



Exclusive Maheshwari (Shivani) and Trimukhi Mahishasurmardini statue obtained from Bijapur

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Introduction-

Since ancient times, the worship of Shakti is present all over the world, the way Brahma, Vishnu and Shiva were worshipped, in the same way worship of different forms of Shakti was also in vogue. The terracotta idols obtained from Harappa, coins, and coins of Shunga period, Maurya period, Satavahana, Kushan and Gupta dynasties, etc., are self-evident in this context. In the Vedic period, Usha has been called a goddess. The worship of mother power also started in the Vedic period. Some prominent goddesses of Shakta sect like- Amba, Uma etc. are not mentioned in Vedic literature, but information about Ambika, Uma, Durga, Kali etc. is found in later Vedic texts. which is related to power. The detailed depiction of the Shakta sect has been done in the Durga Sutram of the Mahabharata and the Aryastavan of the Harivansh Purana. In the Markandeya Purana, the rise of Mahishmardini is described as the age of Shiva, Vishnu, and Brahma. Shumbh Nishumbh The deities who were afflicted by the Asuras praised the Goddess and Parvati gave birth to Ambika. Ambika was black, so she was later called Kali. Chamunda came to destroy Chand-Munda and in this way the image of Saptamatrikas started to be made. Among them are Brahmani, Vaishnavi, Maheshwari, Kumari, Varahi, Indrani and Chamunda etc.

Propagation of different religions in Bastar region also started around 50th century. Shati to 13th. -14th. Can be seen till century. Although it can be said that in that period also the craftsmen in Bastar had started making idols of various gods and goddesses. Goddess worship

has been prevalent in Bastar since prehistoric times. However, its concrete evidence is available in the form of crafts and inscriptions from 8th century AD. Shakta idols in different forms have been found in different parts of Bastar. Vindhyavasini Devi is mentioned in the Kuruspal inscription of Chhindkanag dynasty ruler Someshwardev. It is known from his records that Manikeshwari Devi was his family goddess who is still present in Dantewada by the name of Danteshwari Devi. Which is the symbol of their Shakti faith. Katyayini was praised in the Kanker copper plate of the Somvanshi ruler Pamparajdev of the twelfth century AD. There is a temple of Kali at Bhadrakali, where every year the Kakasad ceremony is celebrated by them in honor of the Goddess. Apart from this, Chhote Dongar of Bastar, Barsur, Mahishmardini in Dantewada, Bade Dongar, Danteshwari Temple Barsur, Matagudi Bhairamgarh, four-armed Parvati, Gauri in Samalur, Deorli Temple's Ashtabhuji Durga, Lakshmi, Saraswati, Bhairavi, Varahi, Chamunda of Shiva temple, Shiva in Samalur, Mahishmardini in Odagaon, Parvati, Katya in Mandpal Jagdalpur Various idols of Nee, Ambika, Indrani etc. have been found which are full of beauty.

Maheshwari (Shivani) - A wonderful idol of goddess has been found in the forest of Chinger village of Bijapur, which was buried under the earth for a long time. Only the upper part of this idol was visible, which was worshiped by the local people considering it to be Shiva. The researcher contacted the villagers and got this idol taken out, from which it was found that this idol belongs to the goddess. According to iconography, research revealed that this idol is of Shivani (Maheshwari). This statue with a gentle calm face is in a semi-sitting posture. Mundo's armlet is displayed on both the arms. The quadrilateral statue is holding a trishul and damru in the upper hands, whereas the lower hands are marked with a dagger and a dagger. The statue is adorned with serpentine crown, ear coil, haravali, anklets, katimekhla, kankan etc. His vehicle is listed below. One snake each has been marked on the right and left side. The period of the statue can be determined around 13-14th century AD. This statue is made according to the design.

A statue of Maheshwari (Shivani) is installed in the Archaeological Museum of Khairagarh University, which is made of red sand stone. The idol is quadrangular. In their weapons, Khadag, Damru, Trishul and Patra (possibly Madhu Patra) are displayed respectively from the right bottom. It is adorned with semi-encrusted eyes, oval mouthpiece, necklace, breast necklace, ear coil, bracelet and nupur etc. ornaments. These idols of the goddess are important from the point of view of iconography.

Ancient - The name of the power originated by Shiva is Maheshwari. It has been told in the Vishnu Dharmottara Purana that Maheshwari, who is white-skinned and has matted hair, should have five faces and three eyes, and she sits on a Taurus. They have 6 arms, on the right side three arms hold Sutra and Damru respectively and one hand is in Varad Mudra. The left hand holds prong, bell and one hand in Abhaya Mudra. According to Rupmandan, Maheshwari should be mounted on Taurus, she should have four arms, out of which three hands should have Kapal, Shool and Khatwang and one hand should be in Varad Mudra. Anshumadbhedagam gives Maheshwari form to Shiva. Purvakaranagam describes Maheshwari as wearing ornaments like Shiva.

verse-

Maheshwari Prakartavya Vrishbhasan Sansthita.

Kapalashulakhatwanga Varahasta Chaturbhuj. (Rupmandana 55A 24)

Mahishmardini- Mahishmardini was worshiped in ancient Bastar with different names like Katyayani, Manikya Devi, Vindhyavasini, Danteshwari and Mavalidevi etc. An idol of Mahishmardini has been found from Dudepalli village of Bijapur. Which is Trimukhi in which the right face is in a decayed state. The statue has 6 arms on the right side, in which the conch is displayed in the upper hand and the trishul in the lower one, the weapons of the rest of the arms are fragmented. Barhi has worn snakes and noose in the arms from top to bottom respectively. The weapon of the third hand is unclear and the fourth hand is shown holding the tail of Mahisha. The thing to think about is that in this statue 6 arms are visible on the right and only 4 arms on the left, maybe the craftsman wanted to make it 12 arms which he could not make. His face is fierce and his eyes are semi-darkened. Goddess Karna

is adorned with earrings, haravali around her neck, and Katimekhala. The right foot is placed on the ground and the left foot is placed on the horn of Mahisha. On the right, his vehicle is marked with a lion.

Ancient- In Agnipurana, there is mention of killing of Mahisasura by Chandika, a ten-armed Singhavahini with various weapons. In Matsyapurana, Katyayani with Jatajut and Ardachandra with ten-armed trinetra has been described as mounted on a lion in Tribhang posture decorated with all ornaments. In his right hand there is a Trishul, sword, chakra, arrow power and in the left hand there is a bow, khetak, pash, ankush, bell or parashu. Mahishasura is shown holding a sword and shield in his lower hand, on whose chest the goddess's trident rests. His eyes, hair and eyebrows are red and a fountain of blood is seen coming out of his mouth. The description of Matsya Purana has been accepted in Roop Mandan.

Reference list -

1. Mishra, Indumati, Iconography, pages 181-182
2. Roopmandan, 55-24
3. Srivastava, Brijbhushan, Ancient Indian Iconography and Sculpture, page-111-112
4. Brochure published from Museum, Indira Kala Sangeet Vishwavidyalaya
5. Vijendra Nath, Ancient Indian Sculpture, page- 112
6. Devimahatmya, 2-6-31
7. Vishnudharmottara Purana 117, 18-20



Maheshwari (Shivani)

Mahishasurmardini

