CHAPTER IV

MAGICO-RELIGIOUS HEALING DEVICES OF THE ATHARVAVEDA

In the fourth chapter the researcher endeavors to describe the magico-religious healing devices found in the *Atharvaveda*. Some healing devices like the amulets, charms come under magico-religious devices. In order to have a clear idea about this, it is essential to define magic, religion and magico-religious devices.

Magic:

The word 'magic' is heavily loaded with pseudo-mysticism. It is the performance of certain ritual acts and the belief in the efficacy of such acts—with the use of certain natural laws of cause and effect which are supposed to exist, in order to enforce some results in the mundane sphere desired by the performer or his instructor. This also includes exorcism or the compelling of benevolent Gods and spirits (especially *Yakṣas* and *Yakṣiṇis*), but it does not include what is commonly called 'witchcraft'.

Magic is the practice of malevolent arts which involve the use of religio-magical power, with perhaps a secondary idea of the use of private arts. Generally these practices are meant to benefit not the community as a whole but a single individual.

Origin of Magic:

The view of magic held by the average European in the 16th century is that of a complex idea. If it is asked what elements of primitive institutions correspond most nearly to later conceptions of magic, it can be said that the forbidden and private arts are the prototypes of the magic of later times. The associationist theory of magic assumes that primitive man began with general conceptions. He started with the belief that he could influence the outer world with certain means at his disposal like the law

of sympathy. But it is more probable that he argued from concrete instances and arrived little by little at abstract ideas of magical power. The uncivilised people universally regard death and disease to be caused by so-called magic. That is they attributed these to some kind of non-natural causes. After this, the rituals and beneficent rites were originally regarded as magical. In the present days, magic represent itself to most of the people of the world as a thing of gradual growth. In the earlier stages there was probably no animistic feature about magic. Anything 'prohibited' was essentially magic. Then with the rise of animistic beliefs and practices came the association of the magician with demons—the spirits of the dead, or of animals, or unattached spirits—upon whose cooperation the powers of magicians are often now held to depend. At a later stage, magic tends to be regarded as less important and eventually less respectable. Then, all non-animistic practices tend to become ipso facto magical.

Religion:

The term 'religion' is derived from the Latin word 'religio'. However, its ultimate origins are obscure. According to the philologist Max Muller, the root of the English word 'religion', the Latin 'religio' was originally used to mean only 'reverence for God or the Gods, carefully pondering of divine things, piety'. He characterised many other cultures around the world, including Egypt, Persia and India, as having a similar power structure at some point in history. What is called ancient religion today, they would have called it only law. Many languages have words that can be translated as 'religion', but they may use them in a very different way, and some have no word for religion at all. For instance, the *Sanskrit* word '*Dharma*' sometimes translated as 'religion' also means law. There is no precise equivalent of 'religion' in Hebrew. Judaism does not distinguish clearly between religious, national or ethnic identities.

The typical dictionary definition of religion refers to a 'belief in or the worship of, a God or Goddess or the service and worship of God or the supernatural'. However, writers and scholars have expanded upon the 'belief in God' definitions as insufficient to explain the diversity of religious thought and experience.

Origin of Religion:

The origin of religion is uncertain. There are a number of theories regarding the subsequent origins of organised religious practices.

According to anthropologist John Monaghan and Peter Just, many of the great world religions appear to have begun as some sort of revitalization movements. These religions developed as the vision of an influential prophet captures the imaginations of the people. It happens when they cannot find comprehensive answer to some of their problems provided by everyday beliefs. Such prophets have emerged at many times and places in the world. It seems that the key to long-term success has relatively little to do with the prophets, but more to do with the development of a group of supporters who are able to institutionalize the movement.

Magico-Religious Devices:

Both the terms magic and religion are intertwined and therefore difficult to distinguish. Some scholars/societies have the tendency to mix the two concepts and others give a sharp distinction between them. Frazer declined to recognise the distinction drawn by various societies between magical and religious practices. He declares that both magic and religion are not an institution. Because a child reared in isolation would neither developed any kind of magical practices nor invent any religion on its own.

The mere fact that we cannot draw an exact line between magic and religion suggests that they may have some fundamental features in common. The meaning of both the terms has greatly changed in the course of their existence. Religion seems to have meant originally magical spell. Pliny says that μαγεία is a deceptive art compounded of medicine, religion and astrology. More important is the fact that taboo is both religious and magical. There is a universal tendency to regard the religions of alien races and outdated national religions as magical. An examination of the ideas of primitive people shows that there is a widely found notion of a power which manifests itself both in religion and magic. Observers have often been content to describe ceremonies without attempting to penetrate to the fundamental ideas which underline them. This is particularly the case with magic. Only recently anthropologists have realized that in many primitive societies a fairly well-defined idea of magico-religious power exists.

