

Every Woman is Born into the Family of the Great Goddess: Mother-Goddesses-Spiritual Empowering Role Models for Women

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Abstract: Since immemorial times, people worshipped the Mother-Goddess. Evidences that Mother-Goddess veneration existed all over the world are numerous. Clay figurines, rock-paintings, ancient open-space temples prove that Her sacred immanence was celebrated all over the world.

The continuous Mother-Goddess veneration is found on the Indian subcontinent. Countless open shrines, temples and sacred groves are dedicated to autonomous, powerful and independent Goddesses, beyond patriarchal restrictions and social order. Every Goddess is described as "Mother" but not in the patriarchal sense, which considers a mother to be a woman, who has given birth to a child and reduces women to childbearing machines. The Goddesses describe the real concept of Motherhood, the Mothers of all life, all living creatures, and bestowing creative energy to sustain and nourish the world, to make the world a place of peace and enjoyment. Shakta Tantrism, which is based on village Mother-Goddess veneration, emphasises that every woman is born into the family of the Great Goddess and every woman is an incarnation of the Goddess.

It is essential for women to free themselves from inner restrictions and ties to live a self-determinant life according to their wishes and to be play an active role in creating a peaceful and equivalent society. After a short history of Mother-Goddess veneration in India, I will present how independent, autonomous and sacred immanent Goddesses of India, e.g. Ma Kali, Durga, Mariyamman, as spiritual empowering and inspiring role models will re-connect and make women re-realise their inner power, the power of the Goddess.

Goddess Veneration in India

Mother-Goddesses of the Indus-Civilisation

Beautiful shaped Mother-Goddess terracotta figurines, the hips covered with a small piece of loin cloth, wearing elaborate head dresses and jewellery, bird-shaped faces, big round eyes, some slime, some having the form of the full moon – when first seeing the Mother-Goddess figurines of the Indus-Civilisation, I saw the priestesses who made rituals for Them, women venerating Them, painting Them red, the colour of live, the colour of the Goddess – still- nowadays, women smear kunkumam (red powder, vermilion) on Goddess statues.

For the people of the Indus-Civilisation (2600 –1900 B.C.E), artificial constructed temples were not necessary; they venerated the Earth-Goddess, Her circle of life in Nature under the free sky, near a tree. The figurines of the Indus-Civilisation and other primordial images of the Earth Mother glorified a female fecundating principle that held within itself the secret of birth and death. The dark, earth- bound Goddess was a virgin, yet a mother, for no father seemed necessary in the society in which she originated¹. The Earth-Goddess was venerated as the ultimate source of creation, life, death and resurrection. Additionally, seals have been excavated which depict the Earth Mother giving birth to a plant, a tree Goddess worshipped under a peepal tree, a Goddess half woman, half tigress with a head dress adorned with animal horns and a tree branch.

All over India, during the following ages, the veneration of the Mother-Goddess, Her sacred immanence in the Earth, in the sky, in the Nature, in the rivers, in every tree continued. The original places of worship were under trees and at nature sites, near springs and rivers.

Goddesses of the Shakta Tantras

From medieval times (the dates still remain an object of discussion), the Tantric religion starts to flourish. Shakta Tantrism and Shaktism (which are considered as intertwined and distinct concerning some factors)² produced a vast majority of scriptures which celebrate the Goddess as the Mother of the Universe, who is the creatress and creation at the same time, whose energy flows through every living being in the whole world and universe.

The tantric lore represents a completely female-oriented system. This form of medieval religion can be regarded as a more complex expression of the primordial Goddess religion, which existed since the pre-Vedic Indus-Civilisation and survived in tribal communities all over India during the ages. A considerable number of tribal Goddesses appear in the scriptures (e.g., Kali, Vindhyavasini, Kamakhya). It has been said that the rudimentary form of Shakta beliefs and practices which evolved during the Indus-Civilisation became a sophisticated and complex shape at the emerge of Shakta Tantrism³.

The Goddesses of the Shakta Tantric belief system represent powerful, autonomous and independent Goddesses like Kali, the ten Mahavidyas. Prakrti or Shakti is considered as the only active world force.

Village Goddess tradition of India

Village Goddesses all over India are closely interconnected with Earth and Vegetation. Actually, They *are* the Earth and Vegetation. Until nowadays, They are represented by a head (indicating that Their body is the village or by a stone. Often they have no permanent shrine at all and a clay image is only made for the annual festival (e.g. Muttalamman [Pearl-Mother] in Tamil Nadu).

