

Chapter 1 : Sikhism: 5 Things To Know About The Sikh Religion | HuffPost

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A Historical Perspective The six fingers and toes phenomenon with the Waorani is very interesting as it occasionally shows up with other people all over the globe. It is not just limited to that one tribe. Actually I stumbled on other "tribes", which have the six digit phenomenon running through their genetic lines. It is amazing, when you start researching that stuff, that what you thought is a singular case, turns out to be one of several. In April of , James Needham, an Englishman and Gabriel Arthur, possibly an indentured servant came with approximately eight Indians, as explorers to the Tennessee Valley. There, Needham described finding "hairy people And yet these people seemingly looked European. Needham described them as "hairy, white people which have long beards and whiskers and wears clothing. Interestingly, some descendants of the Melungeons, as they are called, have six fingers and toes! There is a region near Efes Ephesus , Turkey, called "AltI Parmak" - many of the people there have historically had six fingers. Although the six digit phenomenon runs in family lines, it also show up randomly, when a normally recessive gene become dominant. Here are only three examples of present day six fingered people, taken from news stories: The extra digits are absolutely normal and functioning: A Cuban man, Yoandri Hernandez Garrido, has six perfectly formed fingers on each of his hands and the six impeccable toes on each foot: Tirsoo Furcallgrew up in the Dominican Republic with six fingers on his left hand and six toes on both feet:: Little boy with six fingers awaiting surgery: This photo taken, 11 December in Nadidad, some 60 ms south of Ahmedabad, shows the hands of Indian baby boy Lakshya, born on 03 December with a total of 25 fingers and toes. Lakshya was born with six fingers on each hand, six toes on the right foot and seven on the left foot: A baby born in Florida with six toes and fingers: Giants with Six Fingers: If the characteristic of six digits shows up in people when the gene responsible for this becomes dominant, it means that this gene must come from somewhere in the past. The Bible mentions that: References in text are not necessarily proof, but skeletons are. Giant skeletons have been unearthed which has six digits. The remains of a giant was discovered during mining operations in County Antrim, Ireland, in The giant was 12ft, 2in tall and had six toes on the right foot. The gross weight was more than 2 tons, so it took half a dozen men and a powerful crane to place this article in position for a picture. The giant was brought to England and exhibited, but was later lost. He had unearthed many skeletons of native Indians, but also of another race who measured between eight and nine feet tall. One of the pictures of these giants showed a skeleton with six fingers. This is the picture of the six-fingered giant skeleton: In Crittenden, Arizona, the remains of a giant was unearthed and a huge stone coffin that had evidently once held the body of a man 12 feet tall. A carving on the granite case indicated that he had six toes. Ancient Statues With Six Digits: The ancient site of Palenque in Mexico, also displays bas-reliefs of six fingered and six toed people. Petroglyphs Showing Six Fingers: At the Three Rivers area in New Mexico. Photo from Ren van Pelt. The ancient petroglyphs are left by the Pueblo people hundreds of years ago. The sandstone cliff is covered with images of horses with riders, animal pelts, paw prints and feet with six toes.. Notice that some of the foot prints are clearly human because of the arched foot. The solid foot print is very much like the numerous footprints that have been found of Bigfoot! Researchers conducted an analysis of 96 skeletons excavated from Pueblo Bonito during prior expeditions, and found three polydactyl individuals, all with a sixth toe on the little toe-side of the right foot. That may not sound like a lot, but at 3. A mold of the six-toed footprint found in a plaster wall. Legend of Ancient Fathers with Six Fingers: South America had many mysteries, the above mentioned six digit Waorani are one of them. Another is the tale of Tatanca Nara, recorded by journalist Karl Brugger in , and published in book format in under the title "the Chronicle of Akakor. The Chronicle recounts that the Ugha Mongulala were visited by light-skinned gods who came from the sky in golden vehicles around B. The visitors came from a world called Schwerta, and they come once every 6, years to share their knowledge. They had graceful bodies and white skin. Their noble faces were framed with bluish black hair. A

thick beard covered their upper lip and the chin. Like man, they were vulnerable creatures of flesh and blood. But the decisive sign that distinguished the Ancient Fathers from man were the six fingers on each of their hands and the six toes on each of their feet, the characteristics of their divine origin. And then we have the alien autopsy movie, allegedly filmed by a U. This film reel shows the autopsy of a humanoid figure with six fingers on each hand and six toes on each foot: In the same autopsy movie, there is also a debris section, showing a six-fingered control panel: The complex and bizarre encounter that followed involved Meng being hit by a beam of light, as well as allegedly experiencing an abduction and a sexual encounter with a female alien. Meng Zhaoguo, a rural worker from northeast Wuchang city, explains he was 29 when he broke his marital vows for the first and only time -- with an extraterrestrial of unusually robust build. Zhang indicated the test results proved the abductee was telling the truth. A woman who had a close encounter with a gray type being at close range, and who was able to observe its body in detail, noticed that it had six fingers. Later she was visited by another gray being also with six fingers. Click on the link above to read the entire story, very interesting. Philip Schneider, who worked on the construction of secret underground military bases. Schneider explains that one of the men on the photograph is a human-looking extraterrestrial, named Val Valiant Thor. He is human looking, has six fingers and six toes and an oversized heart. One giant lung, blood vessels that are bigger and blood similar to an octopus. Brain capacity is cm greater than humans. IQ is about 100. Apparently Thor is in a space-suit as such. Minimizing the risk of contamination by humans of alien germs and bacteria it is said.. Photo taken at the September Preparedness Expo , no copyright attached.. He then became very sleepy and decided to go to bed. At the moment that he closed his eyes he found himself in a strange metallic room on a cot-like bed, unable to move. Standing around him were four 4-foot tall humanoids, very thin and wearing tight fitting gold-colored outfits and gold sandals. They had long six fingered hands. Soon a door suddenly appeared in the metallic wall and a tall figure entered the room. This figure was described a man-like, very good looking, with white skin, and blond hair. He was surrounded by a bright light and wore a white long tunic up to his ankles, with silvery sandals. The witness noticed that the man wore a gold colored ring with the image of a pyramid imprinted on it. The tall blond male then approached him and one of the short humanoids handed him a transparent sphere that contained an electronic chip-like device. At that moment the blond man approached him and apparently began communicating by using telepathy since he did not move his lips. He told the witness not to fear. The witness then asked why he was chosen and was told because "he had been born with a special type of energy. There he saw three of the short humanoids operating some consoles. Suddenly a huge screen became visible where he saw all the planets align. Then he saw the planet Earth but it appeared to be upside down. Then he saw something resembling a nuclear blast and much death and destruction. He was then warned that humanity was headed in that direction if we did not mend our ways. Another door now became visible and the witness noticed what appeared to be dozens of domed disc-shaped objects, apparently in a huge hangar. The tall blonde-haired person noticed the witness looking at the objects then preceded to touch his forehead with a finger. At that moment the witness found himself back in bed. For three hours afterwards he was in a state of mental confusion. Voronok, Szelkovo area, Moscow region, Russia Date: Suddenly he saw two silhouettes standing near the water rescue cabin. He noticed that the two suspicious subjects were dressed in tight-fitting diver suits. The material of the suits looked unusual, it was a transparent material which reminded the witness of the thin latex used in condoms, and lacked any visible seams. The aliens wore masks on the face area with elongated bulging goggles reminiscent of insects.

