into the fire reciting a Mantra. “O Darbha reed, you have descended from the heaven onto the earth like a pillar, holding the two worlds together: I cause all kinds of sorrow to my enemies with you. O Oṣadhi! Bestow your kindness upon me and let me never be sorrowful.” It is obvious that the Darbha is not a mere seat of Devas and the utensils of Homa but it has got its own magical significance, as it is supposed to harm the enemy of the sacrificer.

In many rituals the Vedi is covered with Darbha reeds. One of such reeds is cut and thrown at
Utkara. By doing this the enemy of the sacrificer is destroyed. Here the cut-Darbha symbolizes the enemy. In Pravargya, after the Homa of Gharma is over the Mahāvīra pot along with the utensils of Homa is taken away and dropped somewhere (Udyā- vāsyate). For this purpose, several places are suggested and the bush of Darbha which was not cut earlier is one of them. Darbha is dear to Āditya. He is pleased by the abandonment of Mahāvīra on the Darbha bush and makes the clouds shower. Thus, Darbha helps in getting rains.\textsuperscript{116}

The richness of the magical properties of Darbha is apparently seen in the A.V., which describes the utilization of Darbha for magical purposes. In the ritual Aindra Mahāsānti, the Maṇḍi of Darbha is tied and it is addressed thus: "O Darbha! Roast the hearts of those who hate us. Pierce the hearts of the enemies. Burn the wicked-hearted people. O Darbhaman! Burning completely, reduce the enemy to ashes and smash their forces like lightning. O Darbhaman! cut the heads of the enemies I tie you to attain victory, strength and other good results Please improve my strength and longevity. O Enemy-crusher! Burn the heart of my enemy. O King! The killer of foes, this Darbhaman, will protect your body. It will also protect your warriorship."\textsuperscript{117} The Maṇḍi of Darbha is used in the ritual Yāmya Mahāsānti too. In order to avoid the fear of death, the Maṇḍi is tied reciting Mantras. "The Maṇḍi made of Darbhas is very powerful and I tie it to live for hundred years. The messangers of death, the Rākṣasas and Pīśācas cannot pull my hair. O Ojadhi! Please drive away the fear of death from me with your hundreds of roots and increase my span of life. I obstruct the tongue and speech of my enemy with
you. I kill them all with your power.\textsuperscript{113}

Another interesting utility of Darbha is seen in Manyu Sānti Karman which is performed to tranquilize all types of anger. In this ritual the roots of Darbha are cut out and tied\textsuperscript{119} reciting Mantras. “As the string is relieved from the bow, I remove anger from your heart. Let us walk as friends.” The Mantras\textsuperscript{120} are repeatedly recited with similar requests.

The use of Darbha in rituals is full of magical significance. Right at the beginning when Darbha is cut and brought to the sacrificial place a Mantra is recited thus: “O Indra! I cut with your Vajra; the heads of my enemies who hate me with their heart and speech and, who are jealous of my Vaidika-dharma and scholarship.”\textsuperscript{121}

Dūrvā

Dūrvā, the popular grass found everywhere possesses extraordinary magical powers. In the context of Mrīttikāsnānas it is ordained that a bunch of Dūrvā freshly uprooted alongwith the clumps of mud should be placed on the head before taking bath, reciting a Mantra,\textsuperscript{122} addressing Dūrvā. The water flowing over Dūrvā waters the body fully. One, who performs this gets rid of dreadful nightmares. Firstly, Dūrvā precludes the results of the bad omens experienced during the dreams and finally averts the frightful dreams caused by ghosts. The impact of Dūrvā on human mind is astonishing. It controls the psychomotor system and cures the psychopäresis.
NILI

The herb Nilī, as per the T.B. is used to cure white leprosy. A Mantra addressing the herb is recited thus: "O Nilī! Your mother the soil is black and so is your father, the seed. You, who inherit the black colour, make me too black and beautiful by removing the white spots, gray hair and the effects of white leprosy (Śvetakuṣṭha), which is the result of a witchcraft launched by a sorcerer." Thus, it is clear, that sorcery causes the loathsome disease white leprosy and the use of Nilī is its counter-action.

NYAGRODHA

Because of its hugeness the Banyan tree is considered as the king of trees. It has a ghostly appearance and is believed so be haunted by giants and spirits. This tree also helps to get rid of evil supernatural elements and gain fortune.

There is a proof of this in Rastrabhṛddhoma in which the faggot of Nyagrodha is offered to the fire. The name of this Homa is significant, as, of the many results yielded by this Homa, the attainment of kingdom (Rāstrāvāpti) is the first one. This is a Kāmya ritual, performed to attain kingdom, kill the enemy and avoid Unmāda. The deities Gandharvas and Apsarasas, pleased by the offering of the faggot of Nyagrodha, not only take away the evil such as Unmāda from the sacrificer but also transfer the same to his enemies. They also bestow all the good qualities they have on the sacrificer. In fine, indirectly, the faggot of Nyagrodha gives all these astonishing results.
The Rāstrabhrddhoma, performed with slight differences in the procedure, gives different benefits such as attaining villages, offspring, retinue and cattle. If the Homa is performed on the Rathamukha, the sacrificer gets extraordinary physical strength. If the Homa is performed in the place where dice are played, the sacrificer becomes prominent among his relatives and friends. He also becomes a knight with many villages under his control. If a dethroned king performs this Homa, he will regain his kingdom. A king, ruling a great kingdom but lacking in peace and comfort, should perform this Homa, getting the wheel of his own chariot held over the fire. During the battle, among the kings involved in it, who first performs this Homa, will certainly win the fight. As a result of this Homa the opposition army is burnt by the fire. The Homa, performed on a barren land with the Mantras recited in the reverse order, will certainly kill the person intended by the sacrificer. The A.V. also confirms that Gandharvas and Apsarasas cause Unmāda and recommends the use of Nyagrodha faggots to exorcise all such evil elements.

The relation between Nyagrodha and supernatural elements becomes once again clear in the T.E. The T.E. ordains recitation of a Mantra if the new bride on her way to her husband’s house happens to pass Nyagrodha or any other milky tree. The Mantra is recited thus: “May the Gandharvas and Apsarasas who reside on the tree bless the new bride. These trees are their abodes. The new bride who comes with her wealth given by her parents may not be oppressed by them.” Thus, the worship of Nyagrodha expels the maleffects created by supernatural elements.
PARNA

In Rājasūya a Homa with the grains of Apāmārga is performed. It is ordained that a Sruva made of Parnā should be used in this Homa. Justifying this the Brāhmaṇa says that since Parnā is the embodiment of Brahman, it will expel all Rākṣasas and other evil spirits. So it is understood that Parnā has the power of exorcism. One more instance for it is seen in Pitṛmedha. In this ritual, two Paridhis of Parnā are placed on the northern and southern sides of the fire. A Mantra is recited addressing the Paridhis to avert the dangers of violence caused by supernatural elements.

In the A.V. also there are many instances to prove the magical powers of Parnā. In Pitṛmedha, the A.V. ordains that the Carus to be offered to manes should be covered with the leaves of Parnā. By doing so the performer gets the power to resist the enemy. The Samidhs of Parnā are recommended for Homa in a ritual which yields victory over the enemy, expulsion of the fear of the foe, destruction of the enemy and improvement of the strength of the performer’s army. This ritual should be performed either in a forest or on the battle field. The A.V. describes a ritual for getting fortune and strength. This ritual also restores the throne of a dethroned king. The important item of this ritual is the tying of a Maṇi made of Parnā. The Maṇi is addressed thus: “O Maṇi! You are a product of Parnā tree. You are an embodiment of strength. Please restore the strength, wariorship, king-craft and royalty. By wearing you I shall be able to bring the state into my control, destroying all my enemies.” Thus, the magical power of Parnā is
clearly stated in this context.

PĀṬHĀ

This creeper is used in a magical rite which creates extraordinary psychic effects. When the husband becomes enamoured of some other lady, the married wife performs a rite to win back the love of her husband. In this rite she ties the creeper around her shoulders and embraces her husband. On doing so, vanquished by the charm, the husband once again becomes submissive to his legal wife, or rather a henpecked husband. When the creeper is uprooted a Mantra is recited thus: “I am digging out the creeper Pāṭhā which is very powerful and by which I subdue my fellow-wife and restore my husband.” Before cutting and wearing Pāṭhā is conjured thus: “Pāṭhā! You have supine leaves. I cause you pain (by uprooting and cutting etc.). Please bear it and pardon me. With your power, please subdue and send off my fellow-wife and make my husband interested only in me. O Pāṭhā! You are superior to all of my fellow-wives be inferior to me. I do not wish even to mention her name for, the very idea of her is loathsome to me. Please take her away and finish.” Reciting the following Mantra she cuts the creeper into two and ties the pieces to her hands. “You are the vanquisher of co-wives. O Pāṭhā! Let us join hands and vanquish my co-wife.” Then she addresses her husband in a Mantra thus: “I wipe her off your mind. May your mind come to me as the water goes to the low land.” Reciting this Mantra she should embrace her husband on the bed. While embracing she should be careful in putting one of her hands under her husband and the other over him.
PÜTUDRU

In Jyotistoma the Sambhāra and Paridhis of Pütudru are used. Especially, it is said that the three Pütudru Paridhis will protect the three worlds. While arranging the three Paridhis are addressed thus: O Madhyama Paridhi! You are capable of granting full span of life to the living beings. Please strengthen the earth. O Dakṣīṇa Paridhi! Your existence is eternal. Please strengthen the Antarikṣa. O Uttara Paridhi! Your residence is imperishable. Please strengthen the heaven.” The Sambhāra of Pütudru is placed just to please Agni. That the Pütudru is a protector, is also supported by the A.V. A Maṇi, made of Pütudru is recommended to get protection from all types of evils. The Maṇi is addressed thus: “O Pütudru! You are the transformation of Agni. You are the killer of Rākṣasas and remedy to all diseases.” Reciting the Mantra thus, the Pütudru Maṇi is tied to avert all evils and to get protection.

PLAKṢA

The Rāṣṭrabhrddhoma is performed to avert Unmāda and get victory over the enemy including several other ends. In this Homa the faggot of Plakṣa is offered to the fire. It is said that Gandharvas and Apsarasas cause Unmāda. They put up on trees like Plakṣa. Pleased by the offer of Plakṣa faggot, they relieve the human beings from Unmāda and grant their wishes. The A.V. also recommends this Homa for the said purposes.

May be because of its magical properties, the branch of Plakṣa is used in Upākaraṇa of the Vāyavya
Pas'ū,\textsuperscript{156} in a Kāmyayāga\textsuperscript{158} and the cut parts of various sacrificial animals in Aśvamedha are kept on a branch of Plakṣa.\textsuperscript{157} Plakṣa averts the interference of Gandharvas and evil spirits and protects the Havis to be sacrificed to Devas.

**BALBAJA**

The grass Balbaja grows out of the soil where cows and oxen discharge their dung and urine regularly.

A king, when his army becomes disloyal or looses its formidability, restores it by performing a ritual, whose presiding deity is Indrāṇī.\textsuperscript{158} During the ritual Balbaja is offered to the fire.\textsuperscript{159} As a result, the army regains its formidability and loyalty.\textsuperscript{160} This particular effect is traced to the origin of Balbaja, having grown out of the dung and urine of the cattle. And this cattle, as “Gonyāya” illustrates\textsuperscript{160-A} return home faithfully after grazing freely the whole day in the woods, in spite of the hard work they are subjected to by their owner. And Balbaja imbibes these qualities and its offering to the fire results in the transference of the same to the army of the performer.

**MADHŪKA**

One of the outcomes of the Rāstrabhṛddhoma is the victory over the enemy. If war is unavoidable for the sake of a kingdom, the king, who first performs this Homa wins the battle killing all his foes.\textsuperscript{161} In this Homa, the faggots of Madhūka are used to kindle the fire \textsuperscript{162} The Brāhmaṇa says that it is the burning coals that destroy the foe. The burning coals surround the soldiers of the enemy. Fire
accidents will occur in the army camp of the enemy or the fire, transformed into fever, will be rampant in the enemy camp. The A.V.\textsuperscript{164} recommends the use of Madhûka in a spell intended for winning the love of the opposite sex.

\textbf{MUNJA}

A rope entwined with the Muñja grass is tied around the waist of the Brahmaçarin in Upanayana. While tying, a Mantra is recited thus: "O Mekhala! You are the protector of Yajña. You also protect Tapas. O Mekhala! slaying all Râkṣasas, please escort us. We, protected (covered) by you, may not be oppressed by enemies or evil spirits, since we wear you."\textsuperscript{165} The rope, entwined with Muñja is called Mekhala. Thus, it is clear that Muñja with its magical powers, averts the interferences and difficulties caused by human and superhuman elements.

\textbf{YAVA}

In Jyotiśōma a branch of Udumbara is posted while constructing the Sadomaṇṭapa. Yavas are thrown into the hole dug for posting the branch of Udumbara, reciting a Mantra in which the Yava is requested to smash the enemies who are harmful to the sacrificer.\textsuperscript{166} Yavas are also thrown into Uparavas, reciting a Mantra thus: "O Yava! You are the segregator. Please separate Râkṣasas and our enemies from us and smash them."\textsuperscript{167} Even in the hole intended for posting the Yūpa in Jyotiśōma, Yavas are dropped reciting the same Mantra.

The Traidhâtaviyeśti is performed to achieve all worldly ends and especially those achieved by
sorcery. This Iṣṭi is also performed to revert the sorcery made by others. This Kāmyeṣṭi is also performed as an Aṅga of Sahasradakṣiṇāyāga, as the main ritual needs much wealth. This Iṣṭi fills the sacrificer with necessary wealth and cattle. In this Iṣṭi, overruling the offering of the cake of rice which is mandatory from the Prakṛti, the Brāhmaṇa ordains the sacrifice of the cake of barley. The offering of the Purodāśa of Yava fulfils the wishes of the sacrificer, including victory over his enemies.

VARAṆA

The Varāṇa tree possesses the magical powers of warding off the evil elements, enemies and immature death. The Vedic texts reveal the peculiar relations Varāṇa has got with the deity Mṛtyu. In obsequies, a branch of Varāṇa is posted in front of the corpse and the deceased is addressed. In the Mantra then recited, the deceased is assured that Varāṇa would protect him from all sorts of pains, foes and other evil elements. A Sruč and Sruva of Varāṇa are used in the Homa and a Mantra is recited thus: "O Agni! The man did not do any harm to your body. No doubt he is as sickle as a monkey. He shines with his emotion. You please burn the sins. O Agni! I offer the oblation in favour of Mṛtyu." Thus, the use of Varāṇa as Sruč and Sruva pleases Mṛtyu and avoids the untimely death.

The A.V. also says that Varāṇa has the capacity of killing foes. The Maṇi of Varāṇa is tied while a Sukta is chanted, to win the enemy and to get rid of all sorrows. The Kauṣīka Sūkta explains that to achieve the above purpose, the Maṇi should be
soaked in curds or honey for three nights before wearing it.

VARṢĀHŪ

Varṣāhū or Punarnavā is a small plant used in the ritual, Karīreṣṭi, performed to get rains. A bunch of Punarnavā is planted on the Utkara and a Homa is performed. During the Homa Punarnavā is addressed thus: "O Punarnavā! Please water the earth; for this sake, lacerate the rainy clouds hovering over the sky. Thus, produce rain and grant it for us." The God who created the Osadhi Punarnavā is also requested to create rains.

On close observation of the Mantra it is found that Punarnavā possesses the power of creating the clouds and extracting water out of them.

VIKAṆKATA

In Jyotiṣṭoma a cup (Graha) of Vikaṅkata is used to preserve the libation. This Graha is called Manthigraha. It is kept always near the Sukragraha. Though these two Grahas are earmarked in favour of Sāṅda and Marka, the priests of Asuras, at the end of the sacrifice they are offered to Indra. Justifying this the Brāhmaṇa says thus: Once Devas and Asuras were full of the power of Brahman. As a result, the Devas could not win the Asuras. After sometime, in order to defeat them, Devas came into a secret agreement with their priests, Sāṅda and Marka who accepted to treachery, when Devas offered to earmark two Grahas in favour of them. But after defeating the Asuras, Devas denied to give the oblation to Sāṅda and Marka, saying that they
promised only the earmarking of the Graha but not the oblation.\textsuperscript{180} The Graha is arranged reciting a Mantra\textsuperscript{181} and then the oblation is offered to Indra.\textsuperscript{182} The M.S.\textsuperscript{183} also ordains the same procedure. By observing this procedure the sacrificer and the priests will be able to kill those hating them.\textsuperscript{184} The V M.\textsuperscript{185} gives a lengthy account of the magical significance of this Graha.

**Vibhidaka**

The T.S. prescribes an Abhicārakaarman to first cause disease to the enemy and then kill him. In this Iṣṭi, performed in favour of Brahmaṇaspati, a Pas’u with brown-coloured ears is offered to Varuṇa and other deities. Besides, instead of the usual pole-like Yūpa, the Sphya (the wooden sword, worn by Āgniḍhra and which symbolizes the famous Vajra of Indra) is used to tie the Pas’u. The Vedi is covered with S’ara, superseding Darbha. Mainly, the magical effect of this Iṣṭi depends upon the offer of the faggot of Vibhidaka\textsuperscript{186} famous for its use in magical rites. In this ritual the offering of the Caru of Blackrice to Soma and Rudra, the posting of the Yūpa in the form of a big sword and spreading S’ara (which is also known for its uses in sorcery) on the Vedi—all strengthen the magical effect created by Vibhidaka.

Another Iṣṭi is performed almost with the same procedure to achieve the same end. But here, the sacrificial animal is Tūpara, the hornless animal.\textsuperscript{187} Sāyāṇa also says that the faggot of Vibhidaka certainly kills the enemy.\textsuperscript{188} The K.S. and M.S. also recommend the Idhma of Vibhidaka for killing the enemy.\textsuperscript{189}
Vṛīhi

Pavanāṃṣṭī in which the cake of rice is offered to Agni is performed as an Āṅga of Agnyādāhāna. By offering the Purodāśa the sacrificer gets purified and he will never suffer from lack of food. And he will get Brahmvārachas. The Caru of rice is offered to Āditya in a Kāmyeṣṭī performed in favour of the same deity. Pleased by the offer of the Caru the Āditya will grant immense wealth to the sacrificer. There is another Ādityeṣṭī, performed by Aparuddha and Aparudhyamāna i.e., the king who was deposed from the kingdom and who is being deposed by traitors. In this Iṣṭi Caru of rice is offered to Ādityas. The Ādityas grant kingdom to the king as they are pleased by the offering of the Caru. During the sacrifice Ādityas are addressed thus: “May the Ādityas grant our wishes. They are capable of establishing the king in his throne and kingdom. The Ādityas, the rulers of the worlds, will allow the king to rule his own realm. They will protect him from ill-doers, traitors and Asuras. O Ādityas! You twelve, who rule the three worlds and are called after Aryaman, Varuṇa, Mitra and other names, firmly place the king in his kingdom.” A slight change in the procedure of the Iṣṭi to be performed by Aparudhyamāna is described as follows. The rice intended for the preparation of Caru to be oblated, should be brought from the house of a Grāmavādin i.e., the leader of a village who is loyal to the king outwardly and inwardly. From the heap, the white and black rice should be separated and two different Carus prepared. The Caru of white rice is offered to Āditya and that of black rice to Varuṇa. These two deities pleased by the offering of the Carus, will grant peoples and kingdom to the king. Āditya and Varuṇa are
the presiding deities of peoples and kingdom respectively. As the king needs both of these he should please both the deities.\textsuperscript{195} If the intended result is not obtained by performing this \textit{Iśti}, an additional Havirnirvāpa should be made in favour of Ādityas.

Whenever rice is to be cooked, it should be cleansed thrice with water, prior to doing so. It is said that the ogres take away the abominable contents of the rice thus came out.\textsuperscript{196}

\textbf{S'AMĪ}

In Mahāgnicayana, it is ordained that a Samidh of S'āmi should be offered to the fire.\textsuperscript{197} While offering, a Mantra is recited, addressing Agni thus: "O Agni! You have come here from a long distance, riding on a red horse. You love the sacrificers. Please extinguish the enemies of the sacrificer."\textsuperscript{198} Similarly, in Agnyādhāna, the Sambhāra of S'āmi is arranged. The Mantras recited while arranging the Sambhāra reveal that S'āmi appeases all kinds of evils and evil spirits. The Sambhāra of S'āmi causes peace\textsuperscript{199} (Sānti).

In obsequies, the foot-print of an ox is erased with a branch of S'āmi, reciting a Mantra addressing Sāmi. "Let us live for the full span of our life expelling the Mṛtyu in the form of the ox. Let us have our offspring and wealth. Let us also be sacred and thus eligible to perform Yajñas."\textsuperscript{200} In Pīṇdapiṭryajña, a branch of S'āmi is thrown away towards west, reciting a Mantra. "O S'āmi! Please destroy our sins and quarrels. Please exterminate our enemies."\textsuperscript{201} Thus it is clear that S'āmi has devastating powers.
S'ARA

This is a kind of grass. Its name S'ara is quite significant, as it has got a tendency to oppress. This S'ara is actually utilized to oppress the enemy.\textsuperscript{202}

There is an Abhicärakarman, performed in favour of Brahmaṇaspati, with the sacrificial animal Tūpara. This ritual causes ailments to the enemy, oppresses and finally kills him. In this ritual, instead of Yūpa, Sphya is posted. According to the Prakṛtiyāga, Darbha should be spread on the Vedi. But here it is overruled and S'ara ordained to be spread! for S'ara, being born out of Vajra, will definitely kill the enemy.\textsuperscript{203} As per a legend, Vṛtra's body was so hard that when Indra hit him with his Vajra, some pieces of the weapon fell down. These pieces turned into S'ara.\textsuperscript{204} Indra's Vajra is the most powerful weapon, known for its capacity to kill the enemies and S'ara, born out of it also possesses the same capacity. In Somayāga, the sacrificer wears the Mekhala, entwined with S'ara for the same purpose.\textsuperscript{205}

Another ritual of sorcery is described with a slight difference of superseding Tūpara with the animal Babhrukarṇi.\textsuperscript{206}

That S'ara is the destroyer of enemies is also supported by the A.V.\textsuperscript{207} S'ara is used as Samidh in an Abhicärakarman, performed to destroy the enemy and the fear of enemy. It is also performed to win the foe and strengthen one's own army. In the Sūkta then recited, the S'ara is praised as the killer of enemies. This ritual is called Senākarman and it should be performed either in forest or on the battle-field.
S'ALMALI

The timber of the huge Salmali tree is used to build chariots and such a chariot is used in Vivāha. In the marriage ceremony, after the Pradhānahomā, the newly wedded bride is taken to her husband's house in a chariot. While she enters into the chariot, built of Salmali wood, the bridegroom recites the Mantra thus: "O Bride! The chariot is built with the branches of Kimséuka and Salmali. This is multi-coloured (Citra) and possesses the brightness of gold. It is strong and has good wheels. You please put your wealth, given by your parents in this chariot and enter into it."²⁰⁹ Salmali is not only a strong and beautiful timber but also has the power of avoiding evil spirits and bad omens. The dreadful result, generated by an "evil-eye" are also averted by Salmali. The chariot of Salmali gives protection to the bride from evil spirits.

