

with her father. This story told by Mahiṣāsura to show that women possess only very little discretion occurs in the Pañcama Skandha of Devībhāgavata.

CANDRASENA II. A king of Ujjayānī and a great devotee of Śiva. As he performed great sacrifices and gave away money and materials in gift to those who prayed for them, an attendant of Śiva called Mañibhadra once gave him a gem, which possessed supernatural powers. Attracted by the lustre and glare of the gem many kings wanted to purchase it. But Candrasena refused to sell it. Much incensed at the refusal, the enemy kings set out to fight Candrasena, who then took refuge in the Mahākāla temple in Ujjayānī the idol installed in which was Śivaliṅga. Lord Śiva then appeared to him and granted him salvation. (Śiva Purāṇa, Śanipradośamāhātmyam).

CANDRASENA III. The Mahābhārata refers to another Candrasena, son of Samudrasena, King of Bengal. He was present at the svayamvara of Pāñcālī. (M.B. Ādi Parva, Chapter 185, Verse 11). Bhīmasena once defeated Candrasena and his father in fight. (Sabhā Parva, Chapter 30, Verse 24). After that Candrasena became a supporter of the Pāṇḍavas. It is stated in Droṇa Parva that in the great war Candrasena fought from a chariot drawn by horses as white as Candra (moon) and got killed by Aśvatthāmā.

CANDRASENA IV. Another Candrasena, a partisan of the Kauravas, is referred to in the Bhārata as having fought against the Pāṇḍavas. His duty was to guard the chariot wheels of Śalya; he was killed by Yudhiṣṭhira. (Śalya Parva, Chapter 12, Verse 52).

CANDRASĪTĀ. A female attendant of Skandadeva. (M.B. Śalya Parva, Chapter 46, Verse 11).

CANDRAŚRĪ. A woman, who, though actually in love with her husband enjoyed life with her paramour. Candraśrī is the heroine of a story narrated in the Kathāsaritsāgara to prove that the interest married women take in clandestine relationship is only due to fleeting temptations. Candraśrī was the wife of a vaiśya called Bālavarman, who lived in the city of Pratiṣṭhāna. One day, looking out through the windows in her house she saw the very handsome vaiśya youth called Śilāhāra and felt great desire for him. She brought him secretly to the house of her companion and satisfied her desire. When their meeting became a routine affair her relations and servants knew about it. And, her husband alone was unaware of it. Once he became ill with severe fever. Even while he was in his death-bed Candraśrī continued her affair with the paramour. When one day she was with her paramour thus, she was told that her husband was no more. At once she took leave of him, returned home and committed suicide by jumping into the funeral pyre of the husband. (Kathāsaritsāgara, Śaktiyaśolambaka, Taraṅga 2).

CANDRĀŚVA (M). Son of King Kuvalayāśva of the Ikṣvāku dynasty. He had two brothers called Dr̥dhāśva and Kapilāśva. (M.B. Vana Parva, Chapter 24).

CANDRASVĀMĪ. A brahmin, who got back his life by worshipping Sūrya. He stayed with his wife, Devamati in Kamalapura ruled by King Kamalavarman. A son called Mahīpāla was born to him, and at the time of the birth of the child a celestial voice declared that Mahīpāla would become King. A few years later a daughter called Candramati also was born to Candrasvāmī.

During this period, rains having failed, very severe famine stalked Kamalapura. Even the king unmindful of justice and righteousness began extracting from the people whatever they possessed. Finding the situation deteriorated so much Candrasvāmī set out for his father-in-law's house with Mahīpāla and Candramati, and on the way they had to cross what was once a wild forest, but which had by then been denuded of green trees or other foliage due to the failure of the rains. The children were severely afflicted by thirst, and so the father, after leaving them at the foot of a tree went in search of water when he was caught by the people of the forest king and taken before him. When he knew that he was about to be given in sacrifice to Devī the brahmin folded his hands and prayed to Sūryadeva, who appeared before him and assured him that not only will death not visit him, but also he would be united with his wife and children.

The children left under the tree began crying, their father having not returned to them, and a Vaiśya called Sārthadhāra who came that way felt pity for the crying children and took them to his house. One day Anantasvāmī, a brahmin and a minister of King Tārānātha of Tārāpura happened to visit Sārthadhāra. Anantasvāmī, who had no children of his own took away with him the children from Sārthadhāra.

One day Sūryadeva appeared to the forest king in his sleep and asked him not to kill the brahmin (Candrasvāmī) held captive by him. The very next morning Candrasvāmī was released from captivity. Roaming about in quest of his children, Candrasvāmī reached the city called Jalapura where he was put up as the guest of a house-holder. One day the host told Candrasvāmī that a vaiśya called Kanakavarman had, a few days back, told him that he (Kanakavarman) had got two children, one male and the other female from the forest, and taken them to the Nālikera island. The very next day Candrasvāmī, along with a vaiśya called Viṣṇuvarman arrived at the Nālikera island, and on enquiry they were told that Kanakavarman, with the children had left for Kaṭāha island. They then went to Kaṭāha island only to be told that Kanakavarman had gone to Karpūra island. With another Vaiśya Candrasvāmī landed on the Karpūra island to no purpose. After thus going to the Suvarṇa and Simhala islands too Candrasvāmī met Kanakavarman at Citrakūṭapura. Kanakavarman showed the children to Candrasvāmī, but they were not his. He burst into tears, and returned from Citrakūṭapura. He passed on his way back many a temple and city and at dusk reached a big forest. He satisfied his hunger by eating some roots and fruits, and got upon a tree and sat on the top of it. It was mid-night, yet sleep did not oblige him. Then he saw a mātrsaṅgha (a group of women) consisting of Nārāyaṇī and others come and dance at the foot of the tree. Nārāyaṇī saw Candrasvāmī and after the dance was over and her companions had left the place Nārāyaṇī called him down from the tree and gave him a flower. And, according to the advice of Nārāyaṇī the next day morning Candrasvāmī went to Tārāpura where, accidentally he got into the house of Anantasvāmī, minister of the kingdom, and, for food, repeated vedic hymns. The minister invited him for meals, and there he saw Mahīpāla and Candravati. He placed the flower presented by Nārāyaṇī on Mahīpāla's nose whereupon the children recognised him,