Ashvattha is Shri Krishna
“Among all the trees I am the Aśvattha”

Om Holy Book #9

Ashvattham prāhur Avyayam - Gita

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2011
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Why Ashvattha?

The question naturally arises: Why such a highly exalted honored position is accorded to the Ashvattha tree? The answer is straight: Bhagavān Śrī Krishna Himself has proclaimed in his Bhagavadgītā: Āśvatthaḥ sarvavṛksāṇāṁ= Among all the trees I am the Āśvattha! It is honored since it is the holiest of all the holy trees. It can very well stand as a true symbol (satya pratīka) of OM, which in turn is the true symbol of the Parabrahma Paramātman.

Of the two pieces of arāṇi (the fire-generating couple of wood) the upper one, the manthana daṇḍa—the churning rod, is made of this Ashvattha tree. It is the male organ. It is equaled with Praṇava (OM).

Apte analyzes the word Ashvattha as Na śvas ciram śalmalivṛksādivat tiṣṭhatī = the one which does not live long like śālmali and similar trees.

And Monier-Williams says: Āśvattha = under which horses stand, the holy fig tree, Ficus Religiosa; the upper (or male) arāṇi is made of its wood. AV. Vi. 11.1; Š. Br. Xi; KātyāŚr.

This Ashvattha tree is highly venerated and is mentioned in various ancient Indian scriptures in a glorified worshipful manner. Macdonell and Keith in their work entitled Vedic Index of Names and Subjects have given many references and citations. They say:
“Among all the trees I am the Áśvavattha”

“Aśva-ttha (horse stand) is one of India’s greatest trees, the Ficus Religiosa, later called pippala (now Peepal)… Its hard wood formed the upper of the two pieces of wood used for kindling fire, the lower being Śamī. The gods are said to sit under it in the third heaven.”

Śamī is reputed to contain fire in latent form. [cf. Śamīmivābhyaṁtara-līnapāvakāṁ. Raghuvaṁśa.] So the lower part could very well be taken as the female partner, giving birth to the fire which is hidden in her womb. It is a perfect union and possesses a great symbolism.

The Áśvattha tree is also called Bodhidruma (The Tree of supreme spiritual enlightenment). It is under this tree that Siddhartha Gautama became Bhagavān Buddha. Ancient records tell us that during the reign of Ashoka the Great, a branch of this tree in Bodha Gayā was taken to Sri Lanka and was transplanted there. In our own times, a branch of the same tree, still flourish- in Sri Lanka, was brought back to the Land of Holy Buddha and was transplanted in Sarnath (Varanasi). Fortunately we have had a darshana of this holiest of holy trees. It is inspiring. It has a divine life.
Ashvattha is Shri Krishna

**The sacred Peepal Tree**

Amongst the sacred trees of India, Peepal or *Ficus religiosa* stands foremost. According to common belief, Lord Vishnu and other gods reside under it. Devout Hindus worship Peepal as they believe that this tree is the symbolic representation of various gods and goddesses like Vishnu, Buddha, Krishna, Brahma, Lakshmi, Surya, Aditya, Vana Durga, etc.

![Image of Lord Krishna]

Karaaravindena padaravindam mukharvinde vinivesayantam. 
Vatasya patrasya pute sayanam balam mukundam manasa smarami

I meditate upon baby Mukunda (Lord Shri Krishna) while lying on a banyan leaf, putting his lotus foot into his lotus mouth, by his lotus hand.
“Among all the trees I am the Aśvattha”

This tree appears to have been associated with the Mother Goddess in the Indus Valley Civilization [?]. This sacred Peepal finds its mention in the Rigveda. According to Vedic sources its wood was used as fire vessels [!] and as drill for producing sacred fire. Peepal is sprinkled with water accompanied by prayers for the removal of certain ills, such as throbbing of the eyes and arms, dreadful dreams, etc.

