

to warrant, however, a different explanation. Here the allusion is to the camel, itself the ugliest of animals, going in search of an ugly animal to beat it with a stick in response to the injunction, "Beat the Ugly." (Turner Jubilee Volume I. p. 94.)

**ऊषरवृष्टिन्यायः** The simile of rain on a saline barren waste. Vide अरण्यरोदन्याय etc. यथोषेर बीजमुत्तं न रोहेन्न वा वप्ता प्राप्नुयाद् बीजभागम् । एवं श्राद्धं भुक्तमनर्हमागैर्न चेह नामुत्र फलं ददाति ॥ Mb. 13. 90. 44.

**ऊहापोहन्यायः** The rule of full discussion, consideration of pros and cons. इमे मनुष्या दृश्यन्ते ऊहापोहविशारदाः । Mb. 13. 145. 43. ऊह (modification, change) forms the subject-matter of MS. 9. 'अपूर्वोऽप्रेक्षणमूहः' इति जैमिनिः । 'अप्याहारस्तर्क ऊहः' इत्यमरः । तर्कनिराकरणमपोहः, अपगत ऊह इत्यर्थः । इमौ द्वौ मिलिष्वायत्र स्तः तत्रायं न्यायः प्रवर्तते । यथा, ऊहापोहकुशलोऽयं जनः ऊहापोहकौशलहीनश्चायमिति । लौ. न्याय.

**ऋतुमतीकन्यकान्यायः** The illustration of a maiden who has attained puberty. She leaves her father's roof and becomes completely one with her husband. Similarly, the प्रज्ञा of the Brahma-knower finds unalloyed solace in the परब्रह्म. Both ऋतुमती कन्यका and ब्रह्मविदः प्रज्ञा are ideal पतिव्रताः.

**एकवृत्तगतफलद्वयन्यायः** The maxim of two fruits attached to one stalk. It is used by writers on Rhetorics to illustrate a particular kind of श्लेष (Paronomasia), namely the coalescence of two meanings under one word. The maxim is found in Marāṭhī literature and according to Molesworth it is equivalent to the English proverb "killing two birds with one stone."

**एका क्रिया द्वयकरी बभूव** One and the same act of a person becomes fruitful leading to liberation for himself and becomes the cause of sustenance of the universe. मुमुक्षुणा श्रोत्रियेण क्रियमाणं कर्म सत्त्वशुद्धिद्वारा स्वस्य मोक्षहेतुर्भवति, वृष्ट्यादिद्वारा जगत्स्थितिहेतुश्च भवत्यत उभयथापि कर्म कर्तव्यमेवेति । लौ. न्याय. A single act leads both to स्वार्थ and परार्थ.

**कण्ठचामीकरन्यायः** The simile of the golden ornament on the neck. A person is supposed to have a golden ornament round the neck and yet to be unaware of it until some one points it out. The illustration is quite popular in Vedānta and is used to tell us that although we are already Brahman and free, we are not aware of the fact until instructed by a competent teacher.

**कदम्बकोरक (गोलक-मुकुल) न्यायः** The maxim of the buds of the Kadamba tree. It is used to denote simultaneous rise or action, like the bursting forth of the buds of the Kadamba tree at one and the same time. cf. पित्रा स्वपाणिपद्मेन स्पृश्यमानोऽवनीपतिः । उक्तेरककदम्बाभो बभूव पुलकाङ्कुरैः ॥ हेमचन्द्रः, वीचीतरङ्गन्यायेन तदुत्पत्तिस्तु कीर्तिता । कदम्बकोरकन्यायादुत्पत्तिः कस्यचिन्मते ॥ Bhāṣṇ P.

सं. इ. को. ... ८

**कदलीफलन्यायः** The simile of the fruit of the plain-tain tree. As the foetus of the she-mule conduces to the destruction of the अश्वतरौ, similarly the fruit of the कदली leads to the destruction of the plantain tree itself. cf. वृश्चिकीगर्भन्याय.

**कनककुण्डलन्यायः** The illustration of the complete identity of gold and the various ornaments prepared from gold. यथा सुवर्णजन्यकुण्डलस्य सुवर्णाभिन्नत्वम्, तथा ब्रह्मरूप-कारणजन्यजगतः कार्यस्य ब्रह्मरूपकारणताभिन्नत्वमिति । लौ. न्याय.

**कम्बलनिर्णेजन्यायः** The simile of cleansing of a coarse blanket (by beating it on the feet, and so dusting them at the same time). It is used to denote the accomplishment of two objects by one operation, "Killing two birds with one stone." अपि च दधि उभय-मसमर्थं कर्तुं फलं साधयितुं होमं च । ननु कम्बलनिर्णेजनवदेतद् भवि-ष्यति । निर्णेजनं ह्युभयं करोति । कम्बलशुद्धिं पादयोश्च निर्मलताम् । ŚB. on MS. 2. 2. 25. This coarse, rough blanket, in the case of the very poor, is often their sole garment by day as well as their only covering at night.

**करविन्यस्तबिल्वन्यायः** The simile of the woodapple on the (open palm of the) hand. It is said of something unmistakably clear - "as plain as a pike-staff!" cf. करस्थामलकन्याय. निःशेषोपनिषत्सारस्तेदेतदिति सांप्रतम् । उक्त्याविक्रियते साक्षात् करविन्यस्तबिल्ववत् ॥ सुरेश्वर.

**करिघटान्यायः** The maxim of an elephant and his bell. This denotes the superiority of intelligence over physical strength. मतिरेव बलाद्गीयसी यदभावे करिणामियं दशा इति घोषयतीव डिण्डिमः करिणो हस्तिपकाहतः क्वणन् ॥ H. 2. 84.

**करिवृंहितन्यायः** The maxim of the trumpeting of an elephant. 'वृंहितं करिगर्जितम्' इत्यमरः । Hence the word करि is superfluous. But the addition in this and similar cases is made for some special purpose, given by Raghunātha as follows : विशिष्टवाचकानामपि पदानां सति पृथग्विशेषण-वाचकपदसमवधाने विशेषमात्रपरतायां करिवृंहितन्यायः प्रवर्तते । cf. सौन्दर्यसंपत्तारुप्यं यस्यास्ते ते च विभ्रमाः । षट्पदान् पुष्पमालेव कान्ता-कर्षति सा सखे ॥ मालाशब्दो यद्यपि पुष्पस्यैव सजि शक्तस्तथापि न पुष्पपदमप्युच्चार्यम् । लक्षणयोक्तृष्टत्वप्रतिपादकत्वात् । अयमेव करिवृंहित-न्यायः । K. P. 7. 10. cf. गजघटान्याय, नीलेन्दीवरन्याय, पर्वता-धित्यकान्याय, बाजिमन्दुरान्याय, मृगनागुरान्याय etc.

**कलञ्जन्यायः** Vide Dictionary p. 544.

**कांस्यभोजिन्यायः** The simile of the man who eats from a brazen vessel. कांस्यभोजिवत् । तद्यथा । शिष्यस्य कांस्य-पात्रभोजित्वनियम उपाध्यायस्यानियमः । यदि तयोरेकस्मिन् पात्रे भोजन-मापद्यतेऽमुख्यस्यापि शिष्यस्य धर्मो नियम्येत । मा भूदमर्लपे इति । ŚB. on MS. 12. 2. 34. The principle here laid down is that of some one's doing something which he is not bound to do, in order that he may not hinder another who is required to do it. The converse is that of a man abstaining from doing something, possibly harmless in his case, lest another should do the same and suffer harm.