अथ पञ्चचत्वारिंशोऽध्यायः

Chapter – 45

The story of Manasā Devī

नारायण उवाच

उक्तं द्वयोरूपाख्यानं ब्रह्मपुत्र यथागमम्।

श्रूयतां मनसाख्यानं यच्छ्रुत धर्मवक्त्रतः॥ १॥

Nārāyaṇa said—O son of Brahmā, I have narrated to you the stories of both the goddesses; now I tell you the story of Manasā which I had heard from the mouth of Dharma. You please listen to it.

कन्या भगवती सा च कश्यपस्य च मानसी।

तेनेयं मनसादेवी मनसा या च दीव्यति॥ २॥

The goddess was born from the mind of Kaśyapa and therefore she was known by the name of Manasā. She plays with the mind.

मनसा ध्यायते या वा परमात्मानमीश्वरम्।

तेन सा मनसादेवी योगेनैतेन दीव्यति॥ ३॥

She adores the lord who happens to be the supreme-soul by devoting her mind to him by means of yogic practices. As such she shines in the universe with her yogic practices.

आत्मारामा च सा देवी वैष्णवी सिद्धयोगिनी।

त्रियुगं च तपस्तप्त्वा कृष्णस्य परमात्मनः॥ ४॥

She is Vaiṣṇavī and Siddhayoginī who by concentrating her mind performed *tapas* for lord Kṛṣṇa for three *yugas*.

जरत्कारुशरीरं च दृष्ट्वा यां क्षणमीश्वरः।

गोपीपतिर्नाम चक्रे जरत्कारुरिति प्रभुः॥ ५॥

वाञ्छितं च ददौ तस्यै कृपया च कृपानिधिः।

पूजां च कारयामास चकार च पुनः स्वयम्॥ ६॥

Thereafter Kṛṣṇa the lord of *gopīs* took the form of the sage named Jaratkāru, the compassionate one, with the intention of fulfilling her desire, made her adore the lord eternal.

स्वर्गे च नागलोके च पृथिव्यां ब्रह्मलोकतः।

भृशं जपत्सु गौरी सा सुन्दरी च मनोहरा॥

जगत्गौरीति विख्याता तेन सा पूजिता सती॥ ७॥

शिवशिष्या च सा देवी तेन शैवीति कीर्तिता।

विष्णुभक्ताऽतीव रम्या वैष्णवी तेन नारद॥ ८॥

She had extremely fair complexion in all the damsels of heaven, *Nāgaloka*, *Brahmaloka* and the earth; she was quite charming and beautiful, because of which she was adored in the universe as Jagatgaurī. Since she happened to be the disciple of lord, Śiva she was known as Śaivī.

नागानां प्राणरक्षित्री जनमेजययज्ञके।

नागेश्वरीति विख्याता सा नागभगिनी तथा॥ ९॥

विषं संहर्तुमीशा सा तेन सा विषहारिणी।

सिद्धं योगं हरात्प्राप तेनासौ सिद्धयोगिनी॥ १०॥

महाज्ञानं च गोप्यं च मृतसंजीविनीं पराम्।

महाज्ञानयुतां तां च प्रवदन्ति मनीषिणः॥ ११॥

आस्तीकस्य मुनीन्द्रस्य माता सा वै तपस्विनः।

आस्तीकमाता विख्याता जरत्कारुरिरति स्मृता॥ १२॥

प्रिया मुनेर्जरत्कारोर्मुनीन्द्रस्य महात्मनः।
योगिनी विश्वपूज्यस्य जरत्कारोः प्रिया ततः॥ १३॥

O Nārada, since she was immensely devoted to lord Viṣṇu, she was also known as Vaiṣṇavī. It was she who protected the serpent from perishing in the serpent *yajña* performed by Janamejaya. Because of that, she came to be known as Nāgeśvarī. Since she happened to be the sister of the Nāgas, she is in a position to remove the ill-effect of poison. Since she has been performing the *yoga* of Śiva she is known as Siddhayoginī. She is aware of the great secret knowledge and the method of reviving the dead back to life. Because of this the intellectuals call her as the one who possesses immense wisdom; she happens to be the mother of the sage Āstīka. Because of her being the mother of Āstīka she is known as Jaratkāru also. She happens to be the beloved of the great sage and ascetic named Jaratkāru who was held in high esteem in the universe.

ऊँ नमो मनसायै॥ १४॥
जरत्कारुर्जगद्गौरी मनसा सिद्धयोगिनी।
वैष्णवी नागभागिनी शैवी नागेशवरी तथा॥ १५॥
जरत्कारुप्रियाऽऽस्तीकमाता विषहरीति च।
महाज्ञानयुता चैव सा देवी विश्वपूजिता॥ १६॥

Her mantra is 'ओं नमो मनसायै'. She is known by the twelve epithets of Jaratkāru, Jagatgaurī, Manasā, Siddhayoginī, Vaiṣṇavī, Nāgabhaginī, Śaivī, Nāgeśvarī, beloved of Jaratkāru, mother of Āstīka, remover of poison and the one possessing immense wisdom. She is known by these twelve names and is adored the world over.

द्वादशैतानि नामानि पूजाकाले च यः पठेत्।
तस्य नागभयं नास्ति तस्य वंशोद्भवस्य च॥ १७॥

Therefore the one who recites these twelve names at the time of performing *pūjā*, he and his entire family is relieved of the danger of snakes.

नागभीदे च शयने नागग्रस्ते च मन्दिरे।
नागक्षते नागदुर्गे नागवेष्टितविग्रहे॥ १८॥
इदं स्तोत्रं पठित्वा तु मुच्यते नात्र संशयः।
नित्यं पठेद्यस्तं दृष्ट्वा नागवर्गः पलायते॥ १९॥

Therefore when a person finds the danger of the snakes while sleeping or resides in a house infested with serpents, at the time of biting by snakes, while in the fort of the serpent or when one is entangled with the serpents round his body, the recitation of this *stotra* relieves one of all the dangers from the snakes. With the recitation of the *stotra* daily, the group of serpents flee from the place.

दशलक्षजपेनैव स्तोत्रसिद्धिर्भवेन्नृणाम्।
स्तोत्रं सिद्धं भवेद्यस्य स विषं भोक्तुमीश्वरः॥ २०॥
नागौघं भूषणं कृत्वा स भवेन्नागवाहनः।
नागासनो नागतल्पो महासिद्धो भवेन्नरः॥ २१॥

One meets with success after reciting this *stotra* ten lakhs of time. When a person achieves *siddhi* by reciting her *mantra* he remains alive even after consuming the poison which has no effect on his body. Such a person uses the snakes as the ornaments of the body besides using them as his vehicles. Such of the persons who achieves great *siddhi* use serpents as their seats and beds.

इति श्रीब्रह्म० महा० प्रकृति० नारदना० मनसोपा०
मनसास्तोत्रादिकथनं नाम पञ्चचत्वारिंशोऽध्यायः॥ ४५॥