

a hunting expedition saw the destitute boy, and taking pity on him took him back with him to the palace. The boy was put under the care of Medhāvati, the King's consort. The king named him Candrahāsa. Since the King took a special interest in the education of the child he became adept in all arts and sciences. At the age of twelve Candrahāsa, with the permission of the king, set out on a triumphal tour, and the king welcomed Candrahāsa on his return after his glorious victory that brought him wealth.

At the instance of the Kalinda king, Candrahāsa, sent by his messengers tribute to the Kauṇḍala king, who, understanding from them that so much of wealth had been brought to the Kalinda king by Candrahāsa started at once for the Kalinda palace. On being told the whole story about Candrahāsa, Dhṛṣṭabuddhi, the minister of the King of Kauṇḍala made up his mind to do away with him somehow or other for which he despatched a letter to his son, Madana, through Candrahāsa.

Candrahāsa on his way to Kauṇḍala slept on the banks of a river. Campakamālinī, the daughter of the King of Kauṇḍala and Viṣayā, daughter of Dhṛṣṭabuddhi happened to go to the river bank where Candrahāsa was sleeping. Campakamālinī, who became subject to great love for Candrahāsa removed the anklets on her feet and approached him slowly, and when she took up and read a letter she found lying beside him, she felt awe and sorrow to find therein a suggestion to poison him to death. Without wasting much time in thought she changed the word 'viṣamasmai' (give him poison) to 'Viṣayāsmi' (give him Viṣayā) and put it in its former place. After some time when Candrahāsa awoke from sleep and reached Kauṇḍala city and delivered the letter to Madana its content pleased him very much. As for Viṣayā, she was spending her days in constant prayer that Candrahāsa should marry her. In the circumstances the marriage of Candrahāsa and Viṣayā was solemnised on the earliest auspicious day.

In due course Dhṛṣṭabuddhi returned to Kauṇḍala with all the wealth he could lay his hands upon after capturing Kalinda. He seethed with grief and rage at the news that Viṣayā had been married to Candrahāsa. All the explanations offered by Madana did not satisfy him. He persisted in his determination to kill Candrahāsa.

The evil-minded Dhṛṣṭabuddhi one day asked Candrahāsa to go and worship at the Devī temple after having made arrangements for his murder there. But, as fate would have it, it was Madana who, instead of Candrahāsa, was killed. Even before the above incident had happened the Kauṇḍala King had married his daughter Candramālinī to Candrahāsa, and after relinquishing the kingdom also in his favour the King took to the forest to lead a hermit's life.

The above developments added fuel to the fire of anger in respect of Dhṛṣṭabuddhi, and when he saw in the temple precincts, his son's corpse he became well-nigh mad. Crying out that all this was the result of his having troubled the Vaiṣṇava Candrahāsa he dashed his head against the pillars of the temple and died.

Candrahāsa was grieved over the death of Dhṛṣṭabuddhi. He worshipped Devī offering his flesh in the sacrificial fire. Devī appeared and granted him two boons which helped him to bring Dhṛṣṭabuddhi and Madana back to life. And, when the Kalinda king and his wife, fearing the wicked Dhṛṣṭabuddhi were about to end their lives in

flaming fire, Dhṛṣṭabuddhi went to them and imparted to them the secrets about the life of Candrahāsa. The Kalinda king and his wife dropped their former decision to end their life, and Candrahāsa took up the reins of government at the behest of the King. Candrahāsa, who won repute as a very powerful and effective ruler, during the Āsvamedha sacrifice of Yudhiṣṭhira captured the sacrificial horse, and Arjuna, at the instance of Kṛṣṇa had to enter into a pact with Candrahāsa, who promised him help for the success of the sacrifice. Candrahāsa had a son called Makarākṣa by Viṣayā and another son, Padmākṣa by Campakamālinī.

CANDRAHĀSA (M). Rāvaṇa's sword. Rāvaṇa, in the course of his triumphal tour after receiving the boons from Brahman, subjugated kings, and marching northward reached the valleys of Mount Kailāsa. But, Nandikeśvara stopped him there, and Rāvaṇa, threatening to throw away Śiva, master of Nandikeśvara along with Kailāsa, put his twenty hands under it to pull it out, and the great mountain shook violently. Pārvatī got frightened and running upto Śiva embraced him. Śiva, who divined the reason for all these with his eye of supreme knowledge grounded the mountain firmly on earth, crushing Rāvaṇa's hands under it. Unable to take away his arms from under the mountain, Rāvaṇa remained there for about thousand years singing the praises of the Lord. At last Śiva appeared to Rāvaṇa and presented him with a sword called Candrahāsa. It was this sword which won victories for Rāvaṇa in future wars. (Uttara Rāmāyaṇa).

CANDRAKETU I. A son of Śatrughna, brother of Śrī Rāma. Śatrughna had two sons, Aṅgada and Candraketu by his wife Śrutakīrti (Uttara Rāmāyaṇa).

CANDRAKETU II. A vidyādhara King. See Mukṭāphalaketu).

CANDRAMAS. A ṛṣi who imparted spiritual knowledge to Sampātī and advised Jaṭāyu to give directions about the way to the monkeys in their search for Sītādevī. (Vālmiki Rāmāyaṇa).

CĀNDRAMASĪ. Tārā, the wife of Brhaspati. She fell in love with Candra and lived with him for sometime, and came to be called Cāndramasī. (M.B. Vana Parva, Chapter 219; see also Tārā).

CANDRAMATĪ I. Wife of king Hariścandra reputed for his unique honesty and integrity. (See Hariścandra).

CANDRAMATĪ II. A city. Two sons, Takṣaka and Citraketu were born to Lakṣmaṇa of Ūrmilā. Takṣaka was crowned King of Agati, a city built on the eastern coast of the sea after annihilating the hunter tribe there, and Citraketu was crowned king of Candramatī, a city built on the western coast of the sea after killing all the Mlecchas there. (Uttara Rāmāyaṇa).

CANDRĀṄGADA. Grandson of Nala. He married Sīmantinī, daughter of Citravarmaṇa, a king of Āryāvarta. Sīmantinī, hearing about Candrāṅgada fell in love with him, and it was with the help of Maitreyī, wife of Yājñavalkya, that she was wedded to him.

While once Candrāṅgada was enjoying a boat-race in Kāṇḍī (river) with his friends a storm upset the boat and most of them were drowned to death. The servants of Takṣaka saw Candrāṅgada sinking to the bottom of the river and carried him to Pātāla and he stayed there for sometime in the midst of amorous nāga damsels. Candrāṅgada's people, under the impression that he had died, performed his funeral rites, and Sīmantinī