

מנסה

iTunes - Music - Al Telhi אל תלחי by אלון חסון Alon Hason

<https://itunes.apple.com/us/.../al.../id495548077> - Translate this page iTunes ▾

Jan 1, 2012 - **מנסה** Manasa, אלון חסון Alon Hason, 3:46, \$0.99, View In iTunes. 2. שלל Salal Rav, אלון חסון Alon Hason, 4:05, \$0.99, View In iTunes. 3.

LetsLoop.com - אבטיפוס - Rakltaח רק איתך

www.letsloop.com/artist/4966ff09e991a18a54414aed34671b1e/.../rakita... ▾

מנסה Manasa. Add song to queue; Add song to playlist. Play now. 0 0. 0. 21. מחפש Mehapes... Add song to queue; Add song to playlist. Play now. 0 0. 0 ...

שלי מלאך Malach Sheli - Various Artists

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Jan 1, 2012 - Taiti, 4.92. טעיתי, Mesaheket Li Baregesh, 4.21. 19. משחקת לי ברגשות 18. Mehapes Bemabataych, 4.3. מחפש במבטייך Manasa, 3.77. 21. **מנסה** 20.

http|Harry Potter and the Order of the Phoenix - FXP

www.fxp.co.il > משחקים להחלפה - PC - Translate this page

Jul 13, 2007 - 15 posts - 13 authors

ועם חשדותיו של שר הקסם שהמנהיג והמנהל של בית-הספר הוגוורטס, אלבוס דמבלדור, **מנסה** לגנוב לו את התפקיד הוא ממנה ... password: RFIUG3229@manasa

... תמונות ציר זמן - Teddy Afro Israel Concert טדי אפרו הופעה ...

<https://he-il.facebook.com/.../a.../518666204875053/> ▾ Translate this page

12:57 טובה אובנך כל הכבוד שאתה **מנסה** לחשוף את התרבות!! 1! - יום 15 ספטמבר 2013 בשעה 22:09 הסר. הסר. Rachel Manasa ממש מעניין! ...

मनसा

ॐ Hindu Slokas Blog ॐ: Bala-Mukundashtakam

joyfulslokas.blogspot.com/2010/10/bala-mukundashtakam.html ▾

वटस्य पत्रस्य पुटे शयानं बालं मुकुन्दं **मनसा** स्मरामि ॥. karAravindena padAravindam mukhAravinde ... सर्वेश्वरम् सर्वहितावतारं बालं मुकुन्दं **मनसा** स्मरामि ॥. samhrutya lokAn-vaTapatramadhye ... 2013 at 6:15 AM. I want Bala Tripur Sundari Stotra in Hindi.Please send.

Bilingual Bible Persian / Hindi: Romans chapter 8 (Today's ...

bibleglot.com/pair/FarTPV/HinERV/Rom.8/ ▾ Translate this page

किन्तु वह अन्तर्यामी जानता है कि आत्मा की **मनसा** क्या है। क्योंकि परमेश्वर की इच्छा से ही वह परमेश्वर के पवित्र जनों के लिए मध्यस्थता करती है। 8:28. ما می دانیم همعویز برای خیریت آتانی که خدا را دوست دارند و. به حسب ارادة او خوانده شدهاند، یا هم در کارند ... और हम जानते हैं कि हर ...

43 - فوروو

fa.forvo.com/languages-pronunciations/sa/.../page-43/ - Translate this page

त्विदमेतेषां - सौमदत्तिस्तथैव त्स्फुत्त सौमदत्तिस्तथैव - नानालंकारदीप्तं त्स्फुत्त नानालंकारदीप्तं - रामेति त्स्फुत्त रामेति - त्रायेतां त्स्फुत्त त्रायेतां - श्रीरामचंद्रचरणौ **मनसा** स्मरामि त्स्फुत्त श्रीरामचंद्रचरणौ मनसा स्मरामि - भीमाभिरक्षितम् त्स्फुत्त ...