The Peepal tree is called by nine [!] different names in different languages and geo-graphical settings. In Sanskrit it is called Bodhi [Caladala, Pippala, Kuñjarāśana and Aśvattha too]. In Hindi, Marathi, and Punjabi this tree is called Peepal. In Bengali this is called Asvattha, and Gujaratis call it Piplo. In Oriyan culture this is Mui Chitka tree. In the Deccan, Telugu-speaking devotees call it Pippali and in Kanarese this is Arali; the Keralites call it Al or Aryal in Malayalam language.

The custom of Peepal worship dates back to the Harappan culture and this has also an important position in brahmanical religion. According to the Hindu scriptures it is said that when Daityas or giants had driven out gods and goddesses from the Heaven they took shelter under the Peepal tree. According to the Padma Purāṇa Au-Lakshmi [!], the god [!] of ill-luck, resides in this tree and for this reason the Au-Lakshmi is worshiped by devout Hindus on every Saturday.
Ashvattha is Shri Krishna

This tree is one of the most beautiful trees in this country and grows to a huge size. This is found everywhere, but especially where the Brahmins perform their ablutions.
“Among all the trees I am the Aśvattha”

Its large leaves are very soft to touch and are of bright green colour. These leaves are so light and thin that the slightest breeze sets them in motion and as they produce an impression of most refreshing coolness, the tree is considered to possess health-giving properties.

Various rituals current among womenfolk are connected with the Peepal tree. In Bengal, on the Sankranti (the last day of Bengali calendar) Asvattha Pata Broto or fast is observed which is meant to increase happiness and prosperity of the whole family.

In northern India, on the Somavati Amavasya worshippers pour water and unboiled milk on the roots and make circumambulations of the tree 108 times. In Rajputana, married women worship the Peepal to avoid widowhood. Peepal is also symbolic of ancestors' worship during October-November when earthen pitcher is hung to its branches and filled with water, milk, Til and honey. It is believed that ancestors come down from the tree [?] and accept the offerings.
Ashvattha is Shri Krishna

The Peepal tree is also significant from the medicinal point of view. According to Ayurveda, decoction of its bark with honey is good for care of the skin diseases. It is said that "Asvattha bark is useful in gonorrhea, ulcer, and various skin diseases." From the dried fruit of this tree a powder is prepared and dissolved in water and taken twice a week to cure the deadly disease asthma.

Ritualistically speaking, Hindu women worship Peepal for the boon of male off- spring. According to the Atharva Veda Peepal tree is considered as benefactor of mankind by blessing barren women with children. Thus the tree is considered potent with fertility.

Barren women circumambulates the tree with string
“Among all the trees I am the Aśvattha”

So we can see that Peepal tree is worshipped for its multifarious medicinal and utilitarian value as well.

**ASHVATTHA - resource *Yahoo India Answers***

Called Ashvattha in Sanskrit, the peepal (Ficus religious) is a very large tree. Its bark is light grey, smooth and peels in patches. Its heart-shaped leaves have long, tapering tips. The slightest breeze makes them rustle. The fruit is purple when ripe.

The peepal is the first-known depicted tree in India: a seal discovered at Mohenjodaro, one of the cities of the Indus Valley Civilisation (c. 3000 BC - 1700 BC), shows the peepal being worshipped. During the Vedic period, its wood was used to make fire by friction.

The peepal is used extensively in Ayurveda. Its bark yields the tannin used in treating leather. Its leaves, when heated in ghee, are applied to cure wounds.

The Brahma Purana and the Padma Purana, relate how once, when the demons defeated the goods, Vishnu hid in the peepal. Therefore spontaneous worship to Vishnu can be offered to a peepal without needing his image or temple. The Skanda Purana Peepal Tree also considers the peepal a symbol of Vishnu. He is believed to have been born under this tree.

Some believe that the tree houses the Trimurti, the roots being Brahma, the trunk Vishnu and the leaves Shiva. The gods are said to hold their councils under this tree and so it is associated with spiritual understanding.