Chapter 2 : Gods and Goddesses of Ancient India - Crystalinks

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All You Need to Know About Hinduism Hinduism is a mixture of sects, cults and doctrines which have had a profound effect on Indian culture. In Spite of this diversity, there are few of its aspects which do not rely in some way or the other on the authority of Indian religious literature – the Vedas, the Epics and the Puranas.

Homosexuality and Hinduism The issue of homosexuality is now-a-days a much debated topic associated with much hatred, fear, prejudice, disgust and violation of civil rights. Hindus living in the west cannot remain indifferent to and unaffected by the gay controversy and the political and civil rights issues which arise. So the question arises what is the position of Sanatana Dharma on the issue of homosexuality? It is important in this multicultural environment in which the Hindu youth are now growing up to make a clear statement about what Hinduism teaches regarding the subject of homosexuality. Throughout the centuries Hinduism has been the most tolerant religious system and its teachings have a perennial youth and relevance to all ages and situations.

History of Homosexuality in the West. Homosexuality in the Bible Firstly the attitude towards homosexuality in Western culture derives from the Biblical teaching on the subject. The Bible claims that homosexuality is chosen sexual behaviour which is unnatural, sinful, amoral, and abhorrent to God. According to the New Testament there is no salvation for those who engage in homosexual acts: Do not be deceived: Neither the sexually immoral nor idolaters nor adulterers nor male prostitutes nor homosexual offenders. It is important for Hindus to take note that along with homosexuals they too are denied salvation for worshipping idols! In most western codes of civil law based upon the Bible, there have been very severe sentences handed out to homosexual offenders. Many offenders years ago were transported for life to Australia! Until recently a culprit could receive 2 to 3 years in jail. Most civilised western countries have now removed homosexuality from their penal codes. Throughout the history of Judeo-Christianity the lot of the homosexual has been persecution, ostracism, execution by stoning, imprisonment, torture and murder. Modern views on Homosexuality. The first psychiatrists beginning with Freud in the west considered homosexuality to be a form of mental illness. About 30 years ago homosexuality was removed from the list of psychiatric diseases. In the 20th century those who are of a homosexual orientation have become a political entity demanding equal civil rights and freedom from oppression and discrimination along with women, blacks, Jews and all other oppressed minorities in the west. Sexuality is a very complex issue with many theories but very little verifiable evidence. It has been demonstrated by research that everyone is found somewhere along a bell-curve. To one side there are the resolute heterosexuals and on the other side the resolute homosexuals. The vast majority of men and women are found somewhere along the bell curve in the grey area. When deprived of female company some men will engage in homosexual acts, while others will not. Women are more likely to experiment with homosexuality than are men. One thing is clear we are born with innate tendencies towards

The Hindu view-point. The first problem that arises in dealing with the subject of homosexuality in Hinduism is defining the right terminology and the context. These terms may be taken as referring in general to hetero-sexually dysfunctional men or women, who may be, according to the context, impotent, homosexual or transvestite or even having abnormal genitalia. Basham a well-renowned Indologist remarks; The erotic life of ancient India was generally heterosexual. Homo-sexualism sic of both sexes was not wholly unknown; it is condemned briefly in the law books, and the Kama Sutra treats of it, but cursorily, and with little enthusiasm. In this respect ancient India was far healthier than most other ancient cultures. Hinduism is first of all a pragmatic religion which understands everything as being conditioned by time, place and circumstance. Thus there is no single accepted religious ruling on any issue whatsoever, nor is any conclusion reached by one group of pandits always acceptable to another. The three major contextual frameworks in orthoprax Medieval Hinduism are: These social divisions are no longer relevant in a post-industrial society and do not provide any meaning to the majority of Hindus today. Stage of life – the ideal life is divided into four periods – the student, the householder, the retiree and the renunciate. Again not currently relevant to the modern Hindu. Goals of life – Dharma right living, ethical life , Artha prosperity, wealth, power , Kama sex, sensual

gratification, art, etc. But it must be emphasised that the ultimate tension in Hindu society is not between heterosexuality and homosexuality, it is between sexuality and celibacy; typified by the householder state verses the monastic theme. The major concern of the Hindu family legislators is procreation of numerous offspring sponsored by a well-structured extended family system. Any form of non-procreative sex heterosexual or homosexual was seen as a deviance from this theme and discouraged. The Hindu teachers and social legislators also recognised the fact that people are born with different proclivities, tendencies and tastes due to their Karma – the resultant conditioning of actions done in previous lives. The Self which is enveloped by ignorance, is sometimes embodied as a man, sometimes as a woman, sometimes as a homosexual ubhaya. According to its deeds and the nature one acquires thereby, one may be born as a god, a human or a beast. Whatever the sexual orientation of the child whether it be male, female or homosexual napumsaka it is born in the ninth or the tenth month. This view is advocated particularly by the texts of Ayurveda – the ancient Hindu system of health care, in its sections dealing with embryonic development and sex. In their debates they argued that there were three categories of sexual desire – male, female and third-sex desire – the last was considered to be the most intense. All these forms of sexual desire could be experienced by anyone regardless of biological gender. The Jain philosopher Sakatayana ca – pointed out that a person is capable of being aroused sexually by the opposite sex, same sex or even an animal.

