चक्षाणामात्मनः स्नुषां भर्त्सयित्वा श्वश्रूः पुनस्तमाहूय समागते तस्मिन् नास्ति भिक्षा निर्गच्छेति तथैव प्रत्याचष्टे। ज्ञानोत्तम's com. on नैष्कर्म्यसिद्धि 1. 28. The maxim illustrates mother-in-law's supremacy, rather autocratic rule or dictatorship, in household affairs. Even the justified refusal of the daughter-in-law requires confirmation and sanction of the mother-in-law. cf. Mar. "नकार यावयाचा तोहि सासूनेंच!"

**श्वा कर्णे वा पुच्छे वा छिन्ने श्वैव भवति नाश्वो न गर्दभः** A dog, when an ear or its tail has been cut off, is still a dog, not a horse nor a donkey! एकदेशविकृतमनन्यवत् Mbh. cf. न हि गोर्गङ्गुनि जाते विषाणे वा भग्ने गोत्वं निरोधीयते। and न हि केवलभोजी देवदत्तो अन्यैः सह पङ्क्त्यां भुञ्जानोऽन्यत्वं प्रपद्यते। तंत्र; cf. Mar. "आधीं होता वाघ्या दैवयोगें झाला पाग्या, त्याचा एळकोट राहिना मूळस्वभाव जाईना" तुकारामगाथा; See also नीलीभाण्डपतितस्य शृगालस्य।

**षोडशिग्रहणाग्रहणन्यायः** The maxim of the acceptance and non-acceptance of षोडशी cup. (cf. अतिरात्रे षोडशिनं गृह्णाति। नातिरात्रे षोडशिनं गृह्णाति।) This is a case of direct conflict and there cannot be any attempt to reconcile them. In such a case, option to follow one or the other rule is the only course left. The final decision in the matter is this will not be a contradiction, but the second proposition (viz. नातिरात्रे षोडशिनं गृह्णाति।) will be read as a पर्युदास (exception), which does not affect the essence of the first proposition.

**सकृत्कृते कृतः शास्त्रार्थः** To do a thing once is sufficient to satisfy the demands of the Śāstra. It seems to resemble the Marāṭhī phrase शास्त्रापुरता which Molesworth thus defines: "To be enough indeed for the supplying, serving, or fulfilling of any matter or point required by the Śāstra, but without excess beyond; to exist in just sufficient quantity or to be performed with just definiteness of action, as to warrant the name or designation borne, and to preclude disallowal of its existence or its performance; *to be enough to swear by.*"

**सकृत्प्रवृत्तायाः किमवगुण्ठनेन** A woman who has fallen once need veil her face no more. अरुणाशब्दः (अरुणया पिङ्गाक्ष्या एकहायन्या सोमं क्रीणाति) तावदवश्यमेव केनचिद् गुणिना संबन्धनीयः। एकहायनीशब्दस्यापि क्रियासंबन्धात् स्वातन्त्र्यमपनीतम्। तत्र पदान्तरसंबन्धेऽपि सकृत्प्रवृत्तायाः किमवगुण्ठनेन इतिवत् तस्य तावत्येव श्रुतिपीडेति। तंत्र 3. 1. 12.

**सकृद्गतिन्यायः** "When two rules while they apply simultaneously mutually prohibit each other, that which is once superseded is superseded altogether." Kielhorn. cf. यथा तुल्यबलयोरेकः प्रेष्यो भवति स तयोः पर्यायेण कार्यं करोति तदा तमुभौ युगपत् प्रेषयतो नानादिक्षु च कार्ये तदोभयोर्न करोति यौगपद्यासंभवात्। Mbh. 1. 4. 2; 1. 1. 56; 6. 3. 42 etc.

**सदृशात् सदृशोद्भवः** Like produces like. cf. न चैष नियमो लोके सदृशात् सदृशोद्भवः। वृश्चिकादेः समुत्पादो गोमयादपि दृश्यते॥ Though scorpions are produced from cowdung it is equally true that they are produced from scorpions also. So the rule is not disproved. cf. Mbh. 1. 4. 30; Ś. B. on Br. Sūt. 2. 1. 6.