S'IMIJĀVARĪ

S'īmijāvari is a plant which grows without cultivation. The applicability of this plant is confined only to sorcery. It possesses extraordinary magical powers. The result, produced by its magical power is devastating. One, who wishes to kill his enemy must bury the herb, somewhere in the stable of his foe, while a Mantra is recited to the following effect.²⁰⁹ "O S'īmijāvari! Destroy my enemy. You enter into his bed and kill him. You turn him away from his house and make him enter into the mountains. You please smash the lives of those whom we hate or who hate us, before the sun rises from the east."²¹⁰ S'īmijāvari, if hidden under the bed of the foe, kills him. Thus, the magical power of Sīmī-
jāvari is clearly stated. No doubt, it is a formidable one and should be handled with extra care.

SARṢAPA

The mustard grains are used in Jātakarman. Jātakarman is a ritual, performed on the occasion of the birth of a son. In this ritual, a subordinate Homa is performed with the grains of mustard. The Mantras, recited during the Homa reveal the magical powers of mustard.

A number of evil spirits occupy the delivery-chamber and hover over the bed. They cause mental and physical disturbances both to the mother and the child. The spirits cause nightmares to the child and frighten it showing their dreadful shapes in its dreams. The predominant among the ghostly spirits are—Kali, the huge devil and the presiding power of Kaliyuga; Sānda and Marka, the teachers of Rākṣasas; Cyavana who causes the fall of embryo; the group of six evil spirits headed by the iron-faced Upavītra; the four groups of Pīśācas i.e., Kes'inīs who have wicked hair; S'valomnīs who possess hair like that of dogs, Khaṇḍāpas who come on limping and Ajopakāś'inīs who have shapes like those of goats; the servants of Kubera who are clad in peculiar garments and always accompanied by their wives; the presiding deities of the villages; the deities who want the babies to be dedicated to them and the demons wandering during nights and disturbing the sweet sleep of the child. The Mantra addresses Agni who is delighted by the Homa of Sarṣapa, to drive all the evil spirits away and burn them. Thus these spirits are smashed by the offering of mustard.
In the same context, another Mantra is read thus: “There are some more devils. They, with their large stomachs, frighten the people. They hold lances and skulls in their hands and wander on the streets, during nights. Their father Karṇaka who yells and who has no ears but can listen leads and their mother follows them. They would be searching for a diseased child, to make their prey. The Piśācas’ mother has a sister who roams on the paths under the cover of darkness. She observes the people through the holes of their house-doors. She also causes anguish and agony to a lady who freshly delivered a child and awakens her from sweet sleep. O Agni! Kṛṣṇavartman! Please kill all the devils by burning their heart and flesh. Please turn their eyes to ashes.”

The use of Sarṣapa for the purpose of warding off the evil supernatural elements is also mentioned in the A.V. The Samśkāra of Simantonnayana is performed when a lady becomes pregnant. During the rite mustard grains are tied to her with a cloth, reciting the Mantra thus: “O Pregnant lady! All the evil elements, harmful to you are smashed by these mustard grains. The Asuras who have long, black hairs and dreadful faces and who make peculiar sounds are driven away by the Sarṣapa. The evil spirits in the form of owls and other creatures are also smashed. O Lady! The Piśācas who try to occupy the middle part of the body of a pregnant woman; the Piśācas who try to harm holding the horns of cows and oxen; the devils who frighten the pregnant woman with their horrible laughter and the Rākṣasas and other evil spirits, hovering over you are completely extinguished. O Mustard Seed! Smash
the Rākṣasas, Piśācas and other evil spirits. harmful to the embryo." 218

Thus, it is clear that Sārpapa has enormous magical power.

As explained in this chapter the trees and plants have enormous utilization in magical rituals. Some of the rituals are performed in self defence and some other in offence. These rituals cannot be performed without using plants. The utility of Arjuna as cover of Caru, Kārṣmarya as Paridhi, Kimśuka as bridal-car, Khadira as Sphya, Parṇa and Pūtudru as Paridhis, Muṇja as Mekhala, S'amī as Sambhāra is to avert evil effects in self defence. The Homa of Apāmārga grains, Asvattha in the form of Saṅkus, Madhūka and Vibhīdaka in the form of Idhma, Vikankata in the form of Graha and spreading S'ara on Vedi are meant for oppression and destruction of enemies. Śimijāvarī is one such dreadful plant. The fruits of Karīra and Kharjūra, the plants Punarnava and Varṣāhū and Darbha are used in rituals for fetching rains. The Idhma of Asvattha, Udumbara, Nyagrodha and Plakṣa cure mental disturbances, Pāthā, Garmut, Gulgulu and Sugandhitejana are used for subjugation. The Udūha of Iṣikā, the Graha of Udumbara, Sruc and Sruva of Varaṇa avoid untimely death. The plant Nīlī possesses retractive powers. Sārpapa is known for its magical powers.
REFERENCES – III

1 अपामाग्नाहस्य सत्तृत्वा क्षत्वा वक्ष्यानेरेकोलुः...पर्याग भृत्वेः ज्ञौरायत Kalpa on TS 1-8-7.

2 वेदववेस्त्रा सत्तृति: प्रतेक्षामिनिन्द्रामि पूर्णो हृत्तमाप्ये रक्षसो वर्ड्यू ज्ञौरायत हृत्तमाप्ये रक्षोविधान यहस्ते तदविशिष्या TS 1-8-7.

3 यद्यापागंधोभस्ति रक्षसाधज्जाये TB 1-7-1.

4 इत्या विशं विद्यति एवं रक्षसां विद्यति स्वायामेव विद्यि रक्षायूः सि हृत्ति: idem.

5 पर्याग भृत्वेः ज्ञौरायत। वहा वं वर्णां। ब्रह्मण्वेन रक्षासि हृत्ति: idem.

6 अपामणावेच विद्यु नाखुः रक्षायूः स्वयमूः तथो एव। SB 5-2-4-14 Sāyaṇa comments: अपामाणावेक देवो अपामृज्जत अपमाणावेण तुवनतः

7 वहो देवो अपामणावेस्त्रा विद्याय निरक्कुर्वर्तित: तत्सत्यमध्योद्धार्यायायेः अज्जा- यथ: AV 4-19-4.

8 अप्यूः यातुधानात्तप सर्वं अराध्य: ibid. 4-18-8.

9 भिन्नति: शतस्वाभा...ibid. 4-19-5

10 असाधुः म्यास्तमधवः...ibid. 4-19-6.

11 वेदववेस्त्रा सत्तृति:...रक्षोविधानामस्ति हृत: VS 9-35.

12 वं ते चक्रुरायो पात्रे च चक्ल्कूलोऽहि ते आमे मांसे क्षत्या च चण्डस्याय क्षत्या हृते जहि AV 4-17-4.

13 वैधव्यायं दूर्जीवित्वम् रक्षो अभ्यमाराद्यः कुर्णामीत्वादुर्दृष्टः तास्माद- शास्त्रायामक्षिय ibid. 4-17-5.

14 TA 6-9.

15 AV 2-24-1 to 8.

16 अविलित्व्यो धारायहुः श्रेण्य निर्विश्वे दयश्वी दयश्वी शास्त्रावधमातो या TS 2-3-1.
17 आदित्या वा अपरोह्वार आदित्या अवगम्यर्थारः...idem.
18 यदि नांवगच्छेदक्ष्यमयाग्युल्लान्स्मृद्भमेयायमुथ्याल् idem.
19 आदित्या एवं बहुवैरा विशामवस्थिता। idem.
20 आदित्यां च निविन्देषितमेषि मधुलान्तस्तहेषु इदम.
21 ओजों कर्मभो धारुः Sāyaṇa on TS 2-3-1.
22 सहता वा एतत्रोजो यदाचत्य ओजासंव विशामवच्छति TS 2-3-1.
23 सति सविति सतगणा वे सहतां गणवस एव विशामवच्छति idem.
24 विनिविम्याक्ष्यतस्यादाति चित्रमेव भवति। TB 1-2-1. Sāyaṇa comments—तेन विनिविम्याक्ष्यतम् भवति।
25 अर्थात्मोमवधायत्वत्वो व बनस्तपीतान्त्र सपतसहो विजित्ये TS 5-1-10
26 सपतसह सहते असिद्यात्तिति सपतसहः Sāyaṇa on TS 5-1-10.
27 दग्धे रूप्यां मलिम्यां...मुखावितान् TS 4-1-10.
28 अर्थात्वो व बनस्तपीतान्त्र सपतसहारो विजित्ये TS 5-1-10.
29 अभिवङ्गेश्वर्यो निलायतः अभिवङ्गेश्वर्यं केतवा। सोस्येष्ये संवत्सरमान्यस्तम्
  TB 1-1-3.
30 AV 3-6.
31 अभिचारकं धोषारोत्स्यङ्गाल्पमारिस्य सम्पाद्य अभिमान्य वचनोपातः
  Sāyaṇa on AV 3-6.
32 मनसा शर्वंतिरस्यन्यातात्वा अन्तःकरणेन Sāyaṇa on AV 3-6.
33 विलेन मन्नार्थ विन्दनपरेष मनोबुल्लिविवेष्ये idem.
34 ब्रह्मण मनोभाबाभिन्नतया अर्थायथ शाखया idem.
35 रात्रि कामाय होत्या रात्रि वर रात्रि पुत्रः...TS 3-4-8.
36 विलिव्यक्तेद्युव्यात् वेक्षयही इस्यकः Sāyaṇa on ibid. 3-4-7.
37 स तो मुन्नस्यपते बल्यत त उपरि गुहा इत्यह च। उह ब्रह्मगतते क्षत्राय सदृशः
  शर्मं वचः। TS 3-4-7.
38 नैयायिक अथृतवर्ष लाख्यः प्रायः इतिहामोश्वतिः TS 3-4-8.
39 गच्छन्वस्वरसो वा एतमुन्नास्वरणतिः idem.
40 AV 3-6.
41 ibid. 8-8.
42 Kausīka Sūtra 16-9 to 20.
43 ऐसे कुछ उड़ते भवति TB 3-8-4.
44 AV 12-2.
45 अथ्यूमेवास्मिन्नास्वरणतिः...TB 3-8-4.
46 विशिष्टेऽजयमानाय गायत्रिय...ibid. 3-10-8.
47 अयोग्यमपुषुधम्...संविक्रम्यजानेहे idem.
48 यत्रो वै विषयः TB 1-2-5; GB 2-4-6; JB 2-68; KS 139-4; MS 4-1-3.
49 भक्तोस्यपूर्वलमः...उपनृतस्योपूर्वलो भक्तवर्मि TB 3-10-8.
50 अथृतवर्ष धार्मिकः MS 4-4-2.
52 RV 1C-61-3; 3-32-2.
53 MS 4-6-3.
56 इन्द्रयाः जुहुवर्पल्लीलो शणुिवाभाऽः सहामुन्नेति TS 6-4-10.
57 See reference No. 38.
58 See reference No. 39.
59 AV 19-31.
60 कारीयं वृद्धा कामो यजेत Kalpa on TS 2-4-7.
मात्रमति महतामोजपां धारां...TS 2-4-7. Its Brāhmaṇa is—मात्रमति महतामोज इति कृष्ण वास: कृष्णतूथं परिधात एवत्ते वृंदः कक्षः। TS 2-4-9.

62 येन साध्व उप्रमवस्तुणिति वदशिना परिधातः स्वस्तः TS 2-4-7.

63 अन्तःवेदि कृष्णाजिनं प्राचीनप्रीवमुदरतोमास्ति तस्मिन् वजुरस्तत्वं न करीरसस्ततिस्वा मान्य वाचा इति कृष्णमद्या सम्यक्य विद्विष्णुक्तवा पुष्करयथा संवेदिः...Kalpa on TS 2-4-7.

64 महुया संवोधयथा व एष ओषधीनां रसो यन्मधु...अधुच एवोषधीयो वृंदः निनयति TS 2-4-9.

65 कृष्णाजिने संयोगित idem.

66 समुद्राम्य कृष्णाजिन्याति कृष्णो वामना उपनहस्तित कल्प on TS 2-4-7. The Mantra is—वृंदः अधूच संवातः संदानमति वृंदः स्वस्तपनहस्याति TS 2-4-7.

67 उत्क्रिय वृंदामपकां स्वातोमाद्वः पुरस्यति Kalpa on TS 2-4-8.

68 सुल्ता बन्धि दिवं अधूचस्मृण...idem.

69 ये देवा दिविभागाः...idem. And मात्रमतिमहतामोजपां धारां विद्विष्णु...TS 2-4-7.

70 उत्क्रिय वृंदाहुस्तमभं प्रतितप्रयोगमय पृविवीमिति वसिदिः जुस्ये Kalpa on TS 2-4-8. The Mantra is उद्रयम् पृविवी मिन्दिः दिव्यं दिवं नमः...TS 2-4-8.

71 यादिवस्तात्वयेव होतथ्यं यदि न वर्णद्रवो भृतो हृदि निविर्यपैतृ। TS 2-4-10. The Mantra is देवावस्थया अने सोमस्तूर्य...ibid. 2-4-8. The Kalpa—पदिवर्वेिण्डुरेव जुह्यताः यदि न वर्णद्रवो भृते धामच्च—वारीति त्रोपि हृदी निविर्यपैतृ।

72 कुचायुस्वधाति TS 5-2-7.
73 आय्यस्य पूर्णा कार्थ्यमयमन् idem.
74 दक्षिणां कार्थ्यमयमयम्...कुयस्मृतयामवाटित idem.
75 वच्चो वा आय्यस्य idem.
76 वच्च: कार्थ्यमथ: idem.
77 दक्षिणातो वेदावात् यत् रक्षं स्याः स्याः सत् MS 3-3-7; KS 22-11.
78 वच्चेनेव यत्रस्थ दक्षिणातो रक्षायः स्याह्यति TS 2-2-7.
79 वेदाव व या आह्वातस्त्रूद्वृत्तां अत्युरा निर्मातामावते वेदाव: कार्थ्यमयपत्यं-
कर्मण्यो वेद महत्तेन कुर्वतिति ते कार्थ्यमयपत्यपत्यरक्षोनकृवति तेवेव स रक्षायः
स्याह्यति यत्कार्थ्यमयमय: परिप्रयो भवति रक्षामपह्य। ibid. 6-2-1
80 प्रतिप्रस्थात्वाभुर TA 4-4.
81 कार्थ्यमयत्र क्रो रसोनिवारक्तवेन कर्मण्य: Sāyaṇa on TS 6-2-1.
82 सुकिंगे शुक्पेः श्लामलिङ्गे बिंबेः रुपेः हिंसर्वस्यम...TE 1-6.
83 वेदाव स्या सर्वतु: प्रस्व इति स्थपायात्तु:...हिंसतो वच्च इत्याहु वच्चेऽव तत्तस्मा शरि भावव्य व्रोहि स्याह्य् TS 2-4-6.
84 सते ते अवने सति: TS 4-6-5.
85 AV 8-8.
86 बानुक्षयः-शत्रुभयनासन-शत्रुजयः-स्वोजलवधंकनमुदव विनियोगः:
Sāyaṇa on 8-8.
87 खावामून् खवरावलिङ्गः AV 8-8-3.
88 Kaus'ika Sūtra 16-9 to 20.
89 खवरावलिङ्गाकारः मौण्य शत्रुताचाय सर्वकाराविवेच्येष्व च बहन्तति
Sāyaṇa on AV 10-6.
90 AV 10-6.
91 Kaus'ika Sūtra 19-22 to 25
92 कारोयां वृत्तिकामो यजे Kalpa on TS 2-4-7.
93 मात्रकमिति महतामोजेयां धारा...TS 2-4-7.
94 See reference No. 63.
95 विवा विलाम...TS 2-4-8.
96 See reference No. 67.
97 TS 2-4-7,8,9.
98 यदि वर्ण्यास्वरूप होता यद्यं यदि न वर्ण्यास्वरूप मृते हवानिविल्यक्षरात्रे वे भिन्नमार्क्यान्याहोरात्रायं खलु वे पर्यावरण वर्ण्यास्वरूप TS 2-4-10.
99 य: प्रजाक्षरस्वास्तत्त्वा एतद्  आत्माॅथ्मा गामुऽं च चर्य निबन्धेत् इbid. 2-4-4.
100 य: पशुक्रान्न्यास्तत्त्वा एतद्  सोमापीदिः गामुऽं च चर्य निबन्धेत् idem.
101 त्वात्सिद्धिथितिन्तप्रभारान्त्विन्यात्यित्व गुल्लुलु सुमंदानितेजान... Kalpa on TS 1-2-12. Mantra is—अग्नेयास्त्तत्त्वाये: पुरुषमार्क्ष TS 1-2-12.
102 अग्नेयायो ज्यायां चो भार ज्यात...ibid. 6-2-8.
103 AV 2-36-7.
104 गण्धर्वित्तायां महाक्रोऽस्ति गुणप्रत्यूतिनाथेन सुत्रेन गुणगुल्लााविवृत्तिः होमोआस्तिः सायाना on AV 4-37.
105 AV 4-37-1.
106 गण्धर्वारसराव एतेनायास्ति TS 3-4-8.
107 AV 4-37-1.
108 नेयरुद्धु ओरुक्त्वर आर्यत्वः प्राक्षिण्ति इतिहासी भवश्चिते वे गण्धर्वारस्यां गृहोः TS 3-4-8.
109 यत्र वेबः विलायत। विवेक रूप ज्ञात्त। त पृथ्वियो व्रतविधित...स दर्मंपुर-त्वालमुद्दत्व सत गृहमित्वा समुहः ibid. 6-2-4.
110 दीक्षा is the consecration of the sacrificer at the beginning of the ritual. The main purpose of Dīkṣā is taking oath to perform the ritual. In this connection an Iṣṭi Dīkṣaṇīya is performed.

111 An Iṣṭi, between Dīkṣā and Sutya.

112 The day of pressing the Soma stalks and offering the juice.

113 विविच्छन्दव्यि विवीर्तिप् सपतान्। जालान् भातृव्यान् ये च जनित्यमाणः।
TB 3-7-6.

114 वेण: कोन्हेतति पृथिव्या अद्यपुर्वितम्: तेन सह्स्रकाण्डेन। द्विस्तंप्
शोच्यामानिः। द्विण्मे वहु शोच्यु बोधेऽ सोहुएऽ शुचम्। TB 3-7-6

115 स्तम्भवेजुत्स्थिताति वे पृथिवी वाविति वेदवस्त्र्या एताति एव भातृव्यां
निर्मंजनिः। TS 2-6-4.

116 यथ वर्ष उपवीक्षकताः। स्यः तदुद्वपर्वैष्ठिकामयिः TA 5-10.

117 AV 19-28, 29, 30.

118 ibid. 19-32,33.

119 Kausāka Sūtra 36-32.

120 AV 6-4.

121 यो मा हुदा सत्सा यथ्य सासधायो यो ब्रह्मणार्कमणाः द्रेष्ट्य हेवाः। यसः
शृङ्खल हुद्येन्द्रणं च तस्येन्द्रवक्षो याक्रियणत्तव्यम्। TB 3-7-6.

122 सह्स्रपर्वम् देवी शातमला शाताहुः रा। सर्वं हुदु से पायं दुव्र्या वुस्ववन्त
नाधानां। TA 10-1.

123 नते जातास्योष्णे। रामे कुप्ये अतिवित धा। हुदुः रजनि रजया। किलाण्ं
च पलितं च युद्धं हुद्यम्य उत्सत्त्यं ब्रह्मण। लक्ष्म मेतेन्निनस्त। सर्वपा नाम
tे भात। सर्वयो नाम ते पिताः। सर्वपार्योधम् सर्वयमिवं दुहिः। TB 2-4-4.
124 तैयारी ओत्तम्बर आश्वस्त: फ्लालितोहेंगे स्वभावत TS 3-4-8.

125 तात्त्विकाय होतवा राधा... व राधा युद्ध... प्रामकायाय होतवा... ओज्जसकायाय होतवा... सड़कायसे संयते होतवा... य उम्मादेवतमे होतवा... idem.

126 रथमुख ओज्जसकायाय होतवा idem.

127 अधिकारने जुहोत्तराधिकारने एवास्मे जस्तातानथस्मे... idem.

128 यो राधा जयस्तिङ्गायास्मे होतवा... idem.

129 यस्य राधा... न कल्ये स्वर्यस्य दक्षिण प्रबुद्ध नाडोमनिष्ठुहस्यात idem

130 यें सड़कायसे संयति यस्य पूर्वस्य जुहेति ह एव च स्वभावत जयति तम्य सड़कायसे idem.

131 प्रतिलोगोऽ होतवा: प्रभानवताय प्रतीच प्रतिरोऽ ह ततो येन केन च स्तुनुते स्वकृत हरिः जुहेति। idem.

132 AV 4-37.

133 वे गन्धविप्सतस्त्रे देवीमृतुः मुखस्याऽपातात। सिवास्ते अस्य वश्वे भवनु भा हिन्दू सिपुवांबुधुमृखानाम ते 1-17.

134 पर्सायने लुहेति जुहेति। अहा वे पर्सायने ग्रहणात् च हृदा वह 1-7-1.

135 मा त्वा बुध्मा सम्बविद्धिः मा माता पूणितो त्वम्। पितृविः यत्र गच्छंता-स्वेतायांतांजरामहो।...स्वेतस्त्रे हि गच्छिसं यमरायेय बिराजति तै 6-7.

136 AV 18-4-53.

137 ibid. 8-8.

138 ibid. 3-5-2.

139 इसां जनायीन्धरं वीरकं बलवतमाम। यथा सप्तानीः बाधगते। यथा संविने... पतिम् TE 1-16.

140 उत्तरानयण सहस्तमे सहस्तवति। सप्तानीः मे परायस्। पति ने केवलं कृति। उत्तराहुत्तरे उत्तरेदुरुत्तरायम। अथा सप्तानी या ममाक्षेरा साभारायम।
न हुपस्ये नाम गृणासि नो अहिमन् रमते जने। परामेव पराबतगुः सपल्ला नाज्यामसिस idem.

141 अहिमस्म सहमानावध स्वमसि साताहिः उमे सहस्रवती भूत्वा सपल्ला मे सहावहः idem.

142 उप तेजः धारणे सहमानाम्शि स्वावधारणे सह्योगः। भामु ध्रुवे मनो वत्तं गौरिब्धावतु पवानाराही धावतु idem.

143 शाह्याकले बाहुप्यां चर्यारु धरिणैनुण्यः शापिस्तः। एवत्रिष्टु तथा परिध्रुः कर्तव्यः। यथ्यक्ष्णे हस्ताद् प्रत्येकस्यनिहितसे पपीति, अपराधोपरि—Haradatta on TE 1-16.

144 See reference No. 102.

145 पौत्रवधवातपरिध्रुपरिध्रुपवध्वायां लोकाना विधुये TS 6-2-8.

146 विष्णुर्मसि पृथिविः देवर् तिष्ठविस्तिरिव देवर् हाल्यविस्तिरिव विबं देवर् हि ibid. 1-2-12.

147 यवेतान्तसःप्रारम्भभवथितमिष्टतत्स्मृतिः idem.

148 अनेन मन्त्रेण पौत्रवधानकः सर्वथितीनिवारको रक्षायणपावानमुतो वृक्षविसेवः कथ्यते। Sāyāṇa on AV 8-2-28.

149 अनेकार्थार्थस्मित पराविश्व हक्कोहासि सपत्तहः। अयो अमेर चातनः पौत्रवधान वृक्षविसेवः। AV 8-2-28.