Homosexuality in the Vedas. The Vedas are the source Scriptures of Hinduism and are considered to be timeless and not composed by any author not even by God Himself! Whatever be the case for the literary antiquity of these texts it is more important to consider their meaning and function in the Hindu world view. A rishi performing oral sex on a princely visitor – temple sculpture The Vedas are considered to be the source of, and infallible authority regarding knowledge of the Absolute Brahman and in all matters pertaining to Right Ethical Living Dharma. But the Vedas deal with Dharma in its pure abstract form – the function of the latter sages and law-givers was to interpret this usage of Dharma in the context of society and social dynamics of the time. Homosexuality is not mentioned per se in the Vedas but there are some interesting references to homo-eroticism. One is from the Kaushitaki Brahmana Upanishad 2: This is followed by the description of the ceremony to be performed. Another casual reference is from the Shatapatha Brahmana 2: Homo-eroticism in Sacred Literature. In the 17th century the Vaishnava sahajiya sect interpreted kama or desire as male and prema or selfless love as female, all the male devotees therefore identified themselves with Radha the consort of Krishna. They dressed and lived as women in order to perfect their love for Krishna. Nammallvar a famous mystic poet saint of South India sang many of his devotional songs in the persona of a young woman pining for her lover – Lord Krishna. The songs are replete with erotic sentiment and during the great temple festival every year, an icon of Nammallvar is dressed as a woman and brought into the sanctum to be ritually united with her lover the Lord. Many other mystics such as Surdas and Kabir use the trope of bridal mysticism freely in their works. In the poems the male mystics typically use feminine verbs for themselves and address the male God as husband or lover or paramour. They identify as brides waiting for the bridegroom, as Radha waiting patiently for Krishna, a tryst which is never kept, and which results in intense love-sickness on the part of the poet. In the context of this essay we are concerned only with the three worldly aims – Dharma or right living, Artha – governance, power and prosperity, and Kama – Love and the fulfilment of desires. In the Dharma Shastra or codes of Right Living, some legislators are rather harsh in their condemnation of same-sex intercourse, others are dismissive and many completely indifferent – not even mentioning the practice. The Manu Smrti which is the basis of almost all of the Hindu codes of law Dharma lays down the rule that a man of the three upper castes who has sex with a man, or a woman in a cart pulled by a bullock, in water, or during the day should bathe with his clothes on Manu He also prescribes that a man who ejaculates into female animals, in men, a menstruating women, in something other than a vagina should atone by consuming a drop of a purifying substance made of the five products of the cow and fasting for one night Manu Interestingly enough in all the medieval literature Puranas in which hell is described in great detail, for what we would consider to be trivial offences such as eating sweets alone or breeding dogs – there is no mention of hell being the punishment for those who engage in same-sex intercourse. The mentally challenged and the homosexuals [the non-reproductive], do not inherit but must be supported laws of inheritance. Homosexuality

in the Secular Law The Artha Shastra of Kautilya represents the principle text of secular law and illustrates the attitude of the judiciary towards sexual matters. Heterosexual vaginal sex is proposed as the norm by this text and legal issues arising from deviation there from are punishable by fines and in extreme cases by capital punishment. If the girl dies as a consequence the offender is executed. On the other hand any non-vaginal sex with either women and men incurs the lowest fine. Homosexuality in the Kama Sutra The famous Kama Sutra was a text considered as supplementary to the sacred law which deals in great detail with eroticism, sex and its various manifestations. It was written around the 4th century AD and describes customs and social conditions prevalent from about the 4th century BCE. It inspired many of the erotic sculptures found on temple facades. In this text lesbianism is described in detail, as well as the swapping of male female roles with the female being the dominant one and using accessories to penetrate the male. From the text we discover that male homosexuality formed an integral part of Indian sexual life and various homosexual practices are described in detail. We also learn that transvestite prostitutes as well as courtesans played an important role in public life and were considered harbingers of good fortune at weddings and religious ceremonies – a belief which is also prevalent in present day India. In his introduction the author sage Vatsyayana discusses categories of sexual partners in a quite non-judgmental way concludes the discussion with: The Tantric tradition and Homosexuality Within Hinduism there are two principle paths to achieve liberation from the cycle of births and deaths and be re-united in the Divine from whence all beings have emerged. There is a third path known as Tantra which reconciles these two extremes. The principle axiom in Tantra is that every aspect of being can be useful in spiritual practice – including sexuality – as long as no one is harmed thereby. The overriding principle of Hinduism is that any act which intentionally causes suffering to another is sin. Under the influence of Tantra erotic sculpture began to proliferate on temple walls – mostly heterosexual with all aspects of sexuality being included. Friezes often depict homosexual as well as bestial acts involving both men and women as well as group sex and a stunning variety of positions. The Tantra posits the idea that God is androgynous and that one who is in touch with both the male and female sides of their being are closer to the divine than others who are polarised in their sexual orientation. Although Tantra is overwhelmingly heterosexual in its methodology; the homosexual is by no means excluded, condemned or marginalised. Those practitioners of Tantra who are of the homosexual persuasion need to fill in the gaps themselves! Modern Indian Puritanism It is quite stupefying that in a country which produced the Kama Sutra and assimilated ecstasy into mystical experience there should be a strong puritanical bias in a world which is becoming more liberal by the day. This puritanism of modern India, mostly restricted to the managerial class, is largely a product of Islamic and Anglo-Saxon prejudice. Unfortunately most Hindus who are educated in India passed through a Christian orientated educational system which inculcates Anglo-Saxon-Victorian values.

