

# צ'מונדה

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מקדש צ'מונדה (Chamunda Devi) נמצא גם הוא במרחק נסיעה קצרה מדהרמסלה, על הכביש למנדי (Mandi). זהו מקדש ססגוני ומצועצע המוקדש לאלה צ'מונדה - הופעתה הזועמת של ...

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## תשמונדה

מעבד תשמונדה דיפי מנطقة دالهوري, תשامביا , (Chamunda Devi) ...

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חجز فندق في منطقة معبد **تساموندا** דיפי Chamunda Devi Temple في مدينة منطقة دالهوري, תשامביا - , الحجز مجاناً, شاهد الصور والغرف من الداخل و معلومات حول الاماكن ...

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## Chamunda Devi Ki Aarti In Hindi | चामुण्डा देवी की ...

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## Chamunda Devi Mantra In Hindi | चामुण्डा देवी के ...

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## चामुण्डा देवी - Dharm - Raftaar

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**The meaning of Chamunda is  
"fort or protected place".**

<http://www.ourbabynamer.com/meaning-of-Chamunda.html>

# Chamunda

For the village in Nepal, see Chamunda, Nepal. For the skipper butterfly genus, see Chamunda (butterfly).

**Chamunda** (Sanskrit: चामुण्डा, *Cāmuṇḍā*), also known as **Chamundi**, **Chamundeshwari** and **Charchika**, is a fearsome aspect of Devi, the Hindu Divine Mother and one of the seven Matrikas (mother goddesses). She is also one of the chief Yoginis, a group of sixty-four or eighty-one Tantric goddesses, who are attendants of the warrior goddess Durga.<sup>[2]</sup> The name is a combination of Chanda and Munda, two monsters whom Chamunda killed. She is closely associated with Kali, another fierce aspect of Devi.<sup>[3]</sup> She is sometimes identified with goddesses Parvati, Chandi or Durga as well. The goddess is often portrayed as haunting cremation grounds or fig trees. The goddess is worshipped by ritual animal sacrifices along with offerings of wine and in the ancient times, human sacrifices were offered too. Originally a tribal goddess, Chamunda was assimilated in Hinduism and later entered the Jain pantheon too. Though in Jainism, the rites of her worship include vegetarian offerings, and not the meat and liquor offerings.

## 1 Origins

Ramakrishna Gopal Bhandarkar says that Chamunda was originally an indigenous goddess worshipped by the Munda peoples of the Vindhya range of central India. These tribes were known to offer goddesses animal as well as human sacrifices along with ritual offerings of liquor. These methods of worship were retained in Tantric worship of Chamunda, after assimilation in Hinduism. He proposes the fierce nature of this goddess is due of her association with Vedic Rudra (identified as Shiva in modern Hinduism), identified with fire god Agni at times.<sup>[4]</sup> Wangu also backs the theory of the tribal origins of the goddess.<sup>[5]</sup>

## 2 Iconography

The black or red coloured Chamunda is described as wearing a garland of severed heads or skulls (*Mundamala*). She is described as having four, eight, ten or twelve arms, holding a Damaru (drum), trishula (trident), sword, a snake, skull-mace (*khatvanga*), thunderbolt, a severed head and *panapatra* (drinking vessel, wine cup) or skull-cup (*kapala*), filled with blood. Standing on



*Chamunda, 11th-12th century, National Museum, Delhi. The ten-armed Chamunda is seated on a corpse, wearing a necklace of severed heads.*

a corpse of a man (*shava* or *preta*) or seated on a defeated demon or corpse (*pretasana*), she is described as having a skeletal body with three eyes, a terrifying face, drooping breasts, protruding teeth, long nails and a sunken belly. Chamunda is depicted adorned by ornaments of bones, skulls, serpents and scorpions, symbols of disease and death. She also wears a *Yajnopavita* (a sacred thread worn by mostly Hindu male priests) of skulls. She wears a *jata mukuta*, that is, headdress formed of piled, matted hair tied with snakes or skull ornaments. Sometimes, a crescent moon is seen on her head.<sup>[6][7]</sup> Her socket eyes are described as burning the world with flames. She is accompanied by fiends and goblins.<sup>[7][8]</sup> She is also shown surrounded by skeletons or ghosts and beasts like jackals,

who are shown eating the flesh of the corpse, the goddess sits or stands on. The jackals and her fearsome companions are sometimes depicted as drinking blood from the skull-cup or blood dripping from the severed head, implying that Chamunda drinks the blood of the defeated enemies.<sup>[9]</sup> This quality of drinking blood is a usual characteristic of all Matrikas, and Chamunda in particular. At times, she is depicted seated on an owl, her *vahana* (mount or vehicle). Her banner figures an eagle.<sup>[7]</sup>