150 See reference No. 35.

151 See reference No. 38.

152 See reference No. 39.

153 एते वेग गन्धविभवसाकृति महासूः TS 3-4-8; AV 4-37.

154 AV 4-37.

155 बाह्यम् *वेतस्मालमेव* पृष्ठिकाम्: TS 2-1-1. Sāyāṇa comments—आलमेत सत्यशेषे। बाह्य: प्रक्षालाभायुपाचण्यविशिष्टे।
124 नैयायिक वौरुंम्बर आदेशः प्लाकितोर्गो सवति TS 3-4-8.
125 रामू कामाय होतवाय रादूः वे रादूः पृष्ठः प्राम्कामाय होतवाय ... आजेस्कामाय होतवाय ... संब्रामशे संब्रामशे होतवाय ... य उग्मावेतस्मे होतवाय ... idem.
126 रघुमुख आजेस्कामाय होतवाय idem.
127 अध्येतन्त्रे जूहोर्याध्येतन्त्रे एवास्मे सजातानवश्चत्ते ... idem.
128 यो रादूः नवप्रहृतस्मातः होतवाय ... idem.
129 यस्य रादूः न कल्यंते स्वरस्तय दक्षिण प्रवृत्त्या नाटोमभिजुहोर्यात idem
130 ये सह्यामाय संब्रामित यस्य बृहस्य जूहोर्या स एव नवप्रहृत जयति ताग्
सह्यामाय idem.
131 प्रतिलोमः होतवायः प्राणान्येवाय प्रतीतं प्रतियोगितं तं ततो येन केन च
स्युन्नाते स्वप्न्यात ईरिणो जूहोर्या idem.
132 AV 4-37.
133 ये गण्यवृष्टिः के वे वृष्टिः वान्यवेद्यास्ते। विवास्ते अस्य वृष्णी
भवन्तु मया हिंदू सिसियवृष्टिः महामायमाय TE 1-17.
134 पर्यायनेन लुद्वेन जूहोर्या। व्रहम् वे पर्यायः। ब्रह्मणेन रक्तायः सि हृति
TB 1-7-1.
135 मा त्वा वृक्षो सम्बाधितं मा माता पृथिवी श्वास। पिन्यत् हृत्य यात्र गच्छतात्
स्थेवासंतरामहो।...वेवस्वते प्रह गच्छसि स्यमरायः व्याराजति TA 6-7.
136 AV 18-4-53.
137 ibid. 8-8.
138 ibid. 3-5-2.
139 इन्मा जनामयोध्यी वीर्यं बलवत्माम्। यथा सप्तः। वाह्यः। यथा सविन्यते
परतः TE 1-16.
140 उद्दानन्नशा सह्यामाशे सह्यस्वामि। सप्तः मे पराप्राम्यः। परतः मे कैवल्यं कृद्वि।
उत्तराण्यूक्तं उच्येनुतराम्यः। यथा सप्तः वा ममात्या साधनराम्यः।
न हृपस्य नाम गृह्यामिति नो अर्थमि रमते जने। परमेश्वर पराबत्रः सप्तलः नागायमि idem.

141 अहंसमिद सहभानाथ त्वर्मसि सातहि। उभे सहकायी भुवचा सप्तलः मे सहस्वण् idem.

142 उप तेठागेन सहभानामिद त्वाध्यायेन सहस्वण्। मामानु प्रते मलो वल्लं गौरिव धावनु पया वारीव धावतु। idem.

143 श्रुतामेव बार्थ्यां भवतारं परिगुरु जीवतु। एवंश तथा परिप्रहः कर्तन्तः चेतोको हस्तो वन्द्रकोनिन्कर्तो भवति, अपरम्पौषः—Haradatta on TE 1-16.

144 See reference No. 102.

145 पीतुद्रवयंपरिधीनमित्वाध्यायेन्द्रोकान् विधुते तस्य TS 6-2-8.

146 ध्रुवश्या पृथिविया टृंगः हृ ध्रुवश्यान्तरिक्रिया टृंगः हास्यक्षास्वस्चिति विबं टृंगः हृ ibid. 1-2-12.

147 यदेततास्माभारानस्मार्थस्विनिमेश तस्मार्थति idem.

148 अनेन मन्त्रेण पुरुषुनामकः सब्धितिविनिवारको रक्षामण्युपाधानमूलो बृहविशेषः कस्यते। Sāyana on AV 8-2-28.

149 अनेवदीरं सामसिद्धशाचिर्विनिव रक्षोहसिद सप्तलहृ। अथो असीव चावतः पृथुद्वयम भेषवासः। AV 8-2-28.

150 See reference No. 35.

151 See reference No. 38.

152 See reference No. 39.

153 ऐते वे नागवन्यभाससः गृह्यः TS 3-4-8; AV 4-37.

154 AV 4-37.

155 वायव्याः स्वेतमालचेत मूलाभाम: TS 2-1-1. Sāyana comments—आलेखतें सम्पूक्षेत। कथितः प्रवक्षालाभायामुपाकुद्याविवेयः।
156 वायुविश्वः श्रवेदसमूहतः भूतिकामो वायुविश्वः श्रवेदः देवता वायुस्वः
स्वेत भागायनेनियोधतः। TS 2-1-1.

157 शत्रुशालकायायेवं पद्यात्मवाँवतः TB 3-8-19.

158 वायुविश्वः च निविष्कर्ष्यः स्नेयायायेकः शितेश्वर स्वातः TS 2-2-8.

159 वायुविश्वः श्रवेद इत्यदिः idem.

160 श्रवेदः वे वेज्येन द्वितेन्द्रारीयेवः स्वेत भागायनेनियोधतः स्नेयायायेवः
सेवा शत इत्यदिः idem.

160-4 गौरेश्वराचार्यार्थं महतात्मनमस्ते महतात्मने वेष्टिते
वेष्टिते। NV 1-2-8.

161 सह्रामः संगते होत्वा राजःः वे राजःः प्रति...ये सह्रामः संगति प्रयः
पूर्वविश्वः जुगितः तः एव सह्रामः संगति तः। सह्रामः ibid. 3-4-8.

162 मान्युष इन्द्रः सह्रामः idem.

163 मान्युषः इन्द्रः कालश्रायमः एव प्रतिवेद्यायाना अभिज्ञानयायस्मातः सेवा
परिवेशितः idem. Sassyana comments तत्र मान्युषः कालश्रायमः एव अभिज्ञानयाना एवः
अभिज्ञानयाना सेवायाना प्रतिवेद्यायाना परिवेशितः। परिवेशितः
अभिज्ञानयाना जाते। पुराणः वा शारीरेः ज्वरायुक्तस्वातः वायुस्वः
इत्यतः।

164 AV 1-34-5.

165 कालस्वः गोपानृणो तपसः वर्षप्रथमे ग्नरस्तरस्तसक्षुमानः भरताः। सा नक्षत्रमन्त्रि
श्रीराहि भ्रम्या चतुर्दशे मेखले मारियम।। TE 2-2.

166 विश्वविश्वः यथाच स्वातः। TS 1-3-1

167 Do— ibid. 1-3-2.

168 सत्यः वा एव जयः यशेन्द्रार्थीयः कामाय प्रमुखः सवेश्चो हि कामेयोः
यशः प्रमुखः यशेन्द्र यशेन्द्रार्थीयः। TS 2-4-11.

169 एतत्वेव यशेन्द्रार्थीयमाणः...।TE 2-4-11.

170 एतत्वेव यशेन्द्र यशेन्द्रार्थीय स्वातः। idem.

171 जयः गुरुराणः अभिज्ञानयः यथायः मध्यः। idem.

172 वर्णकालां पुनरायुक्तियायातः Kalpa on TA 6-9.
173 वरणो बारवाचिवं वेदो वनस्पति: आत्मं निव्रृत्यं द्वेशाचं वनस्पति:
TA 6-9.

174 नहि ते अगने तनुवे नूं र चकार मत्यं। अपलशोकृचाचं मृयवे त्वाहि।
TA 6-10.

175 अयं मे वरणो मणि: सपत्तकयणो दृष्टा। तेनायसरवः त्वं शान्तिस्मृणीं इह
दुरस्येऽ: AV 10-3.

175 अ अयं मे वरणं: इति मन्त्रो गर्गीपानवासितमतनाति Kausārika Sūtra
19-22.

176 See reference No. 60.

177 उत्तरे वर्षाहस्तस्वं प्रतिज्ञायोभ्यमय पृथ्वीमिति वर्ष्यिं जुहोऽति
Kalpa on TS 2-4-8.

178 उत्तरमय पृथ्वीं भिन्नोंंं वियन्त नमः…TS 2-4-8.

179 उद्दो विविधयं नो वेदीधवानो विसंजया धृतिम...idem

180 बहुस्पतिवेयानां पुरोहितं आशीष्ण्यामकाँस्युरां...अपनुती स्थापाकर्मः.

ibid. 6-4-10.

181 तं प्रतिया...उपयमयूहीरोहींस मर्गायत्वं मे योनि: प्रजा: पांहि

ibid. 1-4-9.

182 इन्त्रायुजुहुदापत्ती स्थापाकां सहामुनेति ibid. 6-4-10.

183 MS 4-6-3.

184 परास्य भ्रातृयों भवति...य विविधयेव हृदं तेनानी सहापुनवते

TS 6-4-10.

185 VM pp. 307, 308, 309.

186 श्रावणस्यं ब्रह्मचर्यविवेच्यं भेताभिधितं वाच्यं दथापालं पुरस्तातिविवेच्यं—
rणेन्द्र भ्रातृयं प्राहृत्विवत्व श्रावणस्यं श्रावणस्यं भ्रातृयं भवर्ष्यः श्रावणोऽरपयं समृद्धयं स्फोत्तं गृहं भवति वस्यो वे स्फोत्तं वज्रमेवस्य प्रहुरति
शारमय बहि: श्रुण्येवें वचं भोजककदामो भिन्नस्येवेवम् TS 2-1-8.
187 बाहुस्यंत्य तृप्तपालनेतार्कितमञ्चन्तरप्रभुनितमंवें भएन सागरेश्वरोपदार्शिति...

TS 2-1-5.

188 स च विशेषण मेलुः शतक्ष्य हृत द्रुतवा ब्रंह्य भिनविचं

Sāyaṇa on TS 2-1-5.

189 सियल्य वेषोंदक इत्य: KS 11-5; MS 2-1-6.

190 यवनयेः शुचोपयो भ्रवर्चरस्वयमाल्पस्मशुपरिवर्धार्थिति। TB 1-1-5.

191 भाृविवेयो मूलद्वृपःप्वचं विनवेयो त्विकाम: ...TS 2-3-1.

192 जाविवेयो धारणद्वृपःप्वचं विनवेयोपवर्तते वायुवधयमानो वा भावित्या

अपरोहद्वार आविन्यास अवगमियतार भावित्यानेव धारणद्वृपःवें भागः

घेयेनोपदार्शित्व idem.

193 धारणान्त आविन्यासो जगत्था देवा विश्वस्य भूवस्य सोऽपः

ibid. 2-1-11.

194 य: परस्परां प्राम्यवानो भ्याल्पस्य गृहाबुः श्रीहिनाहरेतु। ibid. 2-3-1.

195 शुकालाणो अः कृपाणो अः विविद्याएः शुकालास्युपास्तमाल्वित्यां वर्त विनवेयाल्पित्यां

वे देवता विद्विद्यामेवाव्यवज्ज्यति...ये कृपाणस्युमं वार्षण वर्त विनवेयाल्वित्यां वे

रात्मुः एव विषय च रात्मा च वायुवधार्थित्व idem.

196 विश्वलोभिक्रियामाणास्य। यो न्युः भविष्यते। रक्षसं मांग्येवस्।

उपस्तप्रस्नोपज्जातित्व। TB 3-7-6.

197 श्यामयोधिमाधित्य शास्त्रः TS 5-1-9.

198 परमस्यः परावो रोहित्यैः इवागाः। पुरौषः पुष्पियोमनेः तव तरामूः

ibid. 4-1-9.

199 श्यामयोधिमाधित्य शास्त्रः TB 1-3-1.

200 मृत्योः पवन्यपतिः पवेम ब्राह्यव्य आयुः प्रतरां दधानः। आयपाघमानः:

प्रजया धरेन शुभ्वा: पुत्रा स्वेष यष्टियाः। TA 6-10.

201 शामल शामरस्वद्ययाः हृष्याः सि TA 6-9.

202 शृणुत्व हिन्दौलीति शरा: तृण्विलोऽवतः: Sāyaṇa on TS 2-1-5.
203 शरमय बहः गृहात्मेवेनम् TS 2-1-5.

204 इन्द्रो वृत्ताय बयं प्रहस्ति...वेद्वातसशारा अशोयंते ते शरा अभवन्तप्रसरायम्
शरसम् ibid. 6-1-3.

205 च्छलरयो देशला भरति वज्ञेषेव सावधान्यं खरुख्यं मह्यतोपः
ibid. 6-1-3.

206 श्रावणस्तियं बंधुवर्णाङ्गितालंपैतामिद्रयं...शरमय बहः गृहात्मेवेनम्
ibid. 2-1-8.

207 AV 8-8.

208 चुकिये चुकूये शार्लसि विन्धं कये हिष्णुवर्ण...TE 1-6.

209 यं हिष्णुवान्त सिको व्यमोमथो निन्जे रत Kalpa on TA 4-39.

210 उत्तुम शार्लसि तत्पेण ततः उत्तुम गिरीरुरुपाये। मरीयोपनीयोः
यावदिति पुरस्तादुमयाति सूर्यः। तावदितीयम् नालहः। वोस्माण्डी। यं च
बयं हिलम्। TA 4-39.

211 अं चौल पत्रयत्वः आच्छादिबोद्धवसम्। अतो वालितालिभ महत॥ पयःषकक्षः
व्यासः। शश्वङ्गशास्त्रिकेर उत्तुम्लः। व्यवनो नहतालिबित्तमसवाहः। अयश्चरीयो
मर्जः उष्यो उत्तुम्लः। व्यवनो नाशवादित्तस्वाहः। केशरीवलकोसी।
काल्पनकासिंहः। अपेक नहतालिबित्तस्वाहः। विष्णासासः। क्रौऽरका रक्षोऽराेजेन प्रेमिताः।
प्राम् तज्ञानो गच्छन्ती गच्छन्तोपरिवारुतान्तित्वः।
एतत् वन्ततात् गृहविस्तेययः श्रावणस्तिकः। ताननिः पयसरत...TE 2-13.

212 निन्जायितिः उपन्येशप्रेष्मूलासत्तात्त्वास्ताय। पूर्व एवां पितेत्वे श्रुतः पर्यः
कर्षः। माता जयवि। सयंति प्राते विधिमिलितःती स्वाहः। प्रवाधिनि
सारिणी स्वसा सन्निध। त्रेष्िः कुलः। या हेन्ते बिीः गच्छं विभाषायः
मनः। तात्सा चौ इर्ग्णात्मक्षि व्यन्मान्या हूः स्वहः। अन्ते अभिवी निन्जायिति
स्वाहः ibid. 2-14.

213 AV 8-6-1 to 20.
CHAPTER—IV

MEDICINAL SIGNIFICANCE

The Vedic rituals are not only sacred but also practically useful to the man. There are some rituals which, if performed well, cause general strength to the body and organs, lustre to the face, and stability to the mind. By performing some others the appetite of the performer improves and he gets rid of several diseases like white leprosy. The performance of some other rituals cures diseases pertaining to heart, skin, eyes, kidneys etc. This chapter illustrates how the plants are utilised in those rituals. The ritual associated with the plants yields the required result. Thus, let us see how the plants, through the ritual, cure diseases and cause health.

APĀMĀRGA

The grains of Apāmārga are offered to the fire during the Apāmārga Homa in Rājasūya. Though the use of Apāmārga is for magical purposes, the plant has also got many medicinal properties. The etymology itself suggests that it is a curative herb of diseases.¹

While the Y.V. mainly indicates the magical utility of Apāmārga, the A.V. explains its medicinal qualities. In the A.V., the plant is addressed thus: "O Apāmārga! If we have dined with cripple and other persons, whose teeth are black or nails are deformed, please, wipe all that ill away from us."² It is said that Apāmārga is a medicine that cures contagious diseases.³ In another Mantra⁴ Apāmārga
is requested to avert death due to hunger or thirst and childlessness. This plant provides remedy to mental disturbances, unnecessary fears and their consequences such as nightmares. This view is supported by the S.N., which recommends the snuff of Apāmārga as the best remedy to the diseases caused by virus to the brain. The V.S. also supports this. A Mantra indicates that Apāmārga extirpates diseases causing ill-dreams.

Caraka says that the seeds of Apāmārga are used as remedy for diseases like heaviness, headaches, chronic rhinitis, helminthiasis, epilepsy, anosmia and fainting attacks. The medical books recommend the use of Apāmārga in the form of snuff for the relief of mental disturbances etc., which means that the inhalation of the drug is required. When a person performs Homa using Apāmārga seeds he is exposed to the fumes emitted and thereby achieves medicinal benefits. The Apāmārga Homa enables the sacrificer thus to gain bodily health.

ARKA

It is said that the Arka plant was born out of the boiling Gharma. Quite naturally it imbibed the quality of heat. This plant has got another name Arkaparṇa. The etymology also shows that this plant is full of heat. The juices of the Arka plant possess astringent action as per the medical books. Another name of this plant Mandāra, suggests that it removes all trifles diseases. According to the Ayurveda Arka generates heat in the body and cures several diseases. The B.P. says that Arka heals Vāta, Kuṣṭha, Kapha and all types of stomach disturbances by creating heat inside the body. It also alleviates
the effects of poison which is not much formidable. The Satarudriya Homa is an Aṅga of Mahāgnicayana. In this Homa it is ordained that the oblation of goat-milk should be made through the leaf of the Arka plant, perhaps aiming at the bodily health of the sacrificer. Thus, it can be presumed that the use of the leaf of Arka instead of Juhū, during the Satarudriya Homa causes good health to the sacrificer through its medicinal properties.

ARJUNA

In obsequies like Pitrmedha, bunches of Arjuna reeds are used to cover the Caru to be offered to the fire. The Mantra then recited justifies the employment of Arjuna to cover the Caru thus: “O Arjuna! The scholars say that you are the essence of all Ośadhis. Hence, I receive you to cover the Caru.” As Arjuna is said to be the essence of herbs it is quite appropriate to use it as a cover. The food under it imbibes its qualities and becomes more nutritious.

ASVATTHA

The huge peepul tree has a medicinal significance equivalent to its body. A day before the performance of Agnyādhāna, rice of four Sārāvas is cooked. It is offered first to the deities. This cooked rice is called Brahmaudana. Ghee is poured into this and the rice is stirred with three Asvattha Samidhs. These Samidhs should be green and possessing leaves. These three Samidhs represent the mother, father and the son. After the Homa the residue is eaten by the priests. The Brahmaudana stirred by fresh Asvattha Samidhs has the power of increasing virility.
this context the Aśvattha Samidhs are compared with bones and the ghee with the semen. The length of the Samidhs (Prādes'āmātra) represents the strength of man.18 The significance of using green and juicy (not dry) Samidhs is also explained by the affirmative sentence. As the Samidhs are wet, the semen which is wet and productive, is instilled.19 It may be presumed that Aśvattha has the power to tone up the male potentiality in men and fertility in women and thus grant issue. In this connection, it may be recalled that Indian women encircle Aśvattha tree in order to get offspring. This is the custom of Indian women, through the ages. Not only human beings but also the deities worship this tree. The mother of Gods, Aditi, cooked the Brahmaidana in order to get progeny. When she first did so, she got her first sons Dhatṛ and Aryaman. She repeated it and got other sons such as Agni, Varuṇa.20 On the whole; it may be concluded that Aśvattha is a symbol of reproduction and has got the invisible power to create progeny. It can also be presumed that the Aśvattha is a promoter of virility and fertility and thus can produce progeny, especially the male. It is quite interesting to note that the Brahmaidana, stirred by the Aśvattha Samidhs (Aśvattha being Prajāpati's abode) is offered to Prajāpati (the creator) himself for getting progeny. The synthesis among Prajāpati, Aśvattha and the progeny needs the critical observation. Thus it is clear that the Y.V. holds that Aśvattha is capable of granting progeny. This view is confirmed by the Ayurveda. According to the B.P.,21 Aśvattha eradicates the diseases of the female genital organs. The IMM records that Aśvattha has the maturative powers and is useful in the ailment of gonorrhoea. It adds—"Fruit dried.
and powdered and taken in water for fourteen days removes asthma and promotes fertility in women.\textsuperscript{38} Thus, As'vattha helps women to get motherhood. As'vattha promotes the semen also. According to the IMM,\textsuperscript{24} the milk boiled with dried bark of As'vattha is a good aphrodisiac. By strengthening the virility As'vattha helps the man to get a male child. The abode of Prajāpati, As'vattha, thus grants Prajā (progeny). The MM\textsuperscript{25} includes As'vattha in the list of milky-trees (Kṣīrīṇīvṛkṣas) and says that it alleviates the disorders of belly and vulva. In Rāṣṭra-bhrddhoma, the offering of the faggots of As'vattha to the fire averts Unmāda, a kind of mental disturbance.\textsuperscript{36} As such it is clear that As'vattha cures mental diseases also.

**ARVGVADHA**

Āragvadha is a tree, the stakes of which are used in Sarpabali, performed to get rid of serpents. A Homa is performed with the stakes of Āragvadha in this ritual. The connected Mantras\textsuperscript{27} record several facts regarding the snakes. There are ten kinds of snakes. They live in hillocks, in Heaven, in the sky, in the rays of sun, in water, on the points of arrows, on trees and creepers and in Pātālaloka. The vicious King Śveta, son of Vidāra is their lord. Taṅsaka and others are his subordinates.

The Mantras\textsuperscript{28} address Indra to protect the living beings from the serpents dwelling in sky and heaven, Agni to save from those of water and earth and Sūrya from those in his rays. Salutations are offered to Śveta and Taṅsaka with a request not to allow their followers to bite the living beings.
Thus, Āragvadha is found to be an anti-venom herb. The smoke that rises during the Homa spreads and evacuates snakes from the surroundings. It has so many medicinal properties that Caraka had devoted a chapter on its name i.e., Āragvadhādhyāya, in which it was stated that the mixture of Āragvadha with Sāileya and other medicines counteracts poisons.²⁹ The B.P. says that Āragvadha cures leprosy and other skin diseases, Raktapitta, caused by poisons and the stings and bites of insects, parasites and other poisonous worms.³⁰ The IMM records: “Externally the pulp is considered to be a good application for gout, rheumatism, snake bite etc.”³¹

ISĪKĀ

It is a kind of grass which is dearly grazed by cattle. In Asvamedha, after bathing the sacrificial horse in a tank, the same is brought out patting with an Udūha. Here the Udūha is made of Isikās tied together.³² The Mantra, then recited, describes Isikā as Ayu and Amṛta. The cattle graze on this with joy and increase their span of life. Thus, it is Ayu. According to a popular legend, few drops of nectar fell on Darbhas. Isikā, being a species of that reed, possesses the qualities of nectar. Thus it is Amṛta. As it is Ayu, Isikā increases the span of life of the horse and as it is Amṛta, avoids Aparāmyu i.e., untimely death of the same.³³ The same results are transferred to the sacrificer too if the Udūha of Isikā is used.³⁴

More medicinal qualities of Isikā come into light in the Sūkta of Kravyād in the A.V.³⁵ The inner fire called Kravyād causes several horrible diseases like tuberculosis and finally subjects the person to
several subordinate rituals, pertaining to Rājasūya, Tryambakeśṭi is one, in which the deity Tryambaka is worshipped and appeased. An invocation is made with a request to release the clutch of Mṛtyu, just like the Urvārūka gets released from its stalk, when it gets ripened.