Chapter 3 : Coins Reveal Important History of Ancient India | Research

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This periodisation has been criticised, for the misconceptions it has given rise to. Another periodisation is the division into "ancient, classical, medieval and modern periods", although this periodization has also received criticism. An elaborate periodisation may be as follows: Prevedic religions before c. Neolithic agriculturalists inhabiting the Indus River Valley buried their dead in a manner suggestive of spiritual practices that incorporated notions of an afterlife and belief in magic. Prehistoric religion The religion and belief system of the Indus valley people have received considerable attention, especially from the view of identifying precursors to deities and religious practices of Indian religions that later developed in the area. However, due to the sparsity of evidence, which is open to varying interpretations, and the fact that the Indus script remains undeciphered, the conclusions are partly speculative and largely based on a retrospective view from a much later Hindu perspective. One Indus valley seal shows a seated, possibly ithyphallic and tricephalic, figure with a horned headdress, surrounded by animals. Marshall identified the figure as an early form of the Hindu god Shiva or Rudra , who is associated with asceticism, yoga , and linga; regarded as a lord of animals; and often depicted as having three eyes. The seal has hence come to be known as the Pashupati Seal , after Pashupati lord of all animals , an epithet of Shiva. Doris Srinivasan has argued that the figure does not have three faces, or yogic posture, and that in Vedic literature Rudra was not a protector of wild animals. Possehl concluded that while it would be appropriate to recognise the figure as a deity, its association with the water buffalo, and its posture as one of ritual discipline, regarding it as a proto-Shiva would be going too far. Vilas Sangave [32] or an early Buddha by Buddhists. One seal from Mohen-jodaro shows a half-human, half-buffalo monster attacking a tiger, which may be a reference to the Sumerian myth of such a monster created by goddess Aruru to fight Gilgamesh. Several sites have been proposed by Marshall and later scholars as possibly devoted to religious purpose, but at present only the Great Bath at Mohenjo-daro is widely thought to have been so used, as a place for ritual purification. The Agamas are non- vedic in origin [43] and have been dated either as post-vedic texts. Seyon was glorified as the red god seated on the blue peacock, who is ever young and resplendent, as the favored god of the Tamils. Tolkappiyam , mentions that each of these thinai had an associated deity such Seyyon in Kurinji-the hills, Thirumaal in Mullai-the forests, and Kotravai in Marutham-the plains, and Wanji-ko in the Neithal-the coasts and the seas. Other gods mentioned were Mayyon and Vaali who were all assimilated into Hinduism over time. Dravidian linguistic influence [60] on early Vedic religion is evident, many of these features are already present in the oldest known Indo-Aryan language , the language of the Rigveda c. Throughout Tamilakam , a king was considered to be divine by nature and possessed religious significance. The Modern Tamil word for temple is koil. Titual worship was also given to kings. This mother goddess was conceived as a virgin, one who has given birth to all and one, typically associated with Shaktism. Proto-Indo-European religion and Proto-Indo-Iranian religion The documented history of Indian religions begins with the historical Vedic religion , the religious practices of the early Indo-Aryans , which were collected and later redacted into the Samhitas usually known as the Vedas , four canonical collections of hymns or mantras composed in archaic Sanskrit. These texts are the central shruti revealed texts of Hinduism. The period of the composition, redaction and commentary of these texts is known as the Vedic period , which lasted from roughly to BCE.

Chapter 4 : what if nudity were a norm? “ Active Naturists

Gods and Goddesses of Ancient India. Within Hinduism a large number of personal gods are worshipped as murtis. These beings are either aspects of the supreme Brahman, avatars. of the supreme being, or significantly powerful entities known as devas.

Thus gods have established me in many places with many homes to enter and abide in. Through me alone all eat the food that feeds them, “ each man who sees, breathes, hears the word outspoken. They know it not, yet I reside in the essence of the Universe. Hear, one and all, the truth as I declare it. I, verily, myself announce and utter the word that gods and men alike shall welcome. I make the man I love exceeding mighty, make him nourished, a sage, and one who knows Brahman. I bend the bow for Rudra [Shiva], that his arrow may strike, and slay the hater of devotion. I rouse and order battle for the people, I created Earth and Heaven and reside as their Inner Controller. Thence I pervade all existing creatures, as their Inner Supreme Self, and manifest them with my body. I created all worlds at my will, without any higher being, and permeate and dwell within them. The eternal and infinite consciousness is I, it is my greatness dwelling in everything. Yet, they are declared equivalent aspects of gender neutral Brahman , of Prajapati and Purusha. The goddesses often mentioned in the Vedic layers of text include the Ushas dawn , Vac speech, wisdom , Sarasvati as river , Prithivi earth , Nirriti annihilator , Shraddha faith, confidence. This text, states C. Mackenzie Brown “ a professor of Religion, is both a culmination of centuries of Indian ideas about the divine feminine, as well as a foundation for the literature and spirituality focussed on the feminine transcendence in centuries that followed. Coburn “ a professor of Religious Studies, but "it is surely the earliest in which the object of worship is conceptualized as Goddess, with a capital G". A 5th century art work representing this idea at the Elephanta Caves ; Right: Shaktas conceive the Goddess as the supreme, ultimate, eternal reality of all existence, or same as the Brahman concept of Hinduism. She is considered to be simultaneously the source of all creation, its embodiment and the energy that animates and governs it, and that into which everything will ultimately dissolve. I am all animals and birds, and I am the outcaste as well, and the thief. I am the low person of dreadful deeds, and the great person of excellent deeds. I am Female, I am Male in the form of Shiva. It rejects male-female, soul-body, transcendent-immanent dualism, considering nature as divine. Devi is considered to be the cosmos itself “ she is the embodiment of energy, matter and soul, the motivating force behind all action and existence in the material universe. MacKenzie Brown, the masculine and the feminine are aspects of the divine, transcendent reality.

Chapter 5 : Formats and Editions of Goddesses [sic] in ancient India [www.nxgvision.com]

Gods & Goddesses of Ancient India - Free eBooks Download This encyclopedic volume is a thorough examination of the history of religion in ancient India, detailing each of the gods and goddesses, his or her origins, and how the gods continue to be worshipped today.

