Lesson 75. इच्छार्थकरुपणि

The very first line in the Bhagavad Geeta foxed me. What in the Good Lord's name was युयुत्सवः? It looked like a singular form of some noun but if that was the case, then why समवेता: Back to the drawing board. It MUST be plural and therefore like गुरवः। So the singular was naturally युयुत्सवः, The dictionary helped immensely. युयुत्सवः was 'a person desirous of fighting.' (योहुम् इच्छुः), And when light entered this mind, more examples turned up.

One desireous of moksha: मुमुशः (मोक्तम् इच्छुः)
One desireous of knowing: जिज्ञासुः (ज्ञातुम् इच्छुः)
One desireous of eating: बुभुशः (भोक्तुम् इच्छुः)
One desireous of hearing: शुश्रुशः (श्रोतुम् इच्छुः)

मुमुशः ध्यानं करोति ।
अहं जिज्ञासुः वन्दे ।
युयुत्सभिः सह पाण्डवा: कुरुक्षेत्रम् अगच्छन्।
बुभुशवे भोजनं ददातु।

Inference 1: Some letters were getting "doub-doubled."
Inference 2: If these were adjectives describing people, then there MUST be noun form.

True enough. I got to hear about these:

The desire to fight: युयुत्सः (योहुम् इच्छा) ।
The desire for moksha: मुमुशः (मोक्तम् इच्छा) ।
The desire to know: जिज्ञासः (ज्ञातुम् इच्छा) ।
The desire for food: बुभुशः (भोक्तुम् इच्छा) ।
The desire to listen: शुश्रूषा (श्रोति मुक्ति)।

यदि ममय जिज्ञासा अस्ति तदां पठितु श्राकोम।
वने परिष्क्रममि वालके बुधुश्क व्याकृतिम् अकरोत।
सर्वषां हृदि मुमुक्ति न वर्तते।
वैयस्य शुश्रूषया एव अस्वस्थस्वम मन: शान्ति प्राप्ति।

Inference 3: With this fantastic capacity of words to turn into anything and everything, could there be verb forms too? Naturally.

युयुस्ते, ममुश्नति / ममुश्नते, जिज्ञासते, बुमुश्नति / बुमुश्नते, शुश्रूषनि।
विश्वा: श्रुतिकारं जिज्ञासते।
विष्णुकारे तुषारे: वाल्क: जले पिपासति।
कर्ण: अर्जुन युयुस्ते।

Inference 4: Whether the verbs would be परम्प्रेयद्वम् or आत्मन्यद्वम् depended on whether it's basic घातूः was a परम्प्रेयद्वम् or an आत्मन्यद्वम् or an उभयप्रेयद्वम् घातूः।

Inference 5: The above possible permutations... adjective, noun, verb, must be possible for all the 1943 basic घातूः, Yipes!!

How are these words created? There is the necessity of doubling the first वर्ण: (or the addition of a related वर्ण: to the root first letter) in the घातूः to
convey "desire." So whenever you see that doubling, you may classify those words as इच्छार्थकरुपणि। There is no need at the moment to figure out how to create them. Let me, instead, give you an oft used list to help you identify them in classical texts, our stotras and shlokas.

Note:
There is wonderful book that you can refer to for all your verb related questions. It is called बृहद्व्याकरणम् (चौखंडा संस्कृत प्रतिव्याख्याम/दिक्षित/collected and edited by पं. हरेकान्त मिश्र). It costs Rs 400/-. It gives you every single form of every single verb in the universe (a slight exaggeration but the books are worthy of such praise). Its twin वृहद्व्याकरणम् gives you declensions of every noun in the universe. Cost price = Rs 200/-.

Now, our list:
Our घातु́s are listed गण wise.

<table>
<thead>
<tr>
<th>घातु́</th>
<th>लक्षण: तू. पु./ए.० व ०</th>
<th>विशेषण</th>
<th>नाम</th>
</tr>
</thead>
<tbody>
<tr>
<td>जि १. प. जीतना</td>
<td>जिगीष्टि</td>
<td>जिगीषु</td>
<td>जिगीषा</td>
</tr>
<tr>
<td>भू२.प. होना</td>
<td>बुभूषि</td>
<td>बुभूषु</td>
<td>बुभूषा</td>
</tr>
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<td>दश १.प. देखना</td>
<td>दिदक्षते (have no idea why a परस्मेवेदम् has become आत्मेवेदम् here. Better to remember just the form)</td>
<td>दिदक्षु</td>
<td>दिदक्षा</td>
</tr>
<tr>
<td>गी. १.प.गाना</td>
<td>जिगासति</td>
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</tr>
<tr>
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<td>---</td>
</tr>
<tr>
<td>वन्द । १.आ.वन्दना करना</td>
<td>विवन्दिष्ठे</td>
<td>विवन्दिषुः</td>
<td>विवन्दिषा</td>
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<tr>
<td>पा । १.प.पीना</td>
<td>पिपासति</td>
<td>पिपासुः</td>
<td>पिपासा</td>
</tr>
<tr>
<td>यतु । १.आ.प्रयत्न करना</td>
<td>ययतिष्ठे</td>
<td>ययतिषुः</td>
<td>ययतिषा</td>
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<tr>
<td>रक्षु । १.प. रक्षण करना</td>
<td>रिरक्षिष्ठे</td>
<td>रिरक्षिषुः</td>
<td>रिरक्षिषा</td>
</tr>
<tr>
<td>स्वाधु । १.आ. स्वाध लेना</td>
<td>सिस्वाधिष्ठे</td>
<td>सिस्वाधिषुः</td>
<td>सिस्वाधिषा</td>
</tr>
<tr>
<td>तृ । १.प. तैरना</td>
<td>तितीषिष्ठे</td>
<td>तितीषिषुः</td>
<td>तितीषा</td>
</tr>
<tr>
<td>कीर्द । १.प. स्वरतना</td>
<td>चिकिर्दिष्ठि</td>
<td>चिकिर्दिषुः</td>
<td>चिकिर्दिषा</td>
</tr>
<tr>
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<td>अटिटिष्ठि</td>
<td>अटिटिषुः</td>
<td>अटिटिषा</td>
</tr>
<tr>
<td>घ्रा । १. प. सूङ्गना</td>
<td>जिग्रासति</td>
<td>जिग्रासुः</td>
<td>जिग्रासा</td>
</tr>
<tr>
<td>नी । १.उ. ले जाना</td>
<td>निनीषिष्ठि/निनीषिष्ठे</td>
<td>निनीषिषुः</td>
<td>निनीषा</td>
</tr>
<tr>
<td>भिष्कु । १. आ. मांगना</td>
<td>विभिषिष्ठि</td>
<td>विभिषिषुः</td>
<td>विभिषिषा</td>
</tr>
<tr>
<td>मुदु । १.आ. आनन्द अनुभव करना</td>
<td>मुमुदिषिष्ठि/मुमोदिषिष्ठे</td>
<td>मुमुदिषुः</td>
<td>मुमुदिषा</td>
</tr>
<tr>
<td>हृ । १. उ. ले जाना</td>
<td>जिहिषिष्ठि/जिहिषिष्ठे</td>
<td>जिहिषिषुः</td>
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</tr>
<tr>
<td>रुदु । २.प. रोना</td>
<td>रुदिरिष्ठि</td>
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</tr>
<tr>
<td>स्रा । २. प. श्रान करना</td>
<td>सिस्रासति</td>
<td>सिस्रासुः</td>
<td>सिस्रासा</td>
</tr>
<tr>
<td>वचु । २. प. बोलना</td>
<td>विवक्षिष्ठि</td>
<td>विवक्षिषुः</td>
<td>विवक्षा</td>
</tr>
<tr>
<td>या २. प. जाना</td>
<td>चियासति</td>
<td>चियासु:</td>
<td>चियासा</td>
</tr>
<tr>
<td>भी २. प. डरना</td>
<td>विभीषणि</td>
<td>विभीषु:</td>
<td>विभीषा</td>
</tr>
<tr>
<td>हा ३. प. फैन्कना</td>
<td>जिहासति</td>
<td>जिहासु:</td>
<td>जिहासा</td>
</tr>
<tr>
<td>दा ३. प. देना</td>
<td>दित्सति/दित्सते</td>
<td>दित्सु:</td>
<td>दित्सा</td>
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<tr>
<td>दा ३. प. रखना</td>
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<td>निनतिष्ठति</td>
<td>निनतिष्ठु:</td>
<td>निनतिष्ठा</td>
</tr>
<tr>
<td>युघ ४. आ. लड़ना</td>
<td>युघुस्ते</td>
<td>युघुसु:</td>
<td>युघुसा</td>
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<tr>
<td>आप ५. प. प्राप्त होना</td>
<td>इपसति</td>
<td>इपसु:</td>
<td>इपसा</td>
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<td>मुमुशा</td>
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<td>चिक्षित्तसति</td>
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<td>विभिन्तसु:</td>
<td>विभिन्तसा</td>
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<td>बुमुशा</td>
</tr>
<tr>
<td>कृ ८. प. करना</td>
<td>चिकिरिष्ठति</td>
<td>चिकिरिष्ठु:</td>
<td>चिकिरिष्ठा</td>
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<td>कृ ८. आ. करना</td>
<td>चिकिरिष्ठति</td>
<td>चिकिरिष्ठु:</td>
<td>चिकिरिष्ठा</td>
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<tr>
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<td>विभज्जलिष्ठति</td>
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<td>विमादिष्ठति</td>
<td>विमादिष्ठु:</td>
<td>विमादिष्ठा</td>
</tr>
</tbody>
</table>
Worksheets.

A.) A few exercises will help you put your understanding into action. And the best kind will be if you can form sentences of all three forms for all the nouns listed above.

B.) Read and understand:

1. युयुत्सव: कुरूक्षेत्र क्रिम्योंकारकत ? (१.१)
2. युमुक्तव: छात्राव: अन्य अवस्था धारणाम्।
3. योगमु: आरूक्षोऽर्थयोगोऽसाधनाम्। (६:३)
4. योगमेण यज्ञासु: अपि उच्चं गन्धिताः। (६:४४)
5. लोकस्थवः चिकीर्षा: सविद्या कर्म करोति। (२:२५)
6. अशुश्रूषवे न इद्यं वाच्यम्। (१८:८७)
7. विरूद्ध्यमु: उपनिष्ठ सु अधिकारः।
8. मुसूर्छाः: का (अप्तितमा) इच्छा भवेत्?
9. अभिमन्यु ढोके कवे: का विवक्षा स्पेयाः?
10. तत्त्वस्य विविदिष्यते कैशिकम् कर्म सन्न्यास्त्त तः ।
11. मथि हन्त्राम् इच्छति, महाकान्तान् रक्तपिपासा ।
12. नाचिकेतसं आत्मानं उदित्स्वय बुधुसः ।
13. कुम्भकर्णस्य (उद्धितस्य) कुसुम्भा तुम्मूरा ।
14. विश्वरूपं दिदंशुः कौन्तेयं वार्ष्ण्यं प्रारंभवते । (११:३)
15. स्वर्गं जिगमिणिः कियासु एवं आसक्तः । (२:४३)
16. मायां जितेऽधुः ईश्वरमेव प्रपञ्चे । (७:१४)
17. वेदान्तं पिष्टिशुः गुहम् एव अधिगृहस्वः ।
18. वेदान्ताने व्याचिरव्यासः श्रीस्मृतं श्रीगौतमान्द्राये अनुज्ञातः ।
19. विचेतस्: सुखं त्यजेत्, सुखेप्यन्ति: विचयं त्यजेत् ।
20. भोमावस्त्रं जिहासा वैराग्यं कर्यते । (Vivekchudamani 21)
21. जगत् सिसुः ब्रह्मं तपः अत्यतः ।
Lesson 76. भाववाचक संज्ञा Abstract nouns

You are already familiar with abstract nouns and use them very often. This lesson is a quick recap of what you know. With the new additions, I have tried to add as many words as you might need to know about. Relax..... whenever you wish to create an abstract noun and are not sure when to add which प्रत्यय, try your luck with all then cross-refer a dictionary to see which word is accurate. The idea here is to be able to recognize the भाववाचक संज्ञा when you see it.

4 different प्रत्यय s tell you that these words are भाववाचक संज्ञा. They may end in

1. त्वम्
2. ता
3. य
4. इमन्

You may add any one of these प्रत्यय s to some words to create a भाववाचक संज्ञा, To others only one of the above may apply. Let us not get too much into the details of which of the two rules apply. Let's simply learn to recognize them in texts. Eventually, we can cover the "hows and whys" in special shiviram-s.

An addition of य /अ to some words does not change the meaning of the original word. Just a few examples for you to go by
A few explanations:
1. and 2. The addition of तम or ता to the word makes the former a नरु (गृहवत) and the latter a खी (रमावत).

1. लघु ➢ लघुतम् लघुता
   गुरु ➢ गुरुतम् गुरुता
   विद्वास ➢ विद्वतम् विद्वता

Do the same for: ब्राह्मण, श्रेष्ठ, शून्य, दीन, मूर्ख, खिल, दुष्ट, महत्.

There is a small exception to the above rule. In देव the addition of ता does not interfere with the original meaning of the word. And in the following words, the addition of ता means a multitude.