Goddess Mariyamman is believed to live in the neem tree (Tamil: veepumaram). Actually, the tree can be regarded as one of Her manifestations. Neem trees are often decorated with red or yellow pieces of cloth and smeared with kunkuman (red powder) and manjcal (turmeric powder). Mostly, figurines of holy snakes are situated under the trees.

Praying to sacred anthills and snakes, especially cobras, is interwoven with the village Goddess veneration. . Women place eggs and milk near the sacred anthill smeared with kunkumam (vermilion) and manjal (turmeric powder). Since immemorial times, all over the world, snakes are venerated as the holy animal of the Goddess. The snake is intertwined with the power of the Earth, with her dark womb from which all life emerges – with the underworld. The Snake-Goddess can shed Her skin and renew it – She possesses the wisdom of the mystery of life, death, resurrection and rebirth. In iconographical depictions, Karumariyamman (a form of Mariyamman) is represented with a cobra-hood.

Many local stories of the village Goddesses celebrate Her sacred immanence in Mother Earth and Nature. She appears as a stone on a field – like Vadakkuvaaselvi Amman in a small village in Tamil Nadu. While somebody was ploughing the land, suddenly a stone appeared. The stone was hit with the plough and started to bleed. In somebody's vision, the Goddess told that She lives in this field. The inhabitants build a mud brick wall around the stone. Since that time, Vadakkuvaaselvi Amman (Tamil: a Goddess facing the North) and Her sister are venerated there. It is a calm and peaceful place where especially women can meditate and unite with the Goddess. In another Amman shrine, it is believed that the Goddess lives there between two trees. Veepilai Kaliyamman came to the villagers as pot filled with neem leaves floating on a river. Mariyamman is referred to as the Rain-Goddess. In Virudhunagar (Tamil Nadu) Her elder sister is Veyilkunthamman, who is the Goddess of sunshine. In Panguni (April), first, a festival for Mariyamman takes place where the people pray for a plenty of rain to nourish the soil and give a rich harvest. In Vaikasi (May), they pray to Veyilkunthamman to give sunshine to the crops.

The original places of Mother-Goddess worship are open space shrines under trees and sacred groves. The figure of the presiding Mother Goddess is made of terracotta. This material symbolises Mother Earth. The forming of a new statue at an annual festival is a symbol for Her never-ending circle of birth, life and death and resurrection. At the same time, the making of terracotta figurines gives Her vastness shape in order to show reverence for and honour Her. Her sacred groves house a variety of plants, trees and are the living space for many animals. According to the ancient belief, in such groves, it is not allowed to cut any tree or to remove any other plant. Kongayi Amman, a village Goddess of Namakkal district of Tamil Nadu, dislikes the noise of cutting trees. Therefore in the whole area surrounding Her sacred abode, no single tree is removed. Hence, these sacred groves of the Mother-Goddess play a very important role in preserving the ecological balance⁴.

In village Goddess festivals in Tamil Nadu, women still participate actively and perform many rituals to celebrate the Goddess. Ladies sing and dance together for and with the Goddess. In annual processions, they carry Mulaipari – an earthen pot with sprouted grains – to request the Goddess for a rich harvest and a plenty of rain⁵. They light mavalakku (rice flour candles) in Goddess temples and place them on banana leaves. While waving them over their own bodies or the bodies of their children, they heal themselves and their children with the power of Amman. They form circles and perform kummi (a dance accompanied with clapping) and sing kummi pattu (songs for this particular dance)- all ladies of all age groups forming the circle of life and celebrating and singing for the Goddess.

But at some places, the situation is slightly changing. Rituals, which originally belong to women, like Mulaipari and Kummi pattu are sometimes interfered by males, who carry Mulaipari or sing Kummi Pattu in order to diminish the importance of women during the festival occasions. Sacred groves of the Mother Goddess are turned into big temples imitating the orthodox tradition. Often they come under a temple authority – women and their way of venerating the Goddess are regulated. Often they have to pay for performing their rituals. Women got and get more and more alienated from experiencing their own power, the power of independent, autonomous Goddesses like MA Kali, Durga, Mariyamman and village Goddesses all over India. Therefore it is essential to re-connect women to their power, to their inner Shakti in order to free themselves from inner restrictions, heal themselves and their bodies, make them unite together in sisterhood for a world in peace and harmony – a place worth to live in.