The Gods and Goddesses of India In Hindu religion, there are three best known writings speaking of the Gods and their exploits. These three writings are: In Hindu belief lies reincarnation, various forms of yoga to raise awareness, time as a revolving circle, karma, mantras, yantras, etc. There are several creation myths in Hindu religion. One myth is that the universe came out of chaos when a God sometimes said to be Indra and other times Vishnu separated the heavens from the Earth. The Sun rose from the center of the Earth. This now made three worlds: The heavens, earth, and the air between. The Gods and Goddesses Description: Mother of the gods. Sky, earth, past and the future. Has seven tongues which he uses to consume sacrifices. Pictured as a man with three flaming heads, three legs and seven arms, clothed in black with smoke forming his standard and headdress. Rain, weather, storms, protector of the home, wealth, power, new beginnings, light, rebirth, immortality, justice, forgiveness, love, virility, mediation between the gods and men. God of the Heavens. Sun, Moon, winds, waters, seasons. Twin gods of the morning. They rode in a gold car drawn by horses or birds. The physicians of the Gods. Morning and evening stars, healing, old age, protection of love and marriage. Prajapati A form of him, at least. Part of the triad with Vishnu and Shiva. Father of the gods, men and the world. Guardian of the world. Shown riding a swan and has red skin, four heads and wore white robes. Master of magickal power and the priesthood. Magick, priesthood, created things. Spiritual illumination, wisdom, self-realization. Moon god whose name came from the intoxicating, hallucinogenic drink made for the gods. Psychic visions and dreams, rising on the inner planes, pleasant forgetfulness. Most powerful of the Goddesses. Jaganmatri aspect of them, at least. One of the triad with the Goddesses Uma and Parvati. In her aspect of Durga Pratyangira, she is a yellow woman with ten arms who carries a trident, sword, drum and bowl of blood. Death, destruction, futility, ruin, comfort, help, power, nurturing, protection, defense. Gods of the air, rain clouds and rain. Adept horsemen and musicians. Truths, medicines, musical skills, air, cloud and rain. Elephant-headed god of scribes and merchants. Invoked before any undertaking to ensure success. Wisdom, good luck, literature, books, writing, worldly success, prosperity, peace, beginnings, successful enterprises, journeys, building, overcoming obstacles, taming dangerous forces, combination of force and cunning. Goddess of the river Ganges. Benign aspect of the Great Goddess. Parjanya, Svargapati, Meghavahana, Vajri, Sashra. King of the Gods, Guardian of the Eastern quarter. Pictured as fair with golden skin riding an elephant Airavata or in a chariot drawn by two tawny horses. War, weather, fertility, lightning, sky, warriors, violence, weather, fertility, lightning, sky, warriors, violence, reincarnation, rain, strength, bravery, horses, elephants, love, sensual desire, rainbow, personal intervention, law, magick power, rivers, time, seasons, storms, opposition to evil, creativity, the sun, hunting dogs, offerings. Goddess of bad luck. As the female Holy Trinity she is called Prakriti Nature. Pictured with black skin, hideous face smeared with blood, fur arms and bare breasts. She despises most males. Regeneration, revenge, fear, dark magick, sexual activities, protection of women. Ever-yoing man riding a parrot and is accompanied by his wives Rati, Vasanta, and the Apsaras. Physical love, pleasures, sensual desire, spring, women, flowers. Chief war god with six heads and twelve arms. Defender of the gods. Women cannot enter his temples. Revenge, dark magick, war. Vishnu Incarnation of him. Most famous avatar of Vishnu. His birth was announced by a star and angelic voices. It is said that Krishna returns at the end of each age to save the righteous, destroy sin, and establish goodness and holiness. Erotic delights, sexual pleasures, love, music, savior from sins. Kuvera, Khanapati, Dhanapati, Jambhalla. Dwarf god of Earth and treasures of the earth enthroned in the Himalayas. Fat, white, bejeweled, hideous dwarf with three legs and only eight teeth. Fertility, wealth, treasure, minerals, gold, silver, jewels, pearls, precious stones. Goddess of love and beauty. She gave Indra the drink of soma wise blood from her own body so he could produce the illusion of birth-giving and become king of the devas. Good fortune, prosperity, success, love, feminine beauty. Patron of grammatical science. Enlightenment,

wisdom, civilization, books and writing. God of the Himalayas, Virgin Mother Goddess. Represents union of god and goddess, man and woman.

Chapter 6 : The 10 Most Badass Goddesses Of World Mythology | HuffPost

The Gods and Goddesses of India In Hindu religion, there are three best known writings speaking of the Gods and their exploits. These three writings are: The Rig Veda, the Bhagavad Gita, and the Ramayana.

Did you know that smallpox inoculation started in India before the West? Smallpox inoculation is an ancient Indian tradition and was practiced in India before the West. Smallpox was not known to Hippocrates, and probably not to Galen or his successors either. The earliest Western references which seem to describe it are those of early medieval chroniclers. The turning point comes with the great physician and alchemist Abu Bakr Muhammad ibn Zakariya al-Razi to ca. It gave the first clear account of these diseases and their differentiation in the Western world. But in China smallpox was accurately described several centuries earlier than in Islam. The key passage occurs in the Chou hou pei chi fang Handy therapies for emergencies finished by the great physician and alchemist Ko Hung about AD, and revised by Thao Hung-ching also a great physician and alchemist , in the around AD. But as far as the inoculation is concerned, the earliest reference to smallpox inoculation is in the book Wan Chhuan on smallpox and measles, Tou chen hsin fa, first published in AD and reprinted half a dozen times in the Chhing dynasty. The next step concerns the Chu family, who practised medicine through several generations. A book of Chu Shun-ku ca. In ancient times in India smallpox was prevented through the tikah inoculation. Kurt Pollak writes, "preventive inoculation against the smallpox, which was practiced in China from the 11th century, apparently came from India". This inoculation process was generally practiced in large part of Northern and Southern India, but around the British government banned this process. Jenner from the cow for use in the inoculation against smallpox. Worship related to Smallpox S. Dube says that in ancient times disease was regarded as a punishment from the god and goddesses, or the work of evil sprites, or supernatural powers. People think that propitiation of the god or goddesses was the sure antidote against these diseases. Worship of goddess is also connected with the smallpox and organized annually in the South. The village community organizes this annual worship of Pochamma on Thursday or Saturday in the month of Shravan July-August. Smallpox in the 17th Century and Traditional Inoculation Dharmapal has quoted British sources to prove that inoculation in India was practiced before the British did. In the seventeenth century, smallpox inoculation tikah was practiced in India. A particular sect of Brahmins employed a sharp iron needle to carry out these practices. In , Coult was in Bengal and he observed it and wrote Operation of inoculation of the smallpox as performed in Bengall from Re. The operation of inoculation called by the natives tikah has been known in the kingdom of Bengall as near as I can learn, about years and according to the Bhamanian records was first performed by one Dununtary, a physician of Champanagar, a small town by the side of the Ganges about half way to Cossimbazar whose memory in now holden in great esteem as being through the another of this operation, which secret, say they, he had immediatly of God in a dream. There method of performing this operation is by taking a little of the pus when the smallpox are come to maturity and are of a good kind and dipping these in the point of a pretty large sharp needle. Therewith make several punctures in the hollow under the deltoid muscle or sometimes in the forehead, after which they cover the part with a little paste made of boiled rice. When they want the operation of the inoculated matter to be quick they give the patient a small bolus made of a little of the pus, and boiled rice immediatly after the operation which is repeated the two following days at noon. The place where the punctures were made commonly festures sic and comes to a small suppuration, and if not the operation has no effect and the person is still liable to have the smallpox but no contrary if the punctures do suppurate and no fever or eruption ensues, then they are no longer subject to the infection. The puncture blacken and dry up with the other pustules. The fever ensues later or sooner, according to the age and strength of the person inoculated, but commonly the third or fourth days. They keep the patient under the coolest regimen they can think off befor the fever comes on and frequently use cold bathing. If the eruption is suppressed they also use frequent cold bathing. At the same time they give warm medicine inwardly, but if they prove of the confluent kind, they use no cold bathing, but keep the patient very cool and give cooling medicines. I cannot say anything of the success of this operation or their method of cure in this disease, but I intend to inform myself.

