CHAPTER V

Chandran Sthala at Thingalur
In the Navagraha mandala, Chandran on the Moon occupies the second position and is located south east of the Sun. Chandran is a good fortune graha. As per puranic source, Chandran came into existence while the Devas churned the milky sea. He came into existence along with Amutham. It is also said that he was born form the heart of Lord Thirumāl. Moreover, he came into existence form the right eye of Saint Āthiri, son of Saint Brahma Puṭhira. He happens to be the left eye of the Lord Sivā's three eyes. He also adorns as the crescent moon in the head of Lord Sivā. He also be the holy umbrella of Manmathā. He is very soft in Character. He is a charismatic person, with a charming face with two hands. The right holds a gathā and the left hand shows a Varadamudra. He used to be adorned with white dress, pearl garland, white sandal paste, and multicoloured flowers. He used to keep Rōhini in his left side.

Chandran has a son whose name is Kalaigāṇapāthagan. He will be seen in the shape of a whip (Sattai). His vehicle is a three wheeled Pearl Chariot. His horse will be in the colour of Kuruntha malar. He is seen with a glowing of the moon. He is the nectar or the Amutha, which will be consumed by the Devas. Sakthi is in the center of the Chandramandalā. He is authority for the Kataka (Cancer) Rāsi. He is otherwise known as Chandran, Mathi, Sasi, Thingal, Sōman and Nilavu.

**Location**: The Chandran Sthala situated at Thingalūr, a tiny village which can be reached by road form Thiruvaiyāru, Kumbakōnam.
highway at the distance of three kilometers. The temple is located at the eastern side of the village. The temple is actually known as “Sri Kailasanathar temple” with in which there is a separate shrine for chan'dran or Moon.

As the Kailasanathar temple itself is a small temple in size, there is no scope for a detailed study of art and architecture. The temple is facing the east and the presiding deity of the temple Sri Kailasanathar also facing the east. Opposite to the eastern gopura, there exists only a open ground. The holy tank of the temple “Cha'ndra Pu'shkaran” is located only at this place. When entered into the eastern gopura, at the left is located the Shrine for Soodriyan. Then turning to the south Praharaa, the Amman of the shrine Peiyanayaki Amman is installed in a separate shrine, which faces the south. The presiding deity of the temple Sri Kailasanathar is seen in the Sanctum Sanctorum in the form of a Siva Linaga facing the east. When go round the inner prahara there are the shrines of Vinayagaa, Subrama'niyaa, Gajalakshi, Durga, Chandikeshwarar and Bairava. Adjacent to the eastern gopura is located the deity of the Sthala Chandran.

Legends:

a) The legends pertaining to the birth of Cha'ndran:

As per puranic sources, there are three legends associated with the birth of Cha'ndran. As per “Purushasuktham”, by stating the
slōga, “Chandra mānasō Jātha” and advocates the theory that chaṇḍran was born form the chest of Lost Thirumāl. As per “Aṣṭōṭhiram”, that Brahmā was born out of the chest of Lord Thirumāl and “Āthri” was the Son of Brahmā and Chaṇḍran was the Son of Āthri. The slōga associated with this is that “Āṭṭhtheya Gothrath Mājāya nāma”.

When the Dēvas and Asurās tried to churn the milky Sea to extract “Amudham” they used Chaṇḍran as the churning shaft. They used the maṇṭrā Mountain as the churning maṭhū and the serpent Vāsuki as the rope. But due to much strain and pain, the snake emitted the poison called the “Āla Kāla Viẓham”. To preserve the cream Amudham form mixing with the snake’s venom, Lord Sivā came to their rescue and took the Venom and gulped it and thus saved the Dēvas and Asurās. As a result of this act, Lord Sivā came to be known as “Ālamunda Amudhan”.