World Goddess–World Peace–World Sisterhood– Global Spiritual Empowerment for Women

One of the names of MA Kali is World Mother. Shakta tantras emphasise that the Goddess is the world and all diverse forms aspects of Her Being. Tantraraja Tantra equates different cosmic geographical regions with various aspects (vidyas) of Sakti⁶. Shakta Tantras emphasise that the entire cosmos is a material form of the Goddess. She is immanent in every living-being. All women all over the world are regarded as representations of the Goddess and belong to Her family. Shakta puranas tell us that the universe is simply a transformation of the Goddess Herself. Diverse parts of the cosmos are equated with different parts of Her body. The sun and the moon are equated with Her eyes and the quarters with Her ears. The universe is said to be Her heart, the Earth Her loins, and the midregions Her navel⁷. All village Goddess all over India are thought of as being sacred immanent in the Earth, Vegetation, rivers, every living- entity.

Powerful, autonomous and independent Goddess of India, beyond patriarchal restrictions and social order, representing the continuous powerful Goddess veneration since immemorial times – awakening the sister-Goddesses all over the world- are an inspiration for women to re-discover their own spiritual power, their Shakti, to free themselves from inner restrictions, to heal their selves, their bodies, the Earth and to unite together in sisterhood for re-making the world a place of peace, harmony, equality, where every living breathing entity, Mother Earth and Nature, every tree, every plant, every river, is respected and honoured. World Goddess- World Peace- World Sisterhood!!!

Healing the Self

On the path of spiritual empowerment through Goddess veneration, first, it is essential that a woman heals her inner self. It is important that she frees herself from negative thoughts, doubts, prescribed patriarchal role models and to re-realise Her own Shakti, her inner power. The initial step is to get in touch with the very essence of her power, her womb and to get in touch and meditate with powerful Goddess like MA Kali, Durga and Mariyamman who will guide her on her way to heal her inner self.

Since ancient times, one can find one of the most powerful symbols of the Goddess, a triangle pointing downwards, all over the world. The triangle is symbol for the yoni of the Goddess, the universal matrix, the womb of the Goddess – the source of creation and wisdom. The three corners represent Iccha-Shakti (will), Jnana –Shakti (knowledge) and Kriya – Shakti (action). While concentrating on this symbol, a woman can get in touch with the very essence of her power and awaken it.

Meditation: Concentrate on a red hibiscus flower, blossoming, in bright red colours, full of power of beauty. Your womb is:

- ❖ The source of creation – you have the power to create a life and an environment according to your wishes. Write all your wishes on a sheet of paper. Visualise every fulfilment of your wishes, e.g. positive changes in your life, as a blossoming flower.
- ❖ The source of will – you have the will to create a life and an environment according to your wishes. Listen only to your inner voice. Nobody can disturb your mind. Get immune against doubtful thoughts and concentrate on your path.
- ❖ The source of knowledge – you know that you can achieve a life and an environment according to your wishes. You only know what is best for you and what you want. You know about your individual talents and skills.
- ❖ The source of action – you get active and you take the necessary steps to work for the life and environment you desire. Feel the power of your womb, your inner strength, your Shakti in your whole body. Sit on the Earth and visualise the energy waves empowering every cell of your body and your mind.

Finally, draw a red triangle on a sheet of paper, a piece of cloth or whatever you like. You can also make a small amulet. Take it with you wherever you go. Whenever you may need it, this powerful symbol will remind you of your inner power.

MA Kali

MA Kali's origin is predating first scriptural references and belongs to tribal societies based in the forest – a social order, which gave reverence and importance to women, did not coincide with the society where the first texts and scriptural references about MA Kali emerge. Therefore She is often portrayed as bloodthirsty, personified wrath, etc. Until nowadays, many scholars and other people portray Her as violent, angry, etc. continuing patriarchal interpretations of the Divine Mother. Often, artificial orders were established and Goddesses were systematised in good/ bad, light/ dark, etc. dichotomies. These assumptions are not suitable to understand MA Kali and other independent, powerful Goddesses who belong to a different social order opposing male-dominated society. Patricia Dold rightly claims that scholar's selective reading continues to present a narrow minded picture of MA Kali⁸. In the Mahabharata, MA Kali tells: "I am She who bestows liberation to all, who orchestrates creation, preservation and destruction, the matriarch of the world."⁹. The Mahanirvana Tantra praises Her: "Thou art Kali, the original form of all things and because Thou art the Origin of and devourest all things Thou art called Adya (primordial) Kali. Thou art the beginning of all, creatrix, protectress and destructress that Thou art"¹⁰.