The peepal is also closely linked to Krishna. In the Bhagavad Gita, he says: "Among trees, I am the ashvattha." Krishna is believed to have died under this tree, after which the present Kali Yuga is said to have begun.

In the Upanishads, the fruit of the peepal is used as an example to explain the difference between the body and the soul: the body is like the fruit which, being outside, feels and enjoys things, while the soul is like the seed, which is inside and therefore witnesses things.

According to the Skanda Purana, if one does not have a son, the peepal should be regarded as one. As long as the tree lives, the family name will continue.
Ashvattha is Shri Krishna

To cut down a peepal is considered a sin equivalent to killing a Brahmin, one of the five deadly sins or Panchapataka. According to the Skanda Purana, a person goes to hell for doing so.

Some people are particular to touch the peepal only on a Saturday. The Brahma Purana explains why, saying that Ashvattha and Peepala were two demons who harassed people. Ashvattha would take the form of a peepal and Peepala the form of a Brahmin. The fake Brahmin would advise people to touch the tree, and as soon as they did, Ashvattha would kill them. Later they were both killed by Shani. Because of his influence, it is considered safe to touch the tree on Saturdays. Lakshmi is also believed to inhabit the tree on Saturdays. Therefore it is considered auspicious to worship it then. Women ask the tree to bless them with a son tying red thread or red cloth around its trunk or on its branches (see Sacred Trees).

On Amavasya, villagers perform a symbolic marriage between the neem and the peepal, which are usually grown near each other. Although this practice is not prescribed by any religious text, there are various beliefs on the significance of 'marrying' these trees. In one such belief, the fruit of the neem represents the Shivalinga and so, the male. The leaf of the peepal represents the yoni, the power of the female. The fruit of the neem is placed on a peepal leaf to depict the Shivalinga, which symbolises creation through sexual union, and so the two trees are 'married'. After the ceremony, villagers circle the trees to rid themselves of their sins.

The peepal is also sacred to Buddhists, because the Buddha is believed to have attained enlightenment under it. Hence it is also called the Bodhi tree or ‘tree of enlightenment’

Source: Swami Mukhyananda – Ashvattha Mahimaa

footnotes:

1 In ordinary usage Aśvattha is a tree belonging to the fig variety. It grows up to a very huge size, but its berries are very small. Its leaves have long stalks and hence the leaves are constantly in movement with the slightest breeze, when other trees are still. [It is also called Caladula]. Probably this has earned it the name Aśvattha [?]. Consequently it has served as a symbol of religio/philosophical significance. It is also a very hardy tree and, like the ego, it is very difficult to eradicate. It grows anywhere, and even if a little of the root is left, it sprouts up again. Because of its religio/philosophical association, it is considered a holy tree, and is often seen in the villages with a platform around it with some holy images at its base. Being a huge spreading tree, the village meetings, schools, etc. are also held under the shade of the Aśvattha tree.

2 "All these creatures, my dear, have BEING (SAT) as their root, have BEING as their abode, and have BEING as their support."
Among all the trees I am the Aśvattha

**Bhagavad Gita: 15.1**

उँच्चवूलमधः शाखमभत्वं प्राहुरव्ययम् ।
छन्दोऽसि यस्य पर्णानि यस्तं वेद स वेदवित् ॥ गीता १५.१

Úrdhvamḥlm adhaḥśākham Aśvattham prāhuravyayam. Chandāmsi yasya parṇani yas tam veda sa Vedavit.

Roots above; branches below; this Ashvattha is reputed to be imperishable; **whose leaves are the Vedas**; One who knows this is a knower of all the Vedas. Kathopanishad and Bhagavadgita.
Ashvattha is Shri Krishna

Bhagavadgītā - named Puruṣottama-Yoga

The world-tree rooted in Brahma.
Its root is above, its branches below—
This eternal fig tree

That (root) indeed is the Pure. That is Brahma.
That indeed is called the Immortal.
On it all the worlds do rest,
And no one soever goes beyond.