Later on, the Dēvas and the Asurās further continued to churn the milky sea and as a result of that several precious treasure were obtained. They were the Ghee meant for performing yāgas, the celestial cow called “Kāmadenu”, the legendary “Karpaga Viruḳṣha” which is said to grant whatever demand is made, the most alluring and attractive “Vāruni Dēvies”, most beautiful damsels called “Apsarās”, the white coloured elephant “Irāvatham”, the white coloured horse, “Uṭṭṭhais Rāvās” and finally the “Chaṇḍran” with cooling rays.
Further, Goddess Mahālakshmi, holding a red lotus in her bands, sitting on a red lotus, she emerged with glowing flame. Lord Nārayanā, the God of the milky sea offered her an ever fresh red lotus garland, and Mahālakshmi married Srimath Nārarāyanānan in the presence of all those who have assembled there.

As Chaṇḍran was born in the milky sea prior to Mahālakshmi, he has been referred to as “Shrō Dharnavā Sambhavam” in “Navagrahā Sthōtira” which means, “The one who was born while churning the milky Sea”. As there are divergent versions regarding the birth of Chaṇḍra, the commentators of “Vishnu Puranā” states that these versionsover the birth of Chaṇḍran relates to each “Manvanṭra”.

“Mānvanṭra” constitutes seventy one “Saṭṭhor Yugas” and “Saṭṭhor Yugas” constitute “Giṇṭha Yuga”, “Dhirēda Yugar”, “Ithvapāra Yugar” and “Kali Yugar” Lord Brahmā consecrated Chaṇḍra as the King of all sorts of medicinal liquids, drugs, Stars and the Brahmins. Chaṇḍra become the disciple of Brahaspathy. Tāra was the wife of Brahaspathy who fell in love with Chaṇḍra due to his Charismatic personality. As Tāra was also charming and alluring, Chaṇḍran also fell in lover with her. When the love affair came to the knowledge of Brahaspathy, he compelled his wife Tāra to avoid the love affair and to come and live with him. But Tāra, bluntly refused her husbands request and continued her love game with Chaṇḍra as a result, she got conceived. Brahaspathy got extremely annoyed which finally resulted in a war.
The war began very seriously, between the Devas and Asuras, Supporting Brahaspathy and Chandra respectively. Devendra led the Devas and Sukrachariar led the Asuras who fought in favour of Chandra. As the war was fought for Tara, it came to “Tarakamayam”. As both the parties fought ferociously with powerful weapons, the Universe began to decay. Hence, Lord Brahman decided to mediate and as a result of his mediation Peace was restored. He appeased Chandr and redeemed Tara form the bond of love of Chandr and restored her to Brahaspathy. But, again there arose a problem of claiming the child born to Tara. Both Brahaspathy and Chandra claimed for the child while Tara Kept silence. Looking at the silence of Tara, the child born to her became very angry and chided his mother. Lord Brahman was very much impressed by the sharp and intelligent reaction of the child, name him as “Puthan” and also made him a graha. The son of Puthan was “Pruruvas” and thus the genealogy of Chandra began.

The Pandavas and Gauravas belonged to the genealogy of Chandra. So also, the Paandiyas who ruled over TamilNadu also claimed the right that they too belong to the Chandra family. Chandra performed the Rajasuya Yaga and obtained great reputation. “Thatchan” otherwise known as “Dashmirajapathy” was very much pleased over reputation of Chandra and gave all his twenty seven daughters including “Aswini” in marriage to Chandra. After having married the daughters of Thatchan, Chandra had a special love and affection towards “Rohini”. Hence, he has been called as “Rohini
Nāyagan” and this can be recorded in the “Navagraha Sthōthira”. The special attraction of Chaṇḍra towards Rōhini roused disappoint and jealous among the other daughters of Thatchan to whom the appeal was made. Hence Thatchan requested Chaṇḍra to show love and affection equally towards all his daughters. But Chaṇḍra did not accept his request, and continued his special attachment with Rōhini.

Thatchan came to know the fact the charm and attraction of Chaṇḍra lies in his sixteen love arts, hence, he cursed Chaṇḍra, that they should decline gradually. As a result of the curse, the charm an attraction Chaṇḍra began to decline, hence he appealed to Lord Brahmā to help him to regain his charm and beauty. But Brahmā said that he could not help Chaṇḍra in this matter and suggested and alternative idea. He advised Chaṇḍra to offer worship to “Jōthirlinga” which was located next to “Pipāsa Paṭṭina”. Hence, Chaṇḍra reached that place and began a serious penance, which pleased Lord Sivā. Lord Brahmā helped Chaṇḍra to see the “Jōthirlinga” by splitting the earth. When it was done, the Jōthirlinga was seen anointed with honey, over which Lord Brahmā installed “Sōma Nāgalingā”.