In the *AV,* there are indirect mentions of magico religious power or device. However, the amulets, charms mentioned in it definitely come under magico-religious devices. In the *Atharvavedic* period, many diseases were cured by using amulets made of plants which are to be used with particular *Mantras*. Following are the brief description of the amulets found in *AV*.

Abhivarta: The *Abhivarta* is an amulet. It is mentioned in the *AV* and *KS*.[465] *Sāyaṇa* gloss it as *abhito vartate cakram aneneti abhīvarto nemiḥ*. It is tied on the body for overcoming and overriding the enemy. It kills rivals and thus leads the wearer to

[465] अभीवर्तेन मणिना येनेन्द्रो अभिवावृधे।
तेनास्मान् ब्रह्मणस्पतेभि राष्ट्राय वर्धय ॥ AV.i.29
भृष्टीरभीवर्तोत्तमाभ्यामाचृतंति। KS.16.29

royalty.[466] *Savitar* and *Soma* strengthened and exalted this amulet so that whoever wears this amulet is being exalted. *KS*[467] and *Sāyaṇa* points out that this amulet is to be made of the rim of a chariot wheel.

Arkamoṇi: The *AV* mentions about *Arkamoṇi*.[468] According to *Sāyaṇa, Arkamoṇi* is made of *Arka* tree.[469] According to Williams, it is a plant with large leaves.[470] Its botanical name is Calotropic Gigantea. It is used for sacrificial ceremonies. The *Arka* amulet is invoked to make the generative organ fit for enjoyment. This is compared with the spreading of a black snake at pleasure, making wonderful forms by the magic of the *Asuras*.[471] The amulet makes the member big like that of *Parasvat* (according to *Sāyaṇa* it is a kind of deer),[472] elephant, ass or horse.[473] The *Kamasūtra* (2-1) mentions only these types of male generative organs. Whitney regards *Arka* to be a fine sort of silky flax prepared from the barks of the young shoot.

Aśvatthamaṇi: This amulet is found in the *AV*.[474] It destroys the *Khādira* tree and other trees, it is called as the destroyer (*Vaibadha*). It is overpowering like a bull. Therefore it is said to have the quality of expelling the enemy accompanied by the

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[466] अभीवर्तो अभिभवः सपत्नक्शयणो मणिः ।
राष्ट्राय मह्यं बध्यतां सपत्नेभ्यः पराभुवे ॥ AV.i.29.4

[467] अभीवर्तेनेति रथनेमिमणिमयः....KS.16.29

[468] यथासितः प्रथयते वशाँ अनु वपूंषि कृण्वन्नसुरस्य मायया ।
एवा ते शेपः सहसायमर्कोङ्गेनाङ्गन संसमकं कृणोतु ॥ AV.vi.72.1

[469] अर्कः अर्कवृक्षविकारो मणिः Ibid.vi.72.1

[470] Williams, A Sanskrit-English Dictionary

[471] यथासितः प्रथयते वशाँ अनु वपुंषि कृण्वन्नसुरस्य मायया ।
एवा ते शेपः सहसायमर्कोङ्गेनाङ्गं संसमकं कृणोतु ॥ AV.vi.72.1

[472] परस्वतः एतत्संज्ञस्य मृगविशेषस्य...। Ibid.vi.72.2

[473] यथा पसस्तायादरं वातेन स्थूलभं कृतम् ।
यावत् परस्वतः पसस्तावत् तेवर्धतां पसः ॥
यावदङ्गीनं पारस्वतं हास्तिनं गार्दभं च यत् ।
यावदश्वस्य वाजिनस्तावत् ते वर्धतां पसः ॥ Ibid.vi.72.2-3

[474] Ibid.iii.6.1-2

help of *Indra*, *Mitra* and *Varuṇa*.[475] It has been called upon to break down, overpower and outshine the enemies.[476] The enemy is destroyed and driven away with the help of its branches.

Astṛtamaṇi: The *AV*[477] mentions about *Astṛtamaṇi*. *Prajāpati* tied it first for becoming invincible. It is tied for long life, splendor, strength and energy. It guards from all sides. It is invoked to protect the wearer of the amulet ceaselessly so that neither the *Paṇis* nor the sorcerers can ever harm him.[478] Even hundred combatants cannot destroy this amulet.[479] *Indra* lent the power of sight and vital breath and strength to this amulet. There are hundred and one heroic deeds and thousand breathes in this amulet. It is besmeared in ghee, honey rich in milk, imparting vigor, blissful, delightful and rich in food and milk.[480] This *Astṛta* amulet is thus tied on for securing long life and protection from rivals, haters and enemies.

