

hands on the left side placed on the shoulder and the head, and holding the mirror in the other hand, and holding in one of the hands on the right side fruits etc. and the other hand held up is called Saubhāgya gauri. (For further details see Pārvatī). (Agni Purāṇa, Chapter 50).

CANDRA I. A prominent asura, also called Candrarvarman. It was this asura, as beautiful as Candra (the moon) who was born as the king of Kāmbōja under the name Candrarvarman (M.B. Ādi Parva, Chapter 67, Verse 31).

CANDRA II. A king born in the Solar dynasty and the son of Viśvarandhi and father of Yuvanāśva. See Vamśāvalī)

CANDRA III. The Purāṇas declare that Candra was one of the invaluable things got at the churning of Kṣīrābdhi (ocean of milk) Candra, Mahālakṣmī, Surā, Uccaiṣravas, Kaustubha, Pārijāta, Kāmadhenu, Dhanvantari, Amṛtam and Kālakūṭa were the things thus got from the Ocean of Milk. (M.B. Ādi Parva, Chapter 18 and Viṣṇu Purāṇa, Part 1, Chapter 9). Also, the evil devatā called Jyeṣṭhā, Airāvata, the gem named Cintāmaṇi and fair damsels like Tārā and Rumā were got from the Kṣīrābdhi, (Kampa Rāmāyaṇa, Yuddhakāṇḍa). For general information about Candra, see Grahas).

CANDRA IV. (CANDRA DEVA).

1) *Birth.* The child born to Atri by Anasuyā. (See Purūravas). In Skandha 4 of the Devibhāgavata it is stated that it was Brahman who was born as Candra. (See Atri).

2) *Candra led married life with the wife of his guru.* Tārā, the very beautiful wife of Bṛhaspati, preceptor of the Devas happened to reach Candra's home during her perambulation one day. Candra and Tārā fell in love with each other at first sight and lived in conjugal happiness. And thus days passed by. Bṛhaspati, being informed of the fact on enquiry, deputed his disciples to bring Tārā back, but to no purpose. Bṛhaspati sent his disciples again and again to Tārā, but all to no purpose. Then Bṛhaspati himself went to the house of Candra and invited Tārā, this time also to no purpose. Enraged at this the Deva guru spoke to Candra as follows: "The brahmin-killer, gold-thief, drunkard, he who marries another's wife and he who associates himself with the above three types are responsible for the most terrible five sins, and you, therefore, are not fit enough to reside in Devaloka. Unless you return my wife to me I will curse you." None of the threats of Bṛhaspati could shake Candra. He told the Devaguru that Tārā who had gone to his house on her own accord would also leave him when she was satiated with him. These words of Candra made Bṛhaspati all the more angry. He returned home and waited sometime more for Tārā's return. But, he got disappointed, and getting impatient he started again for Candra's house. But, this time the gatekeepers did not let him in.

Terribly angry at the cruel rebuff Bṛhaspati sought help of Indra. Indra sent word to Candra asking him to send Tārā back home or be prepared for war. Even then Candra refused to yield, and Indra started for war against Candra. But, there was somehow some difference among the devas about all this, and the news reached the asuras. At once Śukra, preceptor of the asuras and an old enemy of Bṛhaspati met Candra and

assured him all support in case war broke out between Indra and Candra. He also strongly advised Candra not to return Tārā to Bṛhaspati. And, ultimately a fierce war began between Indra and Candra. All activities in the world were thrown into confusion and chaos. At this Brahmā on his haṛiṣa (swan) came to the scene and admonished Candra and Śukra. They could not but obey Brahmā and so were forced to stop fighting. Moreover, Candra returned Tārā to Bṛhaspati.

The quarrel and fighting thus ended for the time being, but another problem cropped up. At the time Candra returned Tārā to Bṛhaspati she was carrying, and Bṛhaspati was not aware of the fact. And at last Tārā delivered an exceptionally beautiful male child. The naming ceremony of the child was duly performed, Bṛhaspati himself acting as its father. When the news reached Candra he sent a messenger to Bṛhaspati claiming the child was his. Bṛhaspati too claimed its fatherhood. This controversy developed almost to the brink of a second devāsura war. At this stage Brahmā went to Bṛhaspati's house and questioned Tārā as to who really was her child's father, and she named Candra. Upon this Brahmā asked Bṛhaspati to release the child to Candra. Bṛhaspati did so. (Devi Bhāgavata, Prathama Skandha).

3) *Wives of Candra.* Candra took twentyseven daughters of Dakṣa as his wives. (Devi Bhāgavata, Saptama Skandha). These twentyseven wives are the twentyseven stars. Candra circumambulates Mahāmeru along with these, his twentyseven wives (Stars). (M.B. Vana Parva, Chapter 163, Verse 33). The names of the twentyseven wives are given hereunder: Aśvinī, Bharāṇī, Kṛttikā, Rohiṇī, Mṛgaśīras, Ārdrā, Punarvasu, Puṣya, Āśleṣā, Janakam, Phālgunī, Uttaraphālgunī, Hasta, Citrā, Svāti, Viśākhā, Anurādhā, Jyeṣṭhā, Mūlā, Purvāṣādhā, Uttarāṣādhā, Śronā, Śraviṣṭha, Pracetā, Pūrvapṛoṣṭhapadā, Uttarapṛoṣṭhapadā, Revatī.

*Solar eclipse according to the Purāṇas.* The Devas and the asuras jointly churned Kṣīrābdhi wherfrom emerged Dhanvantari with the Amṛtakumbha (pot of nectar). (See Amṛtam).

But an asura māyāvī (magician) called Sainihikeya absconded to Pātāla with the Amṛtakumbha which nobody noticed as everybody was busy with dividing other divine objects. Only after the māyāvī's disappearance was it noticed that the Amṛta Kumbha was missing. At once Mahāviṣṇu assumed the figure of a beautiful woman, got back the Kumbha and gave it to the devas. The devas began drinking the amṛtam when, at the instance of some other devas, Sainihikeya, the māyāvī assuming the form of an old brahmin reached svarga, got a share of the amṛta and began to drink it. Sūrya and Candra (Sun and Moon) who were on guard at the gates divined the secret of the 'old brahmin' and informed Mahāviṣṇu about it. He cut the throat of the pseudo-brahmin with his Sudarśana Cakra. But, half of the nectar he had drunk stayed above the throat and the other half below it. Therefore, though the head and the trunk were severed they remained alive. These two parts, in course of time, evolved as Rāhu and Ketu.

When the throat was cut some blood as well as some amṛta dropped on two places on the ground, and they