

Vedic sentences employed in sacrificial rites, since the way in which they are to be used is clearly laid down in works prepared for the purpose.

**सावकाशनिरवकाशयोर्निरवकाशो बलीयान्** That injunction which leaves no room for others is stronger than one which leaves such room for others. An injunction directing animal sacrifices 'अग्नीषोमीयं पशुमालभेत' which leaves no room for option, overpowers the more general one forbidding the taking of life (न हिंस्यात् सर्वभूतानि). In this way one Smṛiti may prevail over another.

**सिंहावलोकनन्यायः** The maxim of a lion's backward glance. It is used when one casts a retrospective glance at what he has left behind, while at the same time he is proceeding, just as the lion, while going onward in search of prey, now and then bends his neck backwards to see if anything be within his reach. The lion has the habit of looking in front and behind, after killing its prey, to see if there is any rival to dispute possession. सिंहावलोकनन्यायेन शंयोः पौत्रमूर्जयुत्रं भरतं स्तौति साधेन गुरुभिः । नीलकण्ठ's com. on Mb. 3. 221. 1.

**सिकताकूपवत्** The simile of a well dug in sandy soil (the sides of which are incessantly falling in). It is used as an argument that will not hold water. किं बहुना, सर्वप्रकारेण यथा यथायं वैनाशिकसमय उपपत्तिमत्त्वाय परीक्ष्यते तथा तथा सिकताकूपवद् विदीर्यत एव । न काञ्चिदत्रोपपत्तिं पश्यामः । S. B. on Br. Sūt. 2. 2. 32.

**सिकतातैलन्यायः** The figure of oil from sand. A non-entity like शशविषाण. cf. लभेत सिकतासु तैलमपि यत्नतः पीडयन् पिबेच्च मृगतृष्णिकासु सलिलं पिपासादितः । कदाचिदपि पर्यटम् शशविषाणमासादयेत् न तु प्रतिनिविष्टमूर्खजनचित्तमाराधयेत् ॥ Bh. 2. 5 ; न यत्नेनापि महता प्राप्यते तैलमश्नतः । (v. 1. रत्नमश्नतः) योगवासिष्ठ 2. 5. 23; यच्च यदात्मना यत्र न वर्तते न तत् तत् उत्पद्यते यथा सिकताभ्यस्तैलम् S. B. on Br. Sūt. 2. 1. 16.

**सुन्दोपसुन्दन्यायः** The simile of Sunda and Upasunda. It is used of conflicting and mutually destructive things. अन्योन्यनाशनाशकभावविवक्षायां सुन्दोपसुन्दन्यायः । यथा हि सुन्दोपसुन्दसंज्ञौ सहोदरावसुरौ तिलोत्तमार्थं बभ्यघातकभावेनोभावापि नष्टाविति भारते प्रसिद्धम् ॥ लौकिकन्यायसंग्रह. This nyāya is used when the things in opposition are of equal strength; but when they are of unequal strength, and the weaker go to the wall, the मात्स्यन्याय is employed.

**सुभगामिशुकन्यायः** The maxim of the mother-in-law (सुभगा) and the mendicant. The import of the maxim would be that the more important woman in the house (सुभगा) could not tolerate the less important woman (दुर्भगा) taking the liberty of dismissing the beggar without her permission; she therefore recalled the dismissed beggar and then dismissed him herself. cf. श्वश्रु-निर्गच्छोक्तिन्याय. (Turner Jubilee Volume, p. 93.)

**सुवर्णन्यायः** The illustration of gold. Purity or otherwise of a person is determined by four tests just as gold. यथा चतुर्भिः कनकं परीक्ष्यते निघर्षणच्छेदनतापताडनैः । तथा चतुर्भिः पुरुषः परीक्ष्यते श्रुतेन शीलिन कुलेन कर्मणा ॥ Subhāṣ.; हेम्नः संलक्ष्यते ह्यमौ विद्युद्धिः श्यामिकापि वा । R. 1. 10.

**सूक्तवाकन्यायः** Vide Dictionary p. 1686.

**सूचि (ची) कटाहन्यायः** The maxim of the needle and the kettle. It is used to denote that when two things—the one easy and the other difficult—are required to be done, the easier should be first attended to, as when one has to prepare a needle and a kettle, he should first take in hand a needle as it is an easier work compared with the preparation of a kettle.

**सूत्रबद्धशकुनन्यायः** The simile of a bird tied by a cord. यथा शकुनिः सूत्रेण प्रबद्धो दिशं दिशं पतित्वा अन्यत्रायतनमलब्ध्वा बन्धनमेवोपश्रयते एवमेव खलु सोम्य तन्मनो दिशं दिशं पतित्वा अन्यत्रायतनमलब्ध्वा प्राणमेवोपश्रयते प्राणबन्धनं हि सोम्य मनः । Ch. Up. 6.8.2.

**सूर्यास्तन्यायः** The maxim of the sun's setting. It is used to denote that a mere statement 'गतोऽस्तमर्कः' with वाच्यार्थ suggests several different meanings to several different hearers. The same advent of night suggests to a paramour, thief, and a pious Brāhmaṇa etc. that it is proper time to meet the lady-love at the rendezvous, to stir out for house-breaking and to perform religious rites such as सायंसंस्था etc. respectively.

**सोपानत्के पादे द्वितीयामुपानहमशक्यत्वान्नोपादत्ते** A man does not attempt to put a second shoe on a foot already having a shoe on, for it would be an impossibility. cf. SB. on MS. 1. 2. 33 where the पूर्वपश्चिन् objects to certain Vedic texts as unnecessarily setting forth things already known.

**सोपानारोहणन्यायः** The simile of the ascent of a staircase. It is used of knowledge arrived at gradually, by easy steps. "Line upon line, precept upon precept, here a little and there a little." एवं चानात्माविद आत्मानं विविदिषोर्नारदस्य प्रश्ने परमात्मानमेवास्मै व्याख्यास्यामीत्यभि-संधिमानं सनत्कुमारः सोपानारोहणन्यायेन स्थूलादारभ्य तत्तद्भूमव्युत्पादन-क्रमेण भूमानमतिदुर्ज्ञानतया परमसूक्ष्मं व्युत्पादयामास । भासती 1. 3. 8.

**सौभरिन्यायः** The illustration afforded by सौभरि. The illustration leads to the inference that the sage, सौभरि entered into fifty bodies simultaneously and enjoyed the company of all his fifty wives. सौभरेरभिषिनि-मित्तविविधदेहस्यापयथिणं मान्धातुकन्याभिः पञ्चाशता विहारः पौराणिकैः स्मर्यते । भासती 4. 4. 11; the story occurs in V. P. 4. 2; Bhāg. 9. 6.

**स्थालीपुलाकन्यायः** The maxim of the cooking-pot and boiled rice. In a cooking-pot all the grains being equally moistened by the heated water, when one grain is found to be well-cooked, the same may be inferred with regard to the other grains. So the maxim is used when