



WOMEN IN RELIGION IN SINDHU PERIOD

Darshana

Research scholar, Dept. A.I.H Kurukshetra University.

ABSTRACT:

Without the woman, the world is impossible, the woman who is the creator of the surgeon is the mother who is also bringing up and feeding the mother. In view of the importance of women for centuries, she has been revered in various civilizations and cultures of the world 2500 years ago in the world Contemporary civilization emerged in the Bronze Age civilization. Harappan is looking at various aspects of women and their importance in the contemporary society and touching the untouched aspects of women, they also bring them to light. Religion and women will be described in the Indus society and in which Mother Goddess and reproduction Power Shakty will be highlighted in, Mudra (money) for women, vagina worship and symbol worship.

KEYWORDS – Terracotta, Civilization, Mother Goddess.

INTRODUCTION

In view of the importance of women over the centuries, it has been revered in various civilizations cultures of the world, then only the idols made of soil are being worshiped in the form of mere power, there is no civilization Or Sheila's made women sculptures are not available. Civilization was born on the bank of the river, as the mother started worshiping through the mantras in the form of a mother, only then it has been written in the Regveda:-

The terracotta is considered the oldest example from the main Mother Goddess statue, Venus of Willendorf, Virginia province Germany. (Plate I) The great corporation of women in this aquarium has been labeled as the power of surgeon breeding fertility etc., from large-breasted women In Uttar Pradesh Allahabad district, the statue of the Goddess, the only Goddess of bone from a place called Loanda from the area of the Belen Valley, has been found, which can be considered in the new era.

DISCUSS

In the human life of the Harappa civilization, the system of religion was also fully In order to get rid of pain and happiness, the human, by establishing his religious beliefs and having faith in various deities, started worshiping these gods and goddesses with rituals. No literary information related to the religious life of the Harappan civilization is available. All sources of information are archeological. Articles which were found on currency and soils etc. could not be read. No such building has been found in Harappan culture, which can be termed as the temple by all means. While many other important remains of the temple are

found in the excavation of contemporary Mesopotamia. Even before the existence of Harappan civilization, before I came, the Goddess of women had become Goddess. Mehargarh Pakistan has received a large number of women's monies of various currencies which are related to the stages of early farming community. (Jain, K.C. History of Ancient India 2002, P.49)



MOTHER GODDESS AND REPRODUCTION POWER

While performing the Goddess of the infinite powers of women, the people of Harappa civilization worshiped the various goddesses of women. This worship was similar to the worship of the Goddess in ancient times only prevalent in different cultures of the world. Due to getting excessive quantity or number of Woman's terracotta, it can be said that the Harappa Samaj was a feminist society or maternal society. (Kanyer, J.M., Indus Valley Civilization, 1924-1994, P.36-37) Harappan Mohenjo-Daro and Chahundaro, the three major centers of Indus Civilization, have received a large number of women sculptures made of a special type of clay. Harappa is shown wearing an ax shaped weapon on the head of a woman statue. Those who wear ornaments, such as pastas and necklaces and necklaces in the lotus Never showcasing the toes of feet, it is often tied with ornaments. This goddess will be mother goddess. It should be believed that this is the deity form of the entire woman power. Baluchistan also has some statues of Mother Goddess But here the head and tread was made in the soils. Most scholars have the notion that these sculptures are of Mother Nature. Mother goddess worship originated from the worship of Mother Earth. Nature only manages the world in the world. The livelihood of people living in Farhat, Neel and Harappa civilizations was dependent on agriculture. Then it is natural that they used to worship the Goddess of nurturing agriculture or Mother Earth first. (Possehl, G.L., the Indus Civilization, 2006, P.59)

The picture of the goddess of the art is found in the later Indian art. There is a woman standing at the arched gate under a circle of Sanchi Stupa, the other is the second chakra, below it is the depiction of Jai Laxmi Aarti Devi on the lotus of this document. (Marshall, A Guide to Sanchi, p. 140)