Bhagavadgītā

The fifteenth chapter of the Bhagavadgītā is named Puruṣottama-Yoga. It begins with

कृष्णमूलमभ:शाखमभएत्य प्रेमाव्ययम्।
छन्दोऽसि यथा पण्णि यथसंवेद स भेदवित || (गीता 15. 1).

अष्टोत्तरा योग: शाखात्:
गुणप्रवृत्ता विपर्यवालः।
अष्टो दूरमिलमुस्ततानि न नान्तो व च च मन्तिष्ठा।
अष्टोत्तरा योग: सुकुमारमुल-सङ्कुष्पास्वेद हृदेन राघवः || (गीता 15. 2).

And here is the Śāṅkara-bhāṣya on the above verse one, which is an echo of the
Katha mantra just discussed above.

Shri Shankaracharya explains:

कृष्णमूलमभ:शाखमभएत्य प्रेमाव्ययम्।
छन्दोऽसि यथा पण्णि यथसंवेद स भेदवित

शुद्धरूपः—

1 This same simile of the world as an eternal fig-tree growing out of Brahma is further elaborated in BhG. 15. 1-3.)

A Garland of Offerings
Among all the trees I am the Āsvattha

Source: The Bhagavadgītā, with the commentary of Shankaracharyya, tr. by Swami Gambhirananda (Calcutta: Advaita Ashrama, 1984).

They say that the Āsvattha (Peepal) tree, which has its roots upward and the branches downward, and of which the Vedas are the leaves, is imperishable. He who realizes it is a knower of the Vedas.

Uṛdhva-mūlam, that which has its roots upwards—Brahman, possessed of the unmanifest power in the form of Māyā, is referred to by the word 'upward' because of its subtleness in point of time by virtue of its being the Cause, and also because of Its eternity and vastness; and That is the root (mūlam) of this world. The Tree of the World which is such, is uṛdhva-mūlam. This accords with the Upanishadic text "This has its roots above and branches below" (Kajha. 2. 6. 1). In the Purāṇa also we have:

It sprouts from the Root in the form of the Unmanifest; it grows through the sturdiness of that very One. And it has abundance of intelligence as its trunk, and the appendages of the organs as hollows.

The great elements are the boughs; so also, it has the objects of perception as its leaves. It has virtue and vice as its beautiful flowers, and happiness and sorrow are the fruits it bears.
This eternal Tree presided over by Brahman is a means of livelihood to all creatures. And this verily is the resort of Brahman; in it Brahman dwells for ever.

Having felled and split this Tree with the great sword of Knowledge, and then, attaining the bliss of the Self, one does not return from that (bliss). (Cf. Mbh. As. 47. 12-15).

That Tree, which has its roots upwards and is constituted by the enchantment of mundane existence, and which has the branches downwards—mahat, egoism, subtle elements are its branches, as it were, extending downwards, which does not last even for the morrow is âśvâtha. They say that the âśvâtha Tree, undergoing destruction every moment is imperishable, and constituted by the enhancements of mundane existence. Having been in existence from time without beginning, that Tree of the World is imperishable. It is, indeed, well-known as the sustainer of the beginningless and ceaseless series of bodies, etc. They call it imperishable. (Presented more or less in substance, rather than in the exact wording).

Chândogyopaniṣad (8. 5. 3) says:


Svâmi N.:—There are in the world of Brahman, in the third heaven from here (i.e. from earth) ... the Âśvâtha tree, which showers Soma-juice (that is to say, nectar).


Vâcaspatyam

Tasâ Vâchaka: pûrâṇa: (27)

By Târânâtha Tarkavâcaspati Bhattâcârya, reprinted by Chowkhamba, Benares, 1962. We have begun this with Vâcaspatyam because it makes a good beginning and leads to many valuable sources. We have relocated certain citations and placed them where they make a better reading. After all Vâcaspatyam is selective. We have also added Sâkârabhâṣya to enrich the text. Excepting the Vâcaspatyam we have generally indicated our source of selection.