ग्राम, जन, बन्धु, सहाय, गज
ग्रामता = a multitude of villages.
3. Addition of य. Make a वृद्धि of the first स्वर and a लोप of the ending अ, then add the य

शूर  ➔ शौर्यम्
सुन्दर  ➔ सौन्दर्यम्
धीर  ➔ धेर्यम्
सुख  ➔ सौर्यम्

Do the same for: ब्रह्मण, विदुर्य, कवि, मधुर, चतुर, निषुण, दीन, शुभ, मक्कल, शुक्र, कृष्ण, दट्ट, पद्मण।

4. Addition of इमन्
Look at the example below and use it for all the other words listed.

To the root word, an adjective, make a लोप of the ending स्वर if there is one. Add the इमन्. If there is a उ in the word, it gets converted into a र, The root word will be, for example, महिमन्, The प्रथमा विभक्ति: is महिमा and is always पुलिश्यति।

लघु  ➔ लघिमन् लघिमा
गुरु  ➔ गरिमन् गरिमा
महत्  ➔ महिमन् महिमा
मुद  ➔ मदिमन् मदिमा
अणु  ➔ अणिमन् अणिमा

Do the same for: तनु, पद्म, स्वादु, दट्ट, शीत, ऊष्ण, जड, मधुर।
5. Words ending in इ, उ or ऋ, with a हर्ष स्वर before those listed, need an अ added to them to convert them into भाववाचक-संज्ञा s.

- गुणि ➸ शोचम्
- मुनि ➸ मौनम्
- पुश्य ➸ पार्थ्यम्

6. Words ending in पति, पुरोहित or the word राजन by itself..... Do a वृद्धि of the first स्वर then add the च ।

- सेनापति ➸ सेनापत्यम्
- पुरोहित ➸ पौरोहित्यम्
- राजन ➸ राज्यम्

6. प्राणि, जातिवाचक, आयुवाचक words, add an अ ।

- अथवा ➸ आश्चर्यम्
- कुमार ➸ कौमार्यम्
- क्रिश्चौ ➸ क्रेश्चोरम्
- युवन ➸ यौवनम्
Lesson 77. लिठट लकार The "unseen" past tense.

The Bhagavad Geeta is THE source for all our Sanskrit questions..... besides being revered as a "मोक्षदायकशाख्म"।
श्री भगवान् उवाच।, You will have come across that form of the verb many a time in the course of your study of the Geeta.

We have covered, so far, 5 different लकार -s - लट्र, लोट्र, लड्र, लट्र, विधिलिख्र। उवाच - लिठट लकार is also known as परोक्ष - भूतकाल:।

It is used in the following situations:
1. You wish to talk about something that happened so long ago that you have not seen it happen.
2. It may have been in the recent past but you personally have not seen it.
3. The event may have happened even when you are around, but you have been unaware of it.

Personally, I don't believe that we will ever need to use these forms during सम्भाषण। But since one of our goals has been to be able to decipher shlokas and stotras, we need to be familiar with what these words look like.

Just a list of a few words most commonly found in literature, will be enough.
<table>
<thead>
<tr>
<th>धातु</th>
<th>स्त्रृत पु. प. व.</th>
<th>स्त्रृत पु. द्र.व.</th>
<th>स्त्रृत प. व. व.</th>
</tr>
</thead>
<tbody>
<tr>
<td>कृ (प. प.)</td>
<td>चकार</td>
<td>चकात्</td>
<td>चकः</td>
</tr>
<tr>
<td>कृ (आ.प.)</td>
<td>चके</td>
<td>चकाते</td>
<td>चकङ्</td>
</tr>
<tr>
<td>भू</td>
<td>भभूव</td>
<td>भभूवत्</td>
<td>भभूवः</td>
</tr>
<tr>
<td>अस्</td>
<td>भभूव</td>
<td>भभूवत्</td>
<td>भभूवः</td>
</tr>
<tr>
<td>आप</td>
<td>आप</td>
<td>आपत्</td>
<td>आपः</td>
</tr>
<tr>
<td>इ</td>
<td>ईयाय</td>
<td>ईयत्</td>
<td>ईसः</td>
</tr>
<tr>
<td>कुष्</td>
<td>चुकोप</td>
<td>चुकोपत्</td>
<td>चुकोपः</td>
</tr>
<tr>
<td>क्षिप्</td>
<td>चिक्षिप्</td>
<td>चिक्षिपत्</td>
<td>चिक्षिपः</td>
</tr>
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<td>खन्</td>
<td>चखङ्</td>
<td>चखङ्त्</td>
<td>चखङ्गः</td>
</tr>
<tr>
<td>गाद talk</td>
<td>जगाद</td>
<td>जगादत्</td>
<td>जगादः</td>
</tr>
<tr>
<td>गम्म</td>
<td>जगङ्ग</td>
<td>जगङ्गत्</td>
<td>जगङ्गः</td>
</tr>
<tr>
<td>नी</td>
<td>निनाय</td>
<td>निनायत्</td>
<td>निनायः</td>
</tr>
<tr>
<td>प्रच्छ</td>
<td>प्रच्छ</td>
<td>प्रच्छत्</td>
<td>प्रच्छः</td>
</tr>
<tr>
<td>बुध (प.प.)</td>
<td>बुधोध</td>
<td>बुधोधत्</td>
<td>बुधोधः</td>
</tr>
<tr>
<td>बुध (आ.प.)</td>
<td>बुधङ्ग</td>
<td>बुधङ्गते</td>
<td>बुधङ्गः</td>
</tr>
<tr>
<td>मन्</td>
<td>मेने</td>
<td>मेनाते</td>
<td>मेनङ्</td>
</tr>
<tr>
<td>मृष्</td>
<td>मुङ्गोच</td>
<td>मुङ्गोचत्</td>
<td>मुङ्गोचः</td>
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<tr>
<td>या</td>
<td>ययो</td>
<td>ययत्</td>
<td>ययः</td>
</tr>
<tr>
<td>य्रह (प.प.)</td>
<td>यज्ञङ्ग</td>
<td>यज्ञङ्गत्</td>
<td>यज्ञङ्गः</td>
</tr>
<tr>
<td>य्रह (आ.प.)</td>
<td>यज्ञङ्गे</td>
<td>यज्ञङ्गते</td>
<td>यज्ञङ्गङ्</td>
</tr>
<tr>
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<td>भभाषे</td>
<td>भभाषाते</td>
<td>भभाषिरे</td>
</tr>
<tr>
<td>चर</td>
<td>चचार</td>
<td>चचरत्</td>
<td>चचः</td>
</tr>
</tbody>
</table>

Some verbs are not declined in the manner above. They are formed differently..... just as you would have done a शयनं करोति , you can have the following forms using the कृ /भू मात्र ि। Add the प.प. कृ /भू मात्र ि endings if the मात्र is प.प. Add the आ.प. कृ /भू मात्र ि endings if the मात्र is आ.प. This, however, cannot be done with every verb. And it is impossible to present everything here.

Our effort is simply to help you recognize these words when you come across them.
<table>
<thead>
<tr>
<th>धातु:</th>
<th>लिंटू तृ. प. प. व.</th>
<th>लिंटू तृ. प. प. चित्र. व.</th>
<th>लिंटू तृ. प. प. व. व.</th>
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</thead>
<tbody>
<tr>
<td>ईश्वर (आ.प.)</td>
<td>ईश्वरके</td>
<td>ईश्वरकर्ते</td>
<td>ईश्वरकर्ते</td>
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<td>ईश्माभूतु:</td>
<td>ईश्माभूतु:</td>
<td></td>
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<tr>
<td>ईश्मास</td>
<td>ईश्मासतु:</td>
<td>ईश्मासतु:</td>
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</table>

Similarly:

<table>
<thead>
<tr>
<th>कथ्रु</th>
<th>कथ्रयाचकार</th>
<th>कथ्रयाचकर्तु:</th>
<th>कथ्रयाचकर्ते</th>
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<tbody>
<tr>
<td>कथ्रयाचके</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>कथ्रयामभूव</td>
<td>कथ्रयामभूतु:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>कथ्रयामास</td>
<td>कथ्रयामासतु:</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>पूज्व</th>
<th>पूज्वयाचकार</th>
<th>पूज्वयाचकर्तु:</th>
<th>पूज्वयाचकर्ते</th>
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</thead>
<tbody>
<tr>
<td>पूज्वयाचके</td>
<td>पूज्वयाचकर्ते</td>
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<tr>
<td>पूज्वयामभूव</td>
<td>पूज्वयामभूतु:</td>
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<td></td>
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<tr>
<td>पूज्वयामास</td>
<td>पूज्वयामासतु:</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>प्र + अर्थु</th>
<th>प्रारंभयाचकार</th>
<th>प्रारंभयाचकर्तु:</th>
<th>प्रारंभयाचकर्ते</th>
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</thead>
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<tr>
<td>प्रारंभयाचके</td>
<td>प्रारंभयाचकर्ते</td>
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<td></td>
</tr>
<tr>
<td>प्रारंभयामभूव</td>
<td>प्रारंभयामभूतु:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>प्रारंभयामास</td>
<td>प्रारंभयामासतु:</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Worksheets.

Just read and understand:

1. कृष्णार्जुनों शब्दौ प्रद्धमतुः। (१ : १४)
2. ददाह तद्वा मास्तिः। (रामायण)
3. अर्जुणि ममोच जानकी। (रामायण)
4. पुज्यन ददाह पाण्डवः। (१ : २१)
5. पाण्डवः कौरवः। च कृष्णे युयुघिरे।
6. उपनिषदृ - गोभिः। गीताजुर्गदु ददाह गोपालवन्दनः। (व्यास)
7. पद्म प्राणिनः। पद्मचतुमः आपुः। (विवेकचूडामणि: ७)
8. चुक्रप रावणः। विभीषणाय।
9. विवधनुः। बमङ्गः दासार्थः।
10. स्थोपसचे स पाण्डवः। उपवेशा हुःसः। (१ : ४७)
11. तद्वा ममोह वान्धवानः। (१ : २७)
12. भृगुः। पितरम् उपससारः। (तैत्तिक उपनिषदः ३ : १)
13. ददाह मोहं पाण्डवस्य जहास पुरुषोत्तमः। (२ : १०)
14. व्रीणदेयः। शाल्कान्द दृष्टः। (१ : १८)
15. हरि:। भीतम्। अर्जुनम्। आश्वास्यः। (११ : ५०)
16. अधिः। वापुः। इन्द्रश्र बल्ल विदायः। (केदारपाणिन्दु)
17. कथयामास संबारः। धृतराष्ट्राय सम्भवः। (२८ : ७४)
18. पशुवामे पुरुः। अन्त्ये। विभायाकार दशारथः।
19. बदु स्वामाः। इति। इच्चतः एकर बल्ल। इश्वायाकारः।
Lesson 78. ल्यारा | Wishful thinking

The ल्यारा is a funny combination of the past and the future forms, just as its name suggests. Let's look at an example: अभवच्छत्। See how it begins with an अ, has a future "bit" in the centre, य/स्य and has a past tense ending तु/त।

The ल्यारा is used when you wish to convey the following ideas:
1) to denote "if such and such a thing had happened / might happen then such and such a thing would have happened / will happen". This therefore can be used to convey the past tense or the future. Many विद्वान् s prefer to use the विद्वित्त for the future and use the ल्यारा only for the past. For example: If she had taught well, I would have definitely passed the examination.

सा सम्यक रीत्या अपाठविष्यत् चेत अहं निन्धयेन परिशायाम् उत्तीर्णा अभवच्छ्यम्।

2) When there is a non-realization of an action and therefore there is a presence of the characteristics of the conditional. For example: If I were not blind, then I would have been able to appreciate the beauty of the world.

यदि अहम अन्यं न अभवच्छ्य तथ्य पृथिव्यं सर्वेऽं गुणानं सौंदर्यम् अट्टमम्।

Naturally, you will need some reference material to see how the verbs are conjugated in all the three पुरुष s. Plan on buying a शब्द्यातुरुपावली that gives you all the 10 ल्यारा s. Just remember that the आत्मनेपद-धातु s will end in a full त and not a त।
Read and understand:

1. यदि गोपाल: सन्तरणकौशल्यम् अज्ञात्यता तर्कित जलात् नाभेष्यत् ।
   If Gopal knew how to swim then he would not be afraid of the water.

2. निशाष्ट्येत तमरिक्ष्यन्यो नामविषयन् को नाम चन्द्रमसो गुणं व्यज्ञार्यता ।
   If the nights were not dark then who would know (appreciate) the Moon's qualities?

3. यदि राजा हुष्टेषु दण्डं नाधारविषयतं तदावदरं ते प्रजा उपालोकविष्यन् ।
   If the king did not punish the wicked then they would surely trouble the subjects.

4. यदि दृष्क्षण आफ्रिकास्था गोरास्सा: शासका: आजान्यसिद्धान्धिकारान् भारतीभ्योहद्यस्यन्
   तदाद्वयोज्जात्यो: शोभानो मिथ: समवन्योभविष्यत् ।
   If the South African white government officials would give the Indians their birthright then the mutual relationship between both the races would be good.

