Tri-plakṣa, masc. plur., 'the three fig-trees,' is the name of the place where the 'rṣadvatī disappeared, near the Yamunā, according to the Pancaviṃśa Brāhmaṇa.¹

1 xxv. 13, 4. Cf. Śāńkhāyana Śrauta | Sūtra, x. 19, 9; Kātyāyana Srauta Sūtra, Sūtra, xiii. 29, 33; Lātyāyana Śrauta | xxiv. 6, 39.

Triy-avi. See Tryavi.

Tri-yuga, neut., is an expression occurring in the Rigveda¹ where it is said that the plants (oṣadhi) were born 'three ages' before the gods (devebhyas triyugam purā). The commentator on the Nirukta² thinks that the ages here meant are the Yugas of the later Indian chronology, the sense of the passage being that the plants were born in the first Yuga. The author of the Śatapatha Brāhmana³ understands three seasons—spring, the rains, and autumn—to be meant in the verse, taking the two words triyugam purā separately as 'formerly, in the three seasons.' The vague sense 'three ages' is quite adequate: the use of 'three' in such cases is a favourite feature in folklore. Cf. Yuga.

1 x. 97, I = Taittirīya Samhitā, iv.
2, 6, I, and Vājasaneyi Samhitā; xii. 75.
2 ix. 28.

3 vii. 2, 4, 26. Cf. Eggeling, Sacred Books of the East, 41, 340.

Tri-vatsa, 'three years old,' is an expression applied to cattle in the later Samhitās and the Brāhmaṇas.2

1 As regards the form and meaning of this compound, cf. Tryavi.

² Vājasaneyi Samhitā, xiv. 10; xviii. 26; xxviii. 27; Pancavimśa Brāhmana, xvi. 13; xviii. 9; xxi. 14, etc. Cf. Lātyāyana Śrauta Sūtra, viii. 3, 9 et seq., where one explanation of the word is tri-varşa.

Tri-vrt, 'threefold,' is the designation of an amulet in the Atharvaveda (v. 28, 2. 4).

Tri-veda Kṛṣṇa-rāta Lauhitya ('descendant of Lohita') is the name of a teacher, a pupil of Śyāmajayanta Lauhitya, according to a Vaṃśa (list of teachers) in the Jaiminīya Upaniṣad Brāhmaṇa (iii. 42, 1).