مَانَسَا

ماناسا (Manasa)

www.elfilm.com/name/1708318 ▾ Translate this page

ماناسا (Manasa) . السيرة الذاتية, فيلمو غرافيا, خلفيات الشاشة, حقائق من الحياة, ومجموعة من الصور, واكثر من ذلك بكثير.

تقدم باركو تجربة الاستماع غامرة مع أورو 11.1 مسرح ماناسا | مجلة ...

www.digitalavmagazine.com/.../barco-ofrece-una-inm... ▾ Translate this page

مع أورو 11.1 منصة الصوت، ويسمح باركو مسرح ماناسا لتقديم الصوت المجسم 3D في دور - Jul 25, 2013 العرض الخاصة بهم. Auro 11.1 en Manasa Theatre. مسرح ماناسا، ...

ماناسا B - الملف الشخصي بيت.كوم - People - Bayt.com

people.bayt.com/maanasa-b/?lang=ar ▾ Translate this page

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Manasa معنى الاسم

www.معاني-الأسماء.com/naam/Manasa ▾ Translate this page

أحب اسمي كثيراً لأنه أسم بنت سيدا يوسف ولأنه يتكرني بلعصر العثماني يقال أن يوجد قصر في تركيا بهذا الأسم ويتكرني بمسلسل حريم السلطان الزى أحبة كثيراً.

ماناسا-شعار مكافحة ناقلات-ناقل حر - أنماط فوتوشوب

ar.gofreedownload.net/free-vector/.../manasa-12574/ ▾ Translate this page

تنسيق الملف: (.svg) Format, Open Office Drawing Svg (.eps) Encapsulated PostScript Eps Format |حجم الملف: 21KB |ماناسا-شعار مكافحة ناقلات-ناقل حر.

مزود MANASA (PTY) LTD في العربية - TradeBanq

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مَانَسَا

نمایش عروسی در بنگال - پایگاه مجلات تخصصی نور

www.noormags.ir/view/fa/articlepage/8272/1266/text

در کنار الهه لاکشمی، عروسی به قامت انسان و مربوط به **ماناسا** - (MANASA) الهه مارشکل، قرار می‌گیرد. عروسکه در برابر دینگان تماشاگران-بنون حرکت-بمنظر می‌رسند و ...

نسخه قابل چاپ

www.sadhana.blogsky.com/print/post-175 ▾ Translate this page

... was: "Maanasa Bhajare Guru Charanam, Dusthara Bhavasaagara Taranam ...
هویت خودم را به او را اکتفا شناساندم، اولین درسی که دادم این بود: "ماناسا باجاره ...

مہپارہ (صداق چوبک) روز ہشتم - صفحہ نخست

kalam.se/t-mahpareh-08.htm ▾ Translate this page

لبخند او روشنی‌بخش جاتم بود؛ همچون قوی زیبایی که زیر تابش نور آفتاب، بر دریاچه **ماناسا** (32) ، ستاور باشد.
افسوس که این تصویر ... اعمال آمیان را گویند. manasa.32.

ایران تئاتر | Iran Theater | خبر

www.theater.ir/fa/news.php?id=6939 ▾ Translate this page

آن‌ها عروسی به نام **ماناسا** (Manasa) - خدای مار - را تزیین می‌کنند تا قبل از نمایش عبادتش - Sep 13, 2006
کنند و صحنه‌های نمایششان را با پارچه‌های مختلف بیارایند.



मनसा नसा

<http://uh.learnpunjabi.org/default.aspx>



मनसा ਮਨਸਾ

<http://h2p.learnpunjabi.org/default.aspx>

Manasa

For the town in Neemuch district, India, see [Manasa, Madhya Pradesh](#).