Darbhamaṇi: The usefulness of *Darbhamaṇi* is mentioned in the *AV*.[481] The amulet made of *Darbha* grass is bind for long life and brilliancy.[482] It is helpful in securing long life which implies death in old age.[483] It is a *Kabaca* of Gods and

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[475] पुमान् पुंसः परिजातोश्वत्थः खदिरादधि।
स हन्तु शत्रून् मामकान् यानहंद्वेष्मि ये च माम्॥
तानश्वत्थ निः शृणीहि शत्रून् वैबाधदोधतः।
इन्द्रेण वृत्रध्ना मेदी मित्रेण वरुणेन च॥ AV.iii.6.1-2

[476] Ibid.iii.6.3-6

[477] Ibid.xix.46

[478] ऊर्ध्वस्तिष्ठतु रक्षन्नप्रमादमस्तृतेमं मा त्वा दभन् पणयो यातुधानाः। Ibid.xix.46.2

[479] शतं च न प्रहरन्तो निघ्नन्तो न तस्तिरे। Ibid.xix.46.3

[480] घृतादुल्लुप्तो मधुमान् पयस्वान्त्सहस्रप्राणः शतयोनिर्वयोधाः।
शंभूश्च मयोभूश्चोर्जस्वांश्च पयस्वांश्चास्तृतस्त्वाभिरक्षतु॥ vxix.46.6

[481] Ibid.xix.28-30

[482] इमं बध्नामि ते मणिं दीर्घायुत्वाय तेजसे।
दर्भं सपत्नदम्भनं द्विपतस्तपनं हृदः॥ Ibid.xix.28.1

[483] यत् ते दर्भ जरामृत्युः शतं वर्मसु वर्म ते।
तेनेमं वर्मिणं कृत्वा सपत्नां जहि वीर्यैः॥ Ibid.xix.30.1

Indra.[484] This amulet is also the destroyer of enemy and burns the spirit of an enemy. It also vexes the heart of enemies and inflames all evil hearted men like heat. It cleaves the rivals, the men who fain would fight with the wearer, all who wish wearer's evil and the men who hate the wearer.[485]

Daśavṛkṣa: It is found in the *AV*.[486] It is an amulet made of ten holy trees such as *Palāśa, Audubar, Jmbu, Kampala* and is coated with lac of the trees.[487] According to *Sāyaṇa* on *AV Daśavṛkṣa* is made of *Palāśa, Audumbara* and other trees.[488] It is also mentioned in the *KS*.[489] *Dārila*[490] the commentator of *KS* refers to the word *Śākala* to mean a talisman made of ten kinds of holy wood and these are derived from the list of holy trees catalogued at *KS*.[491] But the commentator *Sāyaṇa* does not mentions all ten trees. He only mentions two plants these are *Palāś* and *Udumbara*. This amulet is used against diseases caused by *Piśāca* and *Grāhi*, who catch the joints of a person. As a result of this amulet, found by the Gods the patient comes to the world of the living, amongst his relations and becomes a lucky man. He possesses the hundred healers and worth a thousand plants.[492] The Gods arranged the tree, while the *Brahmanas* contribute to the practical knowledge of the plants, which are endowed with healing property.[493]

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[484] त्वामाहुर्देववर्म त्वां दर्भ ब्रह्मणस्पतिम् ।
त्वामिन्द्रस्याहुर्वर्म त्वं राष्ट्राणि रक्षसि ॥ AV.xix.30.3

[485] भिन्धि दर्भ सपत्नान् मे भिन्धि मे पृतनायतः ।
भिन्द्धि मे सर्वन् दुहार्दो भिन्द्धि मे द्विषतो मणे ॥ Ibid.xix.28.5

[486] Ibid.ii.9.1-3

[487] Ṛ.V.x.174

[488] दशवृक्ष पलाशैदुम्बरादिदशवृक्षशकलनिर्मित मणे…. AV.ii.9.1

[489] दशवृक्षेति शकलः। दश सुहृदो जपन्तो ऽभिमृशन्ति ।. KS.27.5-6

[490] दशानां शांतवृक्षाणां शकलानोत्ययं शाकलो मणिः

[491].पलाशोदुम्बरजम्बुकाम्पीलस्रग्वङ्घशिरीषस्रक्त्यवरणबिल्वजङ्गिडकुटजगर्ह्यगलावलवेतसशिम्बलसिपुनस्यन्दनारणिकाश्मयोक्तुन्युपू तुदारवः शान्ताः KS.8.15

[492] AV.ii.9.1-3

[493] देवास्ते चीतिमविदन् ब्रह्माण उत वीरुधः ।
चीतिं ते विश्वे देवा अविदन् भूम्यामधि ॥ AV.ii.9.4

Hiraṇyamaṇi: The *Hiraṇyamaṇi* is mentioned *AV* and *VS*.[494] The amulet is worn for longevity, for glory, for long life lasting through a hundred autumns.[495] Those who wear this amulet can conquer fiends and *Piśāca* because it grows before the Gods. Those who wear the amulet of *Hiraṇyamaṇi* get long life in *Devaloka* and *Manuṣyaloka*.[496]