On the way to a self-determined life, it is essential to free oneself from prescribed patriarchal role models. Meditation with MA Kali will definitely help women on this way.

Meditation: Write everything what disturbs you, what is a burden you, all your negative thoughts about yourself on a sheet of paper, if you like. Otherwise you can imagine all these thoughts and disturbances. Visualise MA Kali helping you to burn down all these hindrances in your life. Repeat this ritual several times, as often as you wish. You decide how many weeks you would like to perform it. Whenever doubts and negative thoughts - also in every day life- come to your mind, you feel affected by negative critique; perform this small ritual to get rid of them.

Visualise meeting MA Kali in wild nature or if you have the possibility, visit the forest, feel the sacred immanence of Her in every tree, every plant, feel Her in the wind - slightly moving the branches of the trees, feel the Earth under your feet, realise the darkness of the Mother Earth's womb from which all life emerges. Unite with the sacred immanence of MA Kali, become one with the wild nature. Open your hair; wear loose clothes, allowing you to breathe freely. Inner and outer pressures leave your mind and body. Repeat this meditation as often as you can.

MA Kali's both hands make the gestures of fear not and giving boons. Wherever you go, connect yourself to your inner power, visualise powerful, invincible Goddesses like MA Kali walking by your side, protecting you and guiding you on your path, giving you power, self-confidence and self-esteem.

Durga

Durga means inaccessible. Durga is strongly interconnected with mountains. Like MA Kali, She has a tribal origin. One of Her names refers to this origin - Vindhya-vasini, Goddess of the Vindhya mountains. She is also called Vana-Durga or sylvan Durga. Later, she became famous as the slayer of the buffalo demon, Mahisasuramardini, narrated in the Devi-Mahatmya. Every year, in October, a big Durga Puja takes place in Kolkata. Numerous huge clay images of Durga are placed in pandals all over the city.

Meditation on Durga will help you to reach your goal and not to be disturbed and moved by outer influences – thoughts focusing on what you want to achieve– be strong and immovable like a mountain. Durga helps you to achieve your desired goal.

Mariyamman

Mariyamman is a Goddess especially venerated in Tamil Nadu. Many temples, sacred groves and shrines are dedicated to Her. In Her most original form, She is a Nature Goddess, a Rain- Goddess. She also heals diseases like small pox and chickenpox. She is often referred to as the younger sister of Kaliyamman (Amman means Mother – Goddess). It is believed that She lives in the neem tree, which has highly curative powers. Inseparable from Her veneration are sacred anthills with holy cobras living inside them. Still, She is often depicted as a stone smeared with kunkumam (vermilion) and manjal (turmeric) or as a triculam (trident) adorned with a piece of cloth. Her most common iconographical representation shows Her with a fire crown, holding a knife, an udukku (a small drum) with a cobra wound around it, a bowl full of kunkumam (red powder) and a triculam (trident). As Karumariyamman, She is additionally crowned by a cobra-hood.

Meditation: Listen to your body. Ask yourself which part of your body needs healing, what are the psychological causes that lead to your problems. Take rest, lie down and relax completely. Mariyamman comes to you and frees your body from your stress related health problems, all your illness and disease. Visualise rain falling in a lake, drawing circles – feel the healing energy of Mariyamman spreading like those circles, making every part of your body healthy, your inner wounds disappearing - everything is washed away by the healing rain, nourishing your body and your soul.

Mothers of All Life

Meditation on these powerful, independent and autonomous Goddesses will re-connect you to the original concept of Motherhood. Every of these Goddesses is referred to as a Mother but not in a patriarchal sense which has a very restricted view on Motherhood and often reduces women to child-bearing machines. In patriarchy, mothers are expected to completely sacrifice themselves for the family. They shall nurture, sustain and shall not think of their own needs.