Nari Murthy, who has been wearing fan-like prints from Mohenjo-Daro. (Plate II) Shapes like both of them and lamps have been made, which has got soiled .Sour denotes this It may have been lit or burnt in the fire. Is the opinion of me that the probability has been to put oil wicks in such a way as to give them the experiment? A pregnant woman lying on the statue of clay received from Harappa is sometimes shown to be large enough in the womb of the woman, which has been aimed to show that pregnancy is pregnant; it seems that these sculptures belong to the caste. (Ghosh, A, Indian Archaeology, 1989, p. 339) It appears that these sculptures were often presented in temples. The purpose of this was to ask the son to give blessings to the goddess. Harappa Mohenjo-Daro has got terracotta, sculptures in which the woman is shown with the infant, the baby has been shown to be breast-feeding either at the breast, it was the deification of the mother. A woman's idol has been shown holding the sculpture bird; Herbert Sullivan says that the purpose of showing it was to show Mother Goddess of the animal kingdom. Illustration of nature goddess on a seal received from Hins this posture the tree is emerging from the womb of a woman, for 6 letters on the left, after two animals and the other on the other side of the seal again Harappa. There is an illustration of a man and woman on the left of the article and raising both hands above it and there is something like a hind in the right hand of the man. (Ghosh, A, ibid.)

On the other side of the posture, the idol goddess is being sacrificed. There is a similar image depicting a later image of Bhita. Kaushambi has also received such a statue and it will also work in the creation of the vegetable industry. This kind of fantasy about Mother Goddess was prevalent in ancient Babylonians. (Kolkata Museum, Catalogue, p. 296)

Female Figurine of Dholavira has been found in an important shrine of Harappan civilization. Excavation of this archaeological site under the guidance of R. S. Bisht, in the direction of 1990, in happened. From here there is a statue found in such a state as is received from the Koli wearing necklace of 3 necklaces. Five terracotta has been found which have no fur. Hand legs are broken in nonsense, i.e. they are not shown ornaments. The old martial is of the opinion that the roots of Mother Goddess recognition in India are very deep. (Bisht R.S., Dholavira: A new Horizon of the Indus Civilization, Puratattva 20, 1991, P. 71-82) there is also a feminine terracotta fuselage found in Lothal Portal, in which there is much more liveliness than the feminine terracotta, this lady terracotta has been made up again like Kulli terracotta. We have got four women terracotta from the Banawali Portal where a child's breast stomach grew, the other did not show hands, it was made from a tablet; it is all the idols of Mother Goddess. In India, idols of Mother Goddess have long been running from the various places of the Prang Mauryan, Mauryan Sunga, and Kushan period.

Many proofs from the excavation of the Purvartha related to the Harappan civilization are pointing to this point. In Indus period, the woman would have been worshiped in various forms of Mother Goddess.