Jaṅgiḍa: The *Jaṅgiḍa* amulet is mentioned in the *AV*.[497] The amulet is given by God and can overcome *Viṣkandha* and *Rākṣasas*.[498] The amulet of this plant is worn for longevity, great joy, taking no harm, all time capable.[499] The God give the amulet of *Jangiḍa* which confers bliss on the amulet bearer.[500] It is praise in the *AV* and states that it removes all the dangers arising from hostile demons and sorceries.[501] It protects from distress[502] cures from all diseases like *Takman*, *Balāsa*, *Āśarīka*, *Viśarīka*, *Pṛṣṭyāmaya*, *Viṣkandha* and *Saṃskandha*, *Jambha*, *Viśara*,[503] *Viśvaśārada*. Therefore, it has earned the epithet *Viśvabheṣaja* which means 'all-healing'.[504] *KS* mentions that the amulet of *Jaṅgiḍa* is tied for long life.[505] According to *Dārila* as well as *Keśava*, it

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[494] AV.i.35; VS.xxx.51-52

[495] यदाबध्नन् दाक्षायणा हिरण्यं शतानीकाय सुमनस्यमानाः ।
तत् ते बध्नाम्यायुषे वर्चसे बलाय दीर्घायुत्वाय शतशारदाय ॥ AV.i.35.1

[496] न तद्रक्षांसि न पिशाचास्तरन्ति देवानामोजः प्रथमज ह्येतत् । यो बिभर्ति दाक्षायणम्हिरण्यं स देवेषु कृणुते दीर्घमायुः स मनुष्येषु कृणुते दीर्घमायुः ॥ VS.xxxiv.51

[497] AV.ii.4; xix.34; xix.35

[498] देवैर्दत्तेन मणिना जङ्गिडेन मयोभुवा ।
विष्कन्धं सर्वा रक्षांसि व्यायामे सहामहे ॥ Ibid.ii.4.4

[499] दीर्घायुत्वाय बृहते रणायारिष्यारिष्यन्ते दक्षमाणाः सदैव ।
मणिं विष्कन्धदूषणं जङ्गिडं बिभृमो वयम् ॥ Ibid.vii.4.1

[500] देवैर्दत्तेन मणिना जङ्गिडेन मयोभुवा ।
विष्कन्धं सर्वा रक्षांसि व्यायामे सहामहे ॥ Ibid.vii.4.4

[501] Ibid.ii.4, xix.34, 35

[502] ...अयं नो विश्वभेषजो जङ्गिडः पात्वंहसः ॥ Ibid.ii.4.3

[503] Ibid.ii.4.1-2; xix.34.1, 5, 10

[504] सर्वांस्तान् विश्वभेषजोऽरसां जङ्गिडस्करत् । Ibid.xix.35.5

[505] दीर्घायुत्वायेति मन्त्रोक्तं बध्नाति KS.42.23

should be tied with a thread of hemp. The hemp is referred in the *AV*.[506] It gives all round protection from heaven, earth, atmosphere, plants, past, future and all directions.[507]There are two amulets of *Jaṅgiḍa*, the one brought from the forest, the other from the juice of ploughing.[508] It gives all round protection from heaven, earth, atmosphere, plants, past, future and all directions.[509] It is a spoiler of witchcraft and of niggardly.[510]

Oudumbara maṇi: The amulet of *Oudumbara* is mentioned in the *AV*.[511] It is also found in the *ṚV*; *TS* and *Śa Br*.[512] According to Roxburgh, it is the Glomerous Fig tree or Ficus Glomentara, a large tree. It belongs to the family Moraceae. The amulet of *Udumbara*, helps him who longs for wealth. Those who wear it he gets quadrupeds and bipeds, juice and food of every sort. With this amulet *Bṛhaspati* and *Savitā* confirm to obtain prosperity of cattle, quadrupeds, bipeds, the milk of kine and refreshing juice of herbs.[513] It also grants possessions to the wearer. It is the heavenly amulet, foe-quelling and riches-winning. It confirms abundance of beasts, food and kine of wearer.[514] It is the virile lord of all amulets. Those who wear it are kept far away from the niggard, misery and hunger. It is troop-leader, anointed, brilliancy, prosperity and house-sacrificer. It is fastened for abundance of wealth and to destroy enemy.

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[506] AV.ii.4.5
[507] Ibid.xix.35.4
[508] अरण्यादन्य आभृतः कृष्या अन्यो रसेभ्यः ॥ Ibid.ii.4.5
[509] परि मा दिवः परि मा पृथिव्याः पर्यन्तरिक्षात् परि मा वीरुभ्द्यः ।
परि मा भूतात् परि मोत भव्याद् दिशोदिशोजङ्गिडः पात्वस्मान् ॥ Ibid.xix.35.4
[510] कृत्यादूषण एवायमथो अरातिदूषणः । Ibid.xix.34.4
[511] Ibid.xix.31
[512] ṚV.x.14.12; TS.ii.1.1.6; ŚBr.iii.2.1.33; vii.4.1.38
[513] पुष्टिं पशूनां परि जग्रभाहं चतुष्पदां द्विपदां यच्च धान्यम् ।
पयः पशूनां रसमोषधीनां बृहस्पतिः सविता मे नि यच्छात् ॥ AV.xix.31.5
[514] देवो मणिः सपत्नहा धनसा धनसातये ।
पशोरन्नस्य भूमानं गवां स्फातिं नि यच्छतु ॥ Ibid..xix.31.8

