

who is a model for all women and who constitutes the intellect of all living beings.

24. You are the cause of the snapping of all fetters of ascetics. Which one of your powers can be sung by women like me? You are violence mentioned in the Atharvaveda. You (of such powerful means) fulfil my desire.

25. The living beings are being united to the different principles of the nature of permanence and otherwise and those without substance are discarded. You are the inherent power of those permanent principles. In the proper time you become a woman of ability with Yogic powers.

26. You are the origin and the sustainer of the worlds. You are the eternal Prakṛti, the great, by whom even the Brahman is brought under control. O you, of noble nature, O mother, be pleased with me.

27. You are the great power latent in fire; you are the burning power of the sun's rays; you are the pleasing power of the extensive moonlight. O Goddess, I bow to you.

28. To good women you manifest yourself as their beloved; to persons of perfect self-control and sublimation you manifest yourself as eternal; to the entire universe you manifest as desire; as of Viṣṇu you are the Māyā so you are of Śiva.

29. You assume different forms as you please for the purpose of creation, sustenance and annihilation and give birth to the bodies of Brahmā, Viṣṇu and Śiva. You, of such potentiality, be pleased. Obeisance to you again.

*Brahmā said:—*

30. Thus eulogised, the goddess spoke to Menā desiring her to choose a boon.

*Umā said:—*

31. O Himācala's beloved, you are as favourite to me as my vital air. Whatever you desire I shall give you. There is nothing that I can withhold from you.

32. On hearing these nectar-like words of the Goddess, the delighted Menā, the wife of Himācala, said.