Holwell writes the most detailed account for the college of Physicians in London in *An account of the manner of inoculating for the smallpox in the East Indies*, by J. When the Bramins begin to inoculate, they pass from house to house and operate at the door, refusing to inoculate any who have not, on a strict scrutiny, duly observed the preparatory course enjoined them. It is no uncommon thing for them to ask the parents how many pocks they choose their children should have: Vanity, we should think, urged a question on a matter seemingly so uncertain in the issue; but true it is, that they hardly ever exceed, or are deficient, in the number required. They inoculate indifferently on any part, but if left to their choice, they prefer the outside of the arm, midway between the elbow and shoulder for the females. Previous to the operation the Operator takes a piece of cloth in his hand, which becomes his perquisite if the family is opulent and with it gives a dry friction upon the part intended for inoculation, for the space of eight or ten minutes, then with a small instrument he wounds, by many slight touches, about the compass of a silver grout. The instrument they make use of, is of iron, about four inches and a half long, and of the size of a large crow quill, the middle is twisted, and the one end is steeled and flatted about an inch from the extremity, and the eight of an inch broad; this extremity is brought to a very keen edge, and two sharp corners; the other end of the instrument is an earpicker, and the instrument is precisely the same as the Barbers of Indostan use to cut the nails, and deperate the ears of their customers. The operators of inoculation holds the instrument as we hold a pen and with dexterous expedition gives about fifteen or sixteen minute scarifications with one of the sharp corners of the instrument, and to these various little wounds, I believe may be ascribed the discharge which almost constantly flows form a part in the progress of the disease. I cannot help thinking that too much has been said pro and con about nothing, respecting the different methods preferred by different practitioners of performing the operation; provided the matter is thrown into the blood, it is certainly, a consideration of most trivial import by what means it is effected; if any claims a preferences, I should conclude it should be that method which bids fairest for securing a plentiful discharge from the ulcer. Just making the smallest appearance of blood, then opening a linen double rag which he always keeps in a cloth round his waist takes from thence a small pledget of cotton charged with the variolous matter, which he moistens with two or three drops of Ganges water, and applies it to the wound, fixing it on with a slight bandage, and ordering it to remain on for six hours without being moved, then the bandage to be taken off, and the pledget to remain until it falls off itself; sometimes but rarely he squeezes a drop from the pledget, upon the part, before it applies it; from the time he begins the dry friction, to tying the knot of the bandage, he never ceases reciting some portions of the worship appointed, by the Aughtorrah Bhade, to be paid to the female divinity before mentioned, nor quits the most in a double calico rag, is saturated with matter from the inoculated pustules of the preceding year, for they never inoculate with natural way, however distinct and mild the species. He than proceeds to give instructions for the treatment of the patient through the course of the process, which are most religiously observed; these are as follows: He extends the prohibition of fish, milk and ghee, for one month from the day of inoculation; early on the morning succeeding the operation, four collans an earthen pot containing about two gallons of cold water are ordered to be thrown over the patient, from the head downwards, and to be repeated every morning and evening until the fever comes on, which usually is about the close of the sixth day from the inoculation then to desist until the apperance of the eruptions, which commonly happens at the close of the third complete day from the commencement of the fever and then to pursue the cold bathing as before, through the course of the disease, and until the scabs of with a fine sharp pointed thorn, as soon as they begin to change their colour, and whilst the matter continues in a fluid state. Confinement to the house is absolutely forbid, and the inoculated are ordered to be exposed to every air that blows; and the utmost indulgence they are allowed when the fever comes on, is to be laid on a mat at the door; but, in fact, the eruptive fever is generally so inconsiderable and trifling, as very seldom to require this indulgence. Their regimen is ordered to consist of all the refrigerating things the climate and season produces, as plantains, sugar-canes, water melons, rice, gruel made of white poppy-seeds, and cold water, or thin rice gruel for their ordinary drink. These instructions being given, and an injunction laid on the patients to make a thanks giving Poojah, or offering, to the goddess is a pund of cowries, equal to about a penny sterling, and goes on to another door, down one side of the street and up on the other, and is thus employed from morning until night, inoculating sometimes eight or ten in a house. The regimen

they order, when they are called to attend the disease taken in the natural way, is uniformly the same. There usually begins to be a discharge from the scarification a day before the eruption, which continues through the disease, and sometimes after the scabs of the pock fall off, and a few pustules generally appear round the edge of the wound; when these two circumstances appear only, without a single eruption on any other part of the body, the patient is deemed as secure from future infection, as if the eruption had been general. Thus far the system of practice pursued by the Bramins will, I imagine, appear rational enough, and well founded; but they have other reasons for particularly prohibiting the use of these three articles, which to some may appear purely speculative, if not chimerical. They lay it down as a principle, that the immediate or instant cause of the smallpox exists in the mortal part of every human and animal form; that the mediate or second acting cause, which stirs up the first, and throws it into a state of fermentation, is multitudes of imperceptible animalculae floating in the atmosphere; that these are the cause of all epidemical diseases, but more particularly of the small pox. That the great and obvious benefit accruing from it, consists in this, that the fermentation being excited by the action of a small portion of matter similar to the immediate cause which had already passed through a state of fermentation the effects must be moderate and benign; whereas the fermentation raised by the malignant juices of the animalculae received into the blood with the ailment, gives necessarily additional force and strength to the first efficient cause of the disease. In the Government erected a hospital for smallpox inoculation at Dum Dum in Calcutta. There were some restrictions included before and after inoculation, such as the breastfeeding children were not inoculated, but children above one year of age were considered old enough for the operation, no member of an inoculated household was permitted to mix with the outside world, and no permission from another village was permitted to enter a house having an inoculated person, etc. Smallpox in 18th and 19th Centuries: During the 18th century smallpox was widely prevalent in India, and killed more people here than in other countries. At Calcutta in mid 18th century, the yearly death rate from smallpox was, on an average, 12, per million. In , Edward Jenner discovered that the cowpox inoculation-vaccination protected a person against the smallpox. Only four years after the discovery, vaccination was introduced in India under the guidance of Lord Clive. This was the time when British Government banned this traditional inoculation practice. In Calcutta, around the inoculation was banned under the Bengal Presidency. At first, in Bengall people rejected this vaccination because operation of inoculation was very ancient and widespread. But in , Dr. Shoolbred drew attention to the determined opposition of the Brahmin inoculators. He tried to convert the numerous ticcadars inoculators into vaccinators, and, to an extent, he succeeded in his attempts. On April 23, , after a visual demonstration of the effect of vaccination, 26 Brahmin inoculators declaring their full faith in the power of vaccination to prevent smallpox signed a statement. Wright, civil surgeon of Bhagalpur wrote in Annual report of the Sanitary commissioner, India, Pp. Conclusion In olden times tikah inoculation against smallpox was very common in Southern and Northern parts of India, chiefly at Calcutta. A special sect of the Brahmins practiced this inoculation operation. It was a technical operation carried through the sharp needle. Pollack asserts this operation was practiced in China from the 11th century and it definitely reached there from India. Around 17th Century it was very common in India but after the introduction of the smallpox vaccine in India by the Britishers, this traditional inoculation practice was banned under the Bengal Presidency. Sources and Further Reading Dharampal. Indian Science and Technology in the Eighteen Century. An Account of the manner of inoculating for the Smallpox in the East Indies. Routledge and Kegan Paul. The Healers, the Doctor, then and now.