Lord Sivā got very much pleased over the activities of Chaṇḍra and adorned him over his head, hence came to be known as “Chandrasēkaran”. Lord Sivā also blessed Chaṇḍran in such a way that the diminishing arts of Chaṇḍra will continue only for fourteen days and began to grow into full form, day be day in the next fifteen days of a month. The waxing period of Chaṇḍra has been called
“Sukla Pastcham” and the waning period has been known as "Krishna Patsham"

b) Legends pertaining to Chandran Sthala at Thingalur:

There arose a tussle between the Devas and Asuras to have the claim over the celestial cream “Amudham” while churning the milky Sea. They used the mantra mountain as the churning shaft (“maththu”) and the celestial snake Vāsuki as the rope. The Asuras got hold of the mouthpart of the snake and the Devas got hold of the tail of the snake. Thus they began to churn the milky sea. As the snake, which was used as the rope for churning the sea was made to strain a lot, hence, could not tolerate the physical torture, hence began to emit the most dangerous poison. Both the Devas and Asuras, who were anticipating the Amudam could only obtain the Venom of the snake. As the nature of the Venom was so acute and furious, the heat that was emanated form the venom began to scorch both the Devas and Asuras. Therefore both the Devas and Asuras fell on the Kneels of Lord Siva and requested him to save them. The most merciful God Siva also wanted to save the Devas, hence, through his disciple Ālalāsundarar, he consumed the poison. But Devas who felt happy over the act of Lord Siva, but they still remained unconscious due to the extreme heat of the poison. In the process of churning the milky sea, several precious objects appeared form the sea and one among such thing was Chaṇḍran, who was gifted with cooling rays.
Hence, he sprayed the cool rays over the Dēvas and as a result of that the Dēvās regained their consciousness.

Saint Nārathā brought a fruit to Lord Sivā and Lord Brahmā recommend to him that the fruit may kindly be given to Lord Muruga. Hence, Lord Vināyagā got annoyed and chided Lord Brahmā. Chaṇdra, who was looking at the scene made fun of Vināyaga. Hence, Vināyaga cursed Chaṇdra that he should loose his light and also obtained the "Sandāla thavam". Shocked by these curses, Chandra fell on the Kneels of Lord Vināyaga and pleaded for relief from these curses. Lord Vināyaga also showed compassion towards Chaṇdra and instructed Chaṇdra that he ought to undergo Sandālathavam once in a year and that day will fall on the "Pōorva Paṭṣha Sathurṭhi" day of the month of Āvani, and who ever looks at the moon on that day will also be cursed by the same Sandālathavam. Further, those who undergo the curse can get relieved but offering worship to Lord Vināyaga?

An age old man was walking towards Thingalur with his disciples form Thirupazhanam after worshipping Lord Āpatśasagāyar. Due to old age and tiredness, added with the heat of the sun, he was walking very slowly. He was keeping the "Užhavāram"in his hands, "Rudrātīčha beads" around his neck and holy smile on his face. His tongue continued to chant the name of Sivā without any interval. As he enters into Thingalur, he looks at a small building from, which he could listen to the voices of young children singing sweetly divine hymns. The old man was very much attracted to listen to the noise of
sweet songs and looks at the building and was very much surprised to see a name board stating "Thirunāvukṛṣṭa Vēdic School" and spoke to himself that how it could be? a Vēdic school in the name of Thirunākṛṣṭa. Then he continued to walk in the same street and happened to look at a cow yard where a number of hi-breed cows and calves are kept in. There was also a name board stating "St. Thirunavukkarasar cow yard" and the old man was further surprised and continued to walk further. As he was walking further, he found a spacious building where a variety of people were sitting and chanting, some of them were sleeping and some others were going into the building and coming out. The old man was further surprised and stood against the building and had a look. He was astonished to note that there hang again a name board stating "St. Thirunavukkarasar Choultry". With great surprise and anxiety, the old man continued his walking. Again, he happen to look at yet another building, located in peaceful area where both young and old people were sitting calmly and studying books. The name board that was seen there declared the place as "St. Thirunavukkarasar Vāsakālai" or Library. The old man, due to a series of surprises and the physical strain of walking, began to feel very much tired and longed for a cup of water.