A Garland of Offerings
“Among all the trees I am the Aśvattha”

Ashvattha, Maitri Upanishad:
एको द्वात्यनामेतद्र ब्रह्म

One and only one named Ashvattha--This is Brahman. Maitri Upanishad.

Ashvattha, Vedavit
यस्तं वेदं स वेदवित्

Yas tam veda sa Vedavit

Vedas: Glory and Grandeur of Ashvattha

There is a mantra in the Vedas: *Ashvattha somasavana*, meaning Ashvattha showers Soma Rasa in small drops. Now this Soma Rasa is nectar blessing immortality. Another Vedic mantra quotes the gods: *We have drunk Soma rasa. We have become immortals.*
"THIS is THAT eternal Ashvattha tree with its root above and branches below. That root indeed, is called Bright; That is Brahman, and that alone is the immortal. In that all worlds are contained and none can pass beyond. This verily is that." (Kaṭh. 2. 3. 1).

Fn. Asvattha.doc
“Among all the trees I am the Aśvattha”

OM Honored in Ancient India 5000 Years Ago

We have collected a large number of "Offerings" on OM. This is, probably, the most exciting, thrilling, and sensational one. It gives us an authentic picture of the honor accorded to the Universal God OM 5000 years ago in Harappa. Dr. N. S. Rajaram, writing under the title—"Vedic Language and Symbols in the Deciphered Indus Seals"—has provided us with this epoch-making information and an image of OM, named Omkāra Mudrā, in Harappa.1 Says he:

"The recent decipherment of the Harapan script has allowed scholars to identify deep connections between the Vedic literature and Harappan archaeology. The written messages on the seals are from the later Vedic and Vedantic texts, while the images often embody Vedic symbolism. . . . This reverses the chronological relationship between Vedic and Harappan civilizations found in the text books; it shatters the Aryan invasion theory, and also shows the Aryan-Dravidian divide to be a modern myth. . . . This has far-reaching consequences, and calls for a complete rewriting of ancient Indian and world history."

As an example the author has chosen the seal depicting the "bow-shaped" image with aśvattha leaves—a very sacred symbol. This seal is known as Omkāra Mudrā. Along with the seal photo Dr. Rajaram has displayed two line drawings of the seal.

The one above is in the original position, while the other is rotated ninety degrees. The reader will immediately recognize the one below to be the letter ‘OM’ used in Devanagari and other North Indian scripts. What is interesting is that South Indian scripts like Kannada and Telugu retained the original orientation while slightly elonging it.

The description of this seal is found in the Muṇḍaka Upanishad as the ‘bow-shaped Praṇava Aksara’. (Praṇava means OM). Other Upanishads, notably the Kaṭha Upanishad, contain similar descriptions. Even the Bhagavadgītā has such a reference. The written message on the seal can be deciphered as ‘varadāḥ saḥ redhate’ which is a reference to a famous verse in the fourth book of the Rigveda.

Saunakopanīṣad has equated Praṇava, Udgītha, Indra and Vṛṣabha—they are all one and the same! Dr. Rajaram has drawn our attention to a very significant mantra of the Rigveda. This very mantra has been cited by our Upaniṣad and explained in a way that is in full consonance with the glory and grandeur of the Praṇava.

It is remarkable to note that this very mantra has been given varied and various interpretations by Yāska, Patañjali, Śābarasvāmin, Kumārila, and Śāyaṇa as shown by Othmar Gachter in his Hermeneutics and language in Pūrva Mimāṃsā (Delhi, 1990), pp. 111-15. It is fully featured in full color on the cover (dust jacket) of the book. However, the interpretation found in the Saunkaka Upaniṣad is totally innovative and unknown to any of the interpreters enumerated above.

Dr. Rajaram ends: "From all this we may safely conclude that there are very deep connections between the Harappan Civilization and the Vedic culture. The Aryan invasion is a modern myth. The decipherment may be seen as the last nail into the Aryan invasion coffin, and along with it the various theories about the Aryan-Dravidian divide and their linguistic theories."

