

यत् करभस्य पृष्ठे न माति तत् कण्ठे निबध्यते That for which there is no room on a camel's back, is tied to his neck ! The maxim illustrates the piling up of misfortunes almost beyond endurance. It is akin to the English maxim "It is the last straw which breaks the camel's back". महाभारतमाक्रान्तमूर्तेराराटिकारिणः । यत् पृष्ठे माति नोष्टस्य गलके तन्निबध्यते ॥ उपमितिभ्रवप्रपञ्चा कथा.

यत् कृतकं तदनित्यम् Anything that has been made is non-eternal. In other words, that which has a beginning has also an end; except of course, the नैयायिक's प्रध्वंसाभाव, which has a beginning but no end !

यदश्वेन हृतं पुरा तत् पश्चाद् गर्दभः प्राप्तुं केनोपायेन शक्नुयात् (न्यायमञ्जरी) The maxim occurs in the course of a discussion of the relative value and authority of Śruti and Smṛiti. न च श्रुतिजनितप्रत्ययस्य स्मृतिजनितो बाधकत्वं प्रतिपद्यते । स्मार्तस्य बाधकः श्रौतो बलवत्त्वात् प्रतीयते । प्रत्यक्षे चानुमाने च प्रागेतदध्यवधारितम् । ... न च शीघ्रहृतेऽर्थेऽस्ति चिरादागच्छतो गतिः । अश्वैरपहतं को हि गर्दभैः प्राप्तुमर्हति ॥ तंत्र. 1. 3. 3.

यस्य नास्ति पुत्रो न तस्य पुत्रस्य क्रीडनकानि क्रियन्ते (SB. on MS. 10. 3. 5) Toys are not made for the son of a man who has no son ! न हि अनङ्गे कर्मणि अङ्गस्य विशेषो विधिः स्यात् । भवति च विशेषविधिः 'आश्ववालः प्रस्तरः' इति । न हि असति प्रस्तरे प्रस्तरविशेषः शिष्येत यथा यस्य ... क्रियन्ते ।

याचितकमण्डनन्यायः The maxim of borrowed ornaments. To appear in borrowed plumes. अस्याः मुखश्रीप्रतिबिम्बमेवं जलाच्च तातान्मुकुराच्च मित्रात् । अभ्यर्थ्य धत्तः खलु पद्मचन्द्रौ विभूषणं याचितकं कदाचित् ॥ N. 7. 56.

यादृशो यक्षस्तादृशो बलिः As is the यक्ष, so should be the offering. The general sense of the maxim seems to be "tit for tat", "a Roland for an Oliver". cf. Mar. "जशास तसे", "जशी देणाबळ तशी धुणाबळ".

यावद्वचनं वाचनिकम् Conveying the meaning actually expressed (and therefore needing nothing to supplement it). कश्चात्र विशेषः । स यदि वाचनिकस्ततो यावद्वचनमेव कर्तव्यः । तंत्र. 3. 5. 19.

रज्जुसर्पन्यायः The maxim of the superimposition of serpent on the rope. This is the usual illustration of विवर्तवाद like शुक्तिरजत etc. यथा रज्जोरज्ञानतया सर्पात्मना भानं ज्ञातायास्तु स्वरूपेण, तथा ब्रह्मणोऽनवबुद्धस्य सप्रपञ्चत्वेन, बुद्धस्य च निष्प्रपञ्चत्वेन भानं न मानान्तरविस्मृतमित्यर्थः । लौ. न्याय. As a serpent is a विवर्त (an apparent or illusory form) of a rope, so is the world a विवर्त of the real entity Brahman, and the illusion is removed by विद्या or true knowledge.

रथकारन्यायः Vide Dictionary p. 1327.

राजपुत्रव्याधन्यायः The illustration of the king's son [who was brought up] as a hunter. The story is that a young prince, abandoned by his parents at his birth, was adopted by a hunter and brought up as his son. The boy remained in ignorance of his real origin until

he was discovered by a kindly person and restored to his rightful position. cf. Sāmkara on Bri. Up. 2. 1. 20.

राजपुरप्रवेशन्यायः The simile of the manner of entering a royal city. विशुद्धखलतया राजपुरप्रवेशे राजपुररक्षकैस्ताडनादिकं क्रियेतेति भिया श्रेणीभूततया यथा तत्पुरप्रवेश एव विशुद्धखलतया यत्र कार्यकारणस्य विवक्षा तत्रास्य प्रवृत्तिः । वाचस्पत्य. We do not grasp the meaning of a long sentence as a whole, but the sense of each word enters the mind singly on the principle of राजपुरप्रवेश. cf. अभिहितान्वयवाद.

रात्रिसत्रन्यायः Vide Dictionary p. 1338.

राधावेधोपमा The simile of piercing the central figure of a target. It means hitting the bull's eye. It is used of something difficult of accomplishment and requiring great skill.

रुधिरसंपर्कवतो विषस्य शरीरे प्रसर्पणम् The circulation within the body of poison which has entered the blood. It is used as a warning against the beginnings of evil in however small a degree. cf. विषं रुधिरमासाद्य प्रसर्पति यथा तनौ । तथैव छिद्रमासाद्य दोषश्चित्ते प्रसर्पति ॥ बोधिचर्यावितार. 7. 69; "The beginning of strife is as when one letteth out water; therefore leave off contention before there be quarrelling." cf. Mar. "भांडणापेक्षा अबोला बरा."

रुमाक्षितकाष्ठन्यायः The illustration of wood thrown into the salt-lake [or mine], Rumā. Rumā is "विशिष्ट-लवणाकर" [मेदिनीकोश] and situated near Ajmere. यथा रुमायां लवणाकरेषु मेरौ यथा बोज्जबलकमभूमौ । यज्जायते तन्मयमेव तत् स्यात् तथा भवेद् वेदविदात्मदुष्टिः ॥ तंत्र. The tradition is that anything thrown in there becomes saline itself.

रुदिर्योगमपहरति Popular usage overpowers etymological meaning.

लक्षणप्रमाणाभ्यां वस्तुसिद्धिः [The existence, or nature, of] an object is established by means of some distinguishing characteristic, and by a recognized form of proof [such as sense-perception, scripture etc.]. "यथा गन्धवत्त्वादिलक्षणेन प्रत्यक्षप्रमाणेन च पृथि-न्यादिसिद्धिः ।" or, just as the wonders of creation establish the "eternal power and Godhead" of the invisible Deity, to which scripture also bears testimony.

लाङ्गलं जीवनम् A plough is existence. That is, it is a means of existence; cause and effect being here identified as in आयुर्धृतम् which is an illustration of शुद्धा सारोपा लक्षणा. cf. यथा लाङ्गलं गवादीनुद्बहति इति निमित्तमात्रवादेवमुच्यते न तु प्रत्यक्षमेव लाङ्गलं गवादीनुद्बहति । S. B. on Br. Sūt. 3. 2. 4.

लोष्टप्रस्तारन्यायः The maxim of the expanse [or modification] of clods of earth. It is used to illustrate the endless diversity or manifoldness of one original form (i. e. प्रकृतिविकृतिभाव); e.g. from मृत्तिका, a potter prepares a pitcher, a tray and other varieties of earthen vessels. तेन लोष्टप्रस्तारन्यायेनानन्तवैचित्र्यमुक्तम् । अभिनवगुप्त on ध्वन्यालोकः.