

all the time. If the Devī ceased to exist the whole world would become timid and cowardly.

(10) *Satīdevī*. Wife of Satya. Well-wisher of all, this Devī is worshipped by muktas. (people released from worldly attachments). If the Devī ceased to exist there would be no friendship and amity between people.

(11) *Dayādevī*. Wife of Moha. If the Devī ceased to exist the world would become hellish and a fierce battle field.

(12) *Pratiṣṭhādevī*. Wife of Puṇya. In the absence of this Devī, who grants good and happy results to people's actions the whole world would become as though it were dead.

(13) *Siddhadevī*.

(14) *Kīrtidevī*. Both the Devīs, Siddhā and Kīrti are wives of Sukarmā. If they ceased to exist the whole world would be bereft of reputation and become lifeless like a dead body.

(15) *Kriyādevī*. Wife of Udyoga. If she ceased to exist the whole world would become inactive and cease to function.

(16) *Mithyādevī*. Wife of Adharma. Wayward and characterless people worship this Devī. If the Devī ceased to exist the whole world as evolved by Brahmā would cease to exist. This Devī was not seen anywhere in the world during Kṛtayuga. She began to appear in a subtle form here and there during Tretāyuga. In dvāparayuga she attained more growth and then her limbs and organs became doubly strong. In Kaliyuga she developed to her full stature and growth and goes about everywhere with her brother, Cheat (Kapaṭa).

(17) *Śāntidevī*. (see below).

(18) *Lajjādevī*. Both the Devīs, Śānti and Lajjā are good-natured wives. If they ceased to exist the world would become dull and sleepy.

(19-20-21) *Buddhīdevī*, *Medhādevī* and *Dhṛtīdevī*. These three Devīs are wives of Jñāna. If they ceased to exist the world would become steeped in ignorance and foolishness.

(22) *Mūrti*. Wife of Dharma. She is very beautiful and effulgent. In her absence the universal soul would become devoid of vitality, helpless and meaningless.

(23) *Śrīdevī*. Wife of Mālī. Her absence will make the world lifeless.

(24) *Nidrādevī*. Wife of Kālāgni. The Devī, a sage who has attained realisation, affects everybody in the world during night and makes them lose consciousness and plunges them in sleep. In the absence of this Devī the world will become a lunatic asylum.

(25-26-27) *Rātri*, *Sandhyā* and *Divasā*. These three are the wives of Time (Kāla). In their absence nobody would have any sense of time and none would be able to calculate and fix time.

(28-29) *Viśappu* and *Dāham*. Viśappu = hunger. Dāham = thirst. These two Devīs are the wives of greed (Lobha). They go about the world affecting people and thus making them worried and miserable.

(30-31) *Prabhādevī* and *Dāhikādevī* are the wives of Tejas (Vitality). Without them Īśvara will find it impossible to continue the function of creation.

(32-33) *Mṛtyu* and *Jarā* are the consorts of Prakṛṣṭa-jvara and daughters of Kāla. And, if they cease to exist, Brahmā's creation would also cease. (For Brahmā's creation individual souls with the will for action are

necessary. He cannot create a soul of his own. So death is a pre-condition of creation, birth. If there is no death there is no birth also. There is a school of thought which maintains that if there is no death but only birth there will not be space on earth for the living, and therefore birth will stop if there is no death.).

(34-35) *Tandrā* and *Pṛīti* are the daughters of Nidrā and consorts of Sukha (pleasure, happiness). These Devīs go around the world on the orders of Brahmā.

(36-37) *Śraddhā* and *Bhakti* are the consorts of Vairāgya (aversion to worldly comforts, renunciation) and they give salvation to the souls of the people in the world.

Aditi, mother of the Devas, Diti, mother of the Asuras, Surabhi, mother of cows, Kadrū, mother of serpents and Vinatā, mother of Garuḍas are also involved in the process of creation, and they are born out of parts of Devī.

6) *Idol of Devī*. There are special injunctions for making idols of the Devī for installation in temples. Caṇḍīkādevī should have twenty hands. The hands on the right side should hold Śūla, sword, disc, cord, ḍamaru, śakti etc. and the hands on the left side should hold nāgapāśa, flag, club, mirror etc. (There are also idols with slight differences from the above).

Lakṣmīdevī would hold in her right hand the lotus flower and a Kūvala fruit in the left. Sarasvatīdevī will have in her hands books, akṣamālā and viṇā. Gaṅgādevī rides on a makaramatsya (fish) holding in her hands a pot and lotus flowers. Yamunādevī rides the turtle with a pot in hand and she is blue in colour.

Now, about the saptamātr̥s. Tumburu, white in colour, and mounted on an ox rests on a śūla with viṇā in hand before the Mātr̥s. Among the Mātr̥s Brāhmī has four faces, wears the akṣamālā and holds the akṣapātra etc. in her left hand. She is seated on a swan. Śāṅkarī (Māheśvarī) is white in colour. She has in her right hand bow and arrows, and the disc and bow in her left hand. The ox is her vehicle. Kaumārī is seated on the peacock. She has two hands in one of which is held Śakti (Vel). Lakṣmī has in her right hand the conch and disc, and the club and the lotus flower in her left hand. Vārāhī rides the buffalo with staff, sword, club and conch in her hands. Indrāṇī is seated on the club, holding diamond in her hands. She has a thousand eyes. Cāmuṇḍī has three eyes and is without flesh in the body. Her hairs are raised above. She holds in her left hand elephant's skin and śūla in the right hand. At times she is seated on a corpse also.

Now, about the idols of the eight Ambās. Rudra Carcikā holds a skull, Śūla and cord in her hands. She wears elephant's skin, her legs slightly held up. She becomes Rudracāmuṇḍā when she assumes eight hands, and holds the skull and the ḍamaru. And in dancing pose she is called Naṭeśvarī, and with four faces Mahālakṣmī. She is called Siddhacāmuṇḍā when she assumes the form with ten hands and three eyes, and when she eats men, horses and buffaloes. In this form she holds in her right hand the sword, ḍamaru etc. and in her left hand the Triśūla, bell etc. Since the Devī is sarvasiddhipradāyikā (giver of all divine attainments or assets) she is Siddhayogeśvarī also. There is also another Devī in this very form who holds the pāśa and Amkuśa in her hand and who is slightly red in colour. She is called Bhairavī. When Bhairavī assumes the form with twelve hands she is called Rūpavidyā. All the