But still, he managed himself to walk further, where he could see another small mandapa, and the wayfarers stopped at that place and quenched their thirst with water, which was kept in a number of pots. He was again surprised and looked at the mandapa where a
name board hung stating “St. Thirunavukkarasar water mandapa” (Thanñēṟpandal). On seeing the arrival of the good old man, the Keeper of Yard rushed forward, accorded a warm welcome to the old man, and offered him a cup of buttermilk. After quenching his thirst, the old man asked the Keeper of the Yard, the name and personality of the person who maintains all these charities. The Yard Keeper explained the noble character and personality of the person and whose name was “Appōṭhi Adikal”.

After learning the name of the noble person as Appōṭhi Adigal who had instituted a number charitable institution in the name of St. Thirunavukkarasar, the old man, as directed by the Keeper of the water Yard reached the house of Appōṭhi Adigal. After reaching the house of Appōṭhi Adigal, the old man and his disciples shouted in a loud voice, praising the name of Lord Sivā. Hearing the loud voice, Appōṭhi Adigal rushed out of his house and welcomed the old man and his disciples and received him happily into his house. After taking some rest, the old man explained to Appōṭhi Adigal that he has come to Thingalūr after worshipping Lord Ābathsahāyar of Thirupāḻhanam. Then he explained to Appōṭhi Adigal, that en route to his house, that he has seen a number of charitable institutions in the name of St. Thirunavukkarasar and raised a question that why he had not given him own name to such noble and charitable institutions his own, name instead of St. Thirunavukkarasar. And the old man requested Appōṭhi Adigal the reason for the same.
The question annoyed Appōōthi Adigal and he began to speak in an excited voice, stating, "How dare are you to ask such a question? Don’t you know the fact that it was my master St. Thirunavuṅkaṛaras (Vākēēsar) who properly advised the Pallava King who was under the clutches of the Jains and restored him again to Saivism. Moreover, my master is a man of great power possessing all the best virtues, the choicest blessings of Lord Sivā and a man who has devoted his whole life for the sake of Lord Sivā and the propagation of Saivism". "Therefore, I adore him, and eagerly awaiting for a chance to have a holy dharśhan of the divine saint, hence, is it not proper on my part to give his name for all the institutions that I have been maintaining for his glory?". And as he could not control his emotions, he asked the old man, who he is? and what is his name? and so on.

Then the old man replied with emotion-chocked voice, “it is nothing but I, that you adore and wish to see, and I am that Thirunavukkarasar. At once, Appōōthi Adigal fell on the Kneels of St. Thirunavukkarasar and wept happily, that he had attained the divine bliss, that he was waiting so far and praised the saint quoting very many incidents, miracles performed by him and requested him to stay in his house and to have lunch with him for which St. Thirunavukkarasar also accepted.

Immediately, Appōōthi Adigal made all the preparations for a grand Lunch for St. Thirunavukkarasar. He summoned his eldest son, whose name was also Thirunavukkarasar, and asked him to go to the
garden and cut and bring banana leaves to serve food to St. Thirunavukkarasar and his disciples. As the boy went to the garden to cut banana leaves, unfortunately he was bit by a poisonous snake. The boy ran into the house with the leaves, handed them over to his mother and told his mother that he was bit by a poisonous snake and it need not be told to the saint. Saying this, he fell down and died. Both the father and the mother rolled the dead body of the boy in a mat and kept it in a corner and also controlled their emotions.

When the saint and his disciples returned from the temple for the Lunch, they were warmly received by Appūthi Adigal to call his son to receive the holy ash. But the parents silence and began to weep and said “he will not be useful to us”. The saint was taken aback and asked them, “What actually had happened”. The parents explained to the saint what actually had happened, and requested the Saint to have the lunch. The Saint was astonished to hear the request, that keeping the dead body of their son, they, out of love, admiration and adoration towards the Saint, the request was made.