Parihasta: It is found in the *AV*.[515] According to *Sāyaṇa* on *AV*[516] *parihastaḥ hastaṁ pariveṣṭya* and *parihasta kaṅkaṇādirūpa pratisara*. According to Griffith, *Parihasta* is a ring or bracelet. It was apparently placed first on one hand or arm and then on the other, or there were two connected rings, regarded as one amulet. The practice is connected with this hymn at *KS*[517] and is restricted to the tying of the (bracelet) mentioned in the *Mantra*. The word *Parihasta* seems to occur here alone. It is put on both hands to drive away the demons and to secure health.[518] The amulet is invoked to hold apart the womb for the concept of a male child.[519] *Tvasta* tied it on *Aditi* for securing the birth of a son.[520]

Parṇa Amulet: The *Parṇa* Amulet is mentioned in the *AV*.[521] *Sāyaṇa* gloss the *Parṇa* Amulet as *parṇaḥ palāśavṛkṣaḥ somaparṇodbhūtatvāt*. In the *T.Br*[522], it is mentioned as *soyaṁ parṇaḥ somaparṇāddhi jātaḥ*. According to Griffith, *Parṇa* originally means feather or feather-like leaf. The scientific name of the *Parṇa* is the Butea Frondosa, belonging to the family Leguminaceae. It is a beautiful sacred tree with large leaves and fine red flowers. In later times, it is generally called as *Palāśa*. The great ladle with which clarified butter is poured into the fire, and other sacrificial utensils, are made of its wood. According to Weber, *Parṇa* is etymologically identical with the German Farn and English fern. Fern-seed was supposed to have the power of rendering one who carried it invisible. The plant was said to be of celestial origin, and

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[515] AV.vi.81
[516] AV.vi.81.1-2
[517] KS.35.11
[518] AV.vi.81.1
[519] परिहस्त वि धारय योनि गर्भाय धातवे ।
मर्यादे पुत्रमा धेहि तं त्वमा गमयागमे ॥ Ibid.vi.81.2
[520] यं परिहस्तमबिभरदितिः पुत्रकाम्या ।
त्वष्टा तमस्या आ बध्नाद् यथा पुत्रं जनादिति ॥ Ibid.vi.81.3
[521] Ibid.iii.5.1
[522] T.Br.1.2.1.6

able to secure the fulfillment of every wish. It is worn for strength, wealth, long life.[523] Bloomfield explained about it to be identical with *Palāśa* as the *Parṇa*-tree figures in many sacerdotal performances. Its sanctity is accentuated by myths which derive the plant directly from heaven and that too, in connection with the descent of the *Soma*. A divine archer, who guards the *Soma*, shoots at the eagle that robs the *Soma*; the eagle looses a feather (*Parṇa*), which alights upon the earth and becomes the *Parṇa* tree. The *ṚV*[524] refers to the origin of *Parṇa*. This dearest amulet is secretly deposited in the *Palāśa* tree by the *Indra* and other Gods. It is produced from leaf of *Soma*, strength. It is given by *Indra* and instructed by *Varuṇa*. This talisman is tied on for securing splendor,[525] for securing wealth, domain and superiority, in the sphere of kingdom,[526] for long life,[527] of hundred autumns, and for becoming superior patronage and knowledge.[528] The amulet is invoked to make submissive the fishermen, the skilful builders of chariots, ingenious workers of metal, the folk, the kings, the king makers (ministers), the charioteers and leaders of hosts. The *Parṇa* is also an armour for protecting the baby. It is a hero.

Phālamaṇi: The *AV*[529] mentions about the *Phālamaṇi*. *Sāyaṇa* does not comment the tenth *Kāṇḍa* of the *AV* and therefore no comments are found on this amulet by him. This amulet is made of strong *Khādira* wood.[530] In the *Śa Br*[531] it is said to be *Dāruṇa*, 'hard' and is compared with the bones of the body. This amulet was created

[523] AV.iii.5.1, 2, 4
[524] ṚV.iv.26-27
[525] AV.iii.5.1
[526] Ibid.iii.5.2
[527] Ibid.iii.5.3
[528] Ibid.iii.5.5
[529] Ibid.x.6
[530] यमबध्नाद् बृहस्पतिर्मणिं फालं घृतश्चुतमुग्रं खदिरमोजसे । Ibid.x.6.6
[531] Śa Br.xiii.4.4.9

by *Prajāpati*.[532] It was tied to *Bṛhaspati* for strength and swift *Vāta*. *Indra* fastened it for strength and heroism, *Soma* for perfect hearing and seeing and *Sūrya* for conquering the directions of space. After wearing this amulet *Candramas* (the moon) conquered the golden cities of the *Asuras* and the *Dānavas*. *Aśvins* guard the plough-land, *Savitar* won the lucid heaven and water flow eternally inviolate with it. King *Varuṇa* wore it for welfare. Gods conquered all the worlds in battle with its help. It also fastens seasons, divisions of seasons, directions, *Atharvans*, *Dhātaras*.[533]