********
Lesson 79. अलंकार विचारः | Alankara-Vichara

How beautiful is the world, bedecked with a natural loveliness! How the senses hunger for beauty! It is but natural that we appreciate magnificence and splendour..... those which are attributes of the Divine. Devi Bhavani is bejeweled कर्णभूषण s, garlands, necklaces, bangles, anklets, etc. Her beloved श्री महादेव the Lord of the वैरागी s is also adorned with the चिताभ्यासम्, सर्पमाला, a crescent, and Ganga on His जटा। Lord Vishnu is ornamented with श्री महादेव, चक्र, गदा, पद्म, बैजयंती माला, पीताम्बर। Our beloved गुरुदेवः also shines with His divine ornaments of भक्ति, ज्ञान, विवेक, वैराग्य, करुणा, etc. Similarly, वामदेवी is also decorated with different literary ornaments when she presents Herself in the form of literary compositions.

The poets treat literary compositions like a Goddess. As a Goddess is beautified with ear-rings, bangles, necklace and other ornaments so is poetry beautified with figures of speech which are called अलंकार s. These ornaments or अलंकार s are of two types— शब्दालंकार (figure of speech relating to sound) and अर्थालंकार (figure of speech relating to the expression). As ornaments enhance external beauty so also शब्दालंकार s add to the beauty of the language with attractive sounding words. However, just as true beauty lies in grace and in one's inner qualities, one's language must be able to express one's inner most feelings through it's richness of meaning. Therefore both शब्दालंकार s and अर्थालंकार s are equally held in high esteem in Sanskrit literature.

Let us study some figures of speech relating to sound (शब्दालंकार) and some figures of speech relating to expression (अर्थालंकार).
1. अनुप्रासः

(Alliteration): In spite of different vowels, if consonants are repeatedly used in a line, then it is called अनुप्रासः। You will find a lot of them in Pujya Swamiji’s bhajans, Shankaracharya’s stotras and also in the Deep-Namaskara we chant every evening. Let us see a few examples:

- लीलात्मक-स्थापित-लिंगाक्षिरलोकातिलार्योगिनित्रिशिर मृग्याम्।
  (गौरीदशक्म्)
- भवानीभवनागम्या भवारण्यकुठारिका। (लिंगातसहत्वनाम)
- तत्त्वात तत्त्वाति तित्तिरि तीरि तीरि तरी तरी।
- धराधरसुतुनाथ धूजं धूजं। धूमुखाप्यामीश दशाईं गुम्युलाध्वित्तम्। धूपं -
  शिवपूजनम्।
- कल्पणा कल्पणा कल्पणा कल्पणा क्षित: क्षित: क्षित: क्षित:। (भुवनेश्वरमहास्तोत्रम्)
- लीलाभोलितलोचना स्मिटमुखिमा आवद्द्राकीर्तज्ञम्।
- भगवदुपाद्यतीर्थर्चरण भाष्यकारयोगेभरर्चरणम्। भक्तिरसामृत्वर्कर्चरणं
  भारतपर्यंत्वर्कर्चरणम्।। (भजन)
- जन: कोजानीतजननि जपनि प्रजापियो। (देवयागपाद्यमपस्तोत्रम्)
- श्रीरामरामरामेति रामे रामे मनोर्मे। सहक्षनामलतुत्त्व्य राम नाम वरानने।।
- शरणं तव चरणं भवहरणम् मम राम।।

- क्षिप्रजनसंक्षेपनात्मक इष्टवर्धनायक। अष्टर्गस्तुष्टदिनायक श्रेष्ठसुप्रिजत।
  अष्टभावाधृत्वत्व विशिष्टजनपरिपरालक। शिष्टजनस्तुष्टिदं श्रीकृष्णगुरूवर पाठिमाम्।।

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2. अन्त्यानुप्रासः

When a consonant having a vowel before it is also repeated with it then it is called अन्त्यानुप्रासः। For e.g.

• वालस्तावकीडासकः। तरुणस्तावत्तरुणीसकः।
  वृद्धस्तावतृचिन्तामन्टः। परे ब्रह्मणि कोषपि न लमः। । (भज गोविन्दम्)
• दण्डे गलितं पलितं मुण्डम्। दशानविहीनं जारं तुण्डम्। । (भज गोविन्दम्)

3. यमकः

When a group of letters is used to express one meaning which can also mean something else if the verse is split differently, then it is known as यमकः। Eg.

कृष्णचावान कृष्णः। काशीतिवाहिनी गङ्गा।
केदारपोषणरतः। कम्बलवन्ते वाघ्येश शीतम्।

It may also be read in the following manner which alters the meaning completely:

कृष्णचावान कृष्णः। काशीतिवाहिनी गङ्गा?
केदारपोषणरतः। कृष्णचावान कम्बलवन्ते वाघ्येश शीतम्?

4. शेषः

When the words having more than one meaning are used in a poetic composition, then it is called शेषः। For example:

सुमनसा सुमने। पूजितं ईश्वरः। । may be translated as both:

Ishwara is worshipped with flowers by the noble minded person OR Ishwaar is worshipped with flowers by Suman.
Here is a similar sentence:
सुमनसा सुमन: सुमना: पूजिता:।
may be translated as both
The noble minded people are worshipped with flowers by the noble minded person OR
The noble minded people are worshipped with flowers by Suman.

Yet another example:
अञ्जलिस्थानी पुष्पाणि वासयन्ति कर्त्ताव्यं।
अहो सुमनस्तै: प्रीति: वामदक्षिणयो: समा:।।
may be translated as
Flowers held in the "Anjali" ... one's folded palms, impart their fragrance to both hands. Oh! See the love of the flowers given to both hands equally.
The second line may also mean:
(Just as the) Noble minded people love both good and bad people equally.

4. अतिशयोक्ति:
When any thing is expressed in an exaggerated manner, then it is called as अतिशयोक्ति:। E.g.:

वकेणामः सदामुद्दा विकसिता श्री शारदादेवी ते।
सादृश्य सहस्रास्मेव कमलन्तोथे विघ्न्ये तपः।।शारदास्तोत्तमम्।।
In order to possess a blissful face like yours, O Sharada, the lotus seems to be performing penance in the water.

5. उपमा:
A quality in one thing is expressed with the help of an example which possesses similar quality or when one thing is compared to another thing on account of some similar quality, it is called उपमा। In this
अतः अूृर, the thing which is compared is called उपमेयम्। The thing with which it is compared is called उपमानम् and the quality which is common in both उपमानम् and उपमेयम्, is called सामान्यधर्मः। The word which is used to show the resemblance is called वाचकशब्द and could be any of the following: सम, इव, सदस, समान and other words with a similar meaning.

- राकाचार्यसमानन राम्
- उच्चच्छायाः सदश्चवियप्प सदयः (महिषान्तकरिसूक्तम्)
- बालाशिरधेणिसमानचूर्तिपुजाम् (गौरीदशकम्)
- जायद्रोहसुधामृतनिहृतरायांवर्य .......ंसीव मन्मानसे (भुवनेश्वरीमहास्तोत्रम्)

6. रूपकः

When उपमेयम् itself becomes an उपमानम् due to some common quality, then it is called रूपकः। Here you will find that the वाचकशब्द describing the common quality are absent.

- वैराग्यतेति परम्पूर्ण भक्तिवितस्मृतिविवेचकं
  विवेकपूर्णपत्रे देवो देवीं प्रदर्शये।। (दीपं - गुरुपूजनम्)।।
- अज्ञातिविरूप्यम् ज्ञानादानवालकः
  चक्षुरुन्मीलिलितिलितं येन तमस्तः श्रीगुरुः नमः।।

And that is just to whet your appetite.....
Lesson 80. Nyaya न्यायः Sanskrit maxims

This lesson is something that you can keep as reference material. Often you'll come across words in a subhashita or wherever which don't seem to have any connection with the rest of the words in the sentence. But these words convey a wealth of meaning if you know the underlying story. Put two and two together and Hey Presto! It's all intelligible!

1. अन्ध-पङ्क-न्यायः
   The maxim of the blind and the lame.
   A lame man sits on the shoulders of a blind man, the former guiding the latter. This maxim is used to show the interdependence amongst men and the good that might result from cooperation and union.

2. अन्ध-दर्पण-न्यायः
   The maxim of the blind man and his mirror.
   It is used in case of persons who possess things which can be of no use to them.

3. अन्ध-राज-न्यायः
   The maxim of the blind men and the elephant.
   Certain blind men approached a tame and docile elephant in order to get an idea of the creature. They began to quarrel with one another over the description of the elephant, each considering his own to be correct.
   This maxim is used in cases where an imperfect, partial or one-sided view of a thing is taken.

4. अन्ध-रोदन-न्यायः
   The maxim of crying in the wilderness.
   This maxim is used in cases where a man seeks help and support from a quarter from which they are not likely to come.
5. **अन्य-परम्परा-न्याय:**
The maxim of the blind following the blind.
It is used in those cases where people blindly, thoughtlessly, or rashly follow others, not caring to see whether their doing so would not be a dangerous leap in the dark.

6. **अन्य-गोलाङ्कु-न्याय:**
The maxim of the blind man and the bull's tail.
This maxim is based on the following anecdote: Once upon a time a certain blind man started from his native village, intending to go to a neighbouring big city. He had not plodded on far, when he met a barber, fond of practical jokes. The latter accosted the former and learnt from him, that he, the blind man, was traveling to town, where, he thought, plenty of alms was to be had for the mere asking. The barber, finding a sure victim of his jokes, told the blind man that he would find him a guide. He thereupon took him to a field, where a bullock was grazing, and let him catch his tail. He then said to him: "My friend, here is a sure guide for you. Don't leave him whatever happens, and in spite of all that wicked people might say to do you a mischief." The blind man soon reached not the town, but the heart of a thorny bush! This maxim is applied to cases where a man places his trust on an object not worthy of trust.

7. **अभक्ष-न्याय:**
The maxim of living on water alone.
If it is said that Rama lives on water only, it is to be inferred that, having water, He does not take any food or drink.
This maxim is used in those cases where by the use of particular attributes to an object, its generic attributes are negated.

8. **अशोकवनिका-न्याय:**
The maxim of the grove of Ashoka trees.
Why did Ravana keep Sita in the garden of Ashoka trees, when he could keep her in any where else? Simply. No reason at all.

9. आद्यचोलक-न्याय:
The maxim of the stone and clod of earth.
A clod of earth may be considered to be hard as compared with cotton, but is soft as compared with a stone. So a person may be considered to be very important when compared with his inferiors, but sinks into insignificance when compared with his betters. This maxim is used to denote the relative importance of two things.

10. अजाकृपणि-न्याय:
The maxim of the goat and the naked sword.
A goat was scratching its neck at the sharp edge of a naked sword and cut itself. One should not meddle with dangerous things.

11. अण्ड-न्याय:
The maxim of asking to bring fire.
When a person is asked to bring some fire, it is implied that he is to bring it in a pot or vessel. This maxim is used in those cases where anything is not explicitly expressed, but implied.

12. अर्ध-वज्रत-पण्डित-द्वि-न्याय:
The maxim of saving one half.
When a man is likely to lose all, he ought to sacrifice one half in order to save the other half.

13. अण्ड-कुकुटी-न्याय:
The maxim of the hen and the eggs.
A hen used to lay one egg daily. Its owner thought that he would have all the eggs that were in her at one time. Accordingly he ripped open the abdomen of the hen with the result that might be imagined.
This maxim is used in cases where a person becomes a loser on account of covetousness.

14. अश्व-भर्त्र-न्यायः
   The maxim of the horse and its owner.
   A man asked a hostler who was attending to a horse, "Whose horse is this?"
   The hostler replied, "His, whose servant I am." The man again asked, "Whose servant are you, my good man?" The hostler replied readily, "Why, his, whose horse this is!"
   This maxim is applied to a person who argues in a circle, or gives evasive answers.

15. अस्मयति-न्यायः
   The maxim of following the known to the unknown.

16. आश्रवन-न्यायः
   The maxim of the mango grove.
   In a mango grove, there may be some other trees, but still people call it mango grove. This maxim is used to denote the forces of habit, or the effect of a company or an association, good and bad.

17. आयु-घृःतम-श्रति-न्यायः
   The maxim of long life and ghee.
   Ghee is the cause of long life; for if one regularly takes at meals a little pure ghee every day, one is healthier for it, and lives to a ripe old age. This maxim is used to denote the relation of cause and effect.

18. इत्सुविकरण-न्यायः
   The maxim of the modifications of the sugar-cane.
Raw sugar-cane is first pressed and the juice extracted there-from. The liquid juice is then boiled, and made into solid gur, which is then refined and turned into fine, white crystallized sugar. This maxim is used to denote gradual progress.

19. इश्वरण-न्यायः
The maxim of the juice of sugar-cane. You cannot extract the juice out of sugar-cane without first crushing it. So in order to obtain particular results in certain cases, you have to assume a severe, stern, and unyielding attitude.

20. इशुगकशयन-न्यायः
The maxim of the ceasing of the impulse of a Discharged arrow. Just as an arrow discharged from a bow flies on and on, till it pierces the object aimed at, when it stops, so a worthy man toils day and night, and stops not, unless and until he obtains his heart's desire, when he puts his tools aside and joyfully takes rest.

21. उदकनिमज्जन-न्यायः
The maxim of sinking into water. It is very difficult to find out a thing that has sunk into water. The maxim is used to denote the difficulty experienced in attempting a thing.

22. ऊष्ण-कण्टक-भक्षण-न्यायः
The maxim of a camel and a thorny plant. The camel likes to eat the thorny leaves and bark of a certain plant though it has to suffer much pain. It is used to denote that one would be pleased to follow his own taste however inconvenient or undesirable it may in reality be.

