

pleasure in removing the worries and sorrows of devotees who seek refuge in her. She is all-power, achievements and assets personified. All imaginable permutations and combinations of every attribute comprise in her and she it is who activates the universal soul.

2) *Lakṣmī*. This Devī is the most sublime form of the universal soul, nay, the universal soul itself. She is all wealth and riches personified, and she is the very seat of beauty, compassion, welfare, peace, all goodness etc. Evil traits like anger, avarice, haughtiness etc. are miles away from her. She is all sympathy and kindness towards her devotees. In Vaikuṇṭha, as Mahālakṣmī she is ever engaged in the service of her husband, Viṣṇu. In heaven she is the very glory of it. In houses she appears as the welfare and prosperity of the inmates. She is in fact beauty itself and is the essence of beauty everywhere. She is all-merciful, and worshipped by all.

(3) *Sarasvatī*. She is very base and fountain head of and the presiding deity of the word, intellect, knowledge, the arts etc. She also is of the form of the universal soul and liberally grants intellect, poetical skill, reason and logic, understanding capacity etc. to her devotees. The finest music with all its beauties originates from her. Yes, she is the goddess of all learning, fine arts and every branch of knowledge. Like the ice piece, the Jasmine flower etc. she is beautiful in her white cover. She recited the holy names of Śrī Kṛṣṇa. She is of the form of tapas and blesses those who perform it. In fact, she it is who grants all gifts and powers of understanding. She is the goddess of language and learning (Vāṇīmātā) and without her human beings would lose their capacity to speak.

(4) *Sāvitrīdevī*. She is mother of the four varṇas (castes, classes) Vedāṅgas, the tāntric science etc. She is of the form of Japa (chanting of holy names and mantras), tapas, the effulgence of Brahman, the very essence of truth and existence and supreme bliss. She is eternal and grants salvation. She forms the very basis and pith and core of the glowing presence of the universal soul. This world is pure, and has been purified by the touch of the sacred feet of this Devī.

(5) *Rādhādevī*. Rādhikādevī, fifth of the pañcaprakṛtis is the presiding deity over the five prāṇas and She is of the form of those prāṇas. She is exceptionally beautiful endowed with all fortunes and happiness, sublime and serious, and the consort of Śrī Kṛṣṇa and as eternal and equally endowed with divine attributes as the lord. She is formless also, above and beyond attributes, unattached and detached, and not visible even to the great Devas and munis by the naked eye. Her clothes even Agni would not burn. She was born, in Vārāha Kalpa as the daughter of Vṛṣabhānu, and because her sacred feet trod over this land, Bhārata (India) became holy. Once Brahmā did tapas for 60,000 years to have a glimpse of the Devī's lotus feet, but could not. People were able to see her only after she, in unbounded compassion for the world, incarnated herself in Vṛndāvana (See Prakṛti).

4) *Aṁśarūpa(s)* —partial manifestations of Devī. The above discussion was concerned with the five forms of the Devī in her full and complete forms. Now, there are six other Devīs, who are partial manifestations or born from certain parts of the Devī.

(1) *Gaṅgādevī*. This Devī who flows in the form of water and washes off men's sins takes her origin from the body of Mahāviṣṇu. (There is another story which traces Gaṅgā's origin to the Aṇḍa (egg or seed) of Brahmā). (See Gaṅgā).

(2) *Tulasī*. She is the lover and also the servant at the feet of Viṣṇu. She also washes off men's sins and promotes their welfare. (See Tulasī).

(3) *Manasādevī* Manasādevī, who was born as a daughter of Kaśyapa is another partial incarnation of Mahāmāyā. She is a great tapasvinī, a favourite disciple of Śaṅkara, unique in learning and erudition, sister of Ananta (the king of Serpents), the presiding deity of Mantras, wife of Jaratkāru muni and mother of Āstika muni. (See Manasādevī).

(4) *Devasenādevī*. Since this Devī has been born out of a sixth part of Mahāmāyā she is called Ṣaṣṭhīdevī also. It is this Devī, who gives children to living beings and also protects them. For one year from the birth of a child this Devī should be worshipped. Those who cannot afford it should worship Devī on the 6th or 21st day after a child is born. (See Devasenā).

(5) *Maṅgalacandīkā*. She is born from the face of Mūlaprakṛti. Anybody who propitiates and pleases her will be the recipient of all good things like sons and grandsons, wealth, reputation, welfare etc. (See Maṅgalacandīkā).

(6) *Bhūmīdevī*. She is the basis for all things, soil for the origin of the vegetable kingdom, the treasure house of all gems and the very incarnation of compassion and sympathy. (See Bhūmīdevī).

5) *Aṁśakalādevī(s)*. Another class of devīs who are also partial manifestations of the Supreme Devī. They are born out of the parts of Mahādevī. The following are the Aṁśakalādevīs.

(1) *Svāhādevī*. Consort of Agni Bhagavān (Fire God). Svāhā is worshipped in all the worlds. If havis (oblation) is offered without repeating her name the Devas will not accept it.

(2) *Dakṣiṇādevī*. Wife of Yajñadeva, this Devī is worshipped by all. Without this Devī all Karmans (actions) in the world will become futile.

(3) *Dikṣādevī*. Wife of Yajñadeva, this Devī is worshipped by all.

Diyate vimalain jñānam
Kṣiyate karmavāsana /
Tena dikṣeti sā proktā.

The Devī grants pure knowledge.

(4) *Svadhādevī*. Wife of the Pitr̥s, worshipped by manes and men. Offerings made to the Pitr̥s without honouring this Devī will prove to be futile.

(5) *Svastidevī*. Consort of the Vāyu. When offering Dakṣiṇā and making divya-dāna (divine gifts) if 'Svasti' (may good happen) is not uttered the gifts will be of no use.

(6) *Puṣṭidevī*. Wife of Gaṇapati. If this Devī ceased to exist men and women would become feeble, because she is the source of all strength.

(7) *Tuṣṭidevī*. Consort of Ananta worshipped by everybody. If the Devī ceased to exist there would be no happiness in the world.

(8) *Sampattidevī*. Wife of Īśāna. Worshipped by Devas and men. If the Devī ceased to exist the whole world would become poor and indigent.

(9) *Dhṛti*. Consort of Kapila. Everybody worships her