Manasa, also **Mansa Devi**, is a Hindu folk goddess of snakes, worshipped mainly in Bengal and other parts of North and northeastern India, chiefly for the prevention and cure of snakebite and also for fertility and prosperity. Manasa is the sister of Vasuki, king of Nāgas (snakes) and wife of sage Jagatkāru (Jaratkāru).^[1] She is also known as *Vishahara* (the destroyer of poison), *Jagadgaurī*, *Nityā* (eternal) and *Padmavati*.^[2]

Her myths emphasize her bad temper and unhappiness, due to rejection by her father Shiva and her husband, and the hatred of her stepmother, Chandi (Shiva's wife, identified with Parvati in this context). In some scriptures, sage Kashyapa is considered to be her father, rather than Shiva. Manasa is depicted as kind to her devotees, but harsh to people who refused to worship her.^[3] Denied full godhead by her mixed parentage, Manasa's aim was to fully establish her authority as a goddess and to acquire steadfast human devotees.^[4]

1 Origins

Originally an Adivasi (tribal) goddess, Manasa was accepted in the pantheon worshipped by Hindu lower caste groups. Later, she was included in a higher caste Hindu pantheon, where she is now regarded as a Hindu goddess rather than a tribal one.^[3] As a Hindu goddess, she was recognized as a daughter of sage Kashyapa and Kadru, the mother of all Nāgas. By the 14th century, Manasa was identified as the goddess of fertility and marriage rites and was assimilated into the Shaiva pantheon as a relative of Shiva. Myths glorified her by describing that she saved Shiva after he drank poison, and venerated her as the “remover of poison”. Her popularity grew and spread to southern India, and her cult began to rival Shaivism itself. As a consequence, stories attributing Manasa's birth to Shiva emerged and ultimately Shaivism adopted this indigenous goddess into the Brahmanical tradition of mainstream Hinduism.^[5]

2 Iconography

Manasa is depicted as a woman covered with snakes, sitting on a lotus or standing upon a snake. She is sheltered



Manasa with Astika on her lap, 10th century Pala bronze from modern-day Bihar.

by the canopy of the hoods of seven cobras. Sometimes, she is depicted with a child on her lap. The child is assumed to be her son, Astika.^{[1][6]} She is often called “the one-eyed goddess” and among the Hajong tribe of northeastern India she is called *Kānī Dīyāṅ* (Blind Goddess), as one of her eyes was burnt by her stepmother Chandi.

3 Legends

3.1 Mahabharata

The Mahabharata tells the story of Manasa's marriage. Sage Jagatkāru practiced severe austerities and had decided to abstain from marriage. Once he came across a

group of men hanging from a tree upside down. These men were his ancestors, who were doomed to misery as their children had not performed their last rites. So they advised Jagatkāru to marry and have a son who could free them of those miseries by performing the ceremonies. Vasuki offered his sister Manasa's hand to Jagatkāru. Manasa mothered a son, Astika, who freed his ancestors. Astika also helped in saving the Nāga race from destruction when King Janamejaya decided to exterminate them by sacrificing them in his Yajna, fire offering.^[7]

3.2 Puranas



The goddess Manasā in a dense jungle landscape with snakes.

Puranas are the first scriptures to speak about her birth. They declare that sage Kashyapa is her father, not Shiva as described in the Mangalkavyas. Once, when serpents and reptiles had created chaos on the earth, sage Kashyapa created goddess Manasa from his mind (*mana*). The creator god Brahma made her the presiding deity of snakes and reptiles. Manasa gained control over the earth, by the power of mantras she chanted. Manasa then propitiated the god, Shiva, who told her to please Krishna. Upon being pleased, Krishna granted her divine Siddhi powers and ritually worshipped her, making her an established goddess.

Kashyapa married Manasa to sage Jaratkaru, who agreed to marry her on the condition that he would leave her if she disobeyed him. Once, when Jaratkaru was awakened by Manasa, he became upset with her because she awakened him too late for worship, and so he deserted her. On

the request of the great Hindu gods, Jaratkaru returned to Manasa and she gave birth to Astika, their son.^[8]

3.3 Mangalkavyas



Mud idol of Manasa in the Sundarbans, West Bengal, India.