Here, the medicinal value of Urvārūka comes into light. The meaning of the word “Bandhana” mentioned in the Mantra is “Vṛnta”, the stalk. However, the word Bandhana perhaps refers to Āma, a gum-like substance, which forms around the entrails of the living beings. This matter causes fever and other kinds of physical inconveniences. Physicians recommend eating of Urvārūka to get rid of Āma. Urvārūka, as the etymology of the word suggests, is purgative. Thus, the word Bandhana in the Mantra may mean the clutch of Āma, but not mere stalk, as Sāyaṇa mentioned in his commentary on T.S. 1–8–6. The IMM also records that Urvārūka is purgative and diuretic and the B.P. supports this view.

KARKANDHU

Being born out of Indra’s Indriya (semen), Karkandhu is aphrodisiac and energetic. It has also got a light touch of intoxication. Here, the word intoxication is used in the sense that the person gets a feeling of well-beingness and not as an indication of dangerous intoxication produced by substances like alcohol.

The medicinal qualities of Karkandhu come into light in the ritual Sautrāmaṇī in which Sūrā, mixed with Karkandhu is offered to deities Karkandhus
are not directly sacrificed but the groats are mixed with Surā and offered to Indra, Sarasvatī and Aśvins. The groats of Karkandhu, mixed with Māsara are offered to the deity Id. When Indra became disable the celestial doctors Aśvins had again made him strong and potent by using Karkandhus. Especially, Indra became Indriyavān i.e., one who possesses very strong virility, since Karkandhu is a known aphrodisiac. Besides, Karkandhu is restorative and provides the body with resistance power. It is the best medicine to all diseases. As Karkandhu is stimulative and mild intoxicative, it is mixed with Surā and Māsara and offered to deities. Thus, the medicinal potentialities of Karkandhu are clear.

The Āyurveda corroborates the statement about the medicinal qualities of Karkandhu. That it is a promoter of virility is reiterated by the MM. The S N. praises the medicinal properties of Karkandhu and says that it cures the diseases caused by Vāta, Pitta and Kapha. Moreover, it mitigates fatigue and promotes appetite. Concurring with this, the MM says that Karkandhu is unctuous and an anti-morbid thirst and vitiation of blood, and promoter of strength.

KIMSUKA

In Sarpabali, which drives away the serpents, the stakes of Kims'uka are offered to the fire reciting some Mantras. Thus it is learnt that Kims'uka is an anti-venom Sarpabali, gives relief not only from snakes, but also all kinds of venomous creatures like scorpion and Kims'uka forms remedy to all those poisons. The Āyurveda also confirms that Kims'uka is an antidote. Besides, it is astringent, depurative,
diuretic and anthelmic.58 The S.N. terms Kimś'uka as “Krumighna” i.e., killer of harmful parasites and insects. The IMM55 records thus: “Bark is given with ginger in snake bites.” The MM56 clearly says that Kimś'uka cures poisoning, in addition to reducing fat, Kapha and ailments of women.

After the marriage the new bride is taken to the bridegroom’s house in a chariot built of the wood of Kimś'uka and Salmali. While she enters into it, some Mantras57 are recited, in which she is addressed and requested to improve the longevity of her husband and to deliver many more sons. The request is significant, as the man improves his span of life while leading a peaceful married life with his spouse who is devoid of ailments, owing to the touch of Kimś'uka which enables the bride to have a healthy body. It establishes its medicinal impact on the new bride, when, for the first time her mind and thoughts are focussed around her married life. The request regarding the progeny is also significant, since Kimś'uka cures all vulval ailments.58 According to the IMM50 the flowers are useful in regulating the menstrual flow. The S.N 60 records that it cures all diseases occurring after delivery.

**KVALA**

This thorny tree belongs to the family of jujube and yields similar fruits. As mentioned in the T.B.,61 this tree was born out of the vomitted energy of Indra, the king of Gods, who dominates not only his own race but all other beings in the three worlds, by virtue of his vigour and strength.62 Naturally, the fruits imbibe the qualities. They are full of virility and energize the eater.
In the human body, the organs of sense, the presiding deity of which is Indra, are very important. As such by eating the Kvala fruit or by obliterating the curd, coagulated with Kvala, these organs become powerful. In Darśayāga such curd is offered to Indra. In the ritual Sautrāmaṇi Surā mixed with Kvala fruits is offered to Indra. Sarasvatī and Asvins. Here is interesting synthesis of the deity Indra, presiding over the sense-organs, the Kvala, originated out of Indra’s energy and the offering of Surā mixed with Kvala to the same deity. Quite naturally, this sacrifice bestows virility and energy to the worshipper. Kvala is slightly intoxicating. That is why it is mixed with Surā and offered to deities. The words—“Kvalaiḥ bhēṣājam” in the Mantra refer to its medicinal qualities such as mild intoxication medically acceptable and the potency, induced into the organs of human body. The S.N., noting Kvala as “Kola” says that it alleviates Vāta, Pitta and Kapha. It also cures gastric troubles and morbid thirst. Kvala is a good tonic and remedy for fatigue.

KHADIRA

In Āyuṣkāmeṣti, Khadira is used in the form of a Pāatra (vessel). This Iṣṭi is performed to obtain healthy body and longer life. The performance of this also gives relief to those, who have been suffering from chronic diseases, whose body decreases day by day due to Agni i.e., over-heat, who continues to become weaker, whose stomach swells up due to Varuṇapāsa i.e., accumulation of unhealthy water inside the stomach, (this disease is called ‘Jalodāra’), who has become dumb and who entertains the dreadful idea of committing suicide. This Iṣṭi contains
five main oblations as follows: (1) Aṣṭākapāla Purodhāśa for Agni, (2) Caru for Soma, (3) Dvādas'akapāla Purodhāśa for Varuṇa, (4) Caru for Sarasvatī and (5) Ekādas'akapāla Purodhāśa for Agni and Viṣṇu. A square vessel made of Khadira is kept on the Vedi and clarified butter is poured into it. While pouring, an ornament of gold is kept at the starting point of the ghee fall so as to give the ghee a stature of the juice of gold. The sacrificer should stare at the flow of ghee, imagining it as the current of nectar. The priest Brahman holds the right hand of the sacrificer and recites the Mantra requesting Savitr to free him (the sacrificer) from all diseases. The Adhvaryu repeats the same act, reciting another Mantra, requesting the deities to grant longevity to the Yajamāna. The medicinal significance of Khadira is evident in this context. Prevention of diseases and premature death, is the predominant quality of this tree. In Asvamedha six Yūpas of Khadira are posted. The T.B. says that by posting them the sacrificer gets lustre and good complexion. The SVB. holds that Khādira Yūpa causes strength. Khadira bestows longevity. It is anthelmintic, antidote and also cures wounds and leprosy. It is a good remedy to all dental diseases and helps the improvement of lustre and complexion.

GULGULUL

Gulgulu is used as Sambhāra in Jyotistoma. The arrangement of this Sambhāra endows the sacrificer with the qualities of Agni i.e. lustre etc.

The legend regarding the origin of Gulgulu shows that it was born out of the flesh of Agni's brothers. It seems that Ay. V. also supports this since it says
that Gulgulu gives bodily strength and it is a renowned aphrodisiac. As it was born out of flesh, the consumption of Gulgulu increases flesh. (There is a popular verse saying that the flesh is increased by the flesh.)\textsuperscript{78} The M.M.\textsuperscript{79} records that fresh Gulgulu is nourishing and aphrodisiac. The S.N.\textsuperscript{80} also supports this. The T.B.\textsuperscript{81} says that the Sambhāra of Gulgulu causes strength and especially increases the complexion. The M M.\textsuperscript{82} exactly says the same and the S.N.\textsuperscript{83} supports this by saying that Gulgulu not only increases the complexion but also cures facial diseases and gives melodious tone. It is natural, as an abode of Agni, Gulgulu imbibed his splendour and the same is given to the consumer. It is also natural that because of the same reason, Gulgulu generates heat in the body, killing harmful parasites and increases appetite as unanimously declared by the S.N.\textsuperscript{84} and M M.\textsuperscript{85}

GODHŪMA

Godhūma or wheat is a popular food-grain of the world. According to the T.B.,\textsuperscript{86} it is a better kind of food than rice and barley. It is not only energetic but also easily digestible. In Sautrāmaṇi, the parched grains of wheat are mixed with Sūrā and offered to Indra, Sarasvati and Āśvins.\textsuperscript{87} In this context, it is revealed that wheat is highly medicinal. It gives strength and virility and is a good prophylactic. The M.M. records thus: “Godhūma (wheat) is sweet, heavy, promoter of strength, steadiness and semen, appetiser, unctuous and cold. It alleviates Vāyu and Pitta. It is life-giving and laxative.”\textsuperscript{88} The S.N.\textsuperscript{89} also repeats the same.
Though Darbha is mainly useful in Vedic rituals, its medicinal properties too are referred to here and there. Medicinally, Darbha is considered as an element of purification. In many a ritual Darbha is used for the same purpose.

In Jyotistoma, after the sacrificer completes his sacred bath before Dikṣā, the Adhvaryu sprinkles water on his body with Darbha reeds, reciting Mantras thus: "May the deities Citpati, Vākpati and Saviṭr purify you, making you eligible to perform the Yajña." The sacrificer thus becomes holy and takes the sacred Dikṣā. In this connection, it may be recalled that Darbha was born out of the sacred property of water. The sprinkling of water thus, with Darbha reeds is ordained in Dars'apūrṇamāsa also. In Odanasya, the ritual performed by an Annādyakāma, there occurs a discussion whether the sacred bath Avabhṛtha should be performed or not. If it is performed, the number of the subordinate rites increases. If not, the ritual shall remain incomplete. Then, as a via media, it is resolved that water should be sprinkled on the sacrificer with Darbha reeds. On doing this, not only the ritual becomes complete, but the sacrificer is endowed with purity and physical strength. It is significant that Darbha causes physical strength as it was born out of the essence of water. Here three reeds are used symbolically indicating the three worlds. Darbha purifies not only the participants of rituals, but also the oblations to be offered to gods. In many rituals, like Dars'apūrṇamāsa, Jyotistoma and Āsvamedha, the oblations such as milk, clarified butter, Caru, Puro-
Dās'a are purified by the contact of Darbha. And such oblations become nutritious.

In several rituals including Somayāga and Vāyavyapasyāyāga the sacrificial animal is made to undergo the consecration of Upākaraṇa by Adhvarya. The main purpose of this consecration is to dedicate the sacrificial animal to Gods. However, it is implied that the contact of Darbha is to make the animal sacred and free the same from all kinds of insects causing diseases. In several rituals, the liquid offerings are filtered through the Pavitra of Darbhas.98 Darbha’s medicinal properties such as purification are clearly explained by the Ay V. The IMM[97] says that Darbha is diuretic and cures dysentery and menorrhagia. The S N[98] calls Darbha as “Dosaghni” i.e., which alleviates all types of impurities. The M.M[99] records that Darbha, mixed with Ārtagala and other drugs alleviates Kapha, reduces fat and cures phantom tumour and internal abscesses. It is a good remedy to dysuria and anuria and removes stones in the urinary tract. Further, it is said that the roots of Darbha vitiate poisoning while cleansing the urinary bladder. The A.V[100] also says that Darbha purifies everything and cures every disease and ordains the employment of the same in purifying the Surā offered to deities in Sautrāmaṇī. The statement of the M.M. that Darbha is an antidote has got its root in the A V.[101] which prescribes the touch of burning Darbha on the effected spot to vitiate poison. The same treatment, if given on the tongue vitiates food-poisoning.

Dūrvā

Dūrvā is a kind of grass, very popular. The medicinal qualities of the same are brought into
light at the context of Mr̥ttikāsnāna, described in the T.A. Mr̥ttikāsnāna is performed to gain purity. Prior to beginning this, a bunch of Dūrvā, freshly uprooted along with the lumps of earth connected to it, is kept on the head, reciting a Mantra. The Mantra explains that Dūrvā is the best purificator. It is clear that Dūrvā is an anti-bacterial and is capable of preventing bacterization, infection and works as virucide. As it is held on the head while bathing, the purified water cleanses the body completely. Moreover, Dūrvā averts nightmares. Thus, it is clear that Dūrvā purifies not only the body but also the mind. It gives stability to the mind. The M.M. says that Dūrvā cures Raktapitta, itching and all types of skin diseases. The S.N. also supports this

NILĪ

Nilī is used to cure white leprosy and gray-hair. Addressing this herb, some Mantras are recited thus: "O Nilī! You are called 'Rāmā', for you make the body beautiful. You are also called 'Kṛṣṇā', because of your black colour and 'Rajani' as you make the body attractive. Please transfer your colour and make it beautiful. Please remove the white spots and gray-hair and restore the original colour. O Nilī! please extinguish the disease and its effects such as white spots and hairiness. You are able to turn the white cloth into a black one. Likewise, make my body black, removing the whiteness caused by the disease. Please eradicate the disease Svitra rooted in the bones, flesh and skin and caused by the sorcery of others. I wipe off Svitra completely (even without leaving the marks) with your power, bestowed upon you by the Almighty. O Ośadhi! Your mother, the
soil is black. (Nilī is cultivated only in black soil.)
And your father, the seed is also black. You inherit
the colour of your parents. Please make me equal to
you in colour." Thus, it is clear that Nilī eradicates
Svetakusṭha. The S.N.\textsuperscript{108} emphasizes that Nilī is a
good hair tonic and cures Kuśtha. The B.P.\textsuperscript{109} praises
Nilī as the best hair tonic and says that it turns the
hair into black.

\textbf{NIVĀRA}

Nīvāra is a kind of rice, growing in woods, with-
out cultivation. It is hence called the "wild rice". It
uses in rituals reveal many of its medicinal proper-
ties. When the priest of Devas, Brhaspati was asked
to pick up the most nutritious food, he picked up
Nīvāra.\textsuperscript{110} By this, it can be estimated what sort of
Oṣadhi, Nīvāra is. It is full of carbohydrates, pro-
teins, vitamins and other sorts of matters essential
for the growth of the body and its sound health.
Even the gods consider it as the best kind of food.\textsuperscript{111}
It is not only nutritious but also easily digestible.
The eater of Nīvāra becomes strong and energetic
and full of virility. Brhaspati is the presiding deity
of eloquence, as well as the Oṣadhi Nīvāra. As such,
it is to be understood that Nīvāra can bestow elo-
quence and strong memory upon its eater. The
M.M.\textsuperscript{112} says that Nīvāra causes strength by aggra-
vating Vāta and alleviating Kapha and Pitta. The
S.N.\textsuperscript{118} also holds a similar view.

\textbf{NYAGRÖDHĀ}

The faggot of Nyagrodha is used in Rāṣṭra-
bhṛddhoma, which alleviates Unmāda.\textsuperscript{114} The medi-
cinal properties of Nyagrodha are vividly described
by the Ay.V. The M.M.\textsuperscript{115} says that the excess Pitta Kapha and blood pressure are cured by Nyagrodha. Thus it is established that the use of Nyagrodha stakes in the said Homa gives relief from mental disturbances. The B.P \textsuperscript{116} also supports this and says that the decoction of Nyagrodha cools the body and checks the effects of excess Pitta which causes mental disturbances.

In the rite of Purisavana, conferred on a pregnant lady, the husband squeezes the fruits of Nyagrodha so as to effuse the juice into the nose of his wife. This rite helps the couple to have a male child.\textsuperscript{117} While the drops of the juice of Nyagrodha fruits fall into the pregnant lady's right nose, the husband addresses the juice thus: "O Juice! You are capable of delivering a male child."\textsuperscript{118} In support of this, the M.V.\textsuperscript{119} says that Nyagrodha cures all vulval disorders or diseases and promotes lactation. The B.P.\textsuperscript{120} also repeats the same and the IMM\textsuperscript{121} holds that Nyagrodha cures leucorrhoea and amenorrhea, which obstruct the offspring.

**Parna**

The tree Parna, apart from its great usefulness in rituals, possesses many medicinal properties. In Dars'ayâga, milk and curd are offered in favour of Indra. In this ritual, the utility of Parna begins with separating the cow from the calf. A green branch of Parna with three leaves is used to separate them. The milk, collected in the evening is coagulated with some pieces of Parna. (Small pieces of bark and wood.) The offer of such a curd will be as sapid as Soma to Indra. It is quite natural that Parna imbibes the qualities of Soma, as it was born out of the
leaf of Soma and the curd coagulated with the pieces of Parna also possesses some of the qualities of Soma. Indra is the presiding deity of Indriya i.e., various organs and virility. The offer of such curd to Indra improves the Indriya of the sacrificer. The medicinal qualities of Parna are clear, when (as said earlier) the cow is sent for grazing, touching with a green branch of Parna. A Mantra then recited addresses the cow as “Anamīva” and “Ayakṣma”. These words mean “free from worms” and “free from diseases” respectively. It is clear that the word “Amīva” refers to worms or viruses. Perhaps the same word turned into “Amoeba”, the mono celled creature, which is said to be the first living being. It seems that the Mantra holds that disease is caused in two ways; by the worms or amoeba or virus outside the body and the parasites born inside the body. The touch of Parna makes the living beings free from both kinds of diseases. Thus it is established that Parna is a vermicide or virucide and anti-bacterial. In the same context the cow is addressed as Prājā-vatī” i.e., possessing progeny. This suggests that Parna destroys the worms and parasites causing sterility. More medicinal properties of Parna come into light in the Prāyas’citta Kaṇḍa of the T.B. If any insect happens to fall in the Havis, intended for Homa, the same should not be oblatted. If oblatted, the sacrificer will become deprived of Prajā and Pas’u i.e., progeny and cattle; if not oblatted the deities, annoyed on the sacrificer, will certainly ruin him. In order to save the sacrificer from both these dangers the Brāhmaṇa ordains the use of the leaf of Parna tree in abandoning the Havis. A fresh oblation will be very dear to the deities. Thus, it is evident that Parna is a purificator. The milk to be offered to deities is filtered through the leaves of Parna and
Darbha to purify the same. The Brâhmaṇa says that Pârṇa and Darbha are the purificators of Havis.\textsuperscript{128} Besides, water to which some pieces of Pârṇa are added, is sprinkled over the utensils of Homa such as Sruc, Sruva and Juhū, to purify them.\textsuperscript{127}

The A V. also commends the medicinal qualities of Pârṇa and recommends the Maṇi of the same in order to get Tejas (bodily splendour), strength and longevity. While tying the Maṇi, a Mantra is recited thus: “This Maṇi is prepared out of Pârṇa which causes Ojas to Devas. It is the essence of all Osadhīs. May this Maṇi fill me with Tejas and Varcas. O Pârṇa Maṇi! You were born out of Soma. I wear you. Please grant me longevity, driving away all diseases from my body.”\textsuperscript{128} All the above mentioned medicinal properties of Pârṇa are confirmed by Ay. V. The M.M.\textsuperscript{129} says that Pârṇa, mixed with some other drugs, cures the ailments of female genital tract and poisoning. It promotes the power of retention and complexion. It also cures urinary disorders, diabetes, piles and anaemia; reduces adiposity and corrects the vitiation of semen. The IMM\textsuperscript{130} observes that Pârṇa is tonic, astringent, aphrodisiac, depurative and diuretic.

PĀṬHĀ

It is said that the creeper Pāṭhā, used in a charm called Sapatnībādhana Karman, subdues the mind of man. In this rite, the housewife ties the pieces of this creeper to her shoulders and embraces her husband before going to bed. By doing so, his mind which was after some other lady will be diverted towards the performer of this rite i.e., his married wife. She recites some Mantras while digging out the
creeper, tying to her hands and embracing her husband. She addresses the Oṣadhi, Pāṭhā and requests it to smash her co-wife and make her husband interested in her only. As per the M.M., Pāṭhā, mingled with other drugs, stimulates digestion, cures phantom tumour and fever. This is a good remedy to diarrhoea and colicy pains. According to the B.P., Pāṭhā cures also heart diseases and poisoning. The IMM records that this herb is mild stomachic, bitter tonic, diuretic and antilithic. And, it is considered to exercise astringent and sedative action on the mucous membranes of the genito-urinary organs. Because of these medicinal properties it is understood that Pāṭhā has its impact on the human psychomotor.

PUṢKARA

The roots of Puṣkara (lotus) are used in Vadhū-yakṣmaharaṇakarman, described in the T.E. This is a wonderful rite rather, a therapeutics. If a woman suffers from tuberculosis or any other disease, her brother or any other person, reciting some Mantras, should touch various parts of her body with the leaves and roots of Puṣkara, as directed. The Mantras are recited thus: “I wipe off the disease from your eyes, nose, ears, cheeks, head and brain. The disease in your throat, pulse and small bones therein, armpits, shoulders, hands, entrails, anus and pulse therein, the mango-shaped Matasnas, flesh and in the parts of intestines is driven away. I cleanse out the sickness from your thighs, knees, ankles and feet. I drive off the ailment from your genital organ, hair and nails. I thoroughly wash out the disease from each and every part of your body.” After the
wiping with the leaves and roots of Puskara is completed, the cloth worn by the patient is abandoned or given to a Brahmin, who is an expert in accomplishing Vivāha and other Saṁskāras and the Mantras pertaining to them. If the patient retains the cloth, she will not be freed from the clutch of the disease; moreover the ailment is infective to her husband and others too. Perhaps, the disease cannot conquer a Brahmin, who maintains purity by reciting the Mantras and performing Vedic rituals. In support of Puskara’s possessing the medicinal properties, the following words from the IMM are quoted: “Root is useful in catarrhal fevers, cough dyspepsia, worms, skin diseases and snake bites.” The B.P. also says that in medicinal qualities it is equal to Kuśtha (a herb) and is able to cure several diseases, as said above. The Ayurvedic physicians recommend the use of a beverage, made from lotus (Aravindāsava) for diseases like tuberculosis.

The A.V. prescribes the application of butter, medicated with the herb Kuśtha to get rid of tuberculosi, leprosy and other dreadful diseases. The B.P. says that the Puṣkara is a species of such Kuśtha. The M.M. says that Kuśtha is a substitute to Puṣkaramūla (the root of Puṣkara). Thus, the use of the lotus roots as a remedy to tuberculosis, leprosy and other diseases is also accepted by the Ay. V.

PŪṬĪKA

After taking the oath, if the sacrificer is unable to perform the Somayāga, the T.B. recommends the oblation of Pūṭīka as a substitute. So, it can be presumed that Pūṭīka is equal to Soma in properties.
It is quite natural, for Pūtika was born out of the pieces of Soma. Pūtika is also recommended as an agent of coagulation. The curd, thus prepared will be dear to Devas. As the plant Soma is still to be correctly identified, the question of proving its properties does not rise. However, the properties of Soma can be traced out through those of Pūtika. In this regard, the vivid description of Pūtika and its qualities, found in Āyurvedic texts also helps. The M.M. says that Pūtika, in association with other drugs alleviates Kapha, headache, phantom tumour and internal abscesses and reduces fat. It is an antiseptic and cleans the wounds. The IMM records that leaves are used in catarrhal affections and to hasten suppuration. Decoction of the root relieves bilious vomiting. The leaves of Pūtika help in the elimination of Doṣas through the downward track.