Śaṅkha: It is mentioned in the *AV*.[534] *Śaṅkha* is the amulet of shell that means it is a pearl. It belongs from the wind, the firmament, sprung from the lightning and the light and born of gold and in the sea, in the heavens, brought on from the river (*Sindhu*). It is born from *Soma* so that it is the best among the golden substances.[535] It makes the wearer's enemy weak and protects the wearer from sin,[536] the missiles of the Gods and the *Asuras*. This amulet enables the wearer to slay the *Rākṣas* and conquer the *Atriṇas* (devouring demons). It keeps him away from disease and poverty. It is the universal remedy[537] and life-prolonging amulet.[538] It is fastened for long life, luster, strength and for lasting a hundred autumns.[539]

Śatavāramaṇi: This amulet is mentioned only once in the *AV*.[540] *Śatavāramaṇi* has been explained by *Sāyaṇa* as a herb which cures hundred diseases.[541] According to

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[532] प्रजापतिसृष्टो मणिर्द्विषतो मेधराँ अकः ॥ AV.x.6.19
[533] Ibid.x.6.18-21
[534] Ibid.iv.10
[535] हिरण्यानामेकोसि सोमात् त्वमधि जज्ञिषे । Ibid.iv.10.6
[536] वाताज्जातो अन्तरिक्षाद् विद्युतो ज्योतिषस्परि ।
स नो हिरण्यजाः शङ्खः कृशनः पात्वंहसः ॥ Ibid.iv.10.1
[537] ….शङ्खो नो विश्वभेषजः कृशनः पात्वंहसः । Ibid.iv.10.3
[538] ….स नो हिरण्यजाः शङ्ख आयुष्प्रतरणो मणिः ॥ Ibid.iv.10.4
[539] ….तत् ते बध्नाम्यायुषे वर्चसे बलाय दीर्घायुत्वाय शतशारदाय कार्शनस्त्वाभि रक्षतु ॥ Ibid.iv.10.7
[540] Ibid.xix.36

Griffith, it is a hundred-tailed or hundred-haired a powerful amulet. It is made, apparently, of a great number of fibers of some magical plant, perhaps the *Darbha* grass.[542] The amulet of *Śatabāra* is a golden-horned bull.[543] It banishes consumption, *Durṇāma* and fiends by his own power.[544] It thrusts away the demon with its two horns, sorceresses with its root and consumption with its middle (*Kāṇḍa*). It is impossible for the sinners to escape it. It generates hundred heroes.[545] It also keeps away hundred *Durṇāma*, *Gandharvas*, *Apsaras*, dog-mated nymphs.[546]

Saktu: This medicine is mentioned in the *Sāyaṇa*'s commentary of the *AV*.[547] However, it is not mentioned in the *Atharvavedic* hymn. This is a medicine against jealousy. It is brought from folk belonging to all kinds of people, from *Sindhu* (Indus) and from a distant country. It is known as jealousy remover medicine. It quenches jealousy like a fire is quenched with water.

Sīsa: The *Sīsa* is mentioned in the *AV*.[548] It is a piece of metal. The amulet was made of this metal. *KS*[549] explains *Sīsa* as lead or river-lead, iron-filing or the head of a lizard. Bloomfield considers the *Sīsa* as river-lead or to be the foam of river. *Dārila*

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[541] शतवारः शतं वारा मूलानि शूका वा यस्य स शतवारः । यद्वा शतसंख्याकान् रोगान् निवारयतीति शतवारः "शतवारेण वारये" इति उत्तरत्र शतसंख्याकरोगवारणश्रवणाद् औषधिविशेषः । Sāyaṇa on AV.xix.36.1

[542] Griffith, The Hymns of the AV, vol.ii, p.294

[543] हिरण्यशृङ्ग ऋषभः शातवारो अयं मणिः । AV.xix.36.5

[544] शतवारो अनीनशद् यक्ष्मान् रक्षांसि तेजसा ।
आरोहन् वर्चसा सह मणिर्दुर्णामचातनः ॥ Ibid.xix.36.1

[545] शतं वीरानजनयच्छतं.....। Ibid.xix.36.4

[546] शतमहं दुर्णाम्नीनां गन्धर्वाप्सरसां शतम् ।
शतं शश्वन्वतीनां शतवारेण वारये ॥ Ibid.xix.36.6