23. एकबुन्तागततफळकयम-न्यायः
The maxim of two fruits in one stem.
As two fruits sometimes grow in one stem, so the same word may sometimes be used in two senses.

24. एकसमस्तचिदर्जन- न्यायः
The maxim of association.
This maxim is used in cases where a thing reminds one of other things with which it is associated or with which it has some resemblance.

25. कपटक- न्यायः
The maxim of thorn.
To draw out a thorn from any part of the body, the help or use of another thorn is necessary. So, wicked means may be adopted for putting down a wicked man.

26. कपटामारण- न्यायः
The maxim of the neck and the necklace.
One day a lady was seriously engaged in search for her necklace, though in fact she had it then round her neck. When she enquired of another person about it, she was asked only to feel her neck. It is used to denote the useless attempt of a person to obtain a thing from somewhere else though in fact he is in possession of it, only he is not aware of it.

27. करस्थबिल्व- न्यायः
The maxim of a Bilwa fruit on the palm of hand.
As a Bilwa fruit may be fully well known on minute examination when it is placed on the hand, so it is possible for man to acquire a thorough knowledge of this world as he is always in direct contact with it.

28. कौश्यभोजन- न्यायः
The maxim of one eating on a bell-metal plate.
A disciple promised never to take his meal from a bell-metal plate. But his Guru resolved to break that promise, and so he began to use bell-metal plates at the dinner time. As it was binding on the part of the disciple to eat the remainder of the food left by the Guru, he could not but break his promise.

It is used to denote that in cases of mutual relations preference must be given to him who is higher in position.

29. कफोणि-गुड़-न्यायः

The maxim of the elbow and molasses.

It is impossible for one to lick out the molasses which is stuck on his elbow. It is used in cases where one is called upon to perform an impossible task.

30. काकतालीय-न्यायः

The maxim of a crow and the palm fruit.

It takes its origin from the unexpected and sudden fall of a palm fruit upon the head of a crow (so as to kill it) at the very moment of its sitting on a branch of that tree. It is used to denote an unexpected and accidental occurrence, whether welcome or otherwise.

31. काकदधिघटक-न्यायः

The maxim of a crow and a vessel of curd.

A vessel containing curd is placed by a man in charge of another with a request to protect it carefully from the crow. Here though the man mentions only a crow, he means that it should be properly taken care of so that it might not be spoiled by any animal whatever.

It is used to denote that the intention of the speaker is to be marked and given effect to, though his words may not clearly express it.

32. काकलघोलक-न्यायः

The maxim of the crow's eye ball.
It originates from the supposition that the crow has but one eye, and that it can move it, as occasion requires, from the socket on one side into that of the other. This maxim is applied to a word or phrase which though used only once in a sentence, may, if occasion requires, serve two purposes.

33. काकदन्त-परीक्षा- न्याय:  
The maxim of searching for a crow's teeth.  
It is used to denote any useless, unprofitable, or impossible task.

34. किम-अज्ञानस्य-कुष्करम-इति- न्याय:  
The maxim of nothing is impossible on the part of a fool.  
A foolish and ignorant man is equal to any task.

35. कीटभुजन्याय:  
The maxim of a worm and a black-bee.  
A worm was seized and carried away by a black-bee to its nest, kept there in close confinement. It at last imagined itself to be a black-bee as a result of its constant hearing of the buzzing of the bees and being occupied with thoughts of those bees.  
The maxim denotes that mind acts powerfully upon the body.

36. कुकुट-धनि- न्याय:  
The maxim of crowing of a cock.  
The crowing of cocks grows louder and louder by gradual steps. It is used to denote the gradual course to be followed in the path of improvement, which is brought about step by step and not by leaps and bounds.

37. कुशापास-अवलम्बन- न्याय:  
The maxim of catching a straw.  
As a ship-wrecked person in making struggles for saving his life, catches hold of an even a straw that he comes across though quite in
vain, so a person in course of a debate, when he fails to gain his point by a strong argument, takes recourse to a frivolous one, and thus becomes only a butt of ridicule.

38. कूपलनन्यायः
The maxim of digging a well.
The object of the maxim is to denote that as in course of digging a well the body of the worker becomes soiled with the dust, clay, etc., but these may be washed off again with the water of that well, so the sins committed by one at first may be removed by the merits of the virtuous acts done by him afterwards.

39. कूपन्यायः
The maxim of a well.
There is water in the well, but it cannot be obtained without the help of a jar and a rope, so the Shastras are store-houses of knowledge no doubt, but they are inaccessible to those that are ignorant.

40. कूपमण्डूकन्यायः
The maxim of a frog in a well.
It is used to denote that a man of limited ideas, having experience only of his own neighbourhood cannot make himself believe that there can be anything better than what he himself knows.

41. कूमाङ्कन्यायः
The maxim of the movement of the limbs of a tortoise.
It originates from the fact that a tortoise projects its limbs, i.e., its legs and neck, when it has to serve any purpose, and again it draws them in, when that purpose is served, or any danger is apprehended. It is used to denote that a sensible person will like a tortoise make an exhibition of his power only when there is an opportunity or necessity for it.
42. कृत्या चिन्तन-न्यायः
The maxim of doing an act after due consideration.
A sensible man will think twice before he undertakes to do anything. But to do something in hot haste and then to consider the propriety or otherwise about it, is the sign of foolishness.

43. कौन्तेय-राढे-न्यायः
The maxim of Kaunteya Radheya.
It has its origin in the fact that Karna, a hero of the Mahabharata, was in reality the son of Kunti, but as he was brought up from his infancy by a carpenter-woman named Radha, he was called Radheya. This maxim is applied to the cases in which a fictitious appellation gets currency in suppression of the real one.

44. खल्वाट-विल्व-न्यायः
The maxim of a bald-headed man and the Bilva fruit.
It takes its origin from the story that one day at noon a bald-headed man, tired of the excessive heat of the sun, took shelter under the shadow of a Bilva tree. Unfortunately for the man a ripe Bilva fruit fell down and struck him severely on the head. It is used to denote that an unfortunate man is pursued by the evil fate wherever he goes.

45. खल्ल-मैत्र-न्यायः
The maxim of the friendship of a villain.
It has its origin in the fact that a villain is at first very profuse in the profession of his friendship. But as time rolls on its intensity gradually diminishes. It is used to denote that the friendship of a mischievous villain is as unreliable as a bund of sand.

46. खल्ले-कपोत-न्यायः
The maxim of the barn of corn and the pigeons.
As all kinds of pigeons, young and old, go flying into a barn and help themselves to the corn therein to their hearts' content, so this maxim is used to denote that all kinds of men repair to a great man's place to fulfill their own respective ends.

47. गणपति-न्याय:
The maxim of Ganapati.
This maxim has its origin in the custom of worshipping Ganapati first on the occasion of the worship of the gods and goddesses whoever they may be and is used to denote the first place to be assigned or the highest respect to be shown to a person who deserves it.

48. गतात्मातिकोलेक-इति-न्याय:
The maxim of a blind follower.
This maxim is used to signify the tendency of imitation prevailing in men. When any fashion becomes current many would follow it without any judgment as to its propriety or importance.

49. गुडजीडका-न्याय:
The maxim of the Molasses and the Nimba (a kind of bitter fruit).
The maxim takes its origin from the fact that when it is necessary for a child to eat a Nimba fruit, he is at first given some molasses to taste and then given the the nimba fruit to eat.
It is used to denote when one feels reluctant to do a thing on account of its very seeming difficult or which is uninteresting to him, he is first given some easy and congenial task to prepare him gradually for the difficult task.

50. गुणोपस्तंत्र-न्याय:
The maxim of collecting or gathering virtues.
This maxim is used in overlooking the faults or defects and observing and gathering merits in others.
51. देवलीदीप-न्याय:
The maxim of the lamp placed over the threshold.
It takes its origin from a lamp hanging over the threshold of a house,
which, by its peculiar position, serves to light both the house and the
path leading to it.
It is used to denote something which serves a two-fold purpose at
the same time.

52. गोमहिष्यदि-न्याय:
The maxim of the cow, buffalo, etc.
The maxim has its origin in this that the cows give milk, as well as the
buffaloes give milk, but there is a vast difference in the quality of
these two kinds of milk. It is used to denote that the individual
objects falling under one general class are not alike in every respect
but have many peculiarities special only to them.

53. घटकृती-न्याय:
The maxim of the octroi house in the morning.
The maxim has its origins in the story that one night a passenger with
a view to avoid payment of octroi duty proceeded to his destination
by a different way. But he walked throughout the whole night, and to
his great surprise found himself just before the octroi house when it
was morning.
It is used to denote that there is no avoiding the payment of the
dues. They must be satisfied sooner or later.

54. घटप्रदीप-न्याय:
The maxim of a lamp in a jar.
The maxim takes its origin from the fact that if a lamp is placed in a
jar, it will light only the inside of the jar and nothing else; and is used
to denote that bright intelligence, if confined to a private place can
be of no use to others.
55. चुणाक्ष-न्याय:
The maxim of letters bored by an insect in wood.
It takes its origin from the unexpected and chance resemblance of an incision in wood, or in the leaf of a book, made by an insect to the form of some letter.
It is used to denote any fortuitous or chance occurrence.

56. चतुरवेदिन-न्याय:
The maxim of one well versed in all the four Vedas.
It takes its origin from the story that an ignorant and unlettered man heard that the possession of the knowledge of the four Vedas has the effect of procuring wealth. Hearing this he went on proclaiming himself fully conversant with the Vedas. But unhappily for him he got no gold, on the other hand he became a laughing stock of all wherever he went.
It is used to denote that by false representation no one can gain any honour, rather thereby he lowers himself in the estimation of others.

57. चम्पकपत्तास-न्याय:
The maxim of the Champaka flower in the cloth.
The champaka flower leaves its fragrance in the piece of cloth in which it is kept, even after the flower is taken away.
The maxim is used to denote that the virtues of a man continue to exercise their genial influence upon others even after the man has departed from this world.

58. चन्द्रचन्द्रिका-न्याय:
The maxim of the moon and her lustre.
The maxim originates from the inseparable connection between the moon and her pleasing lustre, and is used to denote that where there is cause there is effect.

59. विन्ध्य-न्याय:
The maxim of a painting.
It originates from the fact that the value of a picture consists only in pleasing the eyes, and is used to denote the worthlessness of a person who possesses only personal elegance and no other merits.

60. चित्रामृत-न्यायः
The maxim of the word nectar.
It takes its origin from the impossibility on the part of one of satisfying his desire for nectar merely by writing or reading the word (nectar), and is used to denote that it would be useless to try to get a thing from a quarter from which it can never be expected.

61. चिन्तामणि परित्यज्य काःच्छमणिप्रद-न्यायः
The maxim of accepting glass in preference to chintamani (a kind of precious jewel.)
The maxim is used to denote that as it is foolish to prefer glass to chintamani which is very precious, so it is likewise an act of foolishness on the part of a man to consider an object valuable led away only by its outward charm.

62. चोरापराधे-माण्डव्य-दुण्ड-न्यायः
The maxim of Rishi Mandavya being punished for theft.
The maxim takes its origin from the story that one day a thief committed theft in a Raja's house and being pursued by the police ran away leaving the goods where Mandavya Rishi was engaged in devotion. The police came up there and arrested the Rishi and took him to court. The Rishi was punished for theft.
It is used to denote that sometimes honest and innocent men have to suffer the consequences of the wicked conduct of villainous men.

63. छस्री-न्यायः
The maxim of the persons with umbrella.
The maxim originates from a number of persons walking along a road with their umbrellas spread overhead. There may be a master and his retinues in that number, but to an onlooker they are all known by the same designation viz., the persons with umbrellas. It is used to denote that things are not always what they seem.

64. जलदर्दिका-न्याय:
The maxim of a gourd on the water.
It takes its origin from the fact of the gourd not sinking down when thrown into water. It denotes that a light-minded person cannot dive deep into a matter he may be called upon to be engaged in.

65. जलमग्नि-न्याय:
The maxim of churning water.
It takes its origin from the fact that to churn water would be productive of no good whatsoever, and is used to denote the fruitlessness of spending labour on a thing from which no good can result.

66. जलमण्डल-न्याय:
The maxim of the lotus stalk.
It takes its origin from the growth of the stalk of a lotus with the increase of water in a tank during the rains. Again when the dry season comes and the surface of the water begins to sink, the stalk of the lotus gets dry but it does not die away. Similarly when a great man or nation by the freaks of fortune is reduced to miserable condition he does not lose thereby his usual nobleness of mind.

67. जलनयन-न्याय:
The maxim of bringing water.
It takes its origin from the fact that when a man is asked to bring water he will get also the vessel containing water.
It is used to denote that an unimportant thing acquires importance when connected with an important thing.

68. ज़ूर-उष्ण-न्याय:
The maxim of the hot water.
It takes its origin from the fact that water is naturally cold, but when heat is applied its nature is changed and it becomes hot. It is used to denote that the nature of a person becomes altered by coming in contact with a person of different character.

69. जमानान्तर्यक-सत्यसूचीतिथिबुधकारक-न्याय:
The maxim of the son-in-law and the dish prepared for him.
The dal prepared for the son-in-law will come to the use of other guests that sit to dine with him. It is used to denote that a thing though primarily intended for one may come to the benefit of many others.