The Saint was greatly moved by the love and kindness of the Parents, asked those assembled there to bring the body to the nearby Kailasanathar temple. The body was kept before the Lord and the Saint sung a holy hymn demanding the Lord to take away the poison form the body and to make him alive. As he was keeping singing, the boy got alive and rose and fell on the kneels of the Saint. Both Appūthi Adigal his wife and other felt very happy and in a joyful
mood, all returned to the house of Appōōthi Adikal and had lunch with them. Then Saint Thirunavukkārasar sang a few holy hymns in praise of Appōōthi Adigal and departed from that place. Appōōthi Adigal continued his life in performing the Charities in the name of St. Thirunavukkārasar and finally attained mukthi at Thingalur.¹⁰

Chandran and its association Astrology :

Chandra Thōsha and relief measures :

Chandran’s Dasai lasts for ten years – Māthrukāragan. As per the horoscope of a person, if his or her mother is affected with any disease, such as decline in health, mental disorder and other misfortunes, one has to appease Chaṇḍra by performing Sakthi Pōōja, performing archanā with silver colour flower, donating white colour dresses and by wearing white pearls, the person will be relieved from the Chaṇḍra Thōsha.¹¹

Moreover, on Monday, Chaṇḍra Bhagavān, adorned with white color dress, white pearl garland, white arali flower, white alli flower and abhishēka is to be performed with a yaga lit with Errukku leaves and as Neivēithiya, raw rice cooked with milk, curd to be offered. Dipāratanā, lit with camphor can also be performed. During such time, the Chaṇḍra hymns can be sung in Asaveri rāga. Such ārādhāna may help a person to get relieved from the Chaṇḍra Thōsham.¹²
Results:

He helps for the growth of herbal plants, grants fertility to lands, and helps for the growth of crops. He remains as the image of Parasakthi. Grants the living things sexual fertility. Grants greatness, and good eyesight.

Navagraha mūla mantras – Chandran:

Chandra is in the colour of curd, conch and ice. Born in the milky sea. Adorns the head of Paramasiva. I pray the Amutha Sorupi Chandra.

Sri Chandra Sthuthi:

Chandra has a place over the head of Sivă who has given half of his body of Parāsakthi who has no beginning and end. You are worshipped O goddess along with Devas, Brahma and Sivă. Those who have done good deeds in the past alone can worship you, O Mātha.
Navagraha Gāyathri : Sri. Chandran

Navagraha Gayathri: Sri. Chandran

Possessions of Chandra:

1. Gōthiram Athreya
2. Supreme Lord Water
3. Favourite God Gowri
4. Worshipping God Pārvathi
5. Authority Cancer
6. Direction South east
7. Language Tamil
8. Caste Vaisia
9. Dress White
10. Consort Kāthigai / Rōhini
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<tr>
<td>11. Vehicle</td>
<td>Pearl Chariot</td>
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<tr>
<td>12. Flower</td>
<td>White Lilly</td>
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<tr>
<td>13. Tree</td>
<td>Murukku</td>
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<tr>
<td>14. Grain</td>
<td>Paddy, Rice,</td>
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<tr>
<td>15. Food</td>
<td>Ghee Payasam</td>
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<tr>
<td>16. Metal</td>
<td>Lead</td>
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<tr>
<td>17. Gem</td>
<td>Pearl</td>
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<td>18. Dwelling period in a Rasi</td>
<td>2 1/4 days</td>
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<td>19. Dasai</td>
<td>10 years</td>
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<tr>
<td>20. Property</td>
<td>Mathrukaran, Matha</td>
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<tr>
<td>21. Fortunes</td>
<td>1, 5, 6, 7, 10 - good fortune</td>
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<tr>
<td>22. Sthala</td>
<td>Thingalur, Thiruppathy</td>
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Footnotes


2. ibid., P.8

3. ibid., P.10


5. ibid., P.16


8. ibid., P.16


10. ibid., P.


12. ibid., P.54

13. ibid., P.54
14. ibid., P.55


16. Mangala Murugesan, op.cit., P.26