These characteristics, a contrast to usual Hindu goddess depiction with full breasts and a beautiful face, are symbols of old age, death, decay and destruction.<sup>[10]</sup>

### 3 Hindu legends



*The Goddess Ambika (here identified with: Durga or Chandi) Leading the Eight Matrikas in Battle Against the Demon Raktabija, Folio from a Devi Mahatmya - (top row, from the left) Narashmi, Vaishnavi, Kumari, Maheshvari, Brahmi. (bottom row, from left) Varahi, Aindri and Chamunda, drinking the blood of demons (on right) arising from Raktabija's blood and Ambika.*

In Hindu scripture *Devi Mahatmya*, Chamunda emerged as *Chandika Jayasundara* from an eyebrow of goddess *Kaushiki*, a goddess created from “sheath” of *Durga* and was assigned the task of eliminating the demons *Chanda* and *Munda*, generals of demon kings *Shumbha-Nishumbha*. She fought a fierce battle with the demons, ultimately killing them. Goddess *Chandika Jayasundara* took the slain heads of the two demons to goddess *Kaushiki*, who became immensely pleased. *Kaushiki* blessed *Chandika Jayasundara* and bestowed upon her the title of “*Chamunda*”, to commemorate the latter’s victory over the demons.

According to a later episode of *Devi Mahatmya*, *Durga* created *Matrikas* from herself and with their help slaughtered the demon army of *Shumbha-Nisumbha*. In this version, *Kali* is described as a *Matrika* who sucked all the blood of the demon *Raktabija*. *Kali* is given the epithet *Chamunda* in the text.<sup>[11]</sup> Thus, the *Devi Mahatmya* identifies *Chamunda* with *Kali*.

In *Varaha Purana*, the story of *Raktabija* is retold, but here each of *Matrikas* appears from the body of another

*Matrika*. *Chamunda* appears from the foot of the lion-headed goddess *Narshmi*. Here, *Chamunda* is considered a representation of the vice of tale-telling (*pasunya*). The *Varaha Purana* text clearly mentions two separate goddesses *Chamunda* and *Kali*, unlike *Devi Mahatmya*.<sup>[7]</sup>

According to another legend, *Chamunda* appeared from the frown of the benign goddess *Parvati* to kill demons *Chanda* and *Munda*. Here, *Chamunda* is viewed as a form of *Parvati*.<sup>[12]</sup>

*Matsya Purana* tells a different story of *Chamunda*’s origins. She with other *matrikas* was created by *Shiva* to help him kill the demon *Andhakasura*, who has an ability - like *Raktabija* - to generate from his dripping blood. *Chamunda* with the other *matrikas* drinks the blood of the demon ultimately helping *Shiva* kill him.<sup>[7]</sup> *Ratnakara*, in his text *Haravijaya*, also describes this feat of *Chamunda*, but solely credits *Chamunda*, not the other *matrikas* of sipping the blood of *Andhaka*. Having drunk the blood, *Chamunda*’s complexion changed to blood-red.<sup>[13]</sup> The text further says that *Chamunda* does a dance of destruction, playing a musical instrument whose shaft is *Mount Meru*, the spring is the cosmic snake *Shesha* and gourd is the crescent moon. She plays the instrument during the deluge that drowns the world.<sup>[8]</sup>

### 4 Association with Matrikas

*Chamunda* is included in the *Saptamatrika* (seven *Matrikas* or mothers) lists in the Hindu texts like *Mahabharata* (Chapter 'Vana-parva'), *Devi Purana* and *Vishnudharmottara Purana*. She is often depicted in the *Saptamatrika* group in sculptures, examples of which are *Ellora* and *Elephanta* caves. Though she is always portrayed last (rightmost) in the group, she is sometimes referred to as the leader of the group.<sup>[14]</sup> While other *Matrikas* are considered as *Shaktis* (powers) of male divinities and resemble them in their appearance, *Chamunda* is the only *Matrika* who is a *Shakti* of the great Goddess *Devi* rather than a male god. She is also the only *Matrika* who enjoys independent worship of her own; all other *Matrikas* are always worshipped together.<sup>[15]</sup>