WOMAN IN MONEY

Harappa represents an important part of the currency and currency art. The most interesting and important artifacts from Harappa Portal have a special place for more than 2000 artistic pieces available. Harappan is a round square in the shape of a lengthened square which was made of agate, chart, copper, faience and mud. These currencies were made by hand because at that time there was no statue to put the currency. Various types were made at Harappan currency, in which gods and goddesses of animal-birds battle scenes are various types of ornaments. A stamp has been obtained from Harappa in which the lady goddess is attacking a bull with a spear; it is the nude state. She is kept between a leg horns with one hand, her upper lion has been caught tightly shown. The spear in front of him is sitting in a man yoga posture (Plate III). It seems as if the goddess that bull is worshiped by her goddess who is big because of the obstacles in her devotion, from Harappa, only in the second posture, there are two different branches of the Pipal tree, standing between the two separate branches, it is also known as the Mother Goddess. It is here that a currency has also been found. Nari Devi is shown fighting with a leopard. He is holding a cheetah from one hand; here the power of the women goddess and mother goddess is depicted. (Plate IV) This posture from Mohenjo-Daro is depicted in the shape of any other goddess, its case is blowing in the air, wearing a shielded helmet on the head, this earth is nude standing between the two legs of Pipal, a worshiper holding the in the shielded helmet on the head same way. (Lal, B.B, the Saraswati Flow On, 2002, P.119) In this seal, the devotee is praying only to fulfill the vow of worship before the Goddess. Another currency has been obtained from Mohenjo-Daro, in which the lady goddess stands on the elephant. Tigers are standing on either side. In the goddess Nari, the neck of both the tigers is held, the chakra is over the head of the Goddess. The power of women goddess has been pointed out. The picture displayed in a stamp obtained from this is shown in the dressing cloth surrounding many female figures. In the second currency, the depiction of a woman goddess is drawn to her right and left and 1-1 branches. In front of him, another shape wearing a crown of leaves is leaning down; there are seven small and female figures below the earth. Whose braid is long and wore bangles in the hands.(Plate V) Marshall is of the opinion that the numbing twigs are of Pipal, the soul of the Nude Pipal tree, the soul form Goddess. (Lal, B.B, ibid)

While excavating Chanhudo Portal there has been a monetary impression which is of special significance, it is a sign of square currency, in which there are two ornaments which are in the nude system, the flag has been shown to have yellow leaves. His empty hand is a handsome hand. From the point of view of art, the female figure is compared to the bronze dancer. A seal is derived from Ur in which the woman is a nude, she has spread her legs and she is sitting in the stomach, hands are raised above the things which are made, there are scorpions on both sides, along with the tree are made, it is also made of Mother Goddess. Is depicted as Shakhty and Mata Devi. (Kanyer, J.M, ibid, P. 117)

VAGINAL WORSHIP

From the remains of Indus Civilization, many things have been found on the Cambridge University's Archaeological department, this is considered the ancient example of continuous yon symbol worship in the leadership of the academy. Basis of vaginal sex; this simple stone is made of red stone blue sand stone and oyster. There are two types , Sindhu resident used to perform vaginal puja along with gender worship. Most scholars handle these rings in the world, they believe that the inhabitants of Sindhu used to worship vagina along with gender worship, in many places in India, such rings are made of Mauryan period. Among them are statues of Nude Maturin painted. I have a statement that all the rings are not vaginal sculptures. (Kanyer, J.M, ibid))

SYMBOL WORSHIP

Find pictures of horns, pillars, and whistles in many places in the Indus. Perhaps some of their religious significance was possibly their worship in the form of a goddess or a symbol of religious sentiments, it was also possible that by their use Indus resident protects themselves from the disease and this kind of superstitions can be diverse. In the latter India, the importance of Swastika as the religious symbol has existed so far, even in the Sindhu region, worship is practiced; Deep-incense burns were shown on some of the symbols on the postures. Maybe there is a religious act underlying. (Kanyer, J.M, ibid, P. 109-110)

CONCLUSION

Many proofs related to the Harappan civilization related to the whole of the excavation point to this point that during the Indus era, the woman would have been being worshiped as a mother goddess, because there is a large number of statues of Mother Goddess, whereas the male deity's mother in India Statues continued for a long period of time.

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Plate I



Plate II



Plate III



Plate IV

Plate IV

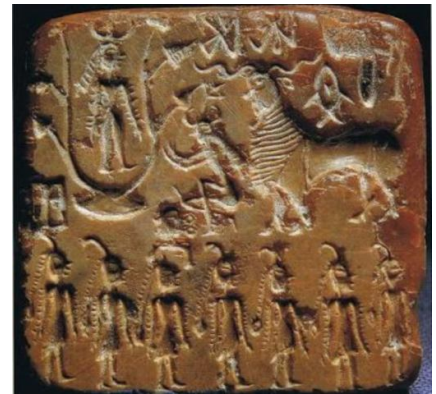


Plate V



Darshana

Research scholar, Dept. A.I.H Kurukshetra University.