

शिरवागोविश्वविद्यालये

प्रारम्भिकसंस्कृतम्
तृतीयो भागः



सम्पादकः
ऐन्द्रः अल्लटः

अद्यतनः पाठः



लिङ्



(The Optative)



लिङ्



FORMATION

The optative is a mood that belongs
to the *present system* of verbs:

.....

[PRESENT STEM] + [OPTATIVE MARKER] + [PERSONAL ENDING]



लिङ्



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(WEAK FORM) (SECONDARY FORM)



लिङ्



OPTATIVE MARKER

The marker of the optative, added between the weak form of the stem and the endings, has two forms:

1. $-yá-$ in the *parasmaipada* of **athematic** verbs
2. $-ī-$ everywhere else



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OPTATIVE MARKER

(These markers derive from the full- and zero-grade forms of the suffix, **-ieh₁-* and **-ih₁-*.)



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अस् “be”

[PRESENT STEM] + [OPTATIVE MARKER] + [PERSONAL ENDING]
(WEAK FORM) (SECONDARY FORM)

syāt

syātām

syuh

syāḥ

syātam

syāta

syām

syāva

syāma



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भुज् “enjoy”

[PRESENT STEM] + [OPTATIVE MARKER] + [PERSONAL ENDING]
(WEAK FORM) (SECONDARY FORM)

bhuñjīta

bhuñjīyātām

bhuñjīran

bhuñjīthāḥ

bhuñjīyāthām

bhuñjīdhvam

bhuñjīya

bhuñjīvahi

bhuñjīmahi



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भू “become”

[PRESENT STEM] + [OPTATIVE MARKER] + [PERSONAL ENDING]
(WEAK FORM) (SECONDARY FORM)

bhavēt

bhavētām

bhavēyuh

bhavēḥ

bhavētam

bhavēta

bhavēyam

bhavēva

bhavēma



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सेव् “frequent”

[PRESENT STEM] + [OPTATIVE MARKER] + [PERSONAL ENDING]
(WEAK FORM) (SECONDARY FORM)

sēvēta

sēvēyātām

sēvēran

sēvēthāḥ

sēvēyāthām

sēvēdhvam

sēvēya

sēvēvahi

sēvēmahi



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Note that कृ 'do' always deletes the final -u- of the stem before the optative marker -yā-:

kuryāt

kuryātām

kuryuḥ

kuryāḥ

kuryātām

kuryāta

kuryām

kuryāvah

kuryāma

kurvīta

kurvīyātām

kurvīran

kurvīthāḥ

kurvīyāthām

kurvīdhvam

kurvīya

kurvīvahi

kurvīmahi

The optative can be thought of as an *irrealis* mood, i.e., used when speaking of actions that either have not yet taken place, might possibly take place, or may never take place.

Pāṇini lists the following senses (3.3.161) which we will discuss in turn:

- *vidhiḥ*
- *nimantraṇam*
- *āmantraṇam*
- *adhīṣṭaḥ*
- *saṁpraśnaḥ*
- *prārthanam*

Vidhiḥ 'Injunction'

Indicating that the action *should* or *ought to* be done as an obligation, as for instance in Vedic sentences:

स्वर्गकामो यजेत

One who desires heaven should sacrifice.

यावज्जीवमग्निहोत्रं जुहुयात्

One must offer the *agnihōtra* oblation so long as one lives.

लिङ्

Usage

Nimantranam 'Invitation'

Less strong than a command.

इह भुञ्जीत भवान्

You should eat here.

(i.e., please accept our invitation to dinner)

Āmantraṇam 'Granting permission'

Indicating that the subject of the verb is *allowed* or *entitled* to perform the action in question.

इह भवनासीत

You may sit here.

(i.e., you can sit here if you like)

Adhīṣṭaḥ 'Entreaty'

Used when making requests. Essentially a polite version of the imperative (which shouldn't be used to address someone of higher social status).

माणवकं भवानुपनयेत्

Please initiate this boy.

(i.e., we would very much like you to teach our son.)

Sampraśnaḥ 'Deliberation'

When asking about whether or how one should do something.

किं नु खलु व्याकरणमधीयीय

Now should I study grammar?

किं व्याकरणमधीयीयोत तर्कम्

Should I study grammar or logic?

Prārthanam 'Request'

Used when expressing a wish in the hopes that the addressee (almost always of higher social status) will fulfill it.

भो भोजनं लभेय

May I please take my meal, sir?

Further Usage Notes

Speijer (§343) notes the following usages of the optative:

- *hortative* (in exhortations and precepts);
- *optative* (in wishes);
- *potential* (expressing potentiality, possibility, uncertainty, etc.)
- *hypothetical*;
- *general conditions* in a relative clause;
- *inevitable results*.

जानीयात्स वृद्धो जातु तां पुरीम्

Kathāsaritsāgarah

The old man would certainly know that town.

अपि प्राणानहं जह्यां
न तु त्वां शरणागतम्

Rāmāyaṇam

I would sooner abandon my life than abandon you, who have come to me for refuge.

त्वत्तोऽपत्यवती लोके चरेयं धर्ममुत्तमम्

Mahābhāratah

If I were to bear your son, I would practice the highest *dharmā* in the world.

पश्येयुः क्षितिपतयो हि चारदृष्ट्या

Mṛcchakatikam

For kings can see through the eye of their spies.

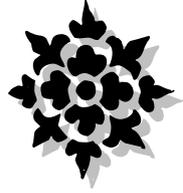
स भारः सौम्य भर्तव्यो
यो नरं नावसादयेत्

Rāmāyaṇam

Such a burden, my boy, must be borne, which would not exhaust a man [were he to bear it].

कः कुर्वीत शिरः प्रणाममलिनं म्लानम् *Śṛṅgāraśatakam*

Who would ever make his head tired and dirty from touching it to the floor all the time?



समाप्तम्

