

took to widow's life. Enemies captured his kingdom and imprisoned his father, Indrasena. When once the nāga King asked Candrāṅgada to marry nāga girls and settle down in Pātāla he told the King that he was already married and that his wife Sīmantinī was brooding over him, and he had, therefore, to return to her. Accordingly the nāga king sent him back with presents of a white horse, a Rākṣasa and an infant serpent.

Candrāṅgada, with his presents, came up in Kāliṅdī where Sīmantinī, grief-stricken was spending her days in penance, and they recognised each other. Informed about the return of Candrāṅgada the enemy kings released his father from captivity and apologised to him. And he pardoned them.

Candrāṅgada and Sīmantinī took great interest in observing somavāravrata (fasting etc. on Mondays) and pleased at the vrata of the latter Śrī Pārvatī blessed her. Two brahmins called Devamitra and Sārasvata were living there at the time. Three sons called Sumedha, Sārasvata and Sāmavān were born to Devamitra. The sons also turned out to be great scholars but they were poor. They could not get brides as they were poor. In the hope that they would get some money if they approached Candrāṅgada and Sīmantinī the brahmins went to them. After hearing their story the king and his queen conducted them in a procession in the precincts of the palace, Sumedha dressed as husband and Sāmavān as his wife. But, lo! when the procession was over Sāmavān could not be divested of his womanhood, and Sīmantinī named her Sāmavātī. Being told that his son had turned woman Sārasvata sought the advice of some munis to remedy the situation. But, all the attempts of the munis to change the woman to man failed, and they opined that only Pārvatī, who had been pleased by the Somavāravrata, would be able to find a solution to the problem. From that day onwards the brahmin youths lived as husband and wife. (Śiva Purāṇa, Somavāravratam).

**CANDRĀPIḌA.** A son of Janamejaya. Parīkṣit was the son of Abhimanyu (Arjuna's son). Janamejaya was Parīkṣit's son. Janamejaya married princess Vapuṣṭamā of Kāśī. Two sons called Candrāpiḍa and Sūryāpiḍa were born to the couple. Candrāpiḍa had hundred sons, who distinguished themselves as great heroes in archery. Satyakarṇa was the eldest among the sons. Śvetakarṇa, son of Satyakarṇa, married Yādavī, the daughter of Sucāru. (Bhaviṣya Purāṇa).

**CANDRAPRABHĀ.** (See Sūryaprabhā).

**CANDRAPRABHĀ.** Mother of the wonderful girl, Somaprabhā. (See Somaprabhā).

**CANDRAŚARMĀ I.** A great sinner, who killed his preceptor. The Padma Purāṇa relates the story of four sinners named Vidura, Candraśarman, Vedaśarman and Vañjula, who shed their sin by bathing in the Gaṅgā. The sins committed by the four were respectively Brahmahatyā (killing of brahmin), Guruhatyā (killing of the preceptor), Agamyāgamana (having sexual contact with women like the wife of guru which is debarred) and Govadha (killing of cow) respectively. The leader of the above four sinners was one Vidura of the Pāñcāla deśa. He was begging in the streets without the tuft of hair, the sacred thread and tilaka (mark of sandal paste etc. on the forehead). He went from house to house begging for alms crying thus: "Here is come the man (himself) who committed Brahmahatyā. Please

give alms to the brahmin-killer who is a drunkard also." During his begging tour he visited all the tīrthas also, yet brahmahatyā stuck on to him.

While this sinner Vidura, his heart rent with sorrow and remorse, was sitting under a tree, a Māgadha brahmin called Candraśarman happened to come there. This brahmin had committed the sin of guruhatyā (killing the preceptor). He told Vidura:—"While residing with the guru, blinded by desire, I killed the guru, and am now burning myself in the fire of repentance."

While they were engaged thus in conversation a third person, called Vedaśarman also came there in an absolutely tired condition. He told Vidura and Candraśarman that his relatives and others had cast him out as he once did the sin of agamyāgamana, and by the time he had finished telling his story a Vaiśya called Vañjula came there. Besides drinking liquor he had committed govadha (killing of cow) also. Though these four sinners assembled at the same place, they only talked, but did not touch one another, take food together, rest on the same seat or lie on the same bedsheet.

According to the advice of a Siddha (an evolved soul) the four sinners dived in the holy waters of Gaṅgā and came out redeemed of their sins. (Padma Purāṇa, Chapter 91).

**CANDRAŚARMĀ II.** A brahmin of Agni gotra from Māyāpura, he was the disciple and son-in-law of Devāśarman. Both of them were killed by a Rākṣasa while they were gathering darbha (a particular variety of grass used in religious ceremonies) in the forest. Candraśarmā attained Vaikuṅṭha as he was a very righteous person. During Kṛṣṇāvatāra (incarnation of Viṣṇu as Śrī Kṛṣṇa) he was born as Acrūra. (Padma Purāṇa).

**CANDRAŚEKHARA.** A King (son of Pauṣya). The following story about his birth is told in the Padma Purāṇa.

Though married for a long time Pauṣya did not have an issue. He began worshipping Śiva to be blessed with a son. Śiva was pleased at this and he gave him a fruit which he divided equally among his three wives. In due course the three wives delivered. But, to get the full and complete form of a child the three children had to be joined together, and so the parts were unified. This boy was Candraśekhara. Thus Candraśekhara acquired the name Tryambaka.

Candraśekhara married Tāravatī, daughter of Kakutstha, a King of the solar dynasty. On account of the curse of Kapotamuni two sons, Bhṛṅgi and Mahākāla were born to Tāravatī in Vetāla yoni and Bhairava yoni respectively. Dama, Uparicara and Alarka were sons born to Candraśekhara himself. (Aurasaputras).

**CANDRASENA I.** A king of Sinhala deśa (Ceylon). Candrasena had two daughters, Mandodarī and Indumatī by his wife Guṇavatī. Kambugrīva, son of Sudhanvā, the chief of Mādra desired to marry Mandodarī. But, since she preferred unmarried life Kambugrīva's desire did not fructify. Some time later she refused to marry another suitor also, King Virasena of Kosala. Meanwhile the marriage of her younger sister, Indumatī was celebrated, herself having selected Sudeśṇa, the Mādra prince at the Svayamvara as husband. Though a handsome person Sudeśṇa was a philanderer, and one day Indumatī saw him in bed with her maid-servant. From that day onwards, cutting asunder all marital relationship with Sudeśṇa, Indumatī went and stayed