[547] Ibid.vii.45.1

[548] Ibid.vi.16.2-4; xii.2.1, 19-20, 53

[549] सीसनदीसीसे अयोरजांसि कृकलासशिरः सीसानि । KS.8.18
सीसलोहरजतताम्रवेष्टितं....KS.16.29

also support this.[550] The amulet of lead is blessed by *Varuṇa*, favoured by *Agni* and bestowed by *Indra*. The amulet smites *Viṣkandha*, *Atrins* (devourers) and the host of the *Piśāca*.[551] It affords protection against danger to the life of a cow or horse or man in the family of the person, who wears this amulet.[552] In ancient England, a horseshoe was generally regarded as a protection against witches, and is still sometimes nailed on or over the door of a house or stable.[553]

Sraktya: It is found in the *AV* and *KS*.[554] It is a name of the tree. Its botanical name is Clerodendrum Phlomoides. The amulet made from this tree is also known as *Srāktya*. According to *Sāyaṇa* the amulet of *Sraktya* as *Tilaka*.[555] It is a missile and weapon.[556] It is a *Pratisara*, a charm to revert the witchcraft of others.[557] The amulet is a wise pastron, protection of the body and bestower of splendor.[558] It is bright, shining and luminous.[559] It is invoked to conjure against him who hates the wearer and whom he

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[550] शीसकं सीसं नदीफेनपिंडः । अयोरजः लोहकिष्टः । कृकलासः प्राणी प्रसिद्धः तस्य शिरः । शीसचोदनाखेतानि प्रत्येतव्यानि । ज्येष्ठस्यांजलो शीसान्युदाहरण् समासे समुच्चयः। इतरत्रविकल्पश्चित्त्यादिवत् । Dārila on KS8.18

[551] इदं विष्कन्धं सहत इदं बाधते अत्त्रिणः ।
अनेन विश्वा ससहे या जातानि पिशाच्याः ॥ AV.i.16.3

[552] यदि नो गां हंसि यद्यश्वं यदि पूरुषम् ।
तं त्वा सीसेन विध्यामो यथा नोसो अवीरहा ॥ Ibid.i.16.4

[553] Griffith, The Hymns of the AV, Vol.i, p.20

[554] AV.ii.11.2, viii.5.4, 7, 8; KS.8.15 and 39.1

[555] स्रक्तयः स्रक्तिस्तिलकवृक्षः तत्र भवः स्रक्त्यः । तिलकवृक्षनिर्मितोसि Sāyaṇa on AV.ii.11.2

[556] AV.ii.11.1

[557] स्रक्त्योसि प्रतिसरोसि प्रत्यभिचरणोसि ।
आप्नुहि श्रेयांसमति समं क्राम ॥ Ibid.ii.11.2

[558] सूरिररसि वर्चोधा असि तनूपानोसि ।
आप्नुहि श्रेयांसमति समं क्राम ॥ Ibid.ii.11.4

[559] शुक्रोसि भ्राजोसि स्वररसि ज्योतिररसि ।
आप्नुहि श्रेयांसमति समं क्राम ॥ Ibid.vii.11.5

hates.[560] It is enables the wearer of the amulet to be superior to all, crossing all equals.[561]

It is one of the *Śānta* or holy trees mentioned in a list given in the *KS*.[562] It is identified by *Dārila* with the *Tilaka*[563] which is a tree bearing beautiful flowers. It is the destroyer of destruction. The amulet used to ward off witchcraft is made of the wood of this tree. The application of both the *Srāktya* and the *Tilaka* tree in the ritual is of the general sort. It does not cast light upon the special properties of the tree that fitted it for such use. Some etymological allusion or other is likely to have been considered in its application, perhaps punning derivation, more or less vague, from *Srakti*, 'corner'. This attacking talisman, itself a man, is fastened upon the man. It is full of source, slays enemies, makes heroes of men, powerful, lusty, victorious, and strong. It furnishes shelter and provides good luck. With this talisman *Indra* slew *Vṛtra*, destroy the *Asuras*, conquered both the heaven and earth and four regions of space.[564] This talisman of *Sraktya* assails and attacks, cures disease and keeps secure an every side. *Agni*, *Soma*, *Bṛhaspati*, *Savitā* and *Indra* declared that those who tie this amulet get all types of wealth. Who wear this talisman verily is a tiger, a lion, a bull and moreover a curtailer of enemies. He cannot be slain by the *Apsaras*, nor the *Gandharvas* or by mortal men. He rules all regions. *Kaśyapa* has created and produced this amulet. *Indra* wears it for killing *Vṛtra* and won in the wrestling match

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[560] प्रति तमभि चर योंस्मान् द्वेष्टि यं वयं द्विष्मः ।
आप्नुहि श्रेयांसमति समं क्राम ॥ AV.ii.11.3

[561] दूष्या दूषिरसि हेत्या हेतिरसि मेन्या मेनिरसि ।
आप्नुहि श्रेयांसमति समं क्राम ॥ Ibid.ii.11.1

[562] ….स्रक्त्य...शान्ताः । KS.8.15

[563] स्रक्त्यस्तिलकः । Dārila on KS.8.15

[564] अनेनेन्द्रो मणिना वृत्रमहन्ननेनासुरान् पराभावयन्मनीषी ।
अनेनाजयद् द्यावापृथिवी उभे इमे अनेनाजयत् प्रदिशश्चतस्रः ॥ AV.viii.5.3

with man. The Gods made the talisman an armour of thousand fold strength. It also protects the offspring and wealth and brings luck.

