

3) *Marriage*. One day, during a hunting expedition a boar escaped unhurt by the king's arrows and after turning turtle his chariot it went into a cave. The king in great anger followed the pig into the cave, and going forward some distance he saw a beautiful animal whereupon he seated himself on the side of a tank. There he saw, amidst a number of women an exceptionally beautiful woman moving about. Casting her charming eyes glistening with love the woman approached the King. During their conversation, when the king told her about himself she began crying. To the query as to the reason for her crying she answered as follows :—“The boar you saw is my father, *Āṅgārakāsura*. His body is harder than even diamond, and none can inflict any injury on it. The women you see around are princesses captured by my father from various palaces for my help, and my name is *Āṅgāravatī*. My father became a *Rākṣasa* as the result of a curse ; he is now asleep in the assumed form of a boar. On awaking he is sure to eat you for food, and it was that thought which brought tears to my eyes”. To these words of *Āṅgāravatī*, the king replied as follows :—“If you have any love for me you would go to your father and begin crying when he wakes up, and to his question as to why you are crying you should reply that thoughts about your future in the event of your father's death brought tears in your eyes.”

Āṅgāravatī agreed to the above proposal of the King. She hid the King in a safe place and went and stood by the side of her father. Everything happened as was anticipated and *Āṅgāraka* consoled his daughter by saying that none would be able to kill him whose body was as hard and strong as diamond, there being only one opening through which he might be struck on the left wrist which might be concealed by the bow. *Caṇḍamahāsena* who heard the above talk came out of his hiding place and challenged the asura to war. He raised his left hand to show the sign, “just coming, please wait”, and the king then shot his arrow through the opening on his left wrist. The asura fell dead.

4) *Birth of Vāsavadattā* : And, now *Caṇḍamahāsena* married *Āṅgāravatī* and returned to his kingdom with his wife. Two sons, *Gopālaka* and *Pālaka* were born to the royal couple, and the King celebrated an *Indrotsava* for the welfare and prosperity of the children. Pleased at the utsava *Indra* appeared to the king in sleep and blessed him saying that a daughter would be born to him and that her son would be crowned emperor of the *Vidyādhara*s. Accordingly a daughter was born to the King, and she was called *Vāsavadattā*. (given by *Vāsava*, i.e. *Indra*). *Udayana* married *Vāsavadattā*. (See *Udayana*).

CANḌAMUNḌAS. Two brothers born in the Asura dynasty, the elder brother being called *Caṇḍa* and the younger *Muṇḍa*. These brothers collected, like the other asura leaders *Dhūmrākṣa*, and *Raktabīja*, thousands of soldiers and lived in all pomp and glory.

During this period two asura brothers called *Śumbha* and *Niśumbha* had returned from the *Himālayas* after securing from *Brahman* a boon that they would meet with their death only at the hands of a woman. *Caṇḍa* and *Muṇḍa* became their friends and attendants. *Śumbha* and *Niśumbha* set out on a triumphal tour and conquered heaven, earth and *pātāla*. The *Devas*

took refuge in a forest. After wandering in the forest for a long time, at the instance of *Brhaspati* they sought asylum with *Pārvatī*. *Pārvatī* stood for sometime in deep concentration, and there emerged from her divine body *Kauṣikī* or *Kālī*. *Pārvatī* assured the *Devas* that she would kill *Śumbha* and *Niśumbha*. And, then *Kālī* sat alone on a rock in the thick Forest. *Caṇḍa* and *Muṇḍa*, who happened to pass that way were attracted by the great beauty of *Pārvatī* and imparted the news to *Śumbha* and *Niśumbha*, and they deputed *Dhūmrākṣa* and 60,000 soldiers to bring *Pārvatī* over to them ; but by one humkāra (sound ‘hum’) she reduced them to ashes. Ultimately she killed *Śumbha* and *Niśumbha* also. (*Devī Bhāgavata*, *Pañcama Skandha*).

CANḌATUNḌAKA(S). A son of *Garuḍa*. (*Udyoga Parva*, Chapter 101, Verse 9).

CANḌAVEGA. A *gandharva*. (See *Puraṇjana*).

CANḌIKĀ. A terrific form of *Pārvatī*, who is worshipped in temples under the name *Caṇḍikādevī*. The *Devī*'s idol has twenty hands. In the hands on the right side are held *Śūla* (three-pronged weapons) sword, *Vela* (rod), *Cakra*, *pāṣa* (rope), *parigha* (shield), *āyudha*, *abhaya*, *ḍamaru* and *Śakti*, while the hands on the left side hold *nāgapāṣa*, small *parigha*, axe, *Aṅkuṣa* (a long-hooked rod), *pāṣa*, *maṇi*, flag, *gadā*, mirror and an iron cylindrical rod. There are also idols of *Caṇḍikā* with ten hands. At the feet of the *Devī* lies *Mahiṣāsura* with his head severed from body. There will also be standing near the idol a *puruṣa* (man) born from the neck of the *Māhiṣa* brandishing his weapon, and with the *Śūla* in his hand in all rage and womitting blood and with red hairs and eyes. That *puruṣa* is bound strongly on his neck with rope. The vehicle of the *Devī* is a lion. The *Devī* is mounted on the lion with her left leg on the asura lying below. This *Caṇḍikādevī* thus stands with weapons in the hand, as annihilator of enemies and with three eyes, and she should be worshipped in *pūjamaṇḍala* with nine *Padmas* (tantric divisions) along with her idol. Firstly the *Devī* should be worshipped in the central *padma* and *Indra* and others in the other *padmas*.

There is also another *Caṇḍikādevī* (*Durgā*) with eighteen hands. She holds in her right hand a skull, shield, mirror, broom, bow, flag, *ḍamaru* and *pāṣa* (cord) and in her left hand rod, iron pounder, *Śūla*, *Vajra*, sword, *Aṅkuṣa* (a sticklike weapon with one end bent to hold on to things) *Śara* (arrow) *Cakra* and *śalākā*. There are nine other *Durgās* having the same weapons as the above except the *ḍamaru* and the broom. But, they have only sixteen hands each. These nine *Durgās* are called *Rudracanḍā*, *Pracanḍā*, *Ugracanḍā*, *Caṇḍā-nāyikā*, *Aticanḍikā*, and *Caṇḍogrā*. The *Durgā* standing at the centre will have the colour of *gorocana* (red sandal paste) and the others will have the following colours: *aruṇavarṇa* (red) *Kṛṣṇa varṇa* (black), *nīla varṇa* (blue), *śukla varṇa* (white), *dhūmra varṇa* (brown) *pīta varṇa* (yellow) and *śveta varṇa* (white). The nava *Durgās* (nine *Durgās*) are installed for the prosperity of children etc. And all these are different forms of *Pārvatī*.

Also, in various aspects or poses, *Pārvatī* is called by other names. She is called *Siddhā* when installed in *Rambhā-vana* wearing *aṣṣamālā* (garland of beads), *kirīṭa* (crown) and *agni*. The same *Siddhā* without the fire is called *Lalitā*. *Gaurīdevī* with one of the