Chapter 7 : Khajuraho: The Sexiest Temples in India | Ancient Origins

Hindus acknowledge that, at the most fundamental level, God is the One without a second "the absolute, formless, and only Reality known as Brahman, the Supreme, Universal Soul. Brahman is the universe and everything in it. Brahman has no form and no limits; it is Reality and Truth. Brahma is the.

India is famous for the high ideals of life. Her students tried their best to achieve them in ancient times. The boys of the upper classes began their student life after a ceremony at the age of five. Almost all the villages and cities had in the neighborhood recognized teachers of great learning and character. The students at about the age of nine were sent to the houses of those teachers known as Guru accepted a number of students who were ever ready to the bidding of their Gurus even at the risk of their lives. It was a life of very strict discipline. All were equally treated. The Guru made no distinction between the sons of Kings and those of ordinary poor men. They had to give up all sorts of luxury and led the simplest life. The students of ancient India practiced honesty and truth in their thoughts, words and deeds. In this way of learning and serving their Guru they passed 16 years and finished their studies at the age of twenty-five. After completing the student life, they got degrees from their Gurus and had to give a fee demanded by him. They were thus free either to enter the world and marry or to lead a life of ascetic. Student Life in Modern Times: The student life of the modern times has very little in common with ancient. Now education is given in schools and colleges. Teachers are paid by the Government or the manager who run the school or college. Students are sent when necessary to the boarding houses but not the house of Guru or teacher. They have lost their spirit of obedience and discipline which made India great in ancient times. Brahmacharya also is not preserved now-a-days. Practically no arrangement is made to give religious or moral education which only can form the character of the students. Consequently the character of modern students is weak and unstable. But for this degeneration the system of education is more to be blamed than students and teachers. Proper education which suits to the needs and character of the students cannot be given under these circumstances. Whatever may be the result of this system of education, the pleasure of the student life ever really very great and unique, we have never seen a man who does not yearn after those and pleasant days of student life. We, however, realize the value of these pleasures after we have left schools and colleges. The simple joys and unselfish friendship of our student life generally make a deep impression over our mind. The memory of the days of our student life is a joy for ever.

Chapter 8 : All You Need to Know About Hinduism: Homosexuality and Hinduism

Tefnut was the ancient Egyptian goddess of moisture, rain and dew—a very significant task in a desert country. Daughter of the sun god Ra, she was depicted as a lion-headed goddess, occasionally.

Probably the most known and notable example is Ancient Greece, where the human body epitomized divine and human excellence. For whatever reason, the Greek goddesses were relatively rarely depicted completely unclad, but many of the male divinities were on contrary almost always nude, and their athletic features embodied their manly virtues such as power, craft and bravery. So strong was the association between these moral and physical ideals, that often historically important figures were depicted naked too. For example, Harmodius and Aristogeiton, who assassinated an Athenian tyrant in 6th century BC and thus helped establishing the democratic ruling in the city, were the preeminent symbol of democracy to ancient Athenians, and of course this symbol had to be visualized and preserved for the following generations in a form of the statues. Many Roman emperors also ordered nude statues of themselves, often emphasizing their nudity by hanging their robes on a shoulder. Some researchers suggested that such nudity was purely symbolical, though still it would mean that ancient Greeks and Romans not only thought nudity was not immoral, but on contrary was rather a symbol of goodness. An interesting example of the so-called heroized nudity comes from a frieze from Parthenon depicting the battle between noble and nude Greeks and savage and clothed Amazons. Heracles/Hercules and his twelve labors: There is more than enough evidence showing that nudity was not uncommon even in every day life of ancient Greeks: And even such skilled workers as sculpture craftsmen, worked naked and judging by this vase painting they could use themselves as models. Ancient Egyptians practically never showed their deities nude, but there are some small sculptures of men and women naked. Again, there are many examples of Ancient Egyptians going about their daily lives in the buff. It seems that many kinds of work dealing with water were done nude: Just like in modern times, ancient Greeks liked good partying, but back then a couple of thousands years ago, they after partied naked or clothed very lightly at most. Music and dance accompanied many events, and were an important part of life. And even drinking wine was often turned into some kind of fun activity, like balancing in a difficult pose while drinking or dancing while holding a couple of glasses. Of course, their culture and lifestyle are under threat from the omnipresent Western civilization and other intruding cultures. Now, many of the indigenous people that got in contact with the outside world wear shorts and T-shirts. But I found an interesting citation at iNaked: He explained to the audience how many natives there were in the Congo, and the fact that they lived naked. He told the audience that their duty as Christians was to convert these misguided naked savages to Christianity and to the wearing of clothes. And when this missionary work had progressed sufficiently to convince the natives of the need for wearing clothes on Sunday, that would mean three hundred and twenty million yards of Manchester cotton cloth yearly. Instantly the audience rose to its feet and cheered him. In the globalized world it becomes more and more difficult and maybe indeed often not necessary? Judging by the words of Leni Riefenstahl, we could perhaps learn from them how to appreciate simple earthly joys. It is just bizarre to hear that only during the last decade or so breastfeeding in public has become legal in most of the USA. How this innocent and essential for life act might be considered indecent in some modern Western societies, we can only wonder. Although most of the tribes in Southern Africa wear clothes and Zulus may be considered as real prudes as even boys wear aprons of goat skin, skinny dipping seem to be fine. Also, some rites connected to the initiation transfer from boyhood to manhood include complete nudity. The kynodesme could then either be attached to a waist band to expose the scrotum, or tied to the base of the penis so that the penis appeared to curl upwards. In some Amazon tribes e. Some tribes in Papua New Guinea are famous for wearing nothing but penis sheath gourds. It does not look like they intended to cover up because of modesty though. Similar traditions exist also in Western and Central Africa. In Eastern and Central Africa and the Amazon region, many people [used to] wear nothing at all and perform both their daily activities and special festivities like that. Among Southern African peoples, this is more rare, but some tribes in Kalahari do not use clothing either. These are the photos of Karimojong people in Uganda. They make their living mostly by farming. One of the favorite pastimes is this kind of board game.