70. ज्ञानी-विमान-न्याय:
The maxim of the wise and the air-boat.
It takes its origin from the fact that a man walking on the field can mark distinctly the height of a hill, the depth of a cave and the level surface of a plateau, but when he soars high up by means of an air-ship, these differences are not distinguishable to him; everything below then appears to him to be of even surface.
It is used to denote that the consideration of the distinction of high and low, great and small, good and bad, etc., acts in a man so long as he is at the lowest step of the ladder of wisdom or knowledge, but when he reaches the highest step, all the religious and sectarian differences vanish away. To him then everything appears to be of equal importance.

71. तितिभ-न्याय:
The maxim of the bird Tittibha.
The maxim originates from the story that a bird called Tittibha lived on the beach of a sea, one day the beach was washed away by a huge wave of the sea. The eggs which the bird laid in the nest were also washed away in consequence. Enraged at this the bird resolved to ladle off the sea and began to throw away the water with its beak and also with its wings, which it once dipped into the sea and then came up and shook them. Struck with wonder at the determination of the bird, the sea returned its eggs. It is used to denote that all sorts of difficulties, however unsurmountable they may seem to be, melt away before firm determination.

72. तपस्वाध्यायत्यागो-ब्राह्मण-न्यायः
The maxim of a Brahmin who has given up his Sandhya prayer and study of the Vedas. The Brahmin who never says his prayer, and never reads the Vedas becomes fallen thereby. It is used to denote that the non-performance of the most essential duties of life makes one quite degraded.

73. तम-उत्पर्य-न्यायः
The maxim of lighting darkness. It is foolishness to go out in search of darkness with a lamp in hand, for darkness is nothing but absence of light. It is used to express foolishness on the part of one to go to perform a thing by employing a means which is unsuitable for the purpose.

74. तात-सर्पः-न्यायः
The maxim of the palm tree and a serpent. A serpent dies if it climbs upon a palm tree. This maxim is used to denote foolishness of the doer of thing.

75. तस्य-परदु-प्रहणः-न्यायः
The maxim of heated axe.
When an axe is greatly heated it cannot be held in hand, and so nothing can be done with it.
The maxim is used to denote that the means employed for the performance of a work must be such as may be easily used by the doer.

76. तुष्यतु–इति–न्यायः:
The Maxim of "please others."
When the principle to be followed is to please others, then everything, whether right or wrong, may be done.

77. तुणज्लौक–न्यायः:
The maxim of the leech.
It takes its origin from the fact that a leech does not leave the grass on which it sits until it can get hold of another.
It is used to denote that it would be unwise on the part of a man to abandon the means he has in hand till another is secured.
A bird in hand is worth two in the bush.

78. दृष्ट–चक–न्यायः:
The maxim of the potter's rod, wheel and knife.
The rod, wheel, and knife of a potter are all the causes of an earthen jar. It is used in cases in which a certain effect follows from several causes together.

79. दृष्ट–सर्प्मारण–न्यायः:
The maxim of the stick and the serpent.
The maxim originates from good care to be taken in beating a serpent with a stick so that the serpent may be killed but at the same time the stick may not be broken, and it is used to denote that a clever man should conduct himself in such a way in performing a task
that the object in view may be accomplished without any injury either to himself or to anybody else.

80. दण्ड-पूषिका-न्यायः
The maxim of the stick and cakes.
When a stick and cakes are tied together, and one says that the stick has been pulled down, we are naturally led to expect that the cakes have also been pulled down, the two being so closely connected together. So when one thing is closely connected with another in a particular way, and we say something of the one, it naturally follows that what is asserted of the one can, as a matter of course, be asserted of the other.

81. द्रविक-प्राणायाम-न्यायः
The maxim of lengthened pranayama (regulation of breathing)."
The maxim takes its origin from the attempt made to catch hold of the nose by moving the hand round the head; and is used to denote the making a matter more difficult than what it ordinarily is.

82. धर्म-वसन्त-आगमन-न्यायः
The maxim of virtue and advent of the spring.
It takes its origin from the nature assuming a charming appearance with new leaves and flowers when the spring sets in, and similarly the possession of virtue bringing wealth and happiness in its train. It is used to denote the importance of virtue.

83. न्यायः-दण्डयुक्त-न्यायः
The maxim of the destroyed carriage and horse." It takes its origin from the story that one day two persons went out in their own respective carriages. In the way their carriages accidentally caught fire. The consequence was that the carriage of one and the horse of the other were destroyed. At last by mutual agreement they got one carriage ready with what remained of their carriages, and
they returned home by that carriage. It is used to denote that by united efforts we can make up our individual wants.

84. नहि-कङ्गणस्य-दर्शनाय-आद्वारेष्क्षति- न्याय:
The maxim of bracelet and a mirror.
It takes its origin from the fact that there is absolutely no necessity of looking-glass for seeing the appearance of a bracelet worn on the wrist as it is easily visible to the eye, and is used to denote that a medium is quite unnecessary for doing a thing that can easily be performed directly by one's own efforts.

85. नहि-मिशुको मिशुकमिति- न्याय:
The maxim of a poor man's begging, not of a beggar.
It takes its origin from the fact of a beggar's not asking alms of another beggar. He would invariably go to one in affluence for the satisfaction of his wants.
It is used to denote the tendency of human nature to seek help from the quarter where it may be reasonably expected.

86. नहि-विवाहान्तरम्-बरपीज्ञा-कियते-इति- न्याय:
The maxim of examining a bridegroom after marriage.
It takes its origin from the uselessness of minutely observing a bridegroom after the marriage is over. This should be done before.
It is used to denote that the consideration of propriety or otherwise of a course should be carefully made before it is adopted.
Afterthought in this concern is of no use whatever.

87. नसिफळलम्- न्याय:
The maxim of the coconut-water.
It takes its origin from the difficulty of explaining how water could exist inside a coconut fruit; and is used to denote that it is not in the power of man to understand clearly the kind ways of providence.
88. **निष्को-प्रवाह-न्याय:**
The maxim of the current of water.
It originates from the fact that the water of a stream always flows downwards; and is used to denote that the thoughts of an ignorant person have a downward tendency.

89. **नीर-शीर-न्याय:**
The maxim of the milk mixed with water.
It takes its origin from the fact that when a swan is made to drink milk mixed with water it will take only the milk and leave the water behind; and is used to denote that in judging of another a truly wise man will sift out his merits, and would leave the defects in him out of consideration.

90. **नौ-नाविक-न्याय:**
The maxim of the boat and the boatman.
It takes its origin from the fact that a boat cannot be steered without the help of the boatman, and is used to denote that no act, great or small, can be performed without the guidance of the principal head.

91. **पक्षरुत-पक्षी-न्याय:**
The maxim of the bird out of the cage.
It is used to denote the flight of the soul when the bonds of the body are loosened after death, just as a bird in a cage flies away in the air if it can get out of the cage anyhow.

92. **पराह-छाया-न्याय:**
The maxim of the afternoon-shade.
The maxim denotes that the power and influence assumed at the fag-end of life may be enjoyed only for a short time just as the shade of a tree in the afternoon is very short-lived.
93. पर्वताधिव्यक्त-न्याय:

The maxim of a table-land.
The maxim takes its origin from the fact that a level tract of land at the top of a mountain appears from a distance to be not very far off, but in fact it is very difficult and troublesome to go there; and is used to denote those happy prospects which from a distance looks very fascinating, but their attainment costs much pain and trouble.

94. परशु-ग्रहण-न्याय:

The maxim of raising the axe.
It is used in connection with infliction of heavy punishment for a trifling offence.

95. परिसद-न्याय:

The maxim of a member of a community.
If a member of a community dies, his work becomes divided among the rest so that the work does not suffer, and is used to signify that a work for the performance of which many hands are engaged does not suffer even if any one among workers dies or leaves the work.

96. पाण्ड-हीरिका-न्याय:

The maxim of stone and brick.
It is used to signify something done with the united efforts of all kinds of persons, great and small, just as a house is built with the help of stones and bricks.

97. पिष्ठ-पेषन-न्याय:

The maxim of grinding flour.
It is used to denote a superfluous or unprofitable exertion like the attempt of a man to grind pounded flour.

98. पद्म-प्रशालन-न्याय:
The maxim of washing off the mud.
Just as it is more advisable for one to avoid getting into mud than to go into it and then wash it off, so it is more advisable for one to avoid getting into danger than to expose oneself to it and then to try to get out of it somehow or other.

99. प्रत्यःके-क्रिमुनाम्- न्यायः:
The maxim of inference.
This maxim is used to indicate that it is utterly useless to make an inference about a thing or to call for any proof about it when it is visible or present before the eye.

100. फिप्वैत्-हस्फारा- न्यायः:
The maxim of a mango tree with fruits on.
The maxim indicates the advisability of taking a shelter with a truly great man, just as it is advisable to take shelter under a mango tree that supplies, quite unasked, fruits and shadow to a weary way-farer.

101. बक्षन्धन- न्यायः:
The maxim of catching a heron.
The maxim takes its origin from the fact that a fowler derives no advantage by catching a heron as it has very small flesh in its body and indicates the impropriety of causing unnecessary harm to any one.

102. वधिर-कर्णिज्- न्यायः:
The maxim of whispering to the deaf.
This maxim indicates a vain attempt of a man to do a useless thing like whispering a word to one who is absolutely short of hearing.

103. बहुखुछङ्कत्- न्यायः:
The maxim of a pot having many holes.
This maxim denotes the unprofitableness of imparting instructions to one destitute of capacities to retain them, just as a pot having holes cannot contain the water poured into it.

104. बहुक्रुणम्-न्यायः
The maxim of a deer being attacked by many wolves.
It denotes the certainty of defeat of a person, however strong he may be, when attacked simultaneously on all sides by many enemies, as a deer attacked by many wolves at the same time is sure to be killed by them.

105. विजायक-न्यायः
The maxim of seed and sprout.
It takes its origin from the relation of mutual causation which subsists between seed and sprout, seed being the cause of sprout, which in its turn is the cause of seed. It is used in those cases in which two things stand to each other in the relation of both cause and effect.

106. भाष्य-न्यायः
The maxim of fire.
This maxim takes its origin from the fact that fire has the attributes of burning, cooking and removing darkness and is used to denote that various kinds of qualities may be possessed by one and the same man.

107. पश्चाप-प्रसारण-न्यायः
The maxim of the beggar gradually extending his legs.
It takes its origin from a story that one day a beggar went to a rich man's house. Thinking that his object would not be gained if he were to make a clean breast of his wants all at once, he first begged permission to sit, and then little by little had everything that he needed. It is used to denote cleverness on the part of one in dealing with a person who is very uncharitable and close fisted.
108. भूलिङ्गक्षे-न्यायः
The maxim of the bird named Bhulinga.
This maxim takes its origin from the fact that this bird gathers bits of flesh from the jaws of lion, and is used to denote extra-ordinary courage.

109. भू-शैल्य-उष्ण-न्यायः
The maxim of earth being made cold or hot.
This maxim originates from the fact that earth becomes cold by coming in contact with water whose property is coldness, and again becomes hot by coming in contact with light whose chief property is heat, and is used to indicate the effects of a company that exerts a part influence upon the character of a person.

110. भ्रमर-न्यायः
The maxim of the black bee.
This maxim is used to indicate the nature of the truly wise men who always take note of the merits in others just as the black bees always drink only honey and no other kind of juice from the flowers.

111. भैरव-न्यायः
The maxim of Bhairava.
It takes its origin from a story which runs as follows: Once there was a Brahmin named Bhairava who grew very conceited on account of the honour and respects he received at the hands of the king. The foolish Brahmin forgot his position and quarreled with the ministers of the king, who enraged at his conduct, prevented his admission into the royal court, and told the king meanwhile that the Brahmin was dead. After some time, one day when the king went out a n hunting, the Brahmin got upon a tree and spoke to the king that he was Bhairava and begged for an interview with the king; but the king taking him for an evil spirit refused his prayer.
It is used to teach that no one should be too much inflated with prosperity to forget his position and to conduct himself in an unbecoming way; for, by so doing he would be doing himself a positive and irretrievable harm.

112. मक्खिका-न्याय:
The maxim of the fly.
It is used to denote the fault finding spirit of ill-natured men, who may be likened to the flies that are always in search of wounds and ulcers even on the most beautiful body.

113. मजनोमजजन-न्याय:
The maxim of immersing and emerging.
It takes its origin from a person, ignorant of the art of swimming, now immersing into, and now coming on the surface of the water, when he happens to fall into a river; and is used to denote the struggling condition in which one finds himself when he is required by circumstances to deal with a matter over which he has no mastery.

114. मण्डूक-तोलन-न्याय:
The maxim of weighing a frog.
Just as it is very difficult to make a frog remain steady on a balance with a view to ascertain its weight, so it is equally difficult to keep a fickle nature steadily employed in any pursuit.

115. मण्डूक-सूटि-न्याय:
The maxim of the frog moving by jumps.
It is used to denote the movement by fits and starts of fickle natured men like the movement of frogs.

116. मत्स्य-कण्डक-न्याय:
The maxim of fish and its bone.
It originates from the fact that when a fish is caught, it is caught with its bone, but when eating, only its flesh is retained, and bone is thrown out. It is used to denote the policy of a truly wise man who would observe everything in nature and would gather from it what conduces to his welfare and reject the rest.