PLAKSHA

The Vāyavyapāyuṣyāga is performed to attain manifold wealth. In this ritual a white Pas'ū is offered to the main deity Vāyu and other deities. Prior to the sacrifice, the Saṃskāra of Upākarna is made to the Pas'ū with a branch of Plakṣa. In Āvamēdha the parts of various Pas'ūs (barring the horse) are arranged on a branch of Plakṣa, prior to Homa.

Perhaps the use of Plakṣa is for medicinal purposes. The medicinal properties of Plakṣa are lucidly explained in the Āyurvedic texts. The M.M. says that Plakṣa is unctuous and astringent. It cures adiposity, erysipelas, oedema and vitiated Pitta and Kapha. It promotes lactation and helps the union of fractured bones. The IMM also repeats th
In support of the above statement, the M.M.\textsuperscript{168} says that Badara alleviates Vāyu, Kapha and Pitta. These fruits are unctuous, sweet and laxative. Dry fruits alleviate digestive power. The IMM\textsuperscript{168} also says the same and adds that Badars improves physical strength.

**BILVA**

In Aśvamedha, six Yūpas of Bilva (Bad are posted. According to the T,B.,\textsuperscript{164} those Yūpas grant Brahmavarcas to the sacrificer. As per the K.B.,\textsuperscript{165} the Yūpa is for “additional capacity of enjoying food.”

The M M.\textsuperscript{168} says that Bilva cures Tridoṣas and colicy pains and improves complexion. In the same context, it is also said thus: “It is a digestive stimulant.”\textsuperscript{167} The IMM\textsuperscript{168} also confirms this and says that Bilva is digestive and stomachic.

**MUṆJA**

The MuṆja grass, often used in rituals, especially, in Mahāgnicayana possesses many medicinal properties and on several occasions, the use of MuṆja signifies the same.

MuṆja is said to be the embodiment of Úrj i.e., the essence of food. It causes strength and virility. In Mahāgnicayana, after producing fire in a pot called Ukhā, MuṆja is dropped into it to kindle the fire. It is said that the offer of MuṆja to the fire causes strength and virility to the sacrificer.\textsuperscript{169} When the Ukhā pot is ready for the production of fire, it is brushed with the Veda
same and holds that Plakṣa is an antibacterial.

The A.V. recommends the drink of milk mixed with the juice of Plakṣa, when a man is wounded with a weapon, reciting a Mantra. It is learnt that Plakṣa acts as an antiseptic.

Thus, it is implied that the use of Plakṣa in the Upākaraṇa and placing the cut-part of Paśuś is for keeping the Havis fresh and free from bacteria.

BADARA

Badara or jujube is the popular thorny tree, yielding small round fruits with hard seed inside. The fruits are used in rituals and are highly medicinal.

As it is often told in the Veda, Indra is an embodiment of strength and virility and hence he dominates all kinds of beings. The divine physicians Asvins induced virility in Indra using the Badara fruits, known for their power in giving virility. Thus, Badara is established as the promoter of spermatozoa.

Besides, Badara is a mild inebriant. In several rituals, as in the Sautrāṃśu, the parched grains of Badara are mixed with Surā and offered to Indra, Sarasvatī and other deities. Especially, Asvins are fond of these fruits.

In addition, Badara stimulates appetite and maintains the physical health. The word "Bheṣaja" mentioned in the Mantra in the context of the preparation and offer of Surā denotes the same. In fine, Badara is not only energetic and intoxicant but also cures many diseases and improves the condition of the health of the body.
(a broom-like implement) of Muñja. The pot is as important as the head in the human body. The touch of Muñja fills it with Ürj. The pot which is hot with fire inside, is kept on a stool and the sacrificer holds it in a Śikya made of Muñja. Everywhere, the use of Muñja is for Ürj. In Aśvamedha, the horse is tied with a rope entwined with Muñja grass. This too is for the same purpose.

In Upanayana, a rope of Muñja is tied around the waist of the Brahmacārin. The rope called Mekhalā, is addressed thus: "May this Mekhalā, quelling all evils, purify our comfortable homa, come to us. This beautiful Mekhalā causes strength to Prāṇa and Apanā (the vital airs) and it is dear to Devas."

In support of this the B.P. says that the Muñja is tonic and aphrodisiac. Besides, it cures morbid thirst, Tridoṣas and several other ailments, and recommends the Mekhalā of Muñja to wear.

The A.V. also says that Muñja cures Jvara, and many other diseases.

**YAVA**

The use of Yava in rituals signifies its medicinal properties. Barley has a wide range of use in rituals, especially in Jyotiṣṭoma. In this ritual, Yavas are thrown into the hole, dug for posting the Upa. The holes dug for erecting the Udumbara Danda and the Uparavas are also filled with Yavas. The common reason for this is that Yavas improve the physical strength and health of the sacrificer.

Varuṇa is the presiding deity of waters. Sometimes he causes a disease called "Jalodara", due to
which the patient's abdomen is filled with water, resulting in an abrupt death. Yava is dear to Varuṇa and the offer of the same pleases him. In Devikāhavīṃśi, a subordinate rite of Rājasūya, the Caru of Yava is offered to Varuṇa. Pleased by the offering, he will protect the sacrificer from Jalodara and other stomach diseases. The offering of Yava Caru to Varuṇa is once again seen in Devasuvāmihavīṃśi of the same Rājasūya. In the rite of Dasa-peya, an Aṅga of Rājasūya, a cart full of Yavas is given as Dāna to the priest Acchāvāka. This Dāna also pleaseth Varuṇa.

In Sautrāmaṇi and some other rituals, Sūrā is offered to Indra and other deities. The flour of barley is mixed with the Sūrā. Sometimes, instead of the flour, groats of barley are used for this purpose. Yava is an important content of Sūrā and without Yava, it is not offered to deities. In Pitṛyajña, the flour of Yava is mixed with the milk of a cow, whose calf was dead and is offered to Agniśvātta and other Pitṛdevas. Yava is full of medicinal significance and wherever it is utilized, its medicinal properties are clearly visible.

According to the M.M., Yava is un-unctuous cooling, heavy, sweet, laxative, producer of more stool and flatus and aphrodisiac. It produces steadiness and reduces urine, fat, Pitta and Kapha. It cures chronic rhinita, asthma, bronchitis, Īrūstamboha (immobility of thighs) and diseases of the throat and blood. The preparation of Sūrā (here it is referred as 'Sauvīra') with Yava is also described. The dehusked Yava, boiled or raw is used in preparing the Sauvīra. This Sauvīra, thus prepared, apart from causing slight intoxication cures spine
syndrome, piles and aggravation of Kapha. It is purgative and digestive. It is useful in flatulence, malaise, pain in bones and tympanitis. The B.P. gives an account of another kind of vinegar called “Tuso-daka”, prepared with the coarse powder of barley along with its husk and some other drugs. It is a digestive stimulant and a cardiac tonic. It cures anemia and parasitic infections. It is carminative and vitiates Pitta and blood pressure and cures pains in the urinary bladder.

RAJJUDALA

The tree Raajjudala or Slesmataka which is used as the Agnistha Yupa in A'svamedha is said to have been born from the phlegm of Prajapati. The statement of the S.B. is justified as this aggravates Slesma or Phlegm.

The M.M. records that the fruit of Raajjudala is aggravator of Kapha, sweet, cooling and heavy. The IMM also holds that the fruit possesses the same properties.

It is said that the Yupa of Raajjudala removes the sin and other effects of prolicide. The IMM says thus: “Fruit is very mucilaginous and the mucilage is highly esteemed in coughs, in diseases of chest, the uterus, the urethra etc.” Thus, the posting of the Raajjudala Yupa is justified.

VARANA

The T.A. says that in obsequies, an oblation with the Sruce and Sruva, made of Varana should be offered in favour of Mrtyu. The use of Varana instruments, in the said Homa causes longevity to the Yajmanes.
In support of this, the A.V. can be referred. It says that the Maṇi of Varana, tied while reciting the Sūkta gives relief from tuberculosis and all other diseases and it forms the best remedy to all ailments. The Sūkta is read thus: "May the Maṇi made out of Varana cure tuberculosis and other diseases. May Indra avert the disease. We, the wearers of the Maṇi drive off the disease, with the command of Indra. We avert the disease with the mandate of Mitra, Varuṇa and all other Devās. O Patient! As the waters were checked by Ṛtra, I will check your disease with the help of Vaiśvānara, who is there inside our body to protect us." 

VIKAṆKATA

The thorny Vikaṅkata tree has a wide range of utilization in rituals. And everywhere the utilization is followed by medicinal significance. The important medicinal property of Vikaṅkata is causing Bhā i.e., bodily splendour. In Aṅyādhāna, a Sambhāra of Vikaṅkata is placed. In Mahānicayana, a Samidh is offered and the Paridhis are arranged on three sides of the hearth. In the same ritual, the Abhri of Vikaṅkata is used to dig the earth intended for the preparation of Ukhā pot. A Graha (wooden cup) of Vikaṅkata is used in Jyotiṣṭoma, to please Prajāpati. In all the above references it is said that Vikaṅkata causes Bhā. Further, it is justified that Vikaṅkata can cause Bhā because it absorbed the splendour of Agni as soon as he was created by Prajāpati. The B·P. says that the sweet fruit of Vikaṅkata alleviates all Doṣas. The M·M. also supports this view and adds that Vikaṅkata fruit is an antidote. Thus, it is clear that the Ay.V. also facilitates that Vikaṅkata, while curing all diseases and giving health, causes
Bhā. The Bhā is automatically attained if one is hale and healthy.

**VETASA**

Because of its medicinal properties, the branch of Vetasa is used for Upākaraṇa of the horse in Aśvamedha. In the same ritual, various parts of the horse, prior to Homa, are placed on a mat of Vetasa. It looks that Vetasa is used as an agent of purification. It purifies the horse prior to cutting and the Havis prior to Homa. The M.M. records that Vetasa cures urinary disorders, skin diseases like leprosy, fever, vomiting and poisoning. Thus it is clear that Vetasa protects the Havis, from all kinds of poisons and poisonous worms and purifies the same. That Vetasa is a purificator is also supported by the B.P. also. The IMM also says that Vetasa is an astringent and anti-venom.

**VRĪHI**

Rice is the popular food of not only the humans but also the Vedic deities. In Vedic rituals, the use of rice is so wide that almost it is compulsory. Rice is offered in several forms like Tandula, Anna, Čaru and Purodāsa. Prthukas. Lājas, Karambas and Sak-tus, prepared of rice are also used for offerings. In rituals the offering of rice and its products occur on countless occasions. Everywhere it is said that the offer of rice, while appeasing the deity increases the health, virility and appetite of the sacrificer. It is well-known that Sūrya (sun) is the presiding deity of health and splendour. The oblation of the Purodāsa of rice to him in the ritual Šaurakārman enables the sacrificer to get health, strength and
splendour. A day before the actual performance of Agnyādhāna, a preliminary rite is observed. During this rite, rice is cooked, offered to the deity Brahman and the residue is eaten by the priests. This increases their virility. By eating the cooked rice, one can have the capacity of producing progeny. The Brāhmaṇa, affirming this, says that Aditi the mother of gods, could get them as sons only by offering the Brahmaudana i.e., the cooked rice, which is first offered to the deity Brahman and then eaten by the priests. Thus, it is clear that the rice increases virility in men and fertility in women. Besides, it causes health, strength and resilience.

The shoot Ankura) of rice is called “Tokma”. Tokmas are mixed with Surā and offered to Devas. It is very dear to them, especially to Indra, Sarasvatī and Asvins. The Surā, along with Tokmas is offered to the deities in the ritual Sautrāmanj. It is presumed that it is a nutritious and intoxicating food. The B.P. says that rice is a medically recommended food which increases the digestive capacity. It is cooling and aphrodisiac. The IMM also holds that the rice is nutrient, astringent and aphrodisiac.

S’AMĪ

The legend of S’amī’s origin reveals that the same was used to tranquilize the fire by Prajāpati. It has got a tendency to keep down the fire. In Agnyādhāna, the Sambhāra of S’amī is intended for Sānti. It is understood that S’amī reduces the excess heat in the body and controls the Jāṭharāgni, which motivates the digestion. In Piṇḍapitrjayña, a branch of S’amī is requested to grant longevity, progeny and purity. The A.V. also speaks of
S'amī’s medicinal qualities. In order to wipe off the sin caused by cutting a S'amī tree, a small penance is ordained, in which the pieces of S'amī are kept on the head of the Yajamāna, reciting a Mantra. In the Mantra, S'amī is requested to let the hair of the head grow long and strong.214 So it is clear that S'amī is used as a hair tonic. However, the M.M.215 contradicts this and says that the fruit of S'amī is heavy, delicious, un-unctuous, hot and it causes the hair fall. The S.N 216 also supports this.

SALMALI

The timber of S'almali is used to build the chariot, in which the newly married bride is taken to her husband’s house. While she enters onto the chariot, some Mantras are recited requesting her to ride over the chariot, grant longevity to the husband and give birth to ten sons 217 When the new bride travels to join her spouse, emotional waves will be passing over her mind. It is an exciting situation to her. The touch of S'almali, at that stage, will have its impact on the health of the bride. The M.M.218 says that S'almali is constipative and useful in diseases characterized by bleeding from different parts of the body, poisoning and consumption. By virtue of its medicinal properties. S'almali converts the bride into a hale and healthy person. The married life with such a healthy girl, naturally improves the health of her husband and he will enjoy longevity. A healthy woman can give birth to healthy progeny.

SYĀMĀKA

It is said that Indra used S'yāmāka as a substitute of Soma. Indra killed Viśvarūpa and destroyed
the Yajña, performed by his father Tvastr. While doing so he forcefully drank the Soma juice. However, unable to digest it, he vomitted. But using the Caru of S'yāmāka as a substitute, he could retain the result of drinking Soma Juice. In any ritual, if a priest or sacrificer happens to vomit Soma, the Caru of S'yāmāka should be offered to the deities Soma and Indra. Thus, it is understood that S'yāmāka possesses at least some of the properties of the legendary Soma plant. In a Kāmvayāga, the Caru of S'yāmāka is offered to Soma. It is said that this offering cures impotency and causes commendable virility. The M.M. records that S'yāmāka is drying and un-nurturous. It aggravates Vāta and alleviates Kapha and Pitta. S'yāmāka is a good aphrodisiac.

SĪBALĀ

According to Sāyṇa, Sībalā is a creeper which grows on the slopes of Himalayas. In the T.B., the herb is addressed thus: "O Ośadhī! You are well born on the slopes of Himalaya. The medicinal capacity you have is the best remedy to all heart diseases. You not only cure the heart ailments, but also cause physical relief and happiness. O Sībalā! Please give me your medicine. O Ośadhī! You spread over the slopes of hills in the form of a creeper. You shine like a virgin, wandering before young men to select her husband. The sages belonging to Mudgala race, are worshipping you, the pure herb, with oblations. O Sībalā! Please bestow your medicinal properties upon us." Śāyana says that these Mantras are the Yājyā and Puronuvakya of a ritual, mentioned in a branch of Veda different from Taittirīya. He does not supply further details. Thus, though it is difficult to say in which ritual Sībalā is
used, it is clear that this herb is useful in curing heart diseases.

SARŚAPA

The Sarśapa or mustard possesses many medicinal qualities, revealed while using it in rituals. The use of Sarsapa is seen in Jātakarman, the ritual, performed on the occasion of the birth of a son. Mustard grains are offered to the fire, during a Homa, performed in this ritual, while a Mantra is recited. This Mantra shows that the mustard is highly medicinal and its smoke which spreads during the Homa has the power to kill the seen and unseen pests, harmful to the newly born child and its mother. Mustard helps also the mother and child to gain sound health. The A.V. ordains the use of Sarśapa during the Samśkāra of Śīmantonnayana, performed when a woman becomes pregnant. Reciting some Mantras a pack of mustard seeds is tied to her. These seeds are addressed and requested to protect the pregnant lady from all sorts of diseases and insects, to her and her still unborn baby. A Homa is performed with these grains and after that two grains are placed in the Nīvī (Saree knot) of the pregnant lady. These two grains are addressed thus: "These two mustard grains are the best medicine. O Pregnant Lady! Please be assured that you are free from all diseases by wearing them."

The IMM records thus: "Externally oil is stimulant and mild counter-irritant. Internally seeds are emetic. In moderate doses they are digestive and laxative. Seeds are also stimulant, rubrafacient and vesicant. Leaves are pungent and stomachic." The M.M. more clearly says that Sarśapa cures not
only Kapha and Vāta but also parasitic infections and all skin diseases including leprosy. A pregnant woman, infant and its mother can easily be subjected to infections and other diseases. Sarșapa gives protection from all such possible dangers.

It is found that the herbs used in Vedic rituals have got medicinal significance. The ritual with the use of herbs becomes a therapeutic ritual. Some herbs are useful directly and some others indirectly. Herbs like Pāthā and lotus are directly used in rituals. The indirect way is to make use of herbal products. The groats of various grains come under this category. Inhalation of the smoke of some herbs is also a kind of therapy. The smoke of Aragvadha is anti-venomous. While many of the herbs cure physical ailments, some others show their effect on mind. Āśvattha, Udumbara etc., are useful in treating a disturbed mind. Thus, in rituals the herbs have a significant role, which is very important through the medicinal point of View.
REFERENCES—IV

1 अपमृज्ज्वते रोगारिनीकरणेन पुष्यम्याशोद्यम्यात्मेति अध्यात्मायेः
   सायण्य on AV 4·18-7.

2 व्यावदत्ता कुर्नविना भृष्णेन वस्तुतार्थेपि। अध्यात्मायेः त्यथा वर्य सर्वं तद्यथान्युमुक्तः
   AV 7·67·3.

3 The Atharva Veda (English translation) p. 311.

4 लुघारां तृणामारमणोत्तमपत्वताम्। अध्यात्मायेः त्यथा वर्य सर्वं तद्यथान्युमुक्तः
   AV 4·17-6.

5 AV 4·17-5.

6 योजयं तद्यं क्षतिव्राह्यो तिरारोगे सर्पीसने SN p. 2. अपामार्जिनी—
   कृत्तिको हृद्ध्याष्ट्रीयों नः अध्यायोऽर्वेक्ष्येऽपि ibid. p. 112.

7 अपामार्जिनीक्षतिव्राह्योत्तमपोरप्रवा। अध्यात्मायेः त्यथान्युमुक्तं दुढ़वनं सुब
   VS 35-11.

8 अध्यायांग्य बोजन्य गार्वे तिरारस्वते:....CS p. 102

9 अन्ध्यानस्वयं लोकं यस्तेः यस्तोऽस्यां यथा त्यथा व्रतियंत्रता शोषस्ति पर्यं परार्ज्जोत
   सोऽत्सनेवः TS 5·4-3.

10 अर्काणानि पर्यायं अस्येति अर्काणं: Amarakos' a p. 279.

11 भवतानु शूद्रववाधीनूः इवस्तश्च मन्वाः: idem.

12 BP pp. 420, 421.

13 अर्कायणानञ्ज्जृहीति TS 5·4-3.

14 त्याम्वर्जेणीयोध्वानं पयो यं वहः हिंदुः। तासं त्यां महः यावादात्रेण चतुष्मयो
   अपिधात्वे TA 6-9.

15 भाषा पिता पुजास्त्वेदेव ताम्बुदानम् TB 1·1-9.

16 प्राप्त्यत्य ब्राह्मणो जोवनाध्रम् idem.
17 बहुवर्ण पचति। रेत एव तद्धाति idem.
18 एतावर्गः पुरुष वीर्यम्। वीर्यस्मिन्तः। idem.
19 आत्रा सचतात्ः आत्रिणिः हि रेतस्वतः। idem.
20 अदिति: पुत्रशाम साधेवेयो देवेव्यो बहुवर्णनमचत्।। सा रेतो धता। तस्या धाताचार्यस्मा चानाधे ताम। idem.
21 वैदिकम्:…योनिशोधनः BP pp. 59, 589.
22 IMM p. 552.
23 ibid. p. 553.
24 ibid. p. 552.
25 MM p. 68.
26 य उन्माधीनेतस्मै होतव्या...आक्षयः प्लाङ्क इति। भवति TS 3-4-8.
27 नभो अस्तु सवेयो वे के च पूर्विवोभम्। ये अतरिक्षे ये दिवि तेल्यसप्रयोगः नमः। देवेश्व रोचने दिवि ये वा सुव्रत्य सवेयो। स्वामयसु सवः कृतः तेष्यः सवेयो नमः। या इषवो यातुधानानां ये वा वनस्पतिम्। रुपः। ये बालवर्णभु श्वेते तेल्यसप्रयो नमः। TS 4-2-8 and
tक्षक वैशालेय ग्रँटाप्रदेशार्थतः जोवास्वदि नस्सतस्वदि जागृपो
उत्तधानो न:…TE 2-17-
28 इष्टाः जज्ञाः वन्यशूक्ल वशिष्यं यस्तरीयस्। बहुवर्णाः च सवेयो वस्तिताविन्यः
जम्मम र्म्य स्वाहा...अत्याय वैवेयाय नमः। idem.
29 CS p. 114.
30 प्रभुः आस्तास्मात्तदाभ्यैःस्त्रिमि प्रभूत BP pp. 224, 225.
31 IMM p. 286
32 ऐमोक उदाहरः भवति TB 3-8-4.
33 आयुर्वा इष्टाः। आयुरवास्मिन्ताः। अमृता वा इष्टाः। अमृतमेववास्मिन्ताः। धाति। idem.
34 तस्मादेवोकेयां आयुर्यपत्तिविशिष्टः यज्ञान् सम्पादयति Śāyaṇa
on TB 3-8-4.
35 AV 12-2.
36 योडुब्रवसम्मारो भूताः। ऋषिवेवतः। TB 1-1-3.
37 शकोपवमाधवविश्वासः धृतो इत्यत्वहरि।...TA 5-9.
38 जीवमयों सा शाखायामुद्रास्यति। उपर्य अभ्रभुवः॥ अभ्रे प्राणः।...
ibid. 5-10.
39 केरोतिसिको नोदकेन उदुम्बरस्रात्वा प्रस्वायः। गहीरोरायाराज्ञोऽभाजाति।
Kalpa on TA 6-4.
40 IMM p 548.
41 S.N. p. 134.
42 IMM p. 546.
43 तिलमकाः यज्ञामहे सुधारिता। पुष्पिकर्धेन। उत्सवविसाधनायताः। नाये
मामुगल्। TS 1-8-6
44 उह आर्यायति मूनाचिक निस्सारायतीयवर्षकम्। Amarakosa p 317.
46 BP p. 712.
47 होतियाघविविधित। आजुक्कासस्तरस्तीम। TB 2-6-11.
48 इन्द्रे वल्ले वर्ययं। ऋणपेर गवेरे। अस्तिनेवनाय। वोयम्। idem.
49 वृष्णो वल्सखः। MM p. 561.
50 कर्क्षछ। वातकायप्रहस। पवः पितानिलहरुः॥...SN p. 134.
51 MM pp. 561, 562.
52 जग्नो मशको जग्ना वितिष्टस्याहो व्यक्तिन्द्रस्वाहः। जग्नो व्यक्तिभो जग्नो
मशको जग्ना वितिष्टस्वाहः॥...TE 2-16.
53 IMM p. 223.
54  SN p. 70.
55  IMM 224.
56  सेवहर: कदहरो गणः। योनिबोधहरस्तम्भी वर्णा: (विषाणुशः)
     MM p. 414.
57  सुकिम् शुक्मः शल्माति विन्यायनं गृहयर्धन्यायम्...TE 1-6.
58  योनिबोधहर: MM p. 414.
59  IMM p. 224.
60  ...मृतिमदायः...SN p. 70
61  इन्द्रस्य सुधुवाणस्य व्याघ्रधिनियं वीरं परापत्तं स नप्रथमं निर्रितेवत।
     तत्तदभवतं। TB 1-8-5
62  अहिंसा वा इत्वा त्वदिशिप्यं प्रत्यस्थादितिः। तदबद्वे स्वामसंतम् ibid. 2-2-10.
     इन्द्रो वल बलपति: ibid. 2 5-7.
63  इन्द्रियार्थ धलजरो या ते जनेषु परं...TS 1-6-12.
64  यत्तृत्तलकवृविपर्वतततःतचयात। ibid. 2-5-3.
65  स्वाहाः त्वा स्वाहुना तीव्रा तीव्रेन ibid. 1-8-21.
66  SN p. 134.
67  अहिंसा वा एतस्य शरीरं गच्छति सोमयः रसो वर्णः एवं वर्णपाशों यहुः पाति
     यो वा कार्येत सर्वमायुप्रियागिति तस्मा एतामिष्टि निवेपेत्
     TS 2-3-11.
68  आदेवभिआकारपर्वत: सौम्यं चर्चं चाहुं वाह्यं दशकायम्रतमं सारस्वतं निर्घमानां—
     वेषणवेषकादशकायम...idem-
69  यत्तसाधिरामायं तदमेऽपवत्ततिः वर्षाहृत्तं तेन वक्ष्यां वेदिष्ठोप्यामा—
     साधितः तत्त्वादनोज्जेते Kalpa on TS 2-3-10. Mantra is
     यूक्तस्य धाराममृतस्य पन्थाम्—TS 2-3-10.
70 The Mantra is पाबमानेन्वा स्तोयमेन सायतस्य...TS 2-3-10.