*Devi Purana* describe a pentad of *Matrikas* who help *Ganesha* to kill demons.<sup>[16]</sup> Further, sage *Mandavya* is described as worshipping the *Mātrpañcaka* (the five mothers), *Chamunda* being one of them. The mothers are described as established by creator god *Brahma* for saving king *Harishchandra* from calamities.<sup>[17]</sup> Apart from usual meaning of *Chamunda* as slayer of demons *Chanda* and *Munda*, *Devi Purana* gives a different explanation: *Chanda* means terrible while *Munda* stands for *Brahma*’s head or lord or husband.<sup>[18]</sup>

In *Vishnudharmottara Purana* - where the *Matrikas* are compared to vices - *Chamunda* is considered as a manifestation of depravity.<sup>[19]</sup> Every *matrika* is considered guardian of a compass direction. *Chamunda* is assigned



*Chamunda, British Museum. Odisha, 8th - 9th century AD India.*



*Found in Jaipur dated 8th Century AD*

the direction of south-west.<sup>[12]</sup>

Chamunda, being a Matrika, is considered one of the chief Yoginis, who are considered to be daughters or manifestations of the Matrikas. In the context of a group of sixty-four yoginis, Chamunda is believed to have created seven other yoginis, together forming a group of eight. In the context of eighty-one yoginis, Chamunda heads a group of nine yoginis.<sup>[2]</sup>

## 5 Hindu worship

A South Indian inscription describes ritual sacrifices of sheep to Chamunda.<sup>[20]</sup> In Bhavabhuti's eighth century Sanskrit play, *Malatimadhva* describes a devotee of the goddess trying to sacrifice the heroine to Chamunda's temple, near a cremation ground, where the goddess temple is situated.<sup>[21]</sup> A stone inscription at Gangadhar, Rajasthan, deals with a construction to a shrine to Chamunda and the other Matrikas, "who are attended by Dakinis (female demons)" and rituals of daily Tantric worship (*Tantrabhuta*) like the ritual of *Bali* (offering of grain).<sup>[22]</sup>

Many Kshatriyas and even the Jain community worship

her also as her Kuladevi "family deity". The Chapa dynasty worshiped her as their kuladevi. The Kutch Gurjar Kshatriyas also worship her as kuladevi and temples are located in Sinugra and Chandiya. Alungal family, a lineage of Mukkuva caste - (Hindu caste of Shudra origin) in Kerala - also worship chamundi in Chandika form, as Kuladevta and temple is situated in Thalikulam village of Thrissur, Kerala. This is an example of Chamunda worship across different caste sects.

### 5.1 Temples

In the Kangra district of Himachal Pradesh, around 10 kilometres (6.2 mi) west of Palampur, is the renowned Chamunda Devi Temple which depicts scenes from the Devi Mahatmya, the Ramayana and the Mahabharata. The goddess's image is flanked by the images of Hanuman and Bhairava. Another temple, Chamunda Nandikeshwar Dham, also found in Kangra, is dedicated to Shiva and Chamunda. According to a legend, Chamunda was enshrined as chief deity "Rudra Chamunda", in the



Chamundeshwari Temple



Jodhpur temple

battle between the demon Jalandhara and Shiva. In Gujarat, two Chamunda shrines are located on the hills of Chotila and Panera. Kichakeshwari Temple, located near the Baripada, Charchika Temple, near Banki and Vaital Deula in Bhubaneswar, Odisha. Another temple

is Chamundeshwari Temple on Chamundi Hill, Mysore. Here, the goddess is identified with Durga, who killed the buffalo demon. Chamundeshwari or Durga, the fierce form of Shakti, a tutelary deity held in reverence for centuries by the Maharaja of Mysore. The *Chamunda Mataji temple* in Mehrangarh Fort, Jodhpur, was established in 1460 after the idol of the goddess Chamunda - the Kuladevi and *iṣṭa-devatā* (tutelary deity) of the Parihar rulers - was moved from the old capital of Mandore by the then-ruler Jodha of Mandore. The goddess is still worshipped by the royal family of Jodhpur and other citizens of the city. The temple witnesses festivities in Dussehra - the festival of the goddess. Another temple, Sri Chamundeshwari Kshetram is located near Jogipet, in Medak District in Telangana State.