This remarkable paper has also thrown a new light, logical and legitimate, on the origin of the word OM. Now we don’t have to swallow the bitter pill that OM is a borrowed word from a ‘rabble of aboriginal savages’. It is as ‘Saṃskṛta’ as the Veda and Vedanta.

Dr. Rajaram says that the writing on the seal reads Vardāḥ saḥ redhate. We are unable to understand the meaning of the third word. Modern dictionaries don’t help, naturally. It might mean something like roravīti.

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1 See our page # 14.

2 See RV 4. 58. 3—a pretty good rendering of its fourth pāda—maho devo martyām āvidence (“The mighty divine enshrined in the heart of all mortals”).

3 See the contribution by Ask Rarpola in this very collection. His theory is justifiably rejected by Hock. [MLN].

A Garland of Offerings
“Among all the trees I am the Aśvattha”

The Śaunkopanishad has also cited another Rgveda mantra which begins with Marutvantam vṛṣabham vāvṛdhanam. Here is the full mantra along with its translation by Swami Satya Prakash Sarasvati and Satyakam Vidyalanka as appearing in their edition of the Rgveda. (New Delhi : Veda Pratishthan, 1977).

The Mantra reads:
Marutvantam vṛṣabham vāvṛdhanam akavārim divyam āsasam Indram.
Viśvāsāham avase nūtanāyogram sahodām iha te huviha.

Their translation is: We invoke the resplendent self, the lord of vital elements, the showerer of benefits, to grant us protection. He augmenting in glory overcomes all adversities. He is the celestial ruler and subduer of all evil forces. He is fierce in struggle and bestower of strength.

This is a "free" rendering by those who don't believe in concrete objects. Theirs is an abstract painting colored by their own specific theology. There are no figures, no images, just the ideas to be imagined. It does not fit well with the theme presented in the Upaniṣad. There is a very good translation of this Mantra here itself on p. 45.

Harappan Seal - Omkāra Mudrā
**Bodhi Tree at Anuradhapura**

The original Bodhi tree was destroyed by the Emperor Ashoka’s wife, out of jealousy of his passion with Buddhism. A sapling from the Bodhyaya tree had been sent to Princess Sangamitta, Ashoka’s daughter in Sri Lanka in 288 BC. She had entered the order of Buddhist monks to spread the teaching of Buddha. So the tree in Bodhgaya that we see today was replaced with the seedling sent to her.

Being a descendant of the original Bodhi tree where Buddha achieved enlightenment, Bodhyaya is still an important religious site.
“Among all the trees I am the Aśvattha”

Images:

Emilie Cremin

Young devotee at Omkareshvar

The board says “no smoking”
Ashvattha is Shri Krishna

Linda Canestraight – 2003

Ashvattha along the road to Omkareshvar

Ashvattha trees everywhere on the road to Omkareshvar
“Among all the trees I am the Aśvattha”

Father Geo George Kannanayal – 2009

Ashvattha Tree at Omkareshvar fort wall

Tree roots exposed
Punch Mark Coins
By Jayaparaksh Rao and Raghava Achar

Even after 200 years and all the development in the field of technology almost the same steps are followed even today in the manufacture of coins in mints all over the world. Occasionally metal in the desired weight of coins was melted and poured into some flat board to take its shape. The surface was then impressed on one side by means of punch devices.

Ancient coins initially bore only one symbol. Later the number of symbols increased to five. Since the technique of punching coins is unique, the coins thus made are known to numismatists and historians as Punch Mark Coins.

The punch devices of these coins do not have any inscription. Instead they have a number of symbols. These run into several hundreds in various forms viz. geometrical and floral patterns, trees, hills, birds, animals reptiles, human figures etc. The group of symbols on these coins were confined to specific or limited geographical spread. Therefore, these feature help to distinguish the coins of one area from another.