71 The Mantra is — अविनायप्रवचनस्यपतिः— रायनान्ति स्वायत्तवायुपमणि करोमि सोभ आयुष्मान् TS 2-3-10.

72 यदि यात्रा: वेलीतोमयख्यायं तथैव VB 3-8-20.

73 वार्शिक बलकामस्य SB 4-4.

74 हस्तस्कण्डावधिकोष विषयं BP p. 596.

75 मुख्यमगायात्मित इदेम.

76 यदेतानस्मारकामसमकुसस्यमेव तस्मात्तथति TS 6-2-8.

77 अस्तेनस्यो व्ययायं सो भार आमन.. हें इदेम idem.

78 सांतं मातेन वधौ. 79 स नवो चंद्रशेर्वं वृत्तः MM p 29.

80 SN p. 122.

81 See reference No 76.

82 वर्ष: ..MM p. 27.

83 वर्षविधायां:...मुखरोगविधायी SN p. 122.

84 अविनायप्रवचनस्य: केल्येपेदोत्तरस्यावधिकारप्रधाप्नीम् idem.

85 MM p. 28.

86 न वा एते ब्रह्मायो न यवा: यद्योऽयम: TB 1-3-7.

87 होतायायातसमानसमिद्ध्यवेदि...ibid. 2-6-11.

88 MM p 246.

89 मोड्यम उत्तोन्त मुख्य बल्यं स्थिरं मुख्यचिन्द्रायं वियोजिताः— हेर्षोनिर्गततः साधारणकोनोनकन्यायात्मित। SN p. 171.

90 विश्वासित्रत्वा पुनः पुनः वात्स्यस्तत्र्वा पुनः पुनः वेदस्यात्वा सत्यस्य पुनः वेदः विश्वासित्रत्वा पवित्रेश्वरस्य रूपमातः TS 1-2-2.
91 तासा यमेश्वरं यज्ञिः सदेवमासीत...ते वर्षा अवरक् TB 3-2-5.

92 पवमानस्तुवर्जनः पवित्रेष विचरणिः यः पोतः न पुतातु मा... ibid. 1-4-8.

93 One, who wants sharp digestive power and plenty of food.

94 ब्रह्मादिवो बरविन्त। अवेस्योज्वमृत्युशच। इति। यदृ-न्युज्ज्जोऽेकं पवयति।
तत्तस्वेववर्जित TB 2-7 9.

95 इभो पण्यच दर्नच च देवानाम हृद्यशोधने ibid. 3-7-4.

96 पवित्रेष श्वी वैद्यवेदी idem.

97 IMM p 504.

98 SN p. 164.


100 AV 8-7 And the introduction of Sāyaṇa at the beginning of the Sūkta.

101 AV 10-4.

102 सहस्यवर्धा देवी वल्मूला शताक्षुराभ। सर्वं हर्तु मे पायं दुर्वा तुस्वन-नाथियो TA 10-1.

103 MM p 35.

104 दुर्वा लीहितपितचनो कष्टविवरोवनाथसी SN p. 130.

105 नेवं जातास्योष्ट्रं। रामे कृत्यं असिनिनं च। इदम् रजिति रजय। किलाखं ब पवित्रं च यत्। निरितो नायकापयं।...कृत्यं कृतस्य क्रमम्। सक्तम्
इन्द्रनीवनाशम्। सर्वं नाम ते माता। सर्वं नाम ते पिता सर्वपाल्योपशां।
सहस्यवर्जित कृष्य TB 2-4-4.

106 शरीरं रसणोबं करोतातिस शामा Sāyaṇa on TB 2-4-4.

107 श्वीवर्जयं रज्जपतीतिः रजनी idem.
108 नीली केद्या शिरोरोग ब्रह्मचारिणी तरा SN p. 111.
109 कलोत्का काल्केशी में केद्या मोहचरमाशी BP 510.
110 देवा वा ओषधिवार्जितम्। ता बुधपतिविद्वजयत्। स नीवारामिरणं।
	तत्तबारारण्यं नीवाराम्यं TB 1-3-6.
111 एवं देवानां परममम्। TB 1-3-6.
112 वाताल: भट्टममृत्तकः MM p. 245.
113 नीवारसङ्गेऽतमः क्षणः कत्वायो वातालो हिमः। SN p. 171.
114 य उम्मायेयस्मि होतत्वा... नवप्रोद्ध ओडुबर अविष्ठः प्राशः इत्यथो
	भवति TS 3-4-8.
115 MM pp. 68, 69.
116 BP p 589.
117 युगः सवने दक्षिणानाथिकार्ज्ये न्यायोद्धमः। रससमपन्यति Haradatta on
	TE 2-11-14.
118 युगः सुवनमसिस TE 2-11-14.
119 MM pp68, 69.
120 BP p. 589.
121 tMM p. 544.
122 अयं प्रयोगः कुल्ल। स्वां योनि:रूपि: वण्णः। वर्णवल्लः पवित्रः।
	सौम्यसमाधिः निर्मितः। TB 3-7-4.
123 इपेक्षोऽथ स्वा वायवसथोपायस्वः।... अनमोलः अयक्षः मा वस्तनेन
	इसमें।...अस्त्राय हेति: परि वो वृणिः। TS 1-1-1.
124 प्रज्ञानवितकर्ममो अयक्षः हिताहो प्रजायेऽ। TB 3-2-1. Sāyaṇa
	comments—कह्यवचनेन, क्रिमिदेवेत्स्य, रोगाल्परेन च नालि प्रजो-त्तरे:।
	तद्भवे तु विद्यते।
125 यकीदामेन जुह्यात। अप्रम अपावण्यामानस्वायत्त मध्येत दवेन शाब्दी-
पूर्विकायमंत्रः परित्थिन निनयेत TB 3-7-2
126 इसी पर्यं व वर्ष च देवानाये हृष्यशोधनी ibid. 3-7-4.
127 आयो देवीशुद्धायस्य। इया पात्राणि शृंखता...पर्यावलकृमृत शृंखत idem.
128 AV 3-5-4 to 6.
129 MM pp. 414 and 416.
130 IMM p. 123.
131 इयां खनामयः योचं बलवत्मतमाः। यथा सप्तानि वायते यथा सुचिवतेः
पतिम TE 1·16·1
132 अन्नमिथ सहमानाय त्वमसि सासहि। उने सत्येव भूष्या सप्तानि से
महायथ हृष्यशोधनी ibid. 1-16-5.
133 उप ते...पथा वारीव धावतु ibid. 1-16-6.
134 उत्तराऽहुस्तुर उत्तरेदुत्तरायस्य। यथा सप्तानि या समाहरा साध्वस्याः।
नाहुस्ये नाम गृहाकामिको अविस्मित रत्ने जने। परागवेत परावताये सप्तानि
नालायामसि ibid. 1-16·3, 4.
135 MM p. 416·
136 ibid. p. 23·
137 BP p. 499.
138 यहस्योहीतां वधू अन्यां या स्वार्थाकां पुष्करसंतुलयें। उसरैंमध्ये। यथा—
निहृत्याहि संयुक्त रत्नेऽत्रिथिर्यं निरस्वेतुः Haradatta on TE 1-18.
139 Matasnas: Two bones on either side of the
heart MMW p. 776
140 अत्रोष्यां ते नामिकायां करण्यां चुपकावाविं। यहमर्याश्रिष्ठ्यं मतिष्ट्यम्—
ब्रज्याऽविद्वाचामि ते।... यहमर्याश्वबस्मातासत्तंसमिः विद्वाचामि ते
TE 1·18.
141 यल् “पारि त्वा गिर्ब्बः” [1-2-6] इति परिधापितं वाद्यसास्त्रेद्वेदेवविवे
विवाहकर्मरूपेण वधासुतारासि: Haradatta on TE 1-18.
Mantra : परादेहि शाखलयं ब्रह्माय्यो विभजा स्यु TE 1-18.
142 IMM p. 386.
143 पीकंकर कुंडः तिरिक्तुकं ...BP p. 246.
144 “यें गिरिव्यजायसि” इति चूतेन राजयक्षमकुण्ड्रियोऽसान्त्वष्ट्यं कुण्डः
बिधिमयं नवनीतानबिनयस्य प्रतिनीं मयाधितारिनं प्रलिन्येत। Sāyāna
on AV 5-4.
145 अष्ट कुंडः: पुक्करमूलं BP p. 246
146 यदा न पीकंकर मूल कुंडं योज्यं तदा बुधे: MM p. 403.
147 सोमाभावे पूर्तकानकुण्डुषयसि Sāyāna on TB 1-4-7.
148 KS 34-3.
149 यद्यूधिकौशिकवक्रंद्वितर्वतस्यत्र: सोम्य तदा TS 2-5-3.
150 MM p. 414.
151 ibid p. 4-8.
153 MM pp. MM 442, 443.
154 लही: फलशास्त्राय प्रामूषपाकुष्याः Sāyāna on TS 2 1-1.
155 MM pp. 68, 69-
156 IMM pp. 543, 551 and 554.
157 शस्त्रास्त्रविवः राष्ट्रायां इति तुलनेन कुंडः योज्यं अधिभय प्रयवत्ति Sāyāna
on AV 5-5.
158 राष्ट्रो माता...AV 5-5.
159 इत्येक बलं वल्मिकि: TB 2-5-7; इत्येकत्वं पते...ibid. 3-11-4.
160 अबननेश्वर वीर्याम्...ibid. 2-6-11.
161 | idem.
162 | MMp. 299.
163 | IMM p. 1316.
164 | तद्व बैलुव्याभवति। जाग्यनथास्यावधस्य तब 3-8-20.
165 | KB 10-1
166 | MM pp. 25, 44, 327, 413 and 425.
167 | ibid. p. 25
168 | IMM p. 46.
169 | मुञ्जानवद्यास्यकोम्बुञ्जा जानेवास्मां अविद्याति TS 5-1-9.
170 | निर्मो का एत्यादस्य यक्षवर्षव्य। यम्मोड़जो बेदो भवति। कर्जेव यदम्य शिरस्ममयंति TA 4-5.
171 | A kind of loop or swing made of rope and suspended MMW p 1069.
172 | मौर्यांभवति...TS 5-1-10.
173 | मौर्याः मेघास्यव्य मृण्जा TB 3-8-1.
174 | मौर्याः मेघास्यव्य मृण्जा त्रिपदकिष्ण उत्तराद्यों परिवियाल।
| Kalpa on TE 2-2.
175 | इथं कुपर्यत्वरिवासामाना तम वस्थं पुनः तीतो भागात्। प्राणापानान्यां
| बलमार्गरती प्रिया देवानां। सुगमा मेघास्यम् TE 2-2.
176 | मुञ्जानथवं तु सधुं तुवरं सिंहरं तद्वा वाहतः विश्वस्य वृद्धिकणिक्षि
| रोगिति। बालव महरं वृद्धं मेघास्यम्पुख्यते BP 648.
177 | एवं रोगां चालवं चालितार्थितु मुञ्जं हत्व AV 1-2-4.
178 | यथवतीर्थवन्यास्यं यां: TS 6-3-4.
179 | S'unas's'epopākhyāna of AB.
180 | वाह्यं यमयं चतमस्त्रो विशिष्ठा TS 1-8-8.
181 वातावरण धर्मपत्र यवमयं वध्यस् ibid. 1-8-10.
182 स्वरूपितवाचितमवशावाकाय...ibid. 1-8-18.
183 TB 2-6-11,12
184 वातावरणे हुं ज्वामाणः करुणस्य ibid. 2-6-16.
185 MM pp. 245, 246.
186 सौवरेन्तु तु यवारामे: पक्षवर्ता निष्कृते: कृतम MM p. 201.
187 सौवरेन्त्रेन प्रहस्यर्यः करुणः पेषवोपनम्। उदायगतः? मद्वीश्यकृतानायेषु शस्ये idem.
188 तुभेरक यवारामेः स तुवेद्वकलोक्तः: BP p. 791.
189 तुषाीन्तु वोपने हुं याप्निक्षितमवशापहम्। तीक्षोछिं पवनं पितरं प्रेक्षितं मूल्यानुत ibid. 201.
190 राज्जुद्वाल एकविजयत्वयर्तीसवेदमस्य। सुवर्गस्य लोकस्य समंद्रे TB 3-8-20
191 SB 13-4-4-6.
192 श्लेष्मालं मधुरं शीतं श्लेष्मातकक्षलं मुद् MM p. 316.
193 IMM p. 379.
194 राज्जुद्वालभिनण्डे निनोति। ज्यूनहहतया अःत्तुभये TB 3-8-19.
125 IMM p. 379.
196 वार्षिक्षेत् वार्षिक। सुवि चतर्गोकृतमाशस्य गृहीतवा ज्योति Kalpa on TA 6-10. Mantra—ऽ म हि ते भगे तनुभु भूरं चकार मयः...
मुद्ये स्वाहा TA 6-10.
197 वरणो वार्यता अः देवो वनस्पति।। यथा मो श्रीभव्याविद्यस्य देवा अवोवरत। AV 6-85-1 to 3.
198 अजातसुपुरुषव धत: विक्षुक्तं भा आच्छेत TB 1-1-3.
199 विक्षुक्तकलं पवम मधुरं सर्वेश्वोवासिष्ठ BP 623.
200 दोषवन दुर्सहारे च MM p. 298.
201 बेंतसं कटो पचति TS 5-3-12.
202 MM pp. 426, 427.
203 बेंतसवीत्तली वाद्योपयोगावा योगिताधारण, तलित बोसपंक्रत्राणिकि पिताम्पाविक नफानिसान् BP p. 470
204 IMM pp. 233, 234.
205 त्रीणि सूर पुरोवाक्षः TB 2-4-6.
206 स्व आद्यास्यमानो ब्रह्मीवं पचति ibid. 1-1-9
207 ब्रह्मीवं पचति। रेत एवं तत्त्वावति idem.
208 अविन्ति: पुजग्रामा साध्येश्वरो वेदेश्वरो ब्रह्मीवन्मपचत, idem.
209 शाश्वेत्वं तोमिन्ति: ibid. 2-6-11.
210 भर्ति बाहीशरं पच्यं तपयं सेवनं लघु BP 745.
211 IMM pp. 877 to 889.
212 शमीम्योग्यावति शास्त्रं TB 1-1-3.
213 मृयोः पवित्र...पवित्रावति: TA 6-10.
214 ब्रह्मवलाशे सुतगो वूढः बहुव्रह्मवृष्टिवत्र तात्त्वावति मातेव पुजग्रामे मृृ देशोपरावति AV 3-1-3.
215 शमीफलं गुणक्ष्रोण्यं केशानावासम् MM p. 308.
216 शम्म्या शाखुः फला वूढः केशाहन्त्रो तथा शिवा SN p. 65.
217 शुद्धिः शुक्म्यं शाद्वलि...TE 1-5.
218 MM p. 109.
219 इत्यज्ञ्यसोधः TS 2-3-2.
220 वी वा एव इत्यज्ञेयः...पस्तोंम वचति idem.
221 सोमय वांजने ज्यामार्ग चतुं निन्येष्यः कल्याणविषयीयात्...
   ibid. 2-3-3.
222 ज्यामात्रक्षोषणो क्षो वातालस्वेप्यपिलहा MM p. 245.
Sāyaṇa on TB 2-5-6.

This is Yājñyā and the Puronuvākyā is—

Sāyaṇa on TB 2-5-6.

Sāyaṇa on TB 2-5-6.

Haradatta on TE 2-11

TE 2-13.

AV 8-6.

IMM p. 217.

MM 252, 253.
CHAPTER V

SECULAR SIGNIFICANCE

In Vedic rituals, several kinds of utensils, made of wood are utilised. The offering spoons, juice preserving cups etc. are made of trees like Udumbara, Parna and Nyagrodha. Besides, there are some other implements, which have a bearing on the secular and cultural state of ancient times. The description of such utensils is given in this chapter.

ABHRI: This is a wooden crowbar, used to dig the earth. In Mahâgnicayana, to prepare Ukha pot, earth is dug with the Abhri. The T A 1 gives a detailed description of this instrument. The Abhri may be of the wood of Udumbara or Khadira or Vebru or Vikaṅkata. Each Abhri has its own special effect. By using the Abhri of Udumbara, the sacrificer gets vitality. The use of the Abhri of Khadira gives the touch of the essence of meter (Chandhas). By using the Abhri of Vebru Agni is pleased; for once it was his residence and if it bears black stripes, 'the sacrificer gets beauty.' The use of that of Vikaṅkata causes lustre. Of whatever wood it may be, the Abhri should be of the length of one Vyāma i.e., the end to end measure of the two arms when stretched. The S.B. 4 says that the Abhri is Vajra, the weapon of Indra.

ĀSANDĪ: It is a kind of wooden furniture, used to sit. It possesses four long legs. The Āsandī is of several kinds. Sometimes, it resembles a big stool and on some other occasions it is of the shape of a cot. In Mahāvrata, the priest Udgātr sits on an
Āsandī and sings the Sāmans. It is called Samrāḍāsandī. The same Āsandī is used to place the Pravargya pot also. The Āsandī on which the Soma is placed is called Rājāsandī In obsequies, the dead body of an Ahitāgni is kept on an Āsandī. The TA says that this should be made of Udumbara. The S.B. mentions an Āsandī, made of Khadira. Sāyaṇa describes that Āsandī resembles a cot with four high legs. As per the PVD, it is used only for sitting.


ISU : It is said that to avoid the dangers, that might be caused by the deity, Rudra, a Brahmin should be given three arrows and a bow as Dāṇa. The T S, mentions the Mantra to be recited then.

ULŪKHALA : The use of the wooden mortar is seen in several rituals. In Mahānicayāna, an Ulūkhala of Udumbara is used for crushing the Oṣadhis. In rituals Carus, Puroḍāsas and Yavāgūs, prepared of rice, wheat etc are offered to the deities. In this connection, Ulūkhala is used for the purposes like, powdering and unhusking. The T.S enumerates Ulūkhala as one of the ten important implements of the ritual. They are called Yajñaayudhas The Ulūkhala is mentioned in several Vedic texts. The S.B., while giving the etymology of the word Ulukhala, says that Prajāpati called it Urukara and this word changed into Ulōkhalā. Viṣṇu is the presiding deity of Ulōkhalā. The M.S. says that the measure of the Ulōkhalā is a Prādeśa. The V.M gives a lengthy description of the Vedic mortar.

KĀṬA : The mat is mentioned in the T.B. In Aṣvamedha, after cutting the parts of the sacrificial horse, the mat of Yētasā is spread and the parts are placed on it. In rituals, the priests sit on small mats woven with Darbha.
KRUDARA : The granary is mentioned in the TS\(^{18}\) It has no direct utility in rituals. In the above reference, it is just mentioned for the sake of comparison.

TALPA : The cot is used in several rituals. The TB\(^{19}\) mentions a Talpa made of Udumbara and says that the priest Udgātra should sit on it. The small Talpa is called Upatalpa. In Āśvamedha, the priests sit on the Upatalpas and carry out the sacrifice of Annas, throughout the night.\(^{20}\) In the same ritual, the wife of the sacrificer is requested to sit on a Talpa.\(^{21}\)

DRUPADA : It is a kind of wooden shackle for the feet, built with strong logs. In olden times, it was used to hold the prisoners. The 'prisoners' legs are put into the Drupada and it is locked so that he cannot escape. Neither the name of the wood with which the Drupada should be made, nor its ritualistic utility is mentioned in the Vedic texts. The T.B., mentions it just for the sake of similitude. In a Mantra,\(^{22}\) water is requested to purify the sacrificer as one who is released from the Drupada.

DVĀRA : The threshold is mentioned several times in the Y V. The Dvāra is treated as a deity and in some rituals, offerings are made in its favour.\(^{23}\) The T.S.\(^{24}\) mentions the doors also.

DHANUS : The TS says that Rūdra causes all sorts of sorrows. In order to avoid this, one should give (as Dāna) a bow along with three arrows to a Brahmin, reciting a Mantra.\(^{25}\)

PRĀCINAVAMŚA : The long hut, in which the ritual is performed is built with the bamboos, heading towards east.\(^{26}\) Hence, it is called Prācinavamśa. This resembles the huts built nowadays.
PLEMKHA: It is the wooden cradle. In Mahāvrata the Hotṛ sits on it.

MANTAPA: The Maṇṭapas are mentioned in the T.S These Maṇṭapas resemble their counterparts nowadays. The only speciality is that the Sadomaṇṭapa and the Havirdhānamaṇṭapa possess wheels.

MUSALA: The pestle is used to unhusk and powder rice, barley etc., and to prepare the sacrificial materials. Another peculiar use of Musala is seen in Aṣvamedha. In this ritual, a black dog is taken into a tank, along with the sacrificial horse. The dog is hit with a pestle of Sidhraka tree and killed.

RATHA: The chariot is mentioned several times in the Vedic texts. In Vājapeya a race with the chariots is arranged. The priest, Brahman sits on the wheel of the chariot while some Sāmans are sung. It is ordained that the wheel should be made of the wood of Ucumbara. In the T.B., there is a vivid description of the chariot. The use of the chariot is seen in Vivāha also. After the marriage, the new bride is taken to her husband’s house, in a chariot, built of the wood of Kimṣuka and S‘almali.

RASANĀ: The rope has several uses even in the rituals. It is entwined with Darbha or Muṇja. The ropes are used to tie the sacrificial animals. In Mahāṅnicavāna and other rituals, it is used to pack the earth. In Kārīreṣṭi, a black rope is used to pack the lumps of the groats of Karira or Kharjūra. A rope, entwined with Muṇja is tied around the waist of the Brahmacārin.