117. येकारयति स करोति पव इति न्यायः
   The maxim of the employer and the doer.
   This maxim is used to denote the responsibility of one who sets another to do a thing to be quite equal to that of the doer himself.

118. येकृते स मुखः इति- न्यायः
   The maxim of the doer and the eater.
   It is used to denote that he who does labour enjoys the fruit derived from it.

119. याहें मुखः ताहत्री चपेटा- न्यायः
   The maxim of the slap being proportionate to the cheek.
   It is used to denote that a measure must be taken for controlling one must be sufficiently strong in consideration of the particular case in question, just as the slap administered to a man must be tight enough in consideration of his physique and strength to produce the intended effect.

120. यावेन्द्रियस्तावत्-शिरोव्यथा इति- न्यायः
   The maxim of the head and headache.
   This maxim is used to denote the sense that there is ache only so long as there is head.

121. यावेन-तात्त्व-व्याख्यानम्-इति- न्यायः
   The maxim of the lamp and reading.
   This maxim originates from the fact that one can go on with one's study in the light of a lamp so long as there is oil in the hold of the
lamp to enable it to burn and is used to denote that a person is held in honour and respect so long as he has means to keep up his position.

122. युक्त-मव-कन्या-त्याग- न्याय: 

The maxim of daughter and louse.
It takes its origin from a daughter being turned out of doors for fear of the lice that infested her hair; and is used to denote the folly of a coward who is prepared rather to part with a valuable possession than to bravely meet and successfully grapple with a difficulty or danger.

123. रजु-सर्पः न्यायः 

The maxim of the cord and the serpent.
This maxim takes its origin from mistaking a cord by delusion for a serpent, and denotes the false impression under which men are seen to labour sometimes.

124. रशिम-तुळकि- न्यायः 

The maxim of the sunlight and the grass.
It is used to denote that a thing which is found to be of essential importance at one time, may at another time prove to be the cause of destruction, just as the sunlight, which is indispensably necessary for the grass to grow up, is also the cause of the drying up of the same grass.

125. राजपुत-व्याधः न्यायः 

The maxim of a prince and a fowler.
It takes its origin from a story that once upon a time an infant prince was left in a jungle by its stepmother. The child was accidentally found by a fowler who took it home and brought it up as his own son. Many years afterwards, the prime minister of the king happened to meet the boy and recognised him by his appearance to be no other than the king’s son. The minister took the boy with him and
installed him on the throne. The maxim is used to denote that truth can never be suppressed for ever, it is sure to establish itself in course of time.

126. राहुग्रास-न्यायः
The maxim of the Rahugrasa or the act of being swallowed by Rahu. This maxim is used to denote the erroneous notions that popularly act upon the minds of men, as in the case of eclipse of the sun or the moon, it is popularly believed that those great luminaries are swallowed for the time being by the demon Rahu, whereas the fact is that the shadow of the earth falling on them makes them invisible for a while.

127. रासभ-रतित-न्यायः
The maxim of the braying of an ass. This maxim takes its origin from the fact that an ass brays at first very loudly, but gradually its sound sinks lower and lower, and is used to denote that anything that makes much noise in the beginning proves, in the long run, to be quite hollow and worthless.

128. राजा-शूल्य-प्रजा-न्यायः
The maxim of the subjects without a king. This maxim takes its origin from want of peace and happiness of the people in a country where there is no king and is used to denote that a controlling hand is essentially necessary for the happy and peaceful management of human affairs.

129. लोह-चम्बक-न्यायः
The maxim of iron and magnet. It is used to denote a very close affinity between two things, by virtue of which they are instinctively attracted towards each other though at a distance, just as iron is attracted by magnet.
130. लोह-आधि-न्यायः
   The maxim of iron and fire.
   This maxim is used to denote that the best use of an opportunity
   ought to be made no sooner than it presents itself, as one desirous of
   making things of iron must do so by striking it hard so long as it is hot
   by being put into fire.

131. वन-व्याघ्र-न्यायः
   The maxim of a forest and the tiger.
   This maxim is used in place in which mutual help is intended to be
   meant, just as a forest is preserved by a tiger and the tiger by that
   forest. If there be no tiger in the forest the herbivorous animals come
   there in a large number whenever they choose and the plants and
   creepers etc., are eaten away by them and thus the forest is
   destroyed in a short while, on the other hand, if there be no forest it
   becomes difficult for a tiger to find out a place to live in.

132. विहि-धूम-न्यायः
   The maxim of the invariable concomitance of fire and smoke:
   (wherever there is smoke there is fire).
   It is used to denote such invariable concomitance between two
   persons or things; (e.g. where there is A, there is B; where there is
   not B, there is not A.)

133. वातादि-न्यायः
   The maxim of the wind and other humours of the body.
   This maxim is used to denote that as wind, bile, and phlegm, the
   three humours of the body, though quite different from one another
   by nature, prove to be the source of sound health when they are
   harmoniously combined, so acts of very great importance may be
   well performed by persons of different nature and disposition if they
   act in concert.
134. वायुभक्ष्य- न्याय:
The maxim of the living on air.
When one is said to be living on air, it denotes that he does not eat anything else. It is applied to those cases in which one is exclusively devoted to one thing only.

135. वायु-शौच-उष्ण- न्याय:
The maxim of hot and cold air.
This maxim is used to denote that merits and demerits are often the results of company, just as wind itself neither hot nor cold, becomes so coming in contact with fire and water respectively.

136. विष-भक्षण- न्याय:
The maxim of drinking poison.
This maxim is used to denote a suicidal course, just as one 'causes' suicide by drinking poison.

137. वैचि-तरङ्ग- न्याय:
The maxim of a wave urging forward a wave.
In the ocean one wave propels another till the first and all others in succession reach the shore. So this maxim is used to denote successive operations, as in the case of the production of sound.

138. वृक्ष-प्रकम्पन- न्याय:
The maxim of a tree being shaken.
Just as when a tree is shaken, its branches and other parts are shaken too; so this maxim is used to denote that whatever affects the whole affects the parts also.

139. व्याघ्र-शीर- न्याय:
The maxim of the tigress's milk.
It is used to denote the extreme difficulty of attainment of a thing, though it may be useful, like the milk of a tigress which, if preserved
in a golden cup or vessel, becomes very efficacious, though it is very
difficult to gather or obtain it.

140. बृहि-वीज- न्याय:
The maxim of the paddy seed.
This maxim denotes that so long as a single seed of a thing is left,
there is every chance of its propagation; just as from one single seed
of paddy, all the granaries in the land may be expected to be filled in
course of time.

141. शतपन्न-पत्रशात-मेद- न्याय:
The maxim of piercing through the leaves of a lotus.
This maxim is used to denote an easy and short process of doing a
thing, just as hundreds of petals of a lotus being taken together, may
be easily strung together at once by means of a needle, whereas to
string them one by one would take much time and be a tedious
process.

142. शाखा-चन्द्र- न्याय:
The maxim of the bough and the moon.
As the moon, though considerably distant from the bough of a tree,
is spoken of as the moon on the bough, because she appears to be
near it, so this maxim is used when the position of an object, though
at a very great distance, is fixed by that of another object to which it
appears to be contiguous.

143. किष्म-स्वातंत्र्य- न्याय:
The maxim of an independent disciple.
A disciple can make no advance in spiritual life, should he differ from
his spiritual guide (Gurudev) in judgment and conduct. So this
maxim is used to teach the duty of a disciple.
The maxim of winnowing fan.
This maxim is used to denote the power of appreciating the merits, or of keeping the kernel and rejecting the husk, just as it is done by a winnowing fan which preserves only the corn and throws away the chaff.

145. साविंद्र-घर्ट-न्यायः
The maxim of a water-vessel with holes in it.
A water-vessel, even if filled to the brim, becomes soon emptied of all water, if there be holes in it. So the maxim is used to denote utter fruitlessness of efforts on the part of an instructor to help a pupil who is naturally defective, to grow in knowledge and character.

146. समुद्र-वृष्टिः-न्यायः
The maxim of the sea and rain.
This maxim is used to denote supply of a thing to one who is in the least need of it just as rain is quite unnecessary in the sea where there is no want of water.
The English proverb "To carry coal to New Castle."

147. साधु-मैत्र-न्यायः
The maxim of friendship of the good and the honest.
This maxim is used to denote that friendship with persons that are good and honest is permanent in nature and grows in strength and intensity with the increase of years.

148. साह्स्यार-ह्रान-न्यायः
The maxim of the wise man that is proud.
The maxim originates from the fact that if a person possessed of wisdom be also proud, his wisdom proves ineffectual, as it thus loses its worth and utility. The maxim is therefore used to determine the course that is proper and advisable.
149. **सिंह-मृग- न्याय:**
The maxim of the lion and the deer.
The maxim originates from the fact that there is natural enmity between the lion and the deer as the former lives upon the flesh of the latter, and is used to denote the feeling of enmity that naturally exists between the two, one of whom is stronger than and is always bent upon doing harm to the other.

150. **सिंह-मेष- न्याय:**
The maxim of the lion and the sheep.
The maxim has its origin in the fact that a young lion once strayed into a village and mixed with a flock of lambs. It lived there for some days, and then when it was able to make sound peculiar to its own race or class, it did not perceive it in its proper element. Afterwards a lion from the forest came there and taught it what it was, whereupon it left the flock of the lambs and went to the forest to join the company of lions there. The maxim denotes that under the circumstances, one may for the time being in a position not to realize one's true worth but at last when under instruction his eyes are opened he behaves in a manner true to his self and nature.

151. **सूजी-कटाह- न्याय:**
The maxim of the needle and the kettle.
It is used to denote that when two things one easy and the other difficult are required to be done, the easier should be first attended to, as when a smith is required to make a needle and a kettle, he should first take in hand the needle as it is comparatively easier.

152. **सूर्यदय-अस्त- न्याय:**
The maxim of sunrise and sunset.
The maxim takes its origin from the erroneous notion regarding the motion of the sun who has, broadly speaking, no motion, but still erroneously believed by people to be rising in the east and setting
down in the west, and is used to denote various sorts of erroneous notions that the human nature is subject to.

153. सौपन-आरोहण- न्याय:
The maxim of going upstairs.
It is used to denote that one must perform his duties, gradually, just as one going upstairs must proceed by passing the steps one after another.

154. सौपन-अवरोहण- न्याय:
The maxim of coming downstairs.
Just as one coming down from the first floor or the second floor must have to pass the steps in gradual succession, or there is every chance of suffering a fall and breaking his limbs, so in retracing one's course in the performance of a work, he should proceed very cautiously, or his whole previous labour may come to nothing.

155. स्थाल-पुलक- न्याय:
The maxim of the cooking pot and boiled rice.
In a cooking pot all the grains being equally moistened by the hot water, when one grain is found to be well cooked, the same may be inferred with regard to other grains. So the maxim is used when the condition of the whole class is inferred from that of a part.

156. स्फटिक-लौहित्य- न्याय:
The maxim of the crystal and the red flower called japa.
This maxim is used to denote the property of a purely transparent object to reflect the colour of a thing presented before it, just as a crystal which is naturally white, looks red, when a red flower called japa, is placed before it, and the flower being removed, the crystal assumes its own white colour again.

157. स्वभावो दुरितक्रमो- न्याय:
The maxim of Nature is unchangeable.
This maxim is used to denote that one's own nature is not changed.

158. हस्तालमलक- न्यायः
The maxim of the amalak (a fruit of the Emblis amaroblams) on the palm of the hand.
This maxim is used to denote the facility of studying a thing most familiarly over which one has full control just as an amalak fruit on the palm of the hand may be easily and fully known in all its various particulars.

159. हस्ति-यूष-पति- न्यायः
The maxim of the leader of a herd of elephants.
The maxim is used to denote that a popular leader must have courage, strength and discretion enough to guide, help, and protect his followers, just as a leader of the herd of elephants.

160. हुद-नक- न्यायः
The maxim of the lake and the crocodile.
This maxim originates from an idea, that if any one live in a lake and quarrel with the crocodile in possession of that lake, he is sure to get the worst of it, and is used to denote that it is unwise and injurious, on the part of a person to serve a master and at the same time to find fault with his principles etc.

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Lesson 81. Sanskrit Proverbs लोकोकक्तयः:

Lokoktaya-s are different from the Nyaya-s in that a whole sentence is used to convey an idea and not just a couple of words. These proverbs are picked from subhashitas, poems, dramas..... the field is completely open. If the proverb is understood in the correct context, they can be used very artistically. For example, if your kid is giving you a tough time about taking Sanskrit lessons and you'd like him to begin, throw in the first proverb after your lecture for good measure!

Some of these proverbs are explained in Hindi also. Also don't be surprised if two proverbs teach two completely opposite ideas. English does that too- Too many cooks spoil the broth vs. Many hands make light work!

1. अगन्धः वैनतेयोधिपि पदभेक्न न गच्छति ।
   A non-flying eagle does not move forward a single step.

2. अद्ध्मारुखं सुम्बं हि हत्वा किं नाम पीरुषयम् ।
   गोदं सोये हए को मारना ही क्या शूरता है ?
   Can killing one who is asleep on someone's lap constitute bravery?

3. अन्नारः शत्योत्तन मठन्तवं न मुच्छति ।
   कोयला संकड़ा बार घोने पर भी सफेद नहीं होता ।
   Coal does not lose its dirt (does not become white) even if it were to be washed a hundred times. (People do not give up their intrinsic natures.)