In the contrary, the Goddesses describe the real concept of Motherhood. This understanding of Motherhood belongs to a matriarchal social order opposing the narrow patriarchal understanding of Motherhood. Village Goddesses and Goddesses of the Tantric lore are Mothers representing the never-ending circle of life, Mothers of all living creatures, bestowing creative energy to sustain and nourish the world, to make the world a place of peace and enjoyment, Mothers of an egalitarian social order, Mothers who are invincible and all powerful, Mothers of wisdom and knowledge. They are Mothers who represent the germ of female energy from which all manifestations- nature, arts, ritual and symbol - emerge¹¹.

Menstruating Goddesses

In Goddess temples all over India, the menstruation of the Goddess is celebrated. One temple deserves special mention – the Kamakhya temple in Assam. Puranic scriptures refer to this sacred abode as one of the 51 Shakti pithas scattered all over India, but originally it is a tribal Goddess shrine¹². The Goddess is represented as a yoni-shaped stone over which a natural spring flows. During the so-called Ambuvachi festival, the water of the fountain turns red. This event is honoured as the menstruation of the Goddess¹³. In the Malabar region, Mother Earth rests during the hot weather until She gets the first shower of rain. In the Punjab, She sleeps for a week each month¹⁴. In Tamil Nadu, women with problematic menstruation visit the temple of Maasani Amman. In Kerala, the menstruation of Goddess Bhagavathi is celebrated. A lady told me that for many weeks, she had severe problems with her period. She lost too much blood. After she had consulted many doctors and nobody could help her, she decided to visit the temple of Goddess Bhagavathi in Kerala and to ask Her for help. Finally, since then, she has a problem free menstruation every month. But for many women, menstruation is still something they have to hide - they do not like to talk about it. They have been told that they are unclean and polluting. Women all over the world suffer from painful menstruation, PMS and have been alienated from experiencing their natural cycles interconnected with waxing and waning phases of the moon.

In order to heal themselves- their bodies, it is essential that women all over the world re-realise the power of menstrual mysteries, their connection to the waning and waxing phases of the Moon, to the Earth, to the cycles of nature. Celebrate your menstruation like the menstruation of the Goddess is celebrated - sacred – a time of renewal, meditation, getting in touch with your inner wisdom, visions and dreams!

Women and Earth

All over the world, Mother Earth and Nature suffer from pollution and environment degradation; their ecological balance is disturbed. Their bodies are concealed with chemicals. Pesticides threaten their ecological balance. Women conceal their faces with chemically produced creams disturbing the healthy balance of their skin. They form their bodies according to the wishes of others, males, magazines, wear uncomfortable clothes and shoes. Vandana Shiva claims that Nature and women are turned into passive objects, to be used and exploited for the uncontrolled and uncontrollable desires of alienated man. From being the creators and sustainers of life, nature and women are reduced to being “resources” in the fragmented, antilife model of mal-development¹⁵.

To counteract those trends, it is a task that women all over the world re-realise the original concept of the sacred immanent Mother-Goddess of the Village and Shakta Tantra tradition and re-connect themselves to Mother Earth and Nature. Kali and other independent, powerful and autonomous Goddesses reflect tantric conceptions of the nature of the divine feminine that are unpredictable, dynamic, imperious, and transformative. Tantra goes beyond the maternal and nurturing aspects of the nature of the feminine – both human and divine. This perspective encourages a more reverential attitude toward nature and natural phenomena that are identified with Goddesses and discourages the notion that sacred locations will nurture and sustain without adequate care and reverence¹⁶. As I mentioned before MA Kali is sacred immanent in the forest, in wild, uncontrollable nature. All village Goddesses live in the Earth and Vegetation. They are most powerful, autonomous, independent Goddesses, who do not accept regulation, ill treatment and exploitation of natural resources. It is essential that women re-connect themselves to this original concept of the sacred immanent Mother-Goddess and re-create a world where She is celebrated and honoured. Women have the strength to work for a world free of environment pollution and degradation.

Meditation: Meditate upon your oneness with Mother Nature, celebrate the sacred immanence of the Goddess while embracing a tree, watching the moonlight glittering in the water, bathing in a lake, in a river, in the sea, smelling a flower, walking through the forests. Create your own sacred grove, a beautiful place with a lot of flowers, trees and animals. If you have the possibility, you can search for a place in nature or in your garden. Visualise a world with a healthy environment and clean rivers, waterfalls, lakes, a clear sea, all living – beings live in perfect harmony with Mother Earth and Nature and respect and honour Them!