## 6 In Jainism

Early Jainism was dismissive of Chamunda, a goddess who demands blood sacrifice, which is against the principle of Jain vegetarianism. Some Jain legends portray Chamunda as a goddess defeated by monks like Jinadatta and Jinaprabhasuri.<sup>[23]</sup>

Another legend tells the story of conversion of Chamunda into a Jain goddess. According to this story, Chamunda sculpted the Mahavira image for the temple in Osian, Jodhpur and was happy with the conversions of the Oswals to Jainism. At the time of Navratri, a festival that celebrates the Divine Mother, Chamunda expected animal sacrifices from the converted Jains. The vegetarian Jains, however, were unable to meet her demand. Ratnaprabhasuri intervened, and as a result, Chamunda accepted vegetarian offerings, forgoing her demand for meat and liquor. Ratnaprabhsuri further named her *Sac-ciya*, one who had told the truth, as Chamunda had told him the truth that a rainy season stay in Osian would be beneficial for him. She also became the protective goddess of the temple and remained the clan goddess meaning Kuladevi of the Oswals. The Sachiya Mata Temple in Osian was built in her honour.<sup>[24]</sup> Some Jain scriptures warn of dire consequences of worship of Chamunda by the Hindu rites and rituals.<sup>[25]</sup>

## 7 References

- [1] Nalin, David R. (2004-06-15). "The Cover Art of the 15 June 2004 Issue". *Clinical Infectious Diseases*.
- [2] Wangu p.114
- [3] Wangu p.72
- [4] *Vaisnavism Saivism and Minor Religious Systems* By Ramkrishna G. Bhandarkar, p.205, Published 1995, Asian Educational Services, ISBN 81-206-0122-X
- [5] Wangu p.174

[6] See:

- Kinsley p. 147, 156. Descriptions as per Devi Mahatmya , verses 8.11-20
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- Kalia, pp.106–109.

[7] Goswami, Meghali; Gupta, Dr.Ila; Jha, Dr. P. of IIT, Roorkee (March 2005). “Sapta Matrikas In Indian Art and their significance in Indian Sculpture and Ethos: A Critical Study” (PDF). *Anistoriton Journal*. Anistoriton. Retrieved 2008-01-08. “Anistoriton is an electronic Journal of History, Archaeology and ArtHistory. It publishes scholarly papers since 1997 and it is freely available on the Internet. All papers and images since vol. 1 (1997) are available on line as well as on the free Anistoriton CD-ROM edition.”

[8] Kinsley p.147

[9] “Durga: Avenging Goddess, Nurturing Mother ch.3, Chamunda”. Norton Simon Museum.

[10] Wangu p.94

[11] Kinsley p. 158, Devi Mahatmya verses 10.2-5

[12] Moor p.118

[13] Handelman pp.132–33

[14] Handelman p.118

[15] Kinsley p.241 Footnotes

[16] Pal in Singh p.1840, Chapters 111-116

[17] Pal in Singh p.1840, Chapter 116(82-86)

[18] Pal p.1844

[19] Kinsley p. 159

[20] Kinsley p.146

[21] Kinsley p.117

[22] Joshi, M.C. in Harper and Brown, p.48

[23] *Encyclopaedia of Jainism* By Narendra Singh, Published 2001, Anmol Publications PVT. LTD., ISBN 81-261-0691-3, p.705

[24] Babb, Lawrence A. *Alchemies of Violence: Myths of Identity and the Life of Trade in Western India*, Published 2004, 254 pages, ISBN 0-7619-3223-2 pp.168–9, 177-178.

[25] *Encyclopaedia of Jainism* By Narendra Singh p.698

## 8 Further reading

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## 9 External links

- Shri Sachchiyay Mataji (Shri Osiya Mataji) A form (avatar) of Chamunda Devi
- Chamunda Devi Temple (Chamunda Nandikeshwar Dham), Himachal Pradesh



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