

**व्यालनकुलन्यायः** The maxim of the snake and the mungoose. The well-known innate apathy (जातिवैर, शाश्वतिक विरोध) of these two for one another. (cf. P. 2. 4. 9) is a commonly used illustration of inherent opposition between two things. The maxim is better known as अहिनकुलन्याय. cf. अत्रान्तरे दैववशात् कृष्णसर्पं बिलाभि-  
कान्तः। नकुलोऽपि तं स्वभाववैरिणं मत्वा भ्रातृ रक्षणार्थं सर्पेण सह युद्ध्वा सर्पं खण्डशः कृतवान्। Pt. 5. 2.

**शकुनिप्राहकगतिन्यायः** The simile of the movements of a bird-catcher. यथा शकुनिप्राहकस्य शकुनि जिघृक्षतश्चक्ष्णा गतिर्भवति शनैः पदन्यासः दृष्टिप्रणिधानमशब्दकरणं च कथमनवबुद्धः शकुनिर्गृह्येत इत्येवमिहाप्यनवबुद्धमिव प्रहीतुं यज्ञं प्रच्छन्नगतिरपाशुत्वं नाम। यथा शकुनिप्राहकस्य यस्मिन् देशे शनैः पदन्यासो न स तद्देशार्थोऽपि तु तद्देशाभिगतस्य शकुनेरर्थेन क्रियत एवमिहाप्युपाशुत्वं न तद्देशानां पदार्थानामर्थेन क्रियते तद्देशाभिगतस्य यज्ञस्य अर्थेन गम्यते। ŚB. on MS. 9. 1. 22.

**शते पञ्चाशत्** Fifty [is contained] in a hundred. The greater includes the less. व्यापकशतसंख्यायां यथा व्याप्यपञ्चाशत्संख्या निविष्टा एवं यत्र व्यापके व्याप्यस्य निवेशस्तत्रास्य प्रवृत्तिः। वाचस्पत्य.

**शरपुरुषीयन्यायः** The maxim of the man and the arrow. शरश्च क्षिप्तः प्राकाराच्च पुरुष उल्लिखितः स तेन हतः। तत्तुल्यं शरपुरुषीयम्। G. M. 3. 196. It illustrates a purely accidental and unforeseen occurrence and is therefore, akin to अजाकृपाणीय, खलवाटबिल्वीय and others of a like nature.

**शर्करोन्मज्जनीयन्यायः** The maxim of the pebble and the [man's] emerging [from the water]. The moment when the pebble is thrown a man who has been diving or swimming emerges from the water, and is struck by it. Vide the previous न्याय. G. M. 3. 196.

**शालभन्यायः** The illustration of the moth. The destruction of the silly moth by flying into a lighted lamp is a figure often met with in Sanskrit literature. शृणु येन स कर्मणा गतः शालभत्वं हरलोचनाक्षिपि। Ku. 4. 40; सद्यः परात्मपरिमाणविवेकमूढः कः शालभेन विधिना लभतां विनाशम्। Mu. 1. 10; कौरव्यवंशदावेऽस्मिन् क एष शालभायते। Ve. 1.19. According to मेरुतुङ्ग the moth, envious of the brilliance of the light, tries to extinguish it at the cost of its own life. उज्ज्वलगुणमभ्युदितं क्षुद्रो द्रष्टुं न कथमपि क्षमते। दग्ध्वा तनुमपि शालभो दीपं दीपाचिषं हरति॥

**शवोद्धर्तनन्यायः** The simile of perfuming a dead body. For explanation vide अरण्यरोदनन्याय; Mar. "प्रेताचा शृंगार."

**शशविषाणन्यायः** The maxim of the hare's horn. It is used to denote total negation (अत्यन्ताभाव).

**शाखाचन्द्रन्यायः** The maxim of the bough and the moon. As the moon, though 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. The maxim is akin to अरुधतीप्रदर्शनन्याय.

**शान्ते कर्मणि वेतालोदयः** When the prescribed ritual for the removal or prevention of evil, is at an end, up comes a goblin! The maxim implies ultimate failure in spite of effort.

**शीर्षे सर्पो देशान्तरे वैद्यः** A snake above the head and the doctor in another country! उबरी चणं घणराडिभं दूरे दइदा किमेददाबडिअम्। हिमवदि दिव्बोसहिओ सीसे सप्पो समाविट्ठो॥ Mu. 1. 22; Karpūr. 4.

**शुक्केष्टिन्यायः** The figure of a mock sacrifice. That is, the performance of sacrificial ceremonies, by a pupil with a view to his offering of a real sacrifice. This is akin to भूमिरथिकन्याय q. v.

**शुक्रग्राहिकान्यायः** The maxim of seizing oxen by their horns. That is, by way of specification, and not in the sense of English proverb "Taking the bull by the horns!" यथा गोत्रजे का मदीया गौरिति गोपः पृष्ठः शृङ्गं गृहीत्वा गां प्रदर्शयेत् तथाबोधकं शास्त्रं विधायकमुच्यते। (शृङ्गस्य ग्रहणं यस्यां क्रियायां सा शुक्रग्राहिका.); रामकृष्ण's com. on आत्म-पुराण 4. 561-62.

**शैलूषीन्यायः** The illustration of an actress. The actress who plays several roles in succession is likened to उपमा developing into several figures of speech. उपमैका शैलूषी संप्राप्ता चित्रभूमिकाभेदात्। प्रीणयति काव्यरङ्गे नर्तयति तद्विदां चेतः॥

**श्येनकपोतीयन्यायः** The maxim of the hawk and the pigeon. श्येनकपोतयोरिव श्येनकपोतीयो दुर्योगः। यथा कपोतोऽतर्कित-  
मागतेन श्येनेन गृहीतस्तथाकस्मिन्को यो दुर्योगः स एवमुच्यते। G. M. 3. 195. The maxim is akin to शरपुरुषीय and others of similar import.

**श्वः कार्यमद्य कुर्वीत** One should do today that which one intends to do tomorrow. "Boast not thyself of tomorrow; for thou knowest not what a day may bring forth." श्वः कार्यमद्य कुर्वीत पूर्वाह्नि चापराह्निकम्। न हि प्रतीक्षते मृत्युः कृतं वास्य न वा कृतम्॥ Mb. 12. 175, 278; 323. cf. the names of three fish in Pt. अनागतविधाता, यद्भविष्य and प्रत्युत्पन्नमति.

**श्वपुच्छोन्नामनन्यायः** The simile of the attempt to straighten a dog's tail. It is an illustration of wasted effort. cf. अरण्यरोदनन्याय and other maxims of similar import. Also Mar. "कुत्र्याचें शेपूट नळीत घातलें तरी बांकडें तें बांकडेंच!"

**श्वलीढमिव पायसम्** Like a milky preparation that has been licked by a dog. It is used of something which has become impure and therefore unacceptable. cf. न हि पूतं स्याद् गोक्षीरं श्वदत्तौ घृतम्।

**श्वभ्रूनिर्गच्छोक्तिन्यायः** The maxim of the mother-in-law who said, 'Be off'. शिक्षामदते माणवकाय निर्यात् पण्डितः