**संदंशन्यायः** The maxim of a pair of tongs. अभिक्रमण which is enjoined in between घृतानयन and मिथुनभावना both of which are accessories (अङ्गs) of प्रयाजs, becomes the अङ्ग of the प्रयाजs. परप्रकरणस्थानामङ्गे श्रुत्यादिभिस्त्रिभिः ज्ञाते पुनश्च तैरेव संदंशेन तदिष्यते॥ तंत्र. 3. 1. 14; दर्शपूर्णमाससंबन्धिनां प्रयाज्याद्यङ्गानामेकस्मिन् घृतानयनरूपेऽङ्गे श्रुत्यादित्रयान्यतमप्रमाणेन प्रयाजाङ्गत्वेन बोधिते तथा पुनरन्यस्मिन् मिथुनभावनारूपेऽङ्गे श्रुत्यादित्रयान्यतमप्रमाणेन प्रयाजाङ्गत्वेन बोधिते तयोरङ्गत्वेन विनियुक्तयोर्द्वयोर्मध्ये पठितम् [अभिक्रमणं] संदंशपतितत्वात् प्रयाजाङ्गत्वेनेष्यत इत्यर्थः। प्रभा on मीमांसान्यायप्रकाश p. 148; संदंशो नाम एकाङ्गानुवादेन विधीयमानयोरङ्गयोरन्तराले विहितत्वम्। मी. न्या. p. 147.

**संदिग्धस्य वाक्यशेषान्निर्णयः** The meaning of an ambiguous expression is to be determined from the context. cf. संदिग्धेषु वाक्यशेषात् MS. 1. 4. 29; संदिग्धं वाक्यशेषेण निर्णयमवधारितम्। विध्युद्देशेन निर्णीते किं तु शेषः करिष्यति॥ तंत्र. 3. 4. 36.

**संभवत्येकवाक्यत्वे वाक्यभेदश्च नेष्यते** (श्लोकवार्तिक 1.1. 1.) When a sentence can suitably be regarded as one, it is not right to divide it. cf. Ś. B. on Br. Sūt. 1. 4. 3; बक्तृभेदेऽप्येकवाक्यता साकाङ्क्षत्वात् पूर्वोत्तरवाक्ययोरेकार्थत्वं वाक्यैकसंभवे तद्भेदस्यायोगादित्यर्थः। आनंदगिरि on Ś. B. on Br. Sūt. 1. 2. 15.

**सर्वं ज्ञानं धर्मिण्यभ्रान्तं प्रकारे तु व्यत्ययः** No cognition is erroneous in respect of a thing as possessed of certain properties; but there may be error in regard to the exact form of the thing. For example, a man sees a glittering object on the ground, and supposes it to be silver; but it turns out to be nacre, and not silver. There is no mistake in his cognition of the shining object, but his conception of the *nature* of the object is erroneous.

**सर्वनाशे समुत्पन्ने अर्धं त्यजति पण्डितः** (Pt. 4. 27; 5. 42) When the loss of all is impending, a wise man will give up half [if by so doing he can save the other half]. सर्व...पण्डितः। अर्धेन कुरुते कार्यं सर्वनाशो हि दुस्तरः॥

**सर्वं बलवतः पथ्यम्** Everything is suitable or proper for the strong. "Might is right." A strong man may be lawless with impunity. cf. मात्स्यन्याय.

**साकमेधीयन्यायः** Vide Dictionary p. 1663.

**साक्षः पुरुषः परेण चेन्नीयते नूनमक्षिभ्यां न पश्यति** (ŚB. on MS. 1. 2. 31.) If a man with eyes is led by somebody else, it is clear that he does not see with his eyes. This is used by an objector to illustrate his argument that it is not necessary to understand the meaning of