They live in small cozy houses equipped with showers, though the entrance may require some acrobatic skills. They also lead pastoral lifestyle. Their cattle is very important to them. Music and dance are very important to Nuba people. Here, two young Nuba men train their musical skills playing on lyres in their inner yard. And these are Kirdi people from Mandara mountains in Cameroon at work building their houses. Dinka people of Southern Ethiopia seem to be fearless hunters. Also many people in the Amazon region live from hunting. Suruwaha , for example, use bow and arrows for big animals and blowgun for smaller game, while their children play trying to catch as many wooden rings with the long rigid sticks. They also cultivate some plants and clear small patches of the forest for it. Other Amazon people use bow and arrows for catching fish. And this is a relaxing scene from Yanomami settlement. Mursi, in Southern Ethiopia, are sedentary herdsman and fishermen. Other people use less obtrusive ways to decorate their bodies – there is no limit in their fantasy in body art. These are Surma people Mursi is their close ethnic group. They even decorate their cattle in a similar manner. And these are Massai. Many Amazon tribes also love body art, like this Matsigenka woman. See some examples above in this post. But perhaps the most artistic of them all are Nuba people from the Kau tribe. Interestingly, some tribes like Massai and Mursi have strong traditions of elaborated clothes but are also absolutely fine with complete nudity, it seems you are free to choose what to wear or not to wear anything at all. Combination of clothes and body art as a decoration seem to be typical for Massai. Also, in Benin Empire in West-Africa th c.

Chapter 9 : Number 72 and the Code of the Ancients

The Khajuraho temple complex is a series of beautifully built and decorated buildings in Madhya Pradesh. Of the 85 temples originally built by the Chandela dynasty between AD and AD, only 25 remain.

Hover over the coin to inspect closer Flip coin Antiochos I Silver, c. Alexander the Great c. The general was succeeded by his first son, Antiochos. This is the only early Seleucid coin to carry a date, says Tandon. It specifies the month Xandikos March and the year EI The coin was minted in the city of Ai-Khanoum, in Bactria, a key province in the eastern part of the empire. On the front of this coin is the customary portrait of King Antiochos. Most of the other Seleucid mints had begun replacing the earlier image of the head of a horse, on the back, with the god Apollo years earlier. With this coin, the Bactrian mint seems to have made the switch as well. Something must have happened to prompt the issuing of a new coin, Tandon speculates. In BC, Antiochos had his eldest son, who had been his viceroy to the east, executed on suspicion of rebellion. Hover over the coin to inspect closer Flip coin Toramana Gold, c. A specimen could easily be missing critical parts of the inscriptionâ€™or legendâ€™that would reveal who issued the coin and when. On this specimen, which Tandon owns, it is hard to see that there is an inscription at all. In , Tandon began painstakingly tracking down pieces of the puzzleâ€™an image with a missing letter here, another clue there. In , on a visit to a closely guarded collection of ancient coins at a museum in northern India, he took a hasty photograph of what he realized only later was the mystery coin. It had the missing letters Tandon needed to identify the king as Toramana, a Hun. Hover over the coin to inspect closer Flip coin Kanishka the Great Gold, c. Art and culture flourished under the Kushans and they were known for their beautiful gold coins. This early coin from Kanishka 1, the greatest Kushan of all, depicts the Greek lunar goddess Selene. Later, the king began putting local deities on his coins. Tandon knows the Greek alphabet from his training in mathematics and can read the script on Kushan coins. The king was Kanishka. Tandon published the correct finding. Tandon, who earned his PhD in economics at Harvard, corroborates his numismatic findings with information he gleans from historical texts, inscriptions, and even sculpture from old temples. He has published his research extensively in peer-reviewed numismatic journals. Cribb has invited Tandon to collaborate with him on a catalogue of Kushan coins for the British Museum. Tandon began collecting coins as an investment in the late s, when India was poised for growth. As he immersed himself in the study of ancient Indian coins over a decade, their value went up, just as he had predicted. They depict kings and deities and animals Prakasaditya portrayed himself astride a horse, slaying a lion and feature one or more scripts: Greek, the now-extinct Kharoshthi, and Brahmi, the mother of most modern Indian scripts. Early on, numbers were written using letters, and the system for writing dates varied across kingdoms. The seeming inscrutability of it all appealed to Tandon, who is a devotee of the New York Times crossword puzzle. He knew the Greek alphabet, and over time he taught himself to read Kharoshthi and Brahmi. What Coins Tell Us About a Forgotten Dynasty His first major acquisition was from a hoard of coins found in Balochistan, in present-day Pakistan, that had been issued by kings called the Paratarajas, who ruled the all-but-unknown kingdom of Paradan. They had issued copper coins with legends in Kharoshthi, and silver coins with legends in Brahmi. By scrutinizing the images and legends, Tandon came up with the chronology of the 11 Paratarajas rulers who, in all likelihood, ruled from around to AD. There are all these outside influencesâ€™from ancient Greece, Rome, Persia, and Chinaâ€™and there is all the indigenous evolution [of the coins themselves] over 2, years. Then he dug up clues to help make it a living, breathing world. Searching through historical documents, he concluded that the secret of its prosperity was international trade. One export was a lavender-like plant called nard, which grew in abundance in arid Balochistan and fetched a high price from the Romans, who prized nard for its perfumery. The Roman economy was the biggest in the world, just like the US today, and a recession in Rome must have led to recession in India, Tandon hypothesizes. Curating a Museum Though he considers himself primarily a scholar, Tandon still collects coins. Too often, though, when individual collectors acquire coins, they pass from public view and are unavailable for scholarly study. Twelve years ago, in an effort to help remedy the problem, Tandon established an online, or virtual, museum, CoinIndia , which features high-resolution images of nearly

2, coins from the Indian subcontinent, spanning some 2, years.