LÄNGALĀ: The T.S mentions the plough. In the
context of Mahāgnicayana. While a Mantra is recited the plough is arranged and reciting another Mantra, the tilling is carried out.

VĀNA: It is a musical instrument, which resembles Viṇā. It is built with the wood of Udumbara and possesses one hundred ropes entwined with the grass of Muṇja. It is played in the ritual Gīvāmayana.

SAKATA: The use of the cart is seen in several rituals. In Agniśoma, the Soma is brought in a cart, drawn by two bullocks. In Rājasuya, a cart filled with Yavas is given to the priest Acchāvāka. In rituals, the cart in which the paddy for the Havis is carried, is called Havirdhānas'akāta. In a Kāmyeṣṭi, Asvatttha stakes are pegged into the middle shaft of the Havirdhānas'akāta.

SŪRPA: In the T.S., the winnowing basket is mentioned as one of the Yajñāyudhas. It is used for preparing the grains ready for cooking an oblation.

In performing Homas many wooden implements are used. These implements such as Sruc, Sruva, Juhū are the offering spoons, with different shapes. The cups (Grahas and Camasas) are used to preserve the juice of Soma and Surā. The offering spoons are made of Asvattha, Udumbara, Khadira, Parna, Kārṣmaraya Varanā and Vikaṅkata. The wood of Nya-grodha is used for preparing Camasas. The Grahās are made of Udumbara and other trees. The things mentioned in this chapter are utilized in rituals. However, these are used in the day-to-day life and they have got a wider range of secular significance. The utility of these implements is not just confined to rituals and at the same time, it throws light on their secular significance.
REFERENCES—V

1. TA 4-1; 5-1.
2. TS 5-1-1.
3. TA 5-2.
4. बच्चे या बाबुः: SB 3-5-4-2; 6-3-1-39
5. TA 6-1.
6. संया लाबरी विलृषा भवति SB 5-4-4-1.
7. Sāyaṇa on TS 7-5-8.
8. PVD p. 155.
9. छोटे वा एकः...TS 5-5-7.
10. प्रावेशमात्रं चतुर्तवण्योरुरुमुलुलमुतने प्रयुनिति सरवाधस्य पुराधित्वाः—
    शहस्य. Kalpa on TS 4-2-9. The Mantra is—अप नामिता—
    मातिम्... TS 5-2-8.
11. शूर्य च रूमापांचिनं च शम्याचोलुलं च चुल्लं च दंशोपला तंतानि वे
    वह यहाँ यथा लालिः...TS 1-6-8.
12. उर मेकरातिमि तत्सारुकुरकरं...तुलसुलमियाझाकते SB 7-5-1-38.
13. पूर्वाला वै विष्णुः. MS 3-2-7; वदुलुलमुपवधाति विष्णुः तामावानिं
    चिनतुये KPS 31-9.
14. प्रावेशमात्रं मुलुलम फर्माम्. MS 3-2-7.
16. चंतकः कठोरम् भवति. TS 5-3-12.
17. पहार्नां महुरुस्तोलोपस्य शत्या TA 2-11.
18. सुमिभो बरमुन्ति कुवरं... TS 5-1-11.
20 उपत्त्यायनधिश्च...अश्रहोपायश्रूहोति Kalpa on TB 3-8-14.
21 TS 7-4-19.
22 कुपदविव मुम्जतु। कुपदविज्ञमुम्जान। द्वितियस्नात्वौ सत्यार्था पुर्तं पवित्रपेवाज्यम्। आप्पखुल्लस्तु मैतस: TB 2-4-4.
23 देवोहितेः ibid. 3-6-2
24 हारावेदिया TS 5-1-11.
25 क्षो वा एण्यः ibid. 5-5-7.
26 प्राचीनवंशशा करोतिः ibid. 6-1-1। बीक्षित्यथं सुप्राचीनवंशं SB 3-1-1-7
27 TS 7-5-8.
28 ibid. 7-2-1.
29 संधकं मुसलम् TB 3-8-4.
30 जोद्वम्व रथनं संहारोहिता। ibid. 1-3-6.
31 idem.
32 खुक्कुग कुक्कुग शल्मालि...TE 1-6.
33 TE 2-2-9.
34 TS 5-2-5.
35 सिरा युन्नजऽति ibid. 4-2-5.
36 लाइलिं...idem.
37 अभ्यंश प्रहितibid. 7-5-9.
38 TS 2-3-1.
39 See reference No. 11.
CONCLUSION

The Yajurveda thus describes different types of plants and their utilities. The flora of the Y.V. consists of huge trees like Asvattha, Udumbara, Nyagrodha, Parṇa, Pūtudru, Vibhidaka, Sāmī, Salmali; small plants like Arka, Apāmārga, Varśāhū, Sīmijāvari, Sibala; creepers like Ādāra, Urvāruka; water plants like Avakā, Kyāmbū, Puṣkara, Vetasa; paddies like Godhūma, Yava, Vṛīhi; wild paddies like Gavidhuka, Jartila, Nīvāra, Sīyāmāka; pulses like Māsa, Mudga; oil seeds like Tila, Sarṣapa; fruit trees like Kvala, Badara; and grasses like Durvā, Balbaja, Muṇja.

In the chapter dealing with the ritualistic significance of the plants, it has been noticed that the important feature of the ritual is Homa. The Homa involves two things the material to be sacrificed and the implement used during the sacrifice. Most of the sacrificial materials are the products of plants. Of them the Samidhs are very common. In sacrifices. Samidhs of several plants are offered to the fire, of which those of Asānihatavṛkṣa. Asvattha, Udumbara, Parṇa, Puṣkara, Vikaṅkata and Sāmī are very much dear to Agni. The faggots of Nyagrodha, Madhūka and Plakṣa and the grasses of Darbha, Balbaja and Muṇja are also offered to the fire. Among the viand sacrificed, the Caru, Puroḍās'a, Anna, Saktu, Lāja, Dhāna and Karambha are noteworthy. Caru is prepared of the grains of Āmba, Garmut, Gavidhuka, Nīvāra, Priyaṅgu, Yava, Vṛīhi and Sīyāmāka. Puroḍās’a is prepared of Vṛīhi. and Yava. The grains of Āgu, Gavidhuka, Garmut, Godhūma, Jartila, Tila, Nīvāra, Priyaṅgu, Māsa, Yava, Vēṇu, Vṛīhi and
Syāmāka are cooked into Anna and offered to the deities. In Vājapeya fourteen kinds of Annas are given in oblation. The Saktus of Karīra or Kharjura are sacrificed in the Kārīraṇī and those of Vṛhi in Aśvamedha. Lājas and other sorts of viand are offered to the fire during the Anna Homas in Aśvamedha. The porridge is prepared with the grains of Gavidhuka and Jartila. The sacrificial brewage Māsara and Sura are prepared with the mixture of germinated rice, wheat and barley, the flours of rice wheat and barley and the fruits of Karkandhu, Kvala and Badara. The best of the oblations, the Soma juice is the product of a plant. The oblation of the juices of Ādāra, Putika and Phālguna is equivalent to that of Soma.

Most of the implements used in Homas are made of wood. Among these implements, Sruc, Sruva, Juhū, Upabhṛt, Dhruva, Camasa and Graha are important ones. Except the last two all the above are the offering spoons with various shapes. The Camasas and Grahas are shallow cups. The Sruc and Sruva are made of Udumbara, Kāśmarya, Parna and Varana. Parna is the material cause of Juhū. The Upabhṛt is made of the wood of Aśvattha and the Dhruva with that of Vikaṅkata. The Camasas are made of Nyagrodha. The wood of Udumbara and Vikaṅkata is used to prepare the Grahas. Another offering spoon which is called Agniḥotrahavanā is made of Vikaṅkata. In Satarudṛiya Homa a leaf of Arka is used to offer the oblation. A rectangular vessel made of Udumbara is used to store the milk and perform the Homa in Sākamprasthāyīyeṣṭi.

Another popular form of the use of trees is the Yūpa to which the sacrificial animals are tied. In
Asvamedha twenty one Yūpas are erected of which six belong to Bilva, six to Parnā, six to Khadira, two to Pūtudru and one to Rājjudāla. In some Kāmyayāgās the Yūpa of Udumbara is posted. In Agnyādhāna As'anihatavrūksa, As'vetathā, Udumbara, Parnā, Vikānkata, Samī and Puśkara are used as Sambhāras. The Sambhāras of Gulgul, Pūtudru and Sugandhi-tejana are arranged in Jyotiṣṭoma. The Abhri which is used to dig the earth is made of Udumbara, Khadira, Parnā, Vikānkata and Venu. The Udūha of Isikā and the Veda of Darbha—both resembling small brooms—are used in As'veda and other rituals. The cut parts of the sacrificial horse are put on a mat of Vetasa. The parts of other animals are placed on the branch of Plakṣa. The priests sit on mats woven with Darbhas. Ropes woven with Darbha and Muñja are also used in the rituals. In Somayāga a stick of Udumbara is held by the sacrificer and the priest Maitrāvaruṇa. The branches of Kārasmaya, Parnā and Vikānkata are used as Paridhis to hedge the hearth. It should be remembered that the very beginning of a ritual depends upon the trees, for it is through the churning of Arānis (the pieces of wood of As'vetathā, grown on a Samī tree) the Srautāgni is produced and worshipped.

The magical significance of plants whose products are used in sacrifices, also is seen to be equally important. In Rājasūyā the use of grains of Apāmārga in the Homa, misleads and destroys the enemy of the sacrificer. The Sankus and Idhma of As'vetathā help the sacrificer to defeat his foe and win back his kingdom. The plant Arjuna wards off the meddling of the evil elements. A Maṇi (bead) made of Udumbara helps the wearer in getting wealth. The offering of ghee with the Graha of Udumbara helps the
sacrificer to avert untimely death. By offering the parched grains of Karira or Kharjūra to the fire, rain can be created artificially. The plant Varsāhū also is used for the same purpose. Kārṣmarya is famous for its capacities of quelling the Rākṣasas. It is used as Paridhi to hedge the hearth. Even the deities used the Paridhis of Kārṣmarya to avoid the meddling of Asuras. The Sruç of Kārṣmarya, filled with ghee is as powerful as the Vajra, famous for its capability of killing the Asuras. The Samidhs of Khadira are used in several rituals of witchcraft. A sword, made of the wood of Khadira is held by Agnidhra, in the Dārṣapurṇāmāsa and other rituals, to prevent Rākṣasas. Garmut po sesses subjunctive properties. It subjugates the human beings and the cattle also. The Băellium plant (Gulgulu) is used for subjugating not only the human beings but also the deities and other super human beings. Darbha has a wide range of use in witchcraft. The Vidhytis (two Darkha blades kept on the Vedi) smash all demonic forces and the enemies among the human beings. Another reed of Darbha, called Apāttā Darbha is thrown into the fire to avoid all sorrows and misfortunes. Bearing the abandoned Pravargya, Darbha brings in rains. Dūrvā averts the nightmares caused by ghosts. The herb Nīlī dismantles the witchcraft launched with an intention to cause white leprosy. The Juhū of Parna used in the Apāmarga Homa, expels the ogres and other evil elements. The plant Pāṭhā is equipped with a peculiar property of Vasṭikaraṇa. The wife, by using this herb, wins back the love of her husband, who is after some other lady. The faggot of Plakṣa fulfills the sacrificer's wishes such as attaining the kingdom or villages. It also pacifies the Gandharvas and Apsarasas who cause
madness and several kinds of mental disturbances. A king, when his army becomes disloyal or looses its sharpness, restores it by performing a ritual, in which the faggot of Balbaja is offered to the fire, to please Indrāṇi, the presiding deity of armies. The misfortunes and mental disturbances, caused by Gandharvas and Apsarasas, can be averted by offering the faggot of Nyagrodha to the fire. In addition, the performer, if he wishes, can get villages and kingdom to rule. Parṇa is an embodiment of Brahman. Hence, the use of the same as Paridhi expels the ogres and all other evil spirits. The faggot of Madhūka can kill the soldiers of the enemy, by creating either fire accidents, the reasons of which cannot be discovered, or by causing fever. By wearing the rope of Muṇja around the waist, the Brahmacārin protects himself from all the evil spirits. Yava is a well-known demon-expeller In Jyotiṣṭoma and many other rituals, Yavas are thrown into the holes dug for posting the Yūpas, requesting the grains to kill the Asuras and the enemies of the sacrificer. In the Iṣṭi of Traidhātaviya, a Puroḍāśa of Yava is given in oblation to revert the sorcery made by others, quel the demons causing defeat and grant the sacrificer abundant wealth. The use of the branch and Sruc of Varāṇa wards off the evil spirits and untimely death. The tree, Vikaṅkata which is used as Manthigraha is full of magical powers In an Abhicārakarman, using the Sphyā (a sword made of Khadira wood) as Yūpa, the faggot of Vibhidaka is offered to the fire. This enables the sacrificer to kill his enemies. A dethroned king can regain his kingdom, by performing a Kāmyayāga, in which the Puroḍāśa of Vrihi is offered to the deities. The offer of the Puroḍāśa also grants the sacrificer immense wealth.
Samī appeases all kinds of evils and evil spirits. In obsequies, the foot-print of an ox is erased with a branch of Samī, to increase the longevity of the living ones. Reciting a Mantra, a branch of Samī is thrown away, to destroy the sins and enemies. In an Abhicārakarman, Sara is spread on the altar. As the Sara was born out of Vajra, it is capable of killing the enemies. In Somayāga, the sacrificer wears the rope, entwined with Sara and thus disables and kills his enemies. After the marriage, the new bride is taken to her husband’s house in a chariot, built with the wood of Salmali and Kīṃśuka. The Salmali has the power of avoiding evil spirits and bad omens. The dreadfull results, generated by an “evil-eye” are also averted by Salmali. The plant Simijāvari produces formidable results. It kills the intended person, if hidden under the bed or in the cow-stable. A number of devils occupy the delivery chamber and try to harm the mother and the child. All these evil spirits are smashed by the Homa of mustard.

The curative effects of the plants are often mentioned amidst their ritualistic and magical potentials. These served as the fore-runners of medical science that developed through the A.V.

The Apāmārga Homa in Rājasūya improves the bodily health of the sacrificer. The use of the leaf of Arka in the Satarudriya Homa (as an implement of Homa) gives relief to the sacrificer from many diseases. Arjuna, which is used to cover the Caru in obsequies is the essence of all Oṣadhis and its use makes the food (Caru) more nutritious. The use of Aśvatatha as Samidhs and Sambhāras, in various rituals, tones up the male potentiality in men and fertility in women. It strengthens the semen and
helps the man to get a male child. The offering of
the faggot of Āśvattha averts madness and other
mental disturbances. The Samidhs of Āragvadha are
used in the ritual Sarpabali, which repels snakes
and other poisonous creatures. It is an anti-venom.
The Iṣīkā grass which is used as Udūha in Aśvamedha
is Āyus and Amṛta. While averting immature death,
it causes sound health to the sacrificer. Udumbara
is the essence of food. In whatever form, its use in
rituals causes strength and vitality. It also causes
commendable power of speech. The fruits of Kar-
kandhu are mixed with Surā and offered to deities.
They are the embodiment of the strength of Indra.
They increase the semen and cause light intoxication.
In Sarpabali, the Samidhs of Kīṁśukā are offered to
the fire, to get rid of snakes and other venomous
creatures. Kīṁśukā forms remedy to all kinds of
poisons. By journeying in a chariot, built of Kīṁ-
śukā wood, the new bride becomes healthy both
mentally and physically and gives birth to healthy
progeny. The fruits of Kvala which are also mixed
with Surā (alongwith Karkandhu) strengthen the
capacity of the sense-organs. The use of a vessel of
Khadira, in Āyuṣkāmeṣṭi, improves the health and
causes longevity. It also gives relief from chronic
diseases, the diseases caused by over-heat, stomach
disorders and the idea of committing suicide. The
Yūpas of Khadira improve lustre and longevity The
Sambhāra of Gulgulu causes health, strength and
lustre. Wheat is a better food than rice and barley.
The groats of wheat, which are mixed with Surā and
offered to deities, strengthen the virility. In Vedic
rituals, the use of Darbhas is intended for the pur-
pose of purification. Water is sprinkled with the
reeds of Darbha. It purifies not only the sacrificer
and the priests, but also the sacrificial materials.
The touch of Darbha makes the viand nutritious. Durvā is placed on the head before taking bath. It has the capacity to avert nightmares. Nīlī is a wonderful discovery of Vedic medicine. The Mantras emphasize that it cures white leprosy and turns the gray-hair into black hair. Many kinds of sacrificial materials, prepared of Nīvāra are offered to deities. Even the gods consider it as the best kind of food. By eating Nīvāra the body becomes strong and full of virility. It also improves the power of memory. The faggot of Nyagrodha which is offered to the fire alleviates madness and other kinds of mental disturbances. Another wonderful medicinal property of Nyagrodha is that its juice, if dropped into the right nose of a pregnant woman, by her husband, in the rite of Pūmsavana, she delivers a male child. Parṇa which has a wide range of use in rituals is full of medicinal properties. Its touch purifies the oblations. By touching the cow and the calf with a green Parṇa branch, the milk collected from the cow is purified. Besides, it gives protection from the diseases caused by virus. It causes bodily splendour, strength and longevity. It destroys the worms, causing sterility. The herb, Pāṭhā, can show wonderful impact upon the human psychomotor system. A wife can easily subjugate her husband by tying it to her hands, reciting some Mantras and embracing him. By wiping the body with the stalks and leaves of lotus, the patient is relieved of tuberculosis and other horrible diseases. Pūtika is a substitute of Soma and an agent of coagulation. The offering of the curd, thus prepared, in favour of Indra, improves the health of the sacrificer. The branch of Plakṣa is used in animal sacrifices. With its medicinal properties, Plakṣa keeps the Pasu and Havis free from bacteria. The offer of the faggot
of Plakṣa to the fire cures madness. Badara is mixed with the Surā offered to deities. It improves virility and causes mild intoxication. The Yūpa of Bilva cause health and lustre. Muṇja is an embodiment of the essence of food. By offering it to the fire and wearing a rope entwined with it, the sacrificer gets strength and virility. The powder of Yava is mixed with Surā. In addition, Purodāśa and Anna of Yava are offered to deities. The offerings of the Yava helps the sacrificer in getting relief from several diseases and health. The Y V. says that the disease Jalodara is caused by the accumulation of unhealthy water in the stomach and it is cured by offering an oblation of Yava to the deity Varuṇa. Rājjudāla or S'leśmātaka which is said to have been born out of the phlegm of Prajapati is used as Yūpa in Āśva-medha and the Yūpa removes the effects of prolicide. The use of the ladles of Varana tree in the Homas causes longevity. By using an offering spoon of Vikāṅkata, the sacrificer gets bodily splendour. In Āśva-medha, the cut parts of the horse are placed on a mat of Vetasa, prior to the Homa; for Vetasa protects the Havis. Rice is offered to deities, in various forms like Caru, Purodāśa. The offerings of the same cause strength and health to the sacrificer. A chariot, built of the wood of Salmali is prescribed for taking the new bride to her husband. By journeying on it, she improves her longevity and becomes capable of delivering healthy progeny. She can also increase the longevity of her husband, by sitting on a chariot of Salmali. The offerings of S'ymāka improves the virility of the sacrificer. Another great discovery of the Y V. is the herb, Sīvala, which is the best remedy to all heart diseases. The Sarsāpa Homa protects the health of the mother and child.
Most of the curative aspects of the plants used in the rituals of the Y.V., though not explicit, can be clearly traced in the A.V and Ay. V.

Apāmārga cures the diseases of teeth and nails. The snuff of the same is the best remedy to the brain diseases. It averts ill-dreams. The leaf of Arka is an astringent and it cures several trifle diseases and poisoning, by producing heat in the body. Āśvattha promotes virility and cures asthma. It also improves fertility in women. Aragyadha is a famous anti-venom. It cures skin diseases and Raktapitta caused by poisons. It is useful in rheumatism and snake bites. Iśīkā is equivalent to the nectar. It regulates the Kravyād fire (in the human body) which causes tuberculosis and other horrible diseases. The fruits of Udumbara are aphrodisiac, astringent and cooling. The decoction is a good remedy to sore throat. Urvāraka is purgative and diuretic. It removes the clutch of Āma, a gum-like substance, which forms around the entrails. The Karkandhu fruit is aphrodisiac. It cures the diseases caused by Vāta, Pitta and Kapha. Moreover, it mitigates fatigue and promotes appetite. Kūṃs'uka is an antidote. Besides, it is depurative, diuretic and anthelmic. In the Ay. V. it is termed as ‘the killer of harmful parasites and insects’ which reduces fat. It cures poisoning, phlegm and ailments of women. It is the best remedy to all vulval diseases. It also cures the post-delivery diseases. The fruits of Kvala are equivalent to those of Karkandhu in medicinal properties. They promote virility and energise the eater. Khadira causes longevity, lustre and complexion and cures wounds, leprosy and dental diseases. Gulgulu is an aphrodisiac and improves flesh. Godhūma is an aphrodisiac and prophylactic. It is a promoter of semen, steadiness
and appetite. It is unctuous, cold, life-giving and laxative. Darbha possesses the qualities of purification. It is diuretic and cures dysentery, menorrhagia, phantom tumour, internal abscess, dysuria and anuria. It removes stones in the urinary tract. The touch of burning Darbha vitiates poison. Dūrvā is an antibacterial and virucide. It purifies the body and the mind. It cures Raktapitta, itching and all types of skin diseases. Nīlī eradicates Svetakusṭha. It is a good hair tonic. Nīvāra is one of the best Osadhis. It is full of carbohydrates, proteins, vitamins and other sorts of matters essential for the growth of the body and its sound health. It aggravates Vāta and alleviates Kapha and Pitta. Nyagrodha cures leucorrhoea and amenorrhoea which cause infertility. It also cures the diseases caused by excess Pitta, Kapha and blood pressure. Parṇa is a vermicide and antibacterial. It cures the urinary disorders, diabetes piles, anaemia, ailments of female genital tract and poisoning. Apart from reducing adiposity and correcting the vitiation of semen, Parṇa promotes the power of retention and complexion. Besides. It is tonic, astringent, aphrodisiac, depurative and diuretic. The herb Pāṭha stimulates digestion, cures phantom tumour, fever and heart diseases. It is a bitter tonic, mild stomachic, diuretic and antilithic. It is considered to exercise astringent and sedative action on the mucous membranes of the genito-urinary organs. By virtue of these medicinal qualities it is implied that Pāṭhā has its impact on the human psychomotor system. The roots of lotus are useful in catarhal fever, cough, dyspepsia, worms, skin diseases and snake bites. A beverage made from the lotus cures tuberculosis and leprosy. The Ay. V. recommends the direct use of the roots of lotus,
(as said in the Y.V.) to cure the above diseases. With the medicinal properties of curing catarrhal affections, bilious vomittings, headache and other diseases, reducing fat and helping the elimination of Doṣas through the downward track, Pūṭika improves the health. Plakṣa is an antibacterial. It cures adiposity, erysipelas and oedema. It promotes lactation and helps the union of fractured bones. Plakṣa acts as an antiseptic. The fruits of Badara alleviate Kapha, Vāyu and Pitta. Dry fruits promote digestive power. Bilva is a digestive stimulant. It cures colicky pains and improves complexion. Muṇja is an aphrodisiac. The Ay.V. also recommends the wearing of Muṇja rope to cure diseases and improve the health. Yava is un-unctuous, cooling, heavy, laxative and aphrodisiac. It produces more stool flatus and urine. with these qualities, it cures Jalodara. Besides, it is useful in malaise and pains in the urinary bladder. The Ay.V. prescribes a kind of vinegar made from Yava, which resembles the Vedic Surā, to improve digestion and general health. It is a cardiac tonic. Rājjudāla or Śleṣmātaka aggravates Kapha and thus the statement that it was born out of the phlem of Prajāpati is justified. It is highly esteemed in the diseases of uterus and urethra. It thus avoids the possible abortion. The A.V. (echoing the Y.V.) says that Varanā cures tuberculosis and several other diseases and thus causes longevity. Vikaṅkata alleviates the excess Vāyu, Pitta and Śleṣma and improves the bodily splendour. Vetasā gives protection from all kinds of poisonous worms. Besides, it is a purificator. Thus, putting the Havis on a mat of Vetasā is justified. The rice, in whatever form it is consumed, tones up virility in men and fertility in women. Moreover, it causes health and strength. Sālmaali is useful in diseases, characterized by bleeding from different parts of the body,
poisoning and consumption. By virtue of these medicinal qualities, Salmali improves the health and longevity. Syāmaka alleviates Kapha and Pitta. It is a good aphrodisiac. The smoke, produced by the Homa of Sarpapa kills the seen and unseen insects, harmful to the newly born child and its mother. As per the A.V., mustard avoids abortion. It is emetic, digestive, laxative, rubraperient and vesicant. It cures the parasitic infections and all skin diseases, including leprosy.