The Mangalkavyas were devotional paeans to local deities such as Manasa, composed in Bengal between the 13th and the 18th centuries. The *Manasa Mangalkavya* by Bijay Gupta and *Manasa Vijaya* (1495) by Bipradas Pipilai trace the origin and myths of the goddess.

According to *Manasa Vijaya*, Manasa was born when a statue of girl that had been sculpted by Vasuki's mother was touched by Shiva's semen. Vasuki accepted Manasa as his sister, and granted her charge of the poison that was produced when King Prithu milked the Earth as a cow. When Shiva saw Manasa, he was sexually attracted to her, but she proved to him that he was her father. Shiva took Manasa to his home where his wife, Chandi, suspected Manasa of being Shiva's concubine or co-wife, and insulted Manasa and burnt one of her eyes, leaving Manasa half-blind. Later, when Shiva was dying of poison, Manasa cured him. On one occasion, when Chandi kicked her, Manasa rendered her senseless with a glance of her poison eye. Finally, tired of quarrels between Manasa and Chandi, Shiva deserted Manasa under a tree, but created a companion for her from his tears of remorse, called Neto or Netā.^[9]

Later, the sage Jaratkaru married Manasa, but Chandi ruined Manasa's wedding night. Chandi advised Manasa to wear snake ornaments and then threw a frog in the

bridal chamber which caused the snakes to run around the chamber. As a consequence, the terrified Jaratkaru ran away from the house. After few days, he returned and Astika, their son, was born.^[10]



A scene from *Manasa Mangal*.

Accompanied by her adviser, Neto, Manasa descended to earth to obtain human devotees. She was initially mocked by the people but then Manasa forced them to worship her by raining calamity on those who denied her power. She managed to convert people from different walks of life, including the Muslim ruler Hasan, but failed to convert Chand Sadagar. Manasa wanted to become a goddess like Lakshmi Saraswati. In order to get there she had to achieve the worship Chand Sadagar who was extremely adamant and took oath not to worship Manasa. Thus to gain his fear and insecurity Manasa one by one killed his six sons. At last Manasa conspired against two dancers of Indras Court who loved each other, Anirudha and Usha. Anirudh had to take birth as Lakhinder, Chand and Sanaka's seventh son. Usha took birth as behula and married him. Manasa killed him but Behula floated on water for nine months with the dead body of her husband and finally brought back the lives of the seven sons and the lost prosperity of Chand. At last, he yielded by offering a flower to the goddess with his left hand without even looking at her. This gesture made Manasa so happy that she resurrected all of Chand's sons and restored his fame and fortunes. The *Mangal kavyas* say that after this, the worship of Manasa was popular forever more.^[11]

Manasa Mangalkavya attributes Manasa's difficulty in at-

tracting devotees to an unjust curse she gave to Chand in his previous life. Chand then retaliated with a counter-curse that worshipping her would not be popular on earth unless he worshipped her also.^[12]

In many renditions of the myth, Manasa is depicted as being quite dependent on Neta (traditionally imagined as a washerwoman) for ideas and moral support. In fact, of the two, Manasa is often the stupider one - a curious instance of anthropomorphism.

Ananda K. Coomaraswamy and Sister Nivedita say, "[The] legend of [Chand Sadagar and] Manasā Devī, [...] who must be as old as the Mykenean stratum in Asiatic society, reflects the conflict between the religion of Shiva and that of female local deities in Bengal. Afterwards Manasā or Padmā was recognized as a form of *Shakti*, [...] and her worship accepted by Shaivas. She is a phase of the mother-divinity who for so many worshippers is nearer and dearer than the far-off and impersonal Shiva..."^[13]

4 Worship

Generally, Manasa is worshipped without an image. A branch of a tree, an earthen pot or an earthen snake image is worshipped as the goddess,^[1] though images of Manasa are worshipped too. She is worshipped for protection from and cure of snake bites and infectious diseases like smallpox and chicken pox.