4. अज्ञीकृतः सुकृतिनः परिपालवन्ति ।
   The virtuous make good their promise.

5. अतिपरिच्छयावद्वजा सन्ततिर्मनन्दनादन्दो भवति ।
   Familiarity breeds contempt.
6. अतिदर्प हता रूढः।
Pride goeth before a fall.

7. अति स्वर्ग वर्जितं।
किसी भी चीज की अति बहुत बुरी होती है।
Excess in all matters is to be avoided.

8. अतिस्बेस पापशापी।
Over-affection is apt to suspect evil.

9. अतृत्वो पतिते वहः स्वर्यमेवापूर्णायति।
घास-पूः न मिलुने पर अशि स्वर्य शान्त हो जाती है।
If fire were not to receive fuel (if fire were to 'fall' in a place where there is no grass) it would extinguish by itself.

10. अधिकन्तु न दोषाय।
जितना अधिक हो उतना ही अच्छा।
The more the merrier/ more is better.

11. अभूवादु भूच वरम अथवा वरमय रमोतो न भ्रो मयूः।
A bird in hand is better than two in the bush.

12. अन्य गतिरास्ति, अन्यचछरणानात्स्वेते।
There is no alternative.

13. अष्ट पत्ततारि: वैच्छ: किं करोति गतायृषि।
When it is time to die, what can even Dhanvantari do?

14. अभियस्य च पस्यस्या कर्ता श्रोता च दुर्भेः।
अभिय और हितकर बात कहने और सुनने वाले, दोनों ही मुश्किल से मिलते हैं।
It is difficult to find a speaker and a listener in matters relating to that which is beneficial and difficult to digest.

15. अध्यासात् जायते नृणां द्वितीया प्रकृतिः।
किसी चीज का अध्यास करते रहने पर वह धीरे-धीरे स्वभाव ही बन जाता है।
The constant study of something involves its absorption and then becomes a man's second nature.

16. अर्ध्वघटो घोषमुपैति नूसम् अथवा सम्पूर्णकुम्भो न करोति शाल्द्रुप।
अधजल गमरी छलकत जाय।
An empty vessel makes much noise.

17. अत्यविच्छ भयंकरी।
A little knowledge is a dangerous thing.

18. अवशयमेव भोक्त्वः कृतं शुभाशुभम्।
As you sow, so shall you reap.

19. अवश्यस्थितिचर्च्य प्रसादोदपि भयंकरः।
अवश्यस्थित बुद्धि वाले लोगों की मेहरबानी से भी डरना चाहिये।
Favour received from people whose hearts are not in the right place, is dangerous.

20. आकण्ठमशोदपि था स्त्रिहत्वेव जिह्या।
किसी की कोई आदत तरीके तक भी नहीं छुटती।
Even when submerged in water upto its neck, the dogs still licks with its tongue. (A habit lasts a lifetime.)

21. आज्जा मृणां ध्विविचारणीया।
The command of elderly persons should not be called in question.
22. आतुरे नियमो नासित ।
   घवराहट में कानून नहीं दिखाई देता ।
   There are no rules to be followed in bad times.

23. आतुरे व्यसने दुःभिष्के परित्खति स बान्धवः ।
   बीमारी, मुसीबत और अकाल के समय जो साथ दे वही सबा बान्धव है ।
   In illness, bad times and famine, he who sticks by one is the true friend.

24. आपद्यर्थ धनं रक्षेत् ।
   One should save for a rainy day.

25. आपदि स्फुरति प्रज्ञा कस्य धीरः स एव हि ।
   आपदा के समय जिसकी बुद्धि काम दे उसी को पर्याप्त कहना चाहिये ।
   Whose intelligence is sparked into life in difficult times, he is the courageous one.

26. आमुखायाति कल्याणं कार्यसिद्धि हि श्रंसति ।
   Coming events cast their shadow before.

27. आवेष्टितो महासयाः: चन्दनं कि विघ्रयते ।
   चन्दन, विप व्यास नहीं, लघट रहत मुखजः ।
   Even though serpents coil around the sandalwood tree, it can never be poisoned.

28. आहारे व्यवहारे च त्यक्तत्ज्ञ: सुखी भवेत् ।
   आहार और व्यवहार में सद्भोग न करनेवाला सुखी रहता है ।
   He who is unhindered in matters relating to food and to behaviour is a happy man.
29. इति भ्रष्टतातो नष्ट।
Caught between the Devil and the deep blue sea.

30. इद्न्द्रोदपि त्वघुतां याति स्वयर्प्रस्तवपिते: गुणेः।
Self praise is no recommendation.

31. उदारर्चितानां तु कसुधेव कुटुम्बकम्।
   उदारर्चित पुरुषों के त्वः तो सारा सम्पार ही अपना कुटुम्ब है।
To the generous, the whole world is his family.

32. उदिते हि सहस्राङ्गो न सख्योतो न चन्द्रमा।
   सूर्य के उदय हो जाने पर न जुगनू और न चन्द्रमा ही जैंचता है।
   When the thousand-rayed sun rises, neither the firefly nor the moon
   can make their presence felt.

33. उद्योगिनं पुरुसंहयुपैति लक्ष्मीः।
   Diligence is mother of good luck.

34. उपकारः प्रत्युपकारेण निर्यातवितव्यः।
   One good turn deserves another.

35. उपदेशो हि मूल्यां प्रकृतां न शान्तयः।
   मूर्च्छ उपदेश सुनकर और ही मानक उठते हैं।
   Advice only serves to further instigate fools, not to quieten them.

36. उपायं चिन्त्येत् प्राधः तथा अपायं चिन्त्येत्।
   बुद्धिमान् लोगों को चाहिये कि कोई उपाय सोचने के साथ-साथ उसके आगे—पीछे भी
   सोच लें।
   The wise ought to think of not only a solution but everything that is
   related to it to ensure its success.
37. उण्णो दहति चाज्जारः शीतः कृष्णायते करम् ।
अज्जारा यदि गरम है तो हाथ जला देगा और कुछकर ठप्पा हो गया तो हाथ काला कर देगा ।
Coal when hot, burns the hand and when cold, blackens it.

38. एक्स्य हि विवादोत्तर दशयते न तु प्राणिनः ।
It takes two to argue or one swallow does not a summer make.

39. एक्का किया वर्थकरी (dvyarthakari) प्रसिद्धा।
To kill two birds with one stone.

40. कण्टकेनेव कण्टकम् अथवा पिशाचार्यं पिशाचभाषयोत्तरं देयम् ।
Tit for tat.

41. कष्टः खलु पराश्रयः ।
Dependence is indeed painful.

42. काकोपि न किं कुरुते चब्रवा संदर्पोरणम् ।
अपना पेट कौन नहीं भर लेता ।
Does not the crow too use its beak to fill its stomach?

43. काउस्य कृतिता गतिः ।
समय की गति तेजी होती है ।
The passage of time is indeed not straight.

44. काले खलु समारथः फलं वापन्ति नीतयः ।
उचित समय पर अपनाई गई नीतियाँ निश्चय ही फल देती हैं ।
Disciplines adopted at the correct time come with their desired fruits attached.
45. काले दूसरे वर्ष हल्द्यालाचे हल्द्यार्पण किमूः?
समय पर थोडा भी दिया जाय तो बहुत है, बाद में अधिक भी केक्का।
Help provided at the right time, even if little is a great thing. How useless is receiving great help at an inappropriate time!

46. किं मिलायें हल्द्यार्पणम्।
गर्द्यों और सूर्यों को मिलाईं खिलाने से क्या लाभ?
जैसे भंस के आगे बीन बजावे जो खड़ी प्रेमाय।
What is the purpose of feeding sweets to donkeys and pigs?

47. केतकी गन्धमाध्राय स्वयं गन्धार्तिपदः।
केतकी के पूर्ण की सुगमति सुंदरकर भोरे स्वयं चले जाते हैं।
The fragrance of the Ketaki blossom attracts bees effortlessly.

48. कों जानाति जनों जननिमनिमनोवृत्तिः कदा कौदशी?
कौन जानता है भगवान कब क्या करते हैं?
Who knows what the Lord intends to do and in what manner.

49. को न चाति वर्ष लोके मुखे पिण्डेन पूरितः।
Wealth is a great attraction or Friends are plenty when the purse is full.

50. खल्ल्: सर्प्यमाध्राणि परमिच्छद्राणि पद्यति।
दुष्ट लोग दूसरों के छोटे-से-छोटे दोष को भी देख रेते हैं।
The wicked see every fault in others even if they are small as mustard seeds.

51. खल्ल्: करोति दुष्ट्रं नूँ फलवति साधुषु।
दुष्ट लोग बुरा काम करते हैं किन्तु उसे सजनों को मुग्धतना पद्ता है।
The wicked perform evil deeds and the effect is upon good souls.
52. गण्डस्योपरिपिटिकासंबृता।
   A pimple has grown upon a boil, i.e., this is another evil to add to the first.

53. गतस्य शोचनं नार्तिः।
   It is no use crying over spilt milk or Let bygone be bygone.

54. गतः कालों न चायाति।
   Time once past cannot be recalled.

55. गुणः पूजनास्थानं गुणिषु न च हि न च वयः।
   The good qualities in the great souls must be admired, not their age and not the external factors that mark them.

56. वर्तमानेन कालेन वर्तपयति मनोविचित्रः।
   When in Rome, do as the Romans do. (People should act according to their circumstances.)

57. जलविदुनिपातेन म्रमशः पूर्वेऽग्रहः।
   Every drop of water makes a mighty ocean. (The sequential falling of little drops of water fill the pot)

58. जानीयात् व्यसने मित्रम्।
   A friend is recognized in times of difficulties.

59. तस्य तदेव हि मधुरं यस्य मनो चत्र संरुपम्।
   That is sweet to which one is attracted to.
60. The thirsty fool digs a well at the banks of the Ganga.

61. The enlightened ones are not recognized by their years.

62. Courage should not be forsaken at difficult times.

63. Ravana carried away Sita and the Great Ocean was bound instead!

64. Even if the crow were to be bathed in milk, it would never become a swan.

65. The cat sees the milk and not the punishment rendered with a stick.
Where speakers congregate, one would do best to be silent.

67. दुरस्था: परबंता: रम्या:।
   Distance lends enchantment to the view.

68. न कायस्य कृते जातु युक्ता मुक्तामणे: क्षति:।
   काँच के लिए मुणि को गँवाना उचित नहीं।
   It is not advisable to lose gems for the sake of glass.

69. न कृपकनन्तु युक्ते प्रदीपे विहिना गुहे।
   While the grass grows the horse starves. (It is not correct to dig a well when one's house is being ravaged by fire.)

70. नक्षत्रतारायणहस्सुज्ञष्टिपि ज्योतिष्ठती चन्द्रसेव रात्रि:।
   हजारों तारे, यह आदि क्यों न हो किन्तु चाँदनी रात तो चन्द्रमा के कारण ही होती है।
   There may be many a star and planet but the moonlit night owes itself to the one moon.

71. न तत्तिक्षासमानित साधनम्।
   सहनशीलता से बढ़कर दूसरा कोई श्रेष्ठ साधन नहीं है।
   There is no greater means to achieving one's goal than endurance.

72. न धर्मं वृद्धे वयं समीक्ष्ते।
   धर्म के विषय में छोटा या बड़ा नहीं देखा जाता।
   Age does not determine the one who is established well in Dharma.

73. न प्राणान्ते प्रकृतिविरुध्यायते चोऽत्तमानाम्।
   उत्तम पुरुषों का स्वभाव मरणपर्यन्त भी नहीं बदलता।
   The great ones' natures do not change even at the time of death.
74. न बिडालो भवेश्वर तत्र कीर्तित मूषकाः।
   Where the cat is away the mice will play.

75. न भवति पुनरूर्खं भाषितं सजनानाम्।
   सजनं लोगं अपनी बात से नहीं परततें।
   Good people do not go back on their word.

76. न हि अमूल्या जनश्रुतिः।
   अफवाहं के पिछे कुछ-न-कुछ सचचाई होती ही है।
   Gossip has some base.

77. न सिद्धवाकानि अतिक्रमण गच्छति विधिः।
   सिद्ध पुरुषों के वाक्यों का उद्देश्य स्वयं भाग्य भी नहीं कर सकता।
   वे जो कहते हैं वहीं होता है।
   Fate cannot transcend the words of the enlightened ones.

78. न सुवर्णं ध्रविः तात्रक बोधवेय प्रज्ञातेः।
   सोंने में उसनी आवाज नहीं होती जितनी कि कोंसे में अर्थात्, नीच लोग बहुत बकवास
   करते हैं।
   Gold does not make as much a noise as brass does.

79. न सपृशति पत्तवाम्भः पञ्जरङ्गोपिणि कुमारः कापि।
   पञ्जरमात्र रह जाने पर भी हाथी कभी छिछड़ी ततैया का पानी नहीं छूता।
   An elephant, even if caged, does not touch the waters of a small pool.

80. न हि सुखं हुःखेविना लभ्यते।
   No pains no gains.

81. न हि सुनस्य सिंहस्य मुखे मृगाः।
82. नारिकेरठसमाकारा द्रव्यन्ते हि साधवः।
सज्जन लोग नारियल के समान ऊपर से कठोर किन्तु अन्दर से कोमल होते हैं।
Good souls are like the coconut....hard on the outside but gentle within.