The intoxicating drink, Surā is a wonderful creation of Vedic medicine. It is a mixture of the flours of rice, wheat and barley and the fruits of Karkandhu, Kvala and Badara. Small germs of rice (unhusked paddy) are also added to it. The intoxication it causes, is medically allowed. Moreover, it gives strength and energy and rejuvenates the body.

The way in which the Vedic medicine works, is also wonderful. It works through the smoke, that rises while performing the Homas with various Samidhs, the touch of the wooden implements and the consumption of the remnant of various oblations like Anna, Ķaru, Purodāsa, Yavāgū, which are prepared of the grains of Aṇu, Amba, Priyaṅgu, Nīvara, Veṇu, Syāmaka etc. The Vedic medicine is mingled with magic. Mere use of the herbs, without the recitation of Mantras is not found in Vedic texts. It is the Ay.V., which describes the pure medicine. However, in some rituals, the element of medicine may be playing a more important role than that of magic as in the case of Yakṣmahāraṇa Karman, in which the lotus stalks and leaves are used in wiping the body to eradicate tuberculosis.

It is also noted that some implements which
possess less ritualistic significance but more secular significance are also mentioned in the Y.V. Instead of an iron crowbar, in rituals, a wooden one is used to dig earth. It may be of Udumbara, Parṇa, Viṅkaka or Veṇu. In rituals, a big stool-like furniture, Asandi, is used for several purposes like placing the Soma and seating the Yajamāna and the priests. It is made of Udumbara or Khadira. Some other furniture like cot (Falpa) cradle (Pleṅkha) also find their place in some rituals. The use of bamboo, in building huts is mentioned. Also, the procedure of building a Maṅṭapa is described in the Veda. The door and the threshold are mentioned several times, and the latter is treated as a deity and worshipped with the offering of oblations. The house-hold objects like mortar, winnowing basket, pestle, ladles, spoons, cups and saucers are also used in rituals. The mortar, made of Udumbara, is used to crush the grains and herbs. The winnowing basket of Veṇu is used to prepare the grains for cooking the oblations. The pestle is useful in unhusking and pounding the grains used for the preparation of the oblations. The oblations are offered to the fire, through the ladles and spoons, made of the wood of different trees like Asvattha, Udumbara, Kārśmarya, Khadira, Parṇa and Viṅkaka. Surā and the juice of Soma are preserved in cups and saucers made of Asvattha, Udumbara and Kārśmarya. The ropes entwined with Darbha and Muṇja are used to tie the sacrificial animals and other things. A rope of Muṇja is used by the Brahma-cārin like a belt. A chariot of Udumbara is used in Vājapeya. Another, built with the timber of Kimṣuka and Salmali is used to take the new bride to her husband’s house. A cart is used to carry the grains of the oblations. Other agricultural instruments like plough, granary are also mentioned. Even the
musical instruments find their place in rituals. Vaṣṇa, a big Viṇā-like instrument is played in the ritual Gavāmāyana. These things are such, which are used in rituals, as well in day-to-day life. The weapons, bow and arrows are used in some rituals. These things have got ritualistic utility and at the same time, immense secular significance.

The plants and their products have got a wide range of use in various forms. As a matter of fact, the sacrificial ritual cannot be performed, without their use. A close and critical study of the plants and their products, used in rituals reveals that they have got a four-fold significance. The first is that they are used in sacrificial rites like Agnyādhanā, Agniṣṭoma, Rājaśuya, Vājapeya, Aśvaneadha etc., whose main result is in the other world. The second is that they have their utilization in some Kāmya rituals like Adityeṣṭi, Rāṣṭrabhrddhoma which have a magical touch and the result of which is either attainable in the other world or expected here immediately. These rituals need not necessarily be independent ones. The Aṅga of major rituals, which have magical effect can also be included in this category. For example—the Apāmārga Homa of Rājasūya, the Sarṣapa Homa in Jātakarman, the offering of the faggots of Aśvattha, Nyagrodha, Plakṣa, Udumbara and Vibhīdaka, placing the Paridhis of Kārṣmarya, the Mṛtyu Graha of Udumbara and the Idhma of Vibhīdaka in different rituals. The third is of the plants and their products being used in rituals, with curative value. Independent rites like Yakṣmaharanā Karman, Puṁsavana, Sarpabali and subordinate rites like Apāmārga Homa, covering the Ĉaru in obsequies with Arjuna, mixing the fruits of Karkandhu, Kvala and Badara with Surā, tying Muṇja around the waist of a Brahmačārin etc.,
come under this category. The fourth is that the trees are used for secular purposes like the construction of houses, chariots and carts. The timber is used as furniture like cots, chairs, cradles and stools; agricultural instruments like plough and granary; musical instruments like Vāṇa; weapons like bow and arrows and household objects such as rope, mortar, pestle and winnowing basket.

Thus, it is seen that the plants have got four kinds of significance viz., ritualistic, magical and secular. The plants, with their four-fold significance, not only become the most essential part of the ritual, but also boost up the practical benefit derived from a ritual.

The main object of the sacrifice is to yield the required desire of the sacrificer, through Mahāpūrva. The Vedic ritual has two kinds of result—invisible and visible. The Vedic plants, by virtue of their utility in the rituals, become instrumental in getting both these results. The utility, in fact, like the result, is also of two kinds i.e., direct utility and indirect utility. If a Samīdh, Yūpa, Juhū, Paridhi, Anna and Caru, or any other such thing is not of the particular plant as ordained, being a procedure breach, it effects the Mahāpūrva and the result of the ritual is vitiated. Hence, the implements and oblations should be made only of those plants, as ordained. Thus, it is clear that the plants have indirect utility and produce the invisible result (Adṛṣṭaphala). By their being used as oblations and implements, the plants have even the

1 The invisible power, which is created on completion of the ritual and which alone can grant the result of the ritual. Cf. Mimāṃsāparibhāṣa p. 4.
direct utility and thus create the direct result. As a matter of fact, the more important and direct result i.e., Drśṭapala of the plants is that they create wonders, with their medicinal potentials and secular utilities. Here, it should be remembered that the very important doctrine of Mīmāṁsā is that while Drśṭaphala is available, Adṛśṭaphala is not acceptable.²

Incidentally, the study of the plants and the rituals in which they are used, as far as the Y.V. is concerned, marks a distinct stage in the evolution of human thought. The R.V. does not so clearly describe the plants and their utility in rituals, as the Y.V. does. The subject matter and the ideals of both differ from each other. The R.V. is predominantly a composition of hymns, in praise of gods and thus is filled with the spirit of prayer and worship. On the other hand, the Y.V., in addition to the feature of prayer, gives prominence to ritual. It is perhaps because of this, the Adhvaryu, who is the most important priest of the ritual belongs to the Y.V. So, the Y.V. predominantly describes the course of rituals and the use of plants mainly for ritualistic purposes.

---

2 1) Pārthasārathi mis'ra on the Sūtra of Jaimini—“Athāto dharma jijñāsā” (1.1.1): “Labhyamāne phale drṣṭe nadrṣṭaparikalpana”—Sāstradīpikā p. 6.


3) Rāghavendrā on Sūtra “Tāni dvaidham guṇapradhānabhūtāni” (2.1.4.): “Drṣṭe sati adṛṣṭa phala kalpanāyogāt”—Bhāṭṭasamgrahāḥ p. 38.
In addition, the Y. V. contains the elements of magic and medicine. In the A.V., the magical value of the plants and their products is described alongwith the medicinal values. Ayurveda specializes in recording the medicinal values of the plants. In fact, the Ay.V. is nothing but an extension of the A.V. with specialization in medicine.

From the foregoing, it is evident that the plants are put to ritualistic, magical, medicinal and secular uses during the time of the Y.V. As the sacrifice was considered as the pivot of human activity in those times, these different uses are found involved in different relations to the sacrifices. It is not the mere praise or a prayer to a plant as a deity, as it was in the Rigvedic times. It is not entirely the description of a magical rite with the plants that is found in the A.V. Nor is it a description of the curative potency as in the Ay.V. Thus, gradual transition of the use of various plants from that of ritual to magic, medicine and other secular purposes is traced in the Yajurveda.
GLOSSARY

AGNIVIMOKA: The rite of unyoking the fire (the deity).

AGNISTHA: Name of the middle post (out of 11 or 21 Yūpas) which is placed near the Vedi, in front of the Āhavanīya.

ACCHĀVĀKA: A subordinate priest of the Hotṛ group. He recites the verses.

ADHIṢAVANAPHALAKA: The two wooden boards, used to press Soma.

ADHVARYU: The main priest who performs Adhvarya. He is the principal priest and is distinguished from Hotṛ, Udgaṭṛ and Brahman etc. He is the central figure of the ritual. He measures the sacrificial ground, builds altars, prepares utensils and cooks the oblations. He offers the oblations. He officiates with Yajurveda.

ANUBANDHYĀ: A sterile cow immolated and offered after the Udayanīya rite at the close of the Soma ritual.

ANVĀKAMBIANIYĀ: An introductory rite (ṣṭi) of Dars'a.

APĀKARANA: The rite of driving out the calf from its mother, in Dars'a. This rite is done with a green branch of Parna.

APŪRVA: The invisible power, created by performing the ritual. The performance of Āṅgas produce Avāṃtarāpūrva which mingle together and form into Mahāpūrva, which grants the result of the ritual.
ABHIMANTRANA : Addressing a Mantra over an object.

ABHRI : A wooden crowbar, used to dig the earth.

ARANI : Two pieces of wood used for churning fire. These are made of Asvattha, grown on a Sami tree.

ARATNI : The length of 24 inches.

AVADANA : Cutting up the Havis, especially the cake, using the fleshy portions of the thumb, middle and third fingers.

AVABHRTHA : The final purificatory bath, which marks the end of a ritual.

AVANTARADIKSHA : An intermediate consecration.

ASVAMEDHA : The horse sacrifice, performed by a sovereign.

AGNIDHRA : The lighter of the fire. He is an assistant of Brahman. His main function is to pronounce “Astu Srauṣṭi” in response to the Adhvaryu’s “āśrāyaya”. He holds the Sphya in his hand turned southwards.

APRAHAUTRA : Propitiating or fulfilling verses by the Hotr.

ASANDI : A stool with four legs.

AHAVANIYA : One of the three Fire-hearths. (rectangle shape).

AHITAGNI : One, who performed Agnyādhāna (the preliminary ritual) and thus became eligible to perform other Vedic rituals.

IDHMA : Faggots used for kindling the fire.

ISTAKA : Bricks, generally made of clay, to build the altar. Sometimes, even the water is imagined as Ištakā and it is called Abištakā. The brick of grass is called Dūrveštakā.
UKHĀ : An earthen pot used to boil milk.

UKARA : A little mound made up of the earth, dug up for preparing the Vedi.

UTTARARVÆI : The upper or high altar erected in the east.

UDÚHA : A broom of plainted reeds.

UDGÁTR : “The chanter”. One of the four principal priests. He chants the hymns of Sāmaveda.

UNNETR : One of the assistants of Adhvaryu, who draws out the Soma juice.

UPATALPA : A branch. In Asvamedha, 36 Adhvaryus occupy equal number of Upatalpas and offer oblations during night.

UPABHRT : One of the offering spoons, made of Asvattha.

UPARA VA : The holes dug on the earth.

UPAVEŠA : A poker of Parṇa wood used to stir the burning coals. (A synonym of DHRSTI)

UPASAD : An Iṣṭi which comprises a group of rites taking place between the conclusion of the Dikṣa and the Sūtyā but always after the Pravargya, in the Somayāga.

UPAHOMA : Subsidiary oblation.

UPAKARANA : “To fetch”. The rite of setting about the chanting of the Bahışpavamāna verses. At the animal sacrifice, the Adhvaryu takes 2 Darbhas and a branch of Plakṣa and touches the Pas’u, with them reciting Mantras. This is to dedicate the animal to the deities.

ULŪKHALA : A mortar, made of Udombara or Parṇa wood. It is used for pounding corns and thrashing green Osadhis.
ODANA: Cooked grains, generally rice.

KAPALA: Potsherds. They are used in baking the Purodāśa.

KARAMBHA: Barley, husked, slightly parched and pounded.

KULAYINI: Name of some Iṣṭakās.

KURCA: A bundle of Darbha. In Asvamedha the Adhvaryu sits on it.

GHARMA: The milk of a goat, boiled and mixed with ghee. The mixture is boiled in a pot called Mahāvira.

CAMASA: A kind of cup made of Nyagrodha wood. It is used to preserve the libation.

CARU: A kind of oblation cooked of the grains of rice, barley etc.

CAṢĀLA: A wood-piece of the Yupa kept on it as a crown. Sometimes it is made of the flour of wheat.

JUḤŪ: An offering spoon, with a cup-shaped bowl.

TANDULA: The unhusked grains (usually rice).

DRAVYA: Any sacrificial material like Anna, Caru etc.

DRONAKALAS'A: A bucket-like vessel made of Vikāṅkata wood.

DVĀDASĀHA: A soma sacrifice lasting 12 days.

DHANĀ: Grains of barley, parched and pounded.

DHRŚTI: A stick used to stir the burning coals.

DHRUVA: An offering spoon, made of Vikāṅkata wood.
NAGNAHU: Coarse portion of the parched barley grains.

PATNISAMYAJA: The four ghee oblations offered to Soma, Tvasta, the wives of the gods Agni and Grhapatim.

PARIDHI: The three sticks, marking the boundary of the hearth. They are called Madhyama, Dakshina and Uttara. It should possess bark and the length should be of an arm.

PARISRAYANA: The act of covering the altar with a mat at the time of pounding the grains or packing the Soma stalks in a piece of cloth.

PARISTARANA: Strewing the Darbhas.

PARYAGNIKARANA: The act of going three times around an object with a firebrand.

PAVITRA: A filter made with the blades of Darbha.

PINDAPTRYAJNA: The sacrifice of lump offering to the manes.

PITRMEDHA: Funeral rites of Pitrs.

PUNARADHEYA: Reinstallation of fires. This is to be performed when the sacred fires have been extinguished.

PURODASA: A cake made of rice, barley etc. It is baked on potsherds of variable number, on the Grhapatya fire.

PURONUVAKYA: An invitational recited by the Hotri, on the instruction of the Adhvaryu before the latter pours out the oblation.

PURNAHUTI: "Full oblation." An oblation of ghee made by a Juhu. This generally marks the end of the ritual.
PRATIPRASTHĀTṛ: The priest, who serves as the first assistant of Adhvaryu. His special duties are to lead the wife of the sacrificer and to cut the entrails of the animal.

PRAYĀJA: The preliminary oblations, performed before the principal offerings.

PRAVARGYA: The rite in which the Gharma is given in oblation. This is an independent ritual. Sometimes it is performed as an Aṅga of the Soma sacrifice.

PRASTARA: The first handful of Darbhas held in a closed fist and cut with a sickle.

PRĀCĪNAVĀMSA: The long hut built with bamboos, with their heads pointing the east. The rituals are performed here.

PRADEŚA: The length of a span.

PRĀYANĪYA: An introductory rite (Iṣṭi) of the first day of the Soma sacrifice after the Dīkṣā day.

PLEMĪKHA: A sort of swing, made of Udumbara.

BRAHMĀN: One of the 4 principal priests. He is the most learned of all. He supervises the proceedings of the ritual.

BRAHMĀUDANA: Rice, cooked and offered to the deity Brahman. The residue is eaten by the priests.

MAHĀVĪRA: An earthen pot in which the goat milk is boiled in Pravargya rite.

MĀSARA: Beverage obtained from a mixture of the hot watery scum of boiled rice, powdered barley and the extract of some vegetables like ginger.

MUSALA: The pestle, used for pounding the grains.
MEKHALA: A large griddle woven in three strands.
MAITRĀVARUNĀ: The first assistant of the Hotṛ.
He recites the hymns to Mitra and Varuṇa. He holds the stick of Udumbara.

YAJNA: A sacrifice, composed of 3 elements
1) Dravya  2) Devatā and  3) Tyāga.

YAJÑAYUDHA: The sacrificial weapons i.e., implements.

YĀJYA: A verse recited by the Hotṛ. It is accompanied by a libation.

YŪPA: The post to which the sacrificial animal is tied.

RASANĀ: A rope woven with Darbha or Muñja grass.

RĀJASŪYA: The rite of royal consecration, performed by a Kṣatriya only. It lasts more than 2 years, beginning with a Dīkṣā on the first day of the bright half of the month Phālguna.

LĀJA: Fried rice, not pounded previously.

VAPĀ: Omentum, about 4 fingers below the navel of an animal.

VAṢAṬ: The exclamation, uttered loudly by the Hotṛ at the end of all Yājyas.

VASORDHARĀ: "Flow of wealth." Name of an oblation of ghee, poured in a continuous stream.

VĀJAPEYA: The ritual which lasts 17 days and in which there are 17 Storas, 17 Śastras and cups of Sōma and Surā.

VANA: A harp with hundred strings made of Muñja.

VIDHRTI: The technical name of 2 Darbha blades
VEDA : A bunch of Darbha, used to sweep the Vedi.
VEDI : Altar. An elevated plot of ground strewn with Darbha.
VYAMA : A fathom. 4 Aratnis.
SAKATĀ : A yoked cart, used for carrying Soma and grains.
SĀNKU : A wooden splinter or peg.
SATARUDRĪYA : A Homa in which 425 offerings are made in favour of Rudra.
SAPHA : A pair of tongs made of the wood of Udumbara. These are used to raise the Ukha pot from the fire.
SAMYĀ : Yoke-pin made of Khadira.
SARĀVA : A dish or shallow cup used to measure the grains.
SALKĀ : Chips of wood, used to keep the fire burning.
SĀLĀ : The sacrificial shed.
SIKYA : A rope with loop suspended from wall or roof.
SŪRPA : Winnowing basket, made of bamboo.
SAKTU : Powder of parched grains.
SAMJṆAPANA : The act of killing the sacrificial animal.
SATTRA : A ritual, with a duration varying from 12 days to 100 years.
SADOMANṬAPA : A sacrificial shed.
SAMIDH : Small piece of wood offered to the fire.
SAMBHĀRA : Material required in a ritual. It is kept at the Vedi.
SAVANA: The act of pressing the Soma stalks.
SĀKAMPRASTHĀYĪYA: An Īṣṭi, performed to obtain cattle.
SĀNNAYYA: The oblation of milk and curd in favour of Indra, in Darsa ritual.
SUTYĀ: The day of pressing the Soma stalks.
SURĀ: Sacrificial beverage.
SAUTRĀMANĪ: A ritual in favour of Indra.
STHANDILA: An altar.
SPHYA: A wooden sword made of Khadira.
SRUC: A wooden offering spoon.
SRUVA: A wooden dipping spoon.
HAVIRDHĀNAMANṬAPA: A shed, within the Mahāvedi.
HAVIRNIRVĀPA: Putting apart a portion of the sacrificial material or the grains intended for it.
HAVIS: An oblationary material.
HOTR: The priest, who recites Ēcs invoking gods.
HOMA: The act of offering the oblationary material.
BIBLIOGRAPHY


Amarakoṣa: By Amarasimha (with the commentary of Lingabhatta) Vavilla Ramaswamy Sastry and Sons, Madras, 1962.


Arthasastra: By Kautilya, University of Bombay, 1970.


Bhāratiya Prācīna Vijñānamu: By R.S. Sastry, Bharatiya Rasayana Sala, Vijayawada, 1-81.


Botany in the Vedas: By V.R. Sastry and Anandilal Sharma (Paper, submitted in the All India Oriental Conference' 82)


Brihaddevata t (Eng. Tr.) A.A. Mackdonell, Motilal Banarasidas, Delhi, 1965.


Encyclopaedia of Superstitions: By E. Radford and M.A. Radford, Hutchinson, 1969

Eye and Gaze in the Veda: By J. Gonda, Amsterdam, 1969.

Folk Medicine: By O.P. Jaggi, Atmaram and Sons, Delhi, 1982.


Kapiṭhalakaṭhasamhitā: Meherchand Lachmandas, New Delhi, 1968.

Kāṭhakasamhitā: Meherchand Lachmandas, New Delhi, 1981.


Magic in the Vedas: By Maya Malaviya, paper submitted to the journal of Ganganatha Jha Kendriya Sanskrit Vidya Pitha, Allahabad, 27 (3-4) 1971


Mīmāṁsanyāprakāśāḥ: By Āpadeva, Chowkhamba Sanskrit Samsthan, Varanasi, 1981.


Phallic tree worship: By S. Pandey, Bharati, Varanasi, 1971

Plant Myths and Traditions in India: By S.M. Gupta E.J. Brill, Leiden, Netherlands, 1971


The Pravargya: By J.A.B. Van Buiten, Deccan College Post Graduate Centre and Research institute, Poona, 1968.


Sacrifice in the Brahmana Texts: By G.U. Thite, University of Poona, 1975
Sātapatha Brāhmaṇa: (Mādhyandina) 5 Vols. With the commentaries of Sāyaṇa and Harisvamin, S V. Steam Press, Bombay, 1940.
Scientists of Ancient India and their Achievements: By O.P. Jaggi, Atmaram and Sons, Delhi, 1966.
Taittirīya Aranyaka: Josyer and Sons, Mysore, 1978
Taittirīya Brāhmaṇa: Josyer and Sons, Mysore, 1978
Taittirīya Samhita: Josyer and Sons, Mysore, 1978.
Taittirīya Saṁhitā: With the commentaries of Sāyaṇa and Bhaṭṭa Bhāskara, 3 Vols. only, Vaidika Samsodhana Mandala, Poona, 1970


Upaniṣatsamgrahaḥ: Motilal Banarsidass, Delhi.


Vastugurnamahodadhī: Vavilla Ramaswamy Sastrulu and Sons, Madras, 1954


Veda Vijñāna Darsanamu: By Vedāntam Srinivasacharyulu, Manchikalapudi, 1982.


