

लोहचुम्बकन्यायः 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.

वज्रलेपन्यायः The maxim of the smearing of a kind of very hard cement. It is used to denote permanency, indelibility and adamant nature of an object. अन्यक्षेत्रे कृतं पापं पुण्यक्षेत्रे विनश्यति । पुण्यक्षेत्रे कृतं पापं वज्रलेपो भविष्यति ॥ Subhāṣ.; वज्रलेपघटितेव Māl. 5. 10; निःशेषं यान्तु शान्तिं पिशुनजनगिरो दुर्जया वज्रलेपाः Ratn. 4. 21; Mar. काळ्या दगडा-बरची रेघ.”

वटे यक्षन्यायः The belief as to a goblin in a Banyan tree. There is a popular belief, based solely on the tradition of the elders, that a यक्ष or goblin, lives in every Banyan tree. It is used as an illustration of ऐतिह्य (Tradition) which some regard as a means of proof (प्रमाण) but which is rejected by गौतम in his न्याय-सूत्र 2. 2. 1. cf. जगति बहु न तथ्यं नित्यमैतिह्यसुक्तम् । भवति तु यदि सत्यं नागमाद् भिद्यते तत् ॥ श्लोकवार्तिक; ऐतिह्यं न तु सत्यमत्र हि वटे यक्षोऽस्ति वा नेति वा । को जानाति कदा च केन कलितं यक्षस्य कीदृश्वपुः ॥ न्यायमञ्जरी.

वत्सक्षीरन्यायः The maxim of a calf and [its mother's] milk. According to the Sāṃkhya System of philosophy even the insentient Prakṛiti proceeds to liberate the Puruṣa, just as inanimate milk conduces to the growth of the calf. वत्सविवृद्धिनिमित्तं क्षीरस्य यथा प्रवृत्तिरज्ञस्य । पुरुषविवृद्धिनिमित्तं तथा प्रवृत्तिः प्रधानस्य ॥ Sām. K.

वदतो व्याघातः The simile of the speaker contradicting or defeating or negating his former statement by the latter one. cf. यावज्जीवमहं मौनी ब्रह्मचारी च मे पिता । माता तु मम बन्धुवैव पुत्रहीनः पितामहः ॥ Subhāṣ.

वधूमाषमापनन्यायः The simile of the measuring out of beans by the daughter-in-law. The nyāya refers to a debtor who, in his zeal to pile up arguments in quick succession, fails to be aware of his flaws in them that may be apparent to his adversary. cf. माष-मापनव्याकुला वधूः स्वगुह्यसंवरणं यथा न करोति तथा त्वयापि स्वदोषो न समाहित इत्यर्थः । शंकरमिश्र's com. on आत्मतत्त्वविवेक. (Turner Jubilee Volume, p. 94.)

वध्यघातकन्यायः The maxim of the destroyer and his prey. It is used of two things which cannot exist together. यथावच्छेपेनमूषकादिना दूषिता भूमिसुपलभ्य तद्दिरोधिना घातकस्य मार्जारदेरभावोऽर्थोद्वगम्यते तथा सत्यादिपदात् पदार्थ परमार्थत्वादिकं प्रतीत्य प्रतीतपरमार्थत्वादिबिरोधिनाऽसत्यत्वादेरभावोऽर्थोपपत्त्या ज्ञायते न हि सत्यादेरसत्यदिश्चैकाधिकरणत्वं घटते । आनंदगिरि on तैत्तिरीयवार्तिक 2. 1. 66.

वनसिंह (व्याघ्र) न्यायः The illustration of a lion (tiger) in a forest. It is used of things which mutually aid or protect each other. cf. हदनकन्याय of similar import. When these two are together they become invincible, in-

vulnerable but when separated they are easily assailable and vulnerable. सोऽयं वनसिंहहदनकन्यायः । किरातैर्हन्तुं शक्योऽपि सिंहो महद्वनं शरणं प्रविश्य दुराधर्षस्तेभ्यो न बिभेति वनं च तत् सिंहा-धिष्ठानानुगृहीतं तैर्दुःप्रवेशं भवति । वेदान्तकल्पतरुपरिमल; न स्याद्वनमृते व्याघ्रान् व्याघ्रान् न स्युर्भवेत् वनम् । वनं हि रक्ष्यते व्याघ्रैर्व्याघ्रान् रक्षति काननम् ॥ Mb. 5. 37. 46; नक्रः स्वस्थानमासाद्य गजिन्द्रमपि कर्षति । स एव प्रच्युतः स्थानाच्छुनापि परिभूयते ॥ Pt. 3. 46.

वरगोष्ठीन्यायः The simile of the choice [of a bride-groom] in an assembly where conversation about such matters takes place. Relatives come together and in the course of their conversation marriage is settled by mutual agreement. वरलाभाय गोष्ठी वरगोष्ठी । तथा यथा वर-वधूबन्धूनामिकमत्ये सति विवाहादिरूपमेकं कार्यं निष्पाद्यते तथा प्रकृतेऽपि । लौ, न्याय.

वरं सांशयिकान्निष्कादसांशयिकः कार्षापणः Better is a certain कार्षापण than an uncertain निष्क. cf. वरमद्य कपोतः श्वो मयूरात् । “A bird in hand is worth two in the bush.” cf. Mar. “हातचें सोडून पळत्याच्या मागे लागणें.”

वरमद्य कपोतः श्वो मयूरात् Better is a pigeon to-day than a peacock tomorrow.

वराटकान्वेषणे प्रवृत्ताश्चिन्तामणिं लब्धवान् A person proceeding to find a cowrie came across the philosopher's stone [which yields its possessor all desires]. अपि चिन्तामणिश्चिन्तापरिश्रममपेक्षते । Māl. 10. 22; चिन्तामणि-श्चिन्तितमेव सूते Subhāṣ.; cf. Mar. “देवापाशीं मागितला एक डोळा तर देवानें दिले दोन ”; कार्यां स्वर्गादिकमुद्दिश्य यागाद्यनुष्ठाताप्य-कस्मान्मरणे प्राप्ते मोक्षमेव लभते । लौ, न्याय.

वह्निधूमन्यायः A maxim of the invariable concomitance of fire and smoke (यत्र यत्र धूमस्तत्र तत्र वह्निः). This is used to denote such invariable concomitance between two persons or things (अन्वयव्याप्ति and व्यतिरेकव्याप्ति; e. g. where there is A there is B, where there is not B, there is not A; यत्र यत्र धूमस्तत्र तत्र वह्निः । यत्र यत्र वह्निभावस्तत्र तत्र धूमाभावः ।)

वाक्यभेदन्यायः The maxim of splitting a sentence. It is taken to be a fundamental rule of composition with Sanskrit authors that there should be only one leading idea in one sentence. In fact, a sentence is defined to be “a proposition containing a single idea, but where the expression of that idea is divided into parts, each part stands in need of other or others.” (अर्थैकवादेकं वाक्यं साकाङ्क्षं चेद् विभागे स्यात् । MS. 2. 1. 46.) “Where it is possible to take a sentence as embodying a single idea or a single proposition, it is wrong to attribute two ideas or two propositions to it.” (संभवत्येक-वाक्यत्वे वाक्यभेदो न युज्यते ।). The principle of presuming a sentence to have only one leading idea is that, where there is a word expressing an injunction (विधि) in one part of it the remaining part or parts must be regarded as अर्थवादा, which by definition, are merely subsidiary clauses (वाक्यशेष) .