

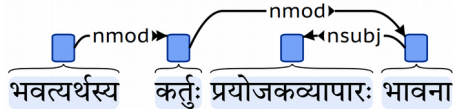
Wed., April 17: A Fragment of Philosophical Sanskrit

from Śālikanātha, *Vākyārthamātrkā* (*The Foundations of Sentence Meaning*), Part II (ca. 9th century)
[in his *Prakaraṇapañcikā* or *Commentarial Essays*, a collection of essays on topics in Mīmāṃsā]

भवत्यर्थस्य कर्तुः प्रयोजकव्यापारो भावना । सैव कृतिर्भाव्यमानस्यैव क्रियमाणत्वात्तस्य कृतिकर्मत्वात्
किमकार्षीदपाक्षीत् किं करोति पचति किं करिष्यति पक्ष्यतीति प्रश्नोत्तरदर्शनात् । करोत्यर्थः सर्वाख्यातैर-
भिधीयत इति गम्यते ।

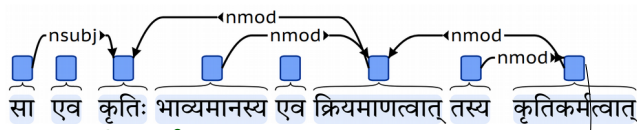
NOTES: Śālikanātha uses *bhavaty-arthaḥ* and *karōty-arthaḥ* in the sense of “the meaning of the verb ‘to become (*bhavati*)’” and “the meaning of the verb ‘to do (*karōti*)’.” The suffix *ŚtiP* allows what looks like a third person singular form of a verb to be inflected (and compounded) as a nominal stem.

NOTES: Note the use of noun phrases with their head in the *ablative* case to express a *reason* for another statement, often (but not always) with an abstract noun ending in *-tva-*. This is called the *ablative of cause* (*hētupañcamī*). In philosophical prose, these reasons are often “chained” one after another.



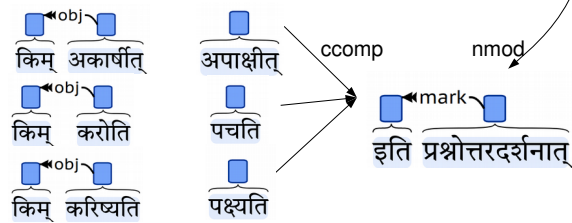
🌀 [प्रयोजक-व्यापार-]षष्ठीतत्पुरुषसमासः

The actualization (*bhāvanā-*) of [something that is] the *agent* (*karṭṛ-*) of the meaning of the verb ‘to become’ is the activity of an impelling [agent] (*prayōjaka-[karṭṛ]-vyāpāra-*).



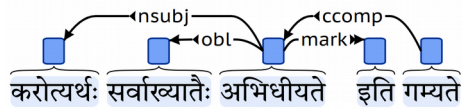
🌀 [कृति-कर्म-]षष्ठीतत्पुरुषसमासः + त्व-

That very [actualization] (*sā ēva*) is a doing (*ḥṛti-*), since the very thing that is being actualized (*bhāvyaṃānasya ēva*) is being done (*kriyamāṇa-*), since that [thing that is being actualized] is the patient of a doing...



🌀 [[प्रश्न-उत्तर-]द्वन्द्वसमासः + दर्शन-]षष्ठीतत्पुरुषसमासः

since we observe the questions and answers (*praśnōttara-*) “What did he do? He cooked.” “What is he doing? He’s cooking.” “What will he do? He will cook.”



🌀 [सर्व-आख्यात-]कर्मधारयसमासः

[Hence] it is understood (*gamyatē*) that (*iti*) the meaning of the verb ‘to do’ (*karōtyartha-*) is expressed (*abhidhīyatē*) by all finite verbs (*sarvākhyāta-*).