The cult of Manasa is most widespread in Bengal, where she is ritually worshipped in temples. The goddess is widely worshipped in the rainy season, when the snakes are most active. Manasa is also a very important fertility deity, especially among the lower castes, and her blessings are invoked during marriage or for childlessness. She is usually worshipped and mentioned along with Neto, who is called Neta, Netidhopani, Netalasundori, etc. in various parts of Bengal.

In North Bengal, among the Rajbanshis, Manasa (called Bishohora, Bishohori or Padmavati) is one of the most important goddesses, and her *thaan* (shrine) may be found in the courtyard of almost every agrarian household. Among the lower-caste Hindus of East Bengal (present-day Bangladesh) too, she is worshipped with great pomp.

Manasa is an especially important deity in Bengal for the mercantile castes. This is because Chando of the *Manasamangal* was the first to initiate her worship, and Behula, the heroine of the *Manasamangal* was a daughter of the Saha clan (a powerful trading community).

Manasa is also worshipped extensively in Assam, and a kind of Oja-Pali (musical folk theatre) is dedicated entirely to her myth.

Manasa is ceremonially worshipped on Nag Panchami - a festival of snake worship in the Hindu month of Shravan

(July–August). Bengali women observe a fast (vrata) on this day and offer milk at snake holes.^[14]

5 Notable temples

- Mansa Devi Temple, Haridwar
- Mata Mansa Devi Mandir, Panchkula, near Chandigarh.

6 See also

- Chand Sadagar

7 Notes

[1] Wilkins p.395

[2] Dowson, John (2003). *Classical Dictionary of Hindu Mythology and Religion, Geography, History*. Kessinger Publishing. p. 196. ISBN 0-7661-7589-8.

[3] McDaniel p.148

[4] Radice, William (2001). *Myths and Legends of India*. Viking Penguin Books Ltd. pp. 130–8. ISBN 978-0-670-04937-0.

[5] Tate, Karen (2005). *Sacred Places of Goddess: 108 Destinations*. CCC Publishing. p. 194. ISBN 1-888729-11-2.

[6] Chaplin, Dorothea (2007). *Mythological Bonds Between East and West*. READ BOOKS. p. 28. ISBN 9781406739862.

[7] Wilkins p.396

[8] Sharma, Mahesh (2005). *Tales from the Puranas*. Diamond Pocket Books (P) Ltd. pp. 38–40. ISBN 81-288-1040-5.

[9] McLean p. 66

[10] McDaniel p.149-51.

[11] Coomaraswamy, Ananda K.; Sister Nivedita (2003). *Myths of the Hindus and Buddhists*. Kessinger Publishing. pp. 324–30. ISBN 0-7661-4515-8.

[12] McDaniel p.152

[13] Coomaraswamy, Ananda K.; Sister Nivedita (2003). *Myths of the Hindus and Buddhists*. Kessinger Publishing. p. 330. ISBN 0-7661-4515-8.

[14] McDaniel (2002) p.55-57

8 References

- McDaniel, June (2004). *Offering Flowers, Feeding Skulls: Popular Goddess Worship in West Bengal*. Oxford University Press, US. p. 368. ISBN 0-19-516790-2.
- Wilkins, W. J. (2004). *Hindu Mythology, Vedic and Puranic* (First published: 1882 ed.). Kessinger Publishing. p. 428. ISBN 0-7661-8881-7.
- McDaniel, June (2002). *Making Virtuous Daughters and Wives: An Introduction to Women's Brata Rituals in Bengali Folk Religion*. SUNY Press. p. 144. ISBN 0-7914-5565-3.

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9.1 Text

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