A Poem for Meditation – Dancing with MA Kali

It is my wish that this article functions as an inspiration for as many women as possible to re-realise their inner power and to achieve spiritual empowerment through Goddess veneration. If women all over the world unite and re-realise their inner power, their Shakti, we have the power to re-create a world where it is worth to live in– a world of peace, happiness, freedom, celebrating the sacred immanence of the Goddess, in the Earth, in Nature, in every tree, in every plant, in every living breathing entity – World Goddess – World Peace- World Sisterhood!!!

I finish my article with a poem for my beloved MA Kali, who is always inside me, beside me and with me, in deep love and affection:

Dark the night, the moon dives the world into a mysterious light, time to meet for our dance, our eternal dance,
dance of joy, dance of ecstasy, beyond all borders!

The palm trees, beautiful in shape, swaying branches, twinkling stars, thousands and thousands of stars,
illumination of the night, the dark night sky, dark as the womb of all creation, your creation, oh great
creatix!

The womb from which all power emerges, your all pervading and almighty energy!

We are one, one soul!

Surrounded by red light, interwoven with yellow and orange, like a red fireball, powerful light, red the colour of
life, holding our hands, with free, open hair, running through the night, full of power and full of the joys of
life!

You take my hands and I take yours! We dance and dance, never –ending, our eternal dance!

On the fields, in the woods, on the mountains, on the sea, in the clouds, in the whole universe!

Earth, wind, fire, water and ether, immanence of you, everywhere, in every element, all–pervading energy, also
inside me, incarnation of the Goddess!

Dancing with the wind, dancing with the fire, dancing with the trees, the flowers!

We are the wind, the fire, the trees and the flowers!

We dance on the Earth and in the Sky, we are the Earth and the Sky!

Dancing, feel the power and strength!

Dancing for peace and happiness! All life celebrating!

Dancing for sisterhood!

Dancing beyond all borders and ties!

Dancing for respect for all life!

Dancing for and with Mother Earth!

Dancing for equivalence!

Dancing for a world of peace, joy and happiness!

Enjoying our dance, enjoying the world of the Goddess, Ma, you are the world!

Embracing you! Deep feelings of love and compassion for you! Our love is eternal like our dance! We belong
together, dancing, spirit of freedom, power, strength, flowing Shakti, all is possible with you, always
inside and beside me, a new society full of peace, respect, equivalence and happiness, only through you, oh
Goddess, oh Ma, always inside, beside and with me! I love you!

Endnotes

1. Pupul Jayakar, 1989, p. 36
2. Rita DasGupta Sherma, 2000, p. 32
3. N.N. Bhattacharya, 1999, p. 224
4. Journal MA, issue 3, [www.magoddess.com/ 27.html](http://www.magoddess.com/27.html)
5. Journal MA, issue 6, [www.magoddess.com/ 15.html](http://www.magoddess.com/15.html)
6. Rita DasGupta Sherma, 1998, p.107
7. Tracy Pintchman, 1994, p. 182
8. Patricia Dold, 2003, p. 41-42
9. Patricia Dold, 2003, p. 43
10. Arthur Avalon, 1972, p. 49– 50; for more information on the Herstory of MA Kali read Journal MA, Issue 4 / December 2005 – MA Kali – personification of female autonomy, [www.magoddess.com/ 27.html](http://www.magoddess.com/27.html)
11. Pupul Jayakar, 1989, p.:9
12. N.N. Bhattacharya, 1999, p. 295
13. www.boloji.com/wfs/wfs082.htm
14. N.N. Bhattacharya, 1999, p. 8
15. Vandana Shiva, 1989, p. 84
16. Rita DasGupta Sherma, 1998, p. 111

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- www.boloji.com/wfs/wfs082.htm
- [www.magoddess.com/ 27.html](http://www.magoddess.com/27.html) -Journal MA, issue 3, October/November 2005 – “The world is your holy body” – sacred immanent Mother- Goddess
- [www.magoddess.com/ 27.html](http://www.magoddess.com/27.html) – Journal MA, issue 4, December 2005 – MA Kali – personification of female autonomy
- [www.magoddess.com/ 15.html](http://www.magoddess.com/15.html) – Journal Ma, issue 6, March 2006 – Mulaipari – a South Indian Women’s Ritual

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