Tṛṣṭikā: The plant *Tṛṣṭikā* is mentioned in the *AV*.[565] The commentator *Sāyaṇa*[566] explains it as a causing burning sensation. He gives another name of the plant as '*Bāṇāparṇi*'.[567] *KS* supports this name by mentioning it in.[568] This plant is used in a charm against a rival woman. The plant with the plant *Bandana* separate strengthen manly man from rival woman. It is rugged, poisonous and poison draught and avoided by all.[569] *Dārila* of *KS* refers to the plant as *śirapuṁkhāsāśaye śarapukhāmāśaye praharati dvābhyāṁ*.

Trivṛta: The amulet *Trivṛta* is mentioned in the *AV*. [570]

Varaṇa: *Varaṇa* is a plant or small tree used in medicine and supposed to possess magical virtues. Its scientific name is Crataeva Roxburghii. The name is derived from the root *vṛ* or *var*, to repel or ward off. It is mentioned as an amulet in the *AV*.[571] According to *Sāyaṇa*, it is a tree.[572] He also explains about it as *varaṇaḥ varaṇākho vanaspatiḥ vanānām adhipatirvṛkṣaḥ*. *varaṇavṛkṣanirmito maṇiḥ vārayātai rājayakṣmādirogaṁ vārayatu nirvayatu*.[573] It grows abundantly. The poisonous plant

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[565] तृष्टिके तृष्टवन्दन उदमूं छिन्धि तृष्टिके ।
यथा कृतद्विष्टासोमुष्मै शेप्यावते ॥ AV.vii.113

[566] कुत्सिता तृष्टा तृष्टिका । अतिपिपासया अन्तः शरीरे दाहो जन्यते। अत्र जन्ये जनकशब्दः । अतः तृष्टशब्दस्य दाहजनकत्वमात्रमेव अत्रार्थो विवक्षितः । Sāyaṇa on AV.vii.113.1

[567] Sāyaṇa on AV.vii.113.1

[568] तृष्टिक इति बाणापर्णीम् KS.36.38

[569] Sāyaṇa on AV.vii.113.2

[570] तिस्रो दिवस्तिस्रः पृथिवीस्त्रीण्यन्तरिक्षाणि चतुरः समुद्रान् ।
त्रिवृतं स्तोमं त्रिवृत आप आहुस्तास्त्वा रक्षन्तु त्रिवृता त्रिवृद्भिः ॥ AV.xix.27.3

[571] Ibid.iv.7.1, vi.85.1; x.3

[572] वरणा नाम वृक्षविशेषाः Ibid.iv.7.1

[573] Ibid.vi.85.1

was, it seems, washed in the water of the river and then boiled.[574] Amulets are made from this tree. It is found in all parts of India. The *Varaṇa* tree is held very high for its medicinal and magical qualities. It cures *Rājayakṣmā*.[575] The amulet of *Varaṇa* destroys the rivals. At *KS*, there is a performance which is supposed to result in the fulfillment of every desire.[576] This thousand-eyed, yellow, golden *Varaṇa* amulet is a remover of all disease. It wards off the spell that has been spread against. It protects from human danger and from all evil, from *Arāti* (grudge), *Nirṛti* (misfortune), from sorcery and from danger of death and over strong weapons. It also protects from sin committed by mother, father, brother, sister and itself. It is worn for long life, a hundred autumns. It bestows kingdom and rule, cattle and strength. It breaks rivals formerly born and the later born. It crushes enemies and frees from sin.

Vaiyāghramaṇi: This amulet is mentioned in the *AV*.[577] It protects from sin like disease. It also keeps away diseases and demons.[578] The great commentator *Sāyaṇa* does not explain about this amulet.

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[574] Griffith, The Hymns of the AV

[575] वरणो वारयाता अयं देवो वनस्पतिः ।
यक्ष्मो यो अस्मिन्नाविष्टस्तमु देवा अवीवरन् ॥ AV.vi.85.1

[576] आयमगन्नयं प्रतिसरो ऽयं मे वरणोऽरातीयोरिति मन्त्रोक्तान्वासितान्बध्नाति KS.19.22

[577] AV.viii.7.14

[578] वैयाघ्रो मणिर्वीरुधां त्रायमाणोभिशस्तिपाः ।
अमीवाः सर्वा रक्षांस्यप हन्त्वधि दूरमस्मत् ॥ Ibid.viii.7.14