From the 3rd century BC to 2nd century AD these punch mark coins were in circulation all over India. Symbols were originally stamped only on one side of the coin and the other side remained blank. When the coins wore out due to use they other side was used to revalidate the coin with fresh symbols.

The reverse side of the coin were impressed with minute symbols. These marks were not impressed in the mint. they appear to have been impressed at intervals while they were in circulation. Such marks, occasionally few, seldom exceed ten. It is believed that the coins with more marks were in circulation for a longer time. These marks are believed to have been impressed by the Shroffs, bankers or Money testers (Rupa Tarka or Rupa Darsaka). The marks were affixed to testify or authenticate the coins in respect of weight, purity and genuineness.

The problem with punch mark coins is that various stamps or punches were struck at different times by different hands through which they passed. This prevents their real nature to be recognized.
“Among all the trees I am the Aśvattha”

The common punch marks found on punch mark coins are as below:

Elephant  Hills  Tree  Sun

Coin Images:

_Ashvatttha & Elephants:_

Ancient copper coin  Kausham Copper coin

_Asmaka Janapada_
Ashvattha is Shri Krishna

Ashvattha & Hills:

Paithan – Newasa Region coin

Cooper Coin

Devanm-piyatissa

Silver Karshapana

King Mulananda coins

Lead coin 120-345 CE
“Among all the trees I am the Asvattha”

*Ashvattha Trees:*

- Ancient Lanka copper-lead
- 150-75BC circa Karshapana
- Peepal Tree (unknown origin)
- Peepal Tree (unknown origin)
- Circa 1-20CE Bhanumitra
- Ashvattha (origin unknown)
Ashvattha is Shri Krishna

Ashvattha & Sun:

Gupta Hardaker

Ujjai 150-74BC

Karshapana 4th-2nd BCE

Cooper Coin
“Among all the trees I am the Ashvattha”

Ashvattha Tree with other symbols

Circa 1st BCE

Kuninda 1st Century BC

Tree with Bull
Ashvattha is Shri Krishna

*Peepal Leaf Coins:*

Peepal Leaf Coin

Indore State Coin Peepal Leaf

Indore Rupree dated 1207
“Among all the trees I am the Āsvattha”

**Ashvattha Statues, Painting & Tapestries**

*Stone carvings with Ashvattha tree:*

Siddhartha Under the Bodhi Tree

Worshipping Bodhi

1st Century BC Chandavara

Worshipping the Peepal tree
Ashvattha is Shri Krishna

Buddha represented as Bodhi Tree

Pasenadi Pillar Bodhi Tree

Buddha sitting under Bodhi Tree

Kot-diji shard from burial vessel
“Among all the trees I am the Aśvattha”

*Metal Statues:*

Golden Buddha under Bodhi

Brass Buddha under Bodhi

Buddha meditating under Bodhi
Ashvattha is Shri Krishna

*Paintings:*

Ancient Mural at Damulla-honoring the Bodhi Tree

Modern drawing © Kim Wade

Worship under Bodhi Tree

Devotees being taught under Bodhi tree
“Among all the trees I am the Aśvattha”

Tapestries:

Gilded Bodhi at Wat Phrafhat Lampangluang

Buddha meditating under Bodhi

Ashvattha tree with roots showing

Ashvattha tapestry
Ashvattha and the Gods

"Among all the trees I am the Aśvattha"

Buddha appears
“Among all the trees I am the Aśvattha”

Buddha descends sitting under tree

Shiva appears at base of Ashvattha

Shiva ascends

Vishnu joins Shiva
Ashvattha is Shri Krishna

Vishnu ascends to join Shiva

Brahma joins Vishnu and Shiva

Ascending together

Merging together

OM One God Universal
“Among all the trees I am the Aśvattha”
Ashvattha is Shri Krishna

Ashvattha – Bodhi – Peepal – Tree of Knowledge

*With Its Roots Above and Its Branches Below*