

selling the gold. The poor Brahmin did not even know how to go on tour. Then the Viṭa advised him to visit a harlot called Caturikā, who lived close by and who, the Viṭa said, would teach him how to go on tour.

Brahmin:—What shall I do first after going to the harlot's house?

Viṭa:—Caturikā will become friendly if you would give her the gold. Then you should use sweet and charming words, and that is all.

The Brahmin went immediately to Caturikā's house and he was received honourably by her. Then giving the gold to her he requested her to instruct him about going on tour. This request of his evoked laughter from people around him. Then the Brahmin who was versed in the Śrutis began reciting the Sāman with his palm formed in the shape of the ears of the cow. All those who were present there wildly laughed at him, and somehow or other he escaped from the none too pleasant scene, and reported his experience at the harlot's to the Viṭa. He very easily understood that the reason for the Brahmin being ridiculed was that misreading his advice to use 'sāma' (sweet words) the Brahmin recited the sāmaveda. He took the Brahmin back to Caturikā and asked her to return the 'grass' (gold given her by the Brahmin) to 'the cow', the Brahmin who was as simple as the cow. Laughingly Caturikā returned the gold to him. (Kathāsaritśāgara, Kathāpīṭha Lambakam, Ta-raṅga 6).

CĀTURMĀSYA. A penance (Vrata) which continues for four months. During this period, the Vedas are to be studied with pure heart. The Pāṇḍavas did this penance at Gayā. (M.B. Vana Parva, Chapter 95).

CATURMUKHALĪṄGA. A Brahma liṅga installed on the northern bank of Sarasvatī by Brahmā. Brahmā, to start with, created animate and inanimate objects, and was thinking about further creation when a beautiful girl, born of herself appeared before him. Brahmā became enamoured of that girl and showed an unbecoming passion. As a punishment for this sin one of his heads broke. Thus broken-headed Brahmā, went to the Sthāṇuṭīrtha, which washes off all sins, on the northern bank of Sarasvatī and installed his own liṅga, known as the Caturmukhalīṅga. This installation of liṅga redeemed him from sins. (Vāmana Purāṇa, Chapter 49).

CATURTHĪVRATA. A fast undertaken so that one may be happy for one year, may achieve all desires and attain Śivaloka. While observing this fast one should worship Gaṇapati on the fourth day after New Moon (Caturthī) in the month of Makara (February-March). Next day the fast should be broken by eating cooked rice and oil seeds. The Mūlamantra of Gaṇapati is 'gam svāhā'; hṛdayādiśaḍaṅgas beginning with 'gam'. 'Āgacchātīkāya' is the āvāhana mantra and 'Gacchātīkāya' the visarjana mantra. Gaṇapati should be worshipped with mantras ending with 'tūnkāya' and beginning with 'gakāra' as also with offering of sandal paste, rice balls etc. "Om Mahotkāyāya vidmahe vakratuṅḍāya dhīmahi tanno dantī pracodayāt" is the Gaṇeśa gāyatrī mantra. He or she who performs the Caturthī vrata will attain Śivaloka. If Gaṇapati is worshipped on a Tuesday which is also Caturthī the devotee will get all his desires satisfied. Caturthī occurring in Mīna (March-April) is called Avighnacaturthī, and that day fasting should be in the night. On Caturthī in April-May Gaṇapati should be worshipped with damanaka

flowers, and then the worshipper will become very happy. (Agni Purāṇa, Chapter 179). Also see Vināyaka Caturthī.

CATURUPĀYAM. The four means used by Kings in olden times to achieve their objects are called Caturupāyam. Sāma, dāna, bheda and daṇḍa are the Caturupāyas (four tactics). There are three other upāyas also, almost equally important as the first four, and the seven upāyas are collectively called Saptopāyas. There are also yet other upāyas, but they are not important enough to merit special mention.

1) *Sāma*. It is the best means to attract and convert others to one's side. It consists in winning people with sweet words and looks. People who are friendly by temperament and straightforward may be brought round by sāma. Sāma is employed in dealing with sons, brothers and other relatives.

2) *Dāna*. There are five kinds or varieties of dāna (gift) viz. prītidāna, dravyadāna, svayaṅgrāha, deya and pratimokṣa. If a person gets help from another and acknowledges help by reward that reward is called prītidāna. The miser and the poor should be brought round by prītidāna. Military captains, heroes and citizens should be won over by this dāna. Those who fall at feet should be honoured by dāna.

3) *Bheda*. Bhedopāya is of three kinds: to destroy or end the friendship subsisting between people, to create dissension and to make the parties quarrel with each other. He who is falsely praised, he who does not desire wealth or welfare, he who has been invited to come and then insulted, traitor to king, he who has been exorbitantly taxed, the angry one, the honourable one, the insulted, the unreasonably forsaken one, he who harbours hatred in his mind, the pacified one, one whose wealth and wife have been taken away or stolen, he who has not been respected though deserving of respect—if such people are in one's opposite camp, suspicion should be raked up among them and thus division created in their ranks. If subordinate chieftains, and forest tribes commit offences they should be brought round by the use of sāma and bheda upāyas.

4) *Daṇḍa*. Daṇḍopāya is of three kinds, viz. killing, denuding of wealth, and inflicting pain on the body or torture. Daṇḍa has two other forms, prakāśa (open) and aprakāśa (secret). Those who have become objects of hatred to all people should be subjected to prakāśa-daṇḍa. People, whose killing the world will detest, should not be killed openly, but only secretly. Enemies should be killed with weapons etc. Brahmins should not be killed. Friends and allies should not be subjected to daṇḍa; friends, who are made objects of daṇḍa will wither away like worm-eaten trees. The King, who possesses the three powers (of wealth, army and people's support) and is fully conscious of the time and environmental factors should annihilate enemies by the instrument of daṇḍa. Evil people should be defeated by daṇḍa itself.

The upāya māyā consists in practising deception by magic or other yogic powers. The powers can be acquired by the worship of the idols of certain Devatās. People who employ go about at night in various disguises. They disguise themselves as beautiful women or even as animals. They also deceive people by creating illusions of clouds, fire or lightning. For instance, Bhīma killed Kicaka by going to him in the guise of a woman.