

had been meditating upon Śrī Kṛṣṇa Paramātmā for three yugas (world-ages). She is known by twelve names.

(1) *Jaratkāru*. Manasādevī had been performing penance, and meditating upon Śrī Kṛṣṇa Paramātmā for three complete yugas and her garments and body were worn out. So Kṛṣṇa gave her the name Jaratkāru.

(2) *Jagadgaūrī*. Because she was comely and beautiful and of fair complexion and was worshipped all over the world, she got the name Jagadgaūrī.

(3) *Manasā*. Because she was born from the mind of Kaśyapa, the name "Manasā" was given to her.

(4) *Siddhayoginī*. As the fruits of her Tapas (penance), she got the attainments of Yoga (meditation, devotion, contemplation and other ways of union with the Universal Soul) and so she was given the name Siddhayoginī.

(5) *Vaiṣṇavī*. Because she had constant devotion to Mahāviṣṇu she was called Vaiṣṇavī.

(6) *Nāgabhaḡinī*. Because she was the sister of Vāsuki the King of the Nāgas, she got the name Nāgabhaḡinī. (Sister of Nāga).

(7) *Saivī*. As she was a disciple of Śivā she got the name Saivī.

(8) *Nāgeśvari*. Because she saved the Nāgas (serpents) from the Sarpasatra (sacrifice for killing the serpents) of Janamejaya the son of the King Parikṣit, she got the name Nāgeśvari.

(9) *Jaratkārupriyā*. Because she became the wife of the hermit Jaratkāru she was called Jaratkārupriyā.

(10) *Āstikamātā*. Because she was the mother of the hermit Āstika she got the name Āstikamātā.

(11) *Viṣahārī*. Because she was the goddess who destroyed poison, she was known by the name Viṣahārī.

(12) *Mahājñānavatī*. Since she had the attainments of vast knowledge, yoga and the power of bringing the dead to life, she was given the name Mahājñānavatī.

2) *Birth*. Once the serpents became a plague to the men of the earth and they all went to Prajāpati Kaśyapa and made their complaints. Kaśyapa and Brahmā consulted each other and at the instruction of Brahmā Kaśyapa created several Mantras (spells and incantations) and Manasādevī from his mind as the deity of these spells.

3) *Power of her tapas (penance)*. When she was very young she went to Kailāsa and performed penance to Parameśvara for a thousand years. At last Śivā appeared before her and gave her the divine knowledge, and taught her the Sāmaveda. He gave her the divine Śrī Kṛṣṇa mantra (a spell) called 'Aṣṭākṣarī' and the Śrī Kṛṣṇa Kavaca (the armour of Kṛṣṇa) called Trailokyamaṅgala' and taught her how to use them in worship. Wearing this armour and using the spell she performed penance in Puṣkara, meditating upon Śrī Kṛṣṇa Paramātmā, for three yugas (world ages). At the end of this period Śrī Kṛṣṇa Paramātmā appeared before her and gave her all the boons she wanted. Śrī Kṛṣṇa said that all over the world she would be worshipped and that she had power to give boons to her worshippers.

4) *Marriage and rejection*. Kaśyapa gave his daughter Manasādevī in marriage to Jaratkāru, a hermit. As they were living in the hermitage, once the hermit slept with his head on the lap of his wife. Seeing the setting sun she aroused her husband. The hermit became

angry and decided to reject her. She thought of the Devas, who instantly arrived. Brahmā argued that it was not meet and right to reject his wife before a child was born to her. The hermit touched the groin of his wife and prayed and with the power of yoga (meditation, contemplation etc.) she became pregnant. The son born to her is the famous hermit Āstika.

After giving birth to Āstika she went to Kailāsa, where Parameśvara and Pārvatī received her.

5) *The mantra (incantation) of worship*. To get the attainment of Manasādevī one has to utter the spell (mantra) "Om Hriṁ-Śriṁ-Kliṁ-Aiṁ-Manasādevyai svāhā" five lakh times. He who has got the attainment of this mantra as given above will be equal to Dhanvantari (the physician of the Gods) and to him poison will be Amṛta (ambrosia). This goddess could be invoked into a secluded room on the day of Saṅkrānti (Transit of the Sun). If offerings of oblations and worship are carried on, he would be blessed with children, wealth and fame.

JARĀSANDHA I. A terrible King of Magadha.

1) *Genealogy*. Descended from Viṣṇu in the following order :—Brahmā - Atri-Candra-Budha-Purūravas-Āyus-Nahuṣa - Yayāti-Pūru - Janamejaya-Prācinvaṅ-Pravira-Namasyu - Vītabhaya-Śunḡu-Bahuvīdha-Saṁyati-Rahovādi - Raudrāśva - Matināra - Santurodha - Duṣyanta-Bharata-Suhotra-Suhotā-Gaḡa - Garḡa - Suketu - Bṛhat-kṣetra-Hasti-Ajamīdha-Rṣa-Saṁvaraṇa-Pūru-Sudhanvā-Cyavana-Kṛti-Vasu-Bṛhadratha-Jarāsandha.

2) *Birth*. Jarāsandha was created by joining together two halves of a child, by a giantess called Jarā, and so this child got the name Jarāsandha. (For detailed story see under Jarā).

3) *The first battle with Śrī Kṛṣṇa*. Asti and Prāpti, the two wives of Kaiṁsa, were daughters of Jarāsandha. When Śrī Kṛṣṇa killed Kaiṁsa, the two daughters went to their father and shed tears before him. Jarāsandha became angry and with a mighty army surrounded the city of Mathurā. A fierce battle was fought between Jarāsandha and Kṛṣṇa. At last Balabhadrarāma caught hold of Jarāsandha and was about to kill him, when an ethereal voice said that Balabhadrarāma was not the person to kill Jarāsandha. Accordingly Rāma and Kṛṣṇa set Jarāsandha free. (Bhāgavata, Skandha 10).

4) *Other information*.

(1) It is mentioned in Bhāgavata, Skandha 10, that Jarāsandha was the teacher too, of Kaiṁsa.

(2) Jarāsandha had four sons, Soma, Sahadeva, Tūrya and Srutāśru of whom Sahadeva became King of Magadha, after the death of Jarāsandha.

(3) Mention is made in Mahābhārata, Ādi Parva, Chapter 185, that Jarāsandha had been present at the Svayaṁvara (marriage) of Pāṅcālī.

(4) Once there arose a battle between Jarāsandha and Karṇa, in which Jarāsandha was defeated and so he made a treaty with Karṇa. (M.B. Śānti Parva, Chapter 5, Stanza 6).

5) *The death of Jarāsandha*. The enmity between Śrī Kṛṣṇa and Jarāsandha was life-long. These two mighty powers confronted each other eighteen times. Śrī Kṛṣṇa decided to kill Jarāsandha, the King of Magadha, in a duel. Once Śrī Kṛṣṇa with Arjuna and Bhīma, reached the city of Magadha in the guise of Brāhmaṇas. They started from the kingdom of Kuru