

1. **अन्ध- पङ्गु - 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- गज- 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. **अन्ध- परम्परा- न्यायः**

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. **अन्ध- गोलाङ्गुल- न्यायः**

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- न्यायः**

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- न्यायः**

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. अश्मलोष्ठक- न्यायः**

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. अजाकृपाणि- न्यायः**

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. अग्नि-नयन- न्यायः**

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-त्यजति-पण्डित-इति- न्यायः**

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-कुक्कुटी- न्यायः**

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-भर्तृ- 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. अरुन्धती- न्यायः**

The maxim of following the known to the unknown.

**16. आम्रवन- 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. आयुः-घृतम्-इति- 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. इक्षुविकरण-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. इक्षुरस-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. इषुवेगकशयन- 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. उष्ट्र-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. एकवृन्तागतफलद्वयम्- 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. एकसमसन्धिदर्शन- 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. कण्टक- 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. कण्ठाभारण- 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. कांस्यभोजन- 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-गुड- 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. काकाक्षिगोलक- 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- न्यायः**

The maxim of searching for a crow's teeth.

It is used to denote any useless, unprofitable, or impossible task.

**34. किम्-अज्ञानस्य-दुष्करम्-इति- न्यायः**

The maxim of nothing is impossible on the part of a fool.

A foolish and ignorant man is equal to any task.

**35. कीटभृङ्गन्यायः**

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-ध्वनि- न्यायः**

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. कुशघास-अवलम्बन- न्यायः**

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. कूपखनन-न्यायः**

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. कूर्माङ्गन्यायः**

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. कृत्वा 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-राधेय- 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-बिल्व- 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. खल- 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. खले-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-न्यायः**

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. गतानुगतिकोलोक-इति- न्यायः**

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. गुडजिहीका-न्यायः**

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. गुणोपसंहार-न्यायः**

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. देहलीदीप-न्यायः**

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. गोमहिष्यादि- न्यायः**

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. घट्ट-कुटी- न्यायः**

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-न्यायः**

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. घुणाक्षर-न्यायः**

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. चतुरवेदविन्-न्यायः**

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. चम्पकपट्टवास- न्यायः**

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- न्यायः**

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. चित्रपट- न्यायः**

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. चिन्तामणिं परित्यज्य काचमणिग्रहण- 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-दण्ड- 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. छत्री-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. जलतुम्बिका- न्यायः**

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. जलमन्थन- न्यायः**

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. जलमृणाल-न्यायः**

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- न्यायः**

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. जल-उष्ण- न्यायः**

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. जमात्रार्थक-सस्यसूपस्यातिथ्युपकारक- न्यायः**

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- न्यायः**

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. तित्तिभ- न्यायः**

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-उत्पन्न- 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. ताल-सर्प- 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. तप्त-परशु-ग्रहण- 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. तृणजलौक- 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. दण्ड-चक्र- 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. दण्ड- सर्पमारण- 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-पूपिका- 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. द्रविड-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. नष्टाश्व-दग्धरथ- 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-कङ्कणस्य-दर्शनाय-आदर्शापेक्षेति- न्यायः**

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-भिक्षुको भिक्षुकमिति- न्यायः**

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-विवाहानन्तरम्-वरपरीक्षा-क्रियते-इति- न्यायः**

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. नारिकेलफलाम्बु- न्यायः**

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. निम्नगा-प्रवाह- न्यायः**

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-क्षीर- न्यायः**

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- न्यायः**

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. पञ्जरमुक्त-पक्षी- न्यायः**

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- न्यायः**

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. पर्वताधित्यक- न्यायः**

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- न्यायः**

The maxim of raising the axe.

It is used in connection with infliction of heavy punishment for a trifling offence.

**95. परिसद-न्यायः**

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. पाषाण-इष्टिका- न्यायः**

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. पिष्ट-पेषण- न्यायः**

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. पङ्क-प्रक्षालन- न्यायः**

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. प्रत्यक्षे-किमनुमानम्- 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. फलवत्-सहकार- 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. बकबन्धन- 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. बधिर-कर्णजप- 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. बहुछिद्रघट- 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. बहुवृकाकृष्टमृग- 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. बिजाङ्कुर- 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. भामत- 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. भिक्षु-पाद-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. भूलिङ्गपक्षि- 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-शैत्य-उष्ण्य- 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. मक्षिका- न्यायः**

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. मज्जनोन्मज्जन- न्यायः**

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- न्यायः**

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-स्रुति- न्यायः**

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-कण्टक- न्यायः**

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. यः कारयति सः करोति एव 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. यः कुरुते स भुङ्क्ते 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. यादृशं मुखं तादृशी 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. यावत् शिरस्तावत् 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. यावत्-तैल-तावत्-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. यूका-भय-कन्या-त्याग- न्यायः

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. रज्जु-सर्प- 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. रश्मि-तृणादि- 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. राजपुत्र-व्याध- 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. राहुग्रस- 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-शून्य-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-चुम्बक- 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-अग्नि- 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. वह्नि-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. वायुभक्ष- न्यायः**

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-शैत्य-उष्ण्य- न्यायः**

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- न्यायः**

The maxim of drinking poison.

This maxim is used to denote a suicidal course, just as one 'causes' suicide by drinking poison.

137. वीचि-तरङ्ग- न्यायः

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-प्रकम्पनं- न्यायः

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-क्षीर- न्यायः

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. व्रीहि-बीज- न्यायः

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. शतपत्र-पत्रशत-भेद- न्यायः

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- न्यायः

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. शिष्य-स्वातन्त्र्य- न्यायः**

The maxim of an independent disciple.

A disciple can make no advance in spiritual life, should he differ from his spiritual guide (Gurudeva) in judgment and conduct. So this maxim is used to teach the duty of a disciple.

**144. शूर्प- न्यायः**

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. साछिद्र-घट- 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-वृष्टि- 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. साहङ्कार-ज्ञान- 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- न्यायः**

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- न्यायः**

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. सूची-कटाह- न्यायः**

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. सुर्योदय-अस्त- न्यायः**

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. सोपान-आरोहण- न्यायः**

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. सोपान-अवरोहण- न्यायः**

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- न्यायः**

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- न्यायः**

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- न्यायः**

The maxim of Nature is unchangeable.

This maxim is used to denote that one's own nature is not changed.

**158. हस्तामलक- न्यायः**

The maxim of the amalak (a fruit of the Embelis 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-यूथ-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. हृद-नक्र- 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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