83. नासमीश्य परं स्थानं पूर्णायतनं त्यजेत।
ागला कदम जमा लेने पर ही पिछला कदम उठाना चाहिये।
Without checking where the next step should be placed, the previous one should not be moved.

84. निजसदननिविष्टः श्रा न सिन्हायते किम्?
Every cock fights best on its own dung hill.

85. निरस्तपाद्ये देशं पृण्डोपि दुःमायते।
The castor plant stands as a tree in a place that is treeless.

86. पद्धो हि नभसि क्षितः क्षेषुः पतलि मूर्णिः।
Slander hurts the slanderer.

87. पद् हि सर्वत्र गुणिनिधीयते।
Merits command notice or attention everywhere.

88. पयः पानं भुज्जहानं केवलं विषवर्धनम्।
Snake’s venom increases by drinking milk.

89. पर्वतस्लनने भूषकोपलम्बिः।
The mountain was dug and a mouse emerged.

90. पाणी पयसा दर्घे तरं फूलकुल्य पामरः पिवित्रः।
A burnt child dreads the fire. (a child, whose hand has been burnt by hot milk, blows at the buttermilk to cool it.)

91. प्रक्षालनाधिक पंक्तकस्य दूरादर्शर्षनं वरम्।
Prevention is better than cure.

92. प्राणिना हि निकृष्णायि जन्मभूमि: परा प्रिया अथवा जननी जन्मभूमिध्य स्वर्गादिपि गरीयसी।
East or west home is the best.

93. प्रार्थ्यभुतत्मजनः न परित्यजन्ति।
अच्छे लोग अपने प्रार्थना किये कार्यों को पूरा करके ही छोड़ते हैं।
Great souls do not abandon work that they have started.

94. प्रियाक्ष्मप्रदानेन सर्वं तुष्टिनि मानवः।
प्रिय वचन बोलने से ही सभी प्रसन्न हो जाते हैं।
Sweet words make all people happy.

95. वन्धनाव्रो गृहकपोतिद्वाया मुखे पतितः।
Out of the frying pan into the fire.

96. कलवति सति देवे कसुभि: किं विखेर्यम्?
भाग्य के प्रवजन होने पर बम्बु-वान्यव का विगाड़ सकते हैं?
When one's destiny is strong what can friends and relatives do?

97. बली बलं वेत्ति न वेत्ति निर्बलः अथवा गुणी गुणं वेत्ति न वेत्ति निर्गुणः।
The mighty knows what might is and not the weak.
98. इश्वर की इच्छा ही प्रवल होती है।
The Lord's desire surpasses all.

99. भवारम्भे नर्मुकिया।
Much ado about nothing.

100. बाल्यां रोदन बलम्।
Crying is the only strength of a child.

101. बुद्धिय स्य बल तय।
जिसके पास बुद्धि है, उसी के पास बल है।
He who has intelligence, is strong.

102. बुभुकितं न प्रतिभाति किवित।
भूखे को कुछ नहीं सुझाता।
The hungry are not aware of anything else.

103. बुभुकित: कि न करोति पापम्?
मरता क्या नहीं करता?
Will not the hungry commit a crime?

104. बुभुकितेव्याकरणं न भुज्यते न पीयते काव्यरसः पिपासुभी।
भूखे लोग व्याकरण नहीं खाते और प्यासे काव्यरस को नहीं पीते।
The hungry cannot eat grammar and the thirsty cannot drink the nectar of poetry.

105. बुवते हि फलेन साधवो न तु कण्ठेन निजोपयोगिताम्।
Good men prove their usefulness by deeds, not by words.
106. भवन्ति नामास्तरः फलागमः।
शान्तिः से लद्दकर पेड़ स्वयं झुक जाते हैं।
Fruit laden trees bend low. (Great souls are humble.)

107. भवित्वत्तानां द्वाराणि भवन्ति सर्वत्र।
होनहार वीरवान के होत चीरकने पात।
For those who are optimistic, doors open everywhere.

108. निम्नरुचिहि लोके।
संसार में अत्म - अत्म मनुष्यों की अत्म - अत्म रुचि होती है।
People have different tastes.

109. भूयोपि सिद्धः पत्तसा घुटने न निम्नवृक्षो मधुरतमेति।
बारम्बा ढूंढ़-ढूंढ़े से सींचने पर भी नीम का बुख कभी भी मिठा नहीं होता।
Even if nourished by milk and ghee, the Neem tree does not become sweet. (The fruit and the leaves of the tree are bitter.)

110. मधु तियाति जिहादे हृदि द्हाताहर्के विषम्।
मुख में राम बगल में छुरी।
Sweetness on his tongue, but his heart is filled with poison. (Good on the outside and wicked within.)

111. मन एव मनुष्याणां कारण वन्धमोक्षयोः।
मनुष्यों के बन्धन और मोक्ष का कारण मन ही है।
The mind alone is the reason for man's bondage or liberation.

112. मनसि च भरते कोस्थवान को दरिद्रः?
मन के सन्तुष्ट होने पर क्या धनी और क्या निर्धन?
When the mind is content, who is rich and who poor?
113. मनुष्या: स्वल्पशीलता: । 
       मनुष्य से भूल हो ही जाती है ।
       Men make mistakes.

114. मनोराज्यविजुल्लभनाभरणम् ।
       Building castles in the air.

115. मन्दोध्यविरतोद्योगः सदा विजयमभवेत अखवा शाने: पत्था: शाने: कन्या शाने:
       पर्वततंत्रम् ।
       Slow and steady wins the race.

116. मन्ये दुर्जनचित्तवृत्तिहरणे प्रातादपि मन्त्रायमः ।
       दुर्जन की चित्तवृत्ति बदलने में स्वयं बहा भी समर्थ नहीं है ।
       Even Brahma cannot convert an evil person's mind.

117. महाजनो येन गतः स पत्था: ।
       Do what the great men do.

118. मातृलक्षिम तव प्रसादवशतो दोषा अपि स्कुर्गणा: ।
       हे मा लक्ष्मे ! तम्हारी कृपा से दोष भी गुण हो जाते हैं ।
       Mother Lakshmi, With Your favour, even faults become merits!

119. मित्य च सारं च वचो हि वाधिता ।
       कम बोलना और सार्वपुष्प बोलना – यही बोलने की श्रेष्ठ कल्याण है ।
       Expertise in speaking constitutes speaking little and speaking that
       which has significance.

120. मृगा: मृगौं: सहंसनुबन्धन्ति ।
       Birds of the same feather flock together.
121. यद्र चोर न विद्यन्ते तत्र क ब्याप्तिरीक्षकः।
Where there is peace at home, there is no need of a judge.
(Where there are no thieves there is no need of policemen.)

122. यथाकारं व्यवहर।
Adapt your conduct to circumstances.

123. यथा वृक्षस्तथा फलम्।
As the tree, so the fruit.

124. यद्यन्त्रा त्रा निजभालमप्रेक्षितं तन्मार्जितुं कः क्षम।
विधिकर लिखा को मेंटन हार।
Who has the capacity to erase what Lord Brahma has written upon
his forehead?

125. यदयपि शुद्धं त्वोक्विरूढं नाकरणीयं नाचरणीयम्।
यदयपि कोई कार्य ठीक है, किन्तु सारा समाज उसके विरोध में हैं तो उसे नहीं करना
चाहिये।
Though the action may be pure, if it does not have the permission of
the people, it must not be done and must not be followed.

126. यस्तू क्रियाकान्त पुरुषः स एव।
वही मनुष्य है, जो क्रियाकार हो।
He alone is a man who works.

127. याच्चको याच्चकं हंसन भानवद गुरुरायते।
Two of the traders seldom agree.
(A beggar, when he sees another one, growls like a dog.)

128. याच्चास्तन्त्रः कामं तादत्त्वो जायते पतः।
129. यावानो विमरणधीनतः।
The youth is apt to forget.

130. ये गर्जन्ति मुद्रणज्ञानवर्षित नेतादत्यः।
Barking dogs seldom bite.
(Thundering clouds do not shower.)

131. यो अस्मुद्र: प्रपतति किमत्र चिन्त्रः?
जो अधिक ऊँचाई पर चढ़ता है वह गिरता ही है, इसमें आश्रय की क्या बात है?
He who climbs extremely high, falls. What is surprising about this?

132. यो यद्वपति बीजं तथ्यते सोऽधिपि तत्कस्मः।
As you sow, so shall you reap.

133. लोकेऽ गृहत् विपरीत्वा वा स्वचित्रतान्वेय नरं नयन्ति।
Man is the architect of his own fortune.

134. लोभो मूलमनवर्कम्।
लोभ ही सब बुराइयों की जड़ है।
Greed is the source of destruction.

135. वचस्त्रत्र प्रयोक्तवर्यं यथोर्त रुपभते फलम्।
बोलना वहीं अच्छा है जहाँ उसका कुछ फल मिले।
It is best to speak only where the intended fruit will be achieved.

136. वरमध कपोते न श्रेष्ठ मयूरः अथवा वर्त तत्कालोपनता तित्तरी न पुनर्गिर्वसंतरिता मयूरी।
A bird in the hand is worth two in the bush.
137. वाचः कर्मात्ििरिच्च्यते ।
   बोलने से कट्टा अच्छा काम करके दिखाना है ।
   Actions speak louder than words.

138. विनायुजकारण देिव न सिद्धाति ।
   God helps those who help themselves.

139. विषकुम्भं पयोमुखम् ।
   A wolf in lamb’s clothing.

140. विषमापि कचिदं भवेत् अमृतं वा विषमीर्धेिच्छया ।
   ईश्वर की इच्छा से कभी अमृत विष तथा विष भी अमृत बन जाता है ।
   The Lord decides if it should be nectar or poison.

141. विषस्य विषमौषधम् ।
   विष की दवा विष ही है ।
   Poison is the remedy for poison.

142. शरीरं वा पात्यामि कार्यं वा साध्यामि ।
   करो या मरो
   Do or die.

143. दिसरसि फणी दूरे तत्पतिकारः ।
   सर्पं है से पर लेकिन इत्याज है दूर ।
   The difficulty has arisen, but its solution is far off.

144. स तु भवति दृिद्रो यस्य तृष्णा विशाला ।
   अधिक धन के प्रति आसक्ति ही दुिद्रता का सूचक है ।
   He who is thirsty for more, is poor.
145. सत्य बोलो त्र्यूम्बक बोलो न बोलो त्र्यूम्बकम्।
त्र्यूम्बक मिव बोलो किन्तु यदि सत्य अप्रयोहो तो उसे मत बोलो।
Speak truth which is pleasant. Do not speak truth which is unpleasant.

146. सन्तोष एव फुकस्य परं निनानम्।
सन्तोष हि मनुष्य का उत्तम धन है।
Contentment alone is a man's greatest treasure.

147. सम्पूर्णकुम्भों न करोति शब्दम्।
पूरा भरा हुआ घड़ा कभी भी शब्द नहीं करता। अर्थात् अधिक पढ़-लिखे घमण्ड नहीं करते।
A full pot does not make sound. (The wise do not declare it.)

148. सर्वनाशो समुत्पन्ने अर्थ त्यजति पप्पिषत:।
Something is better than nothing. When complete ruin is inevitable, the wise give up their endeavors half way.

149. सर्वमर्नारः सिद्धति।
पैसे से ही सव कुछ सिद्ध होता है।
Wealth makes all possible.

150. सर्व गुणः कार्यनमाश्रयति।
सभी गुण धन में ही पाये जाते हैं।
All qualities take their refuge in gold. (Wealth can make anything possible.)

151. सर्व परवर्तः दुःखं स्वर्त्तमवर्तः सुखम्।
परावर्तवन से दुःख और स्वर्त्तमवन से सुख मिलता है।
That in the control of others causes pain. That which is in one's own control gives happiness.

152. सर्वं कान्तम् आत्मानं पश्यति ।
सभी लोग अपने को बुद्धिमान् ही समझते हैं ।
Each one loves himself the most.

153. सर्वं सर्वं न जानति ।
सभी को सब कुछ नहीं आता ।
Nobody knows everything.

154. ससर्पं च गौहे वासो मृत्युरेव न संशयः ।
यदि सर्प घर में निवास करता है तो निश्चय ही मृत्यु समझना चाहिए ।
If one were to dwell in one's house with a snake, death is certain.

155. स सहृद्य्यस्य च स्यात् ।
A friend in need is a friend indeed.

156. सुखमुपदिश्यते परस्य ।
It is easy to advise or read lectures to others.

157. स्वदेशजातस्य नस्य नूनं गुणाधिकस्यापि भवेदवज्जा ।
अपने देश में किसी भी गुणी का मान नहीं होता ।
The meritorious ones are truly not recognized in their own country.

158. हा हन्त सम्मति गतानि दिनानि तानि ।
Alas! Those wonderful days are gone!

159. हितं मनोहारिः च दुःखमेव वचः ।
सत्य कङ्कन होता है ।
It is difficult to find words that are both pleasant and beneficial.

160. हदा: प्रसन्ना इव गूढनका:।
वैसे तो तालाब तो बहुत सुन्दर होता है, किन्तु उसी में भयानक मगर छिपे रहते हैं।
The exterior is pleasant but crocodiles lurk within.

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