

शिखागोविश्वविद्यालये

# प्रारम्भिकसंस्कृतम्

#### **FIRST-YEAR SANSKRIT**

AT THE UNIVERSITY OF CHICAGO



अल्लटाचार्योद्धावितः पाठऋमः 🎇 Designed by Andrew Ollett



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The imperative is a **mood**. In contrast to the indicative, which is used to describe (or ask questions about) events which are imagined as happening (or already happened, or about to happen), the imperative is used to give commands.





You can recognize the imperative in English because it's the only mood where it's grammatical in Standard English to drop the subject:

Go!

Think about it.





In Sanskrit, the imperative is represented by a special set of endings. These endings are added to the **present stem**, so the imperative is one of the *tense-moods* (*lakāraḥ*) that forms part of the **present system** of verbs.

In Proto-Indo-European, it was probably possible to use imperative endings also with other stems, associated with different aspects (aorist and perfect). But these were always rare, even in the earliest Sanskrit texts.





In fact the imperative **endings** are a bit of a mashup. There are dedicated endings for the second and third person, but the paradigm is completed, in the first person, by forms of the **subjunctive** (*lēt*), a form used for the future in Vedic Sanskrit but no longer used in classical Sanskrit.





Note that imperatives are used in all three persons in Sanskrit. First-person imperatives are used where English would use "let me..." or "let us...," and third-person imperatives are used where English would use "let him..." or "he must..." or "he is to..." (etc.).





The (non-first-person) endings of the imperative are **secondary**, that is, they are similar to the endings of the imperfect (distinguished, in some cases, only by the fact that the imperative does not have an augment):

अब्रूत

ब्रूत

You (pl.) spoke. Speak!





But there are always **special** imperative endings in the **second person singular**, and in the **third person singular** and **plural**.

If the stem changes, the **strong stem** is only used in the first person (the old subjunctive) and the third person singular *parasmaipadam*. All other forms are weak (including the 2<sup>nd</sup> sg. parasmai.!)



The third person *parasmaipadam* (both singular and plural) simply uses *u* where the present indicative uses *i*. Note that only the singular uses the strong stem:

ब्रवातु

ब्रवीति

. . . .

He speaks.

Let him speak!





The third person *parasmaipadam* (both singular and plural) simply uses *u* where the present indicative uses *i*. Note that only the singular uses the strong stem:

ब्रुवन्ति

. .

They speak.

Let them speak!





In the  $\bar{a}tman\bar{e}padam$ , the endings are  $-t\bar{a}m$  and  $-(n)t\bar{a}m$  in the third person singular and plural:

ब्रूते

ब्रूताम्

He speaks.

Let him speak!

ब्रुवते

ब्रुवताम्

They speak.

Let them speak!





The most variation is found in the **second person singular** endings. But these are still quite straightforward:

ātmanēpadám: -svá everywhere.

ब्रूष्व

मन्यस्व

Speak!

Think!





# parasmaipadám:

- in all the thematic classes, the ending is zero:

भव कथय

Become! Tell!





# parasmaipadám:

- in the athematic classes, the ending is generally *hi* after a vowel and *dhi* after a consonant, in both cases following the weak stem:

इहि जहीिह जानीिह

Go! Leave it! Know!





# parasmaipadám:

- in the athematic classes, the ending is generally *hi* after a vowel and *dhi* after a consonant, in both cases following the weak stem:

दुग्धि विद्धि युद्धि

Milk! Know! Join!





# parasmaipadám:

- in a few cases the form is irregular:





# parasmaipadám:

शृणु

- fifth and eighth class roots take zero:

कुरु Do! (√कृ)

Listen! (√श्रु)

सुनु Press! (√सु)





# parasmaipadám:

- ninth class roots **ending in a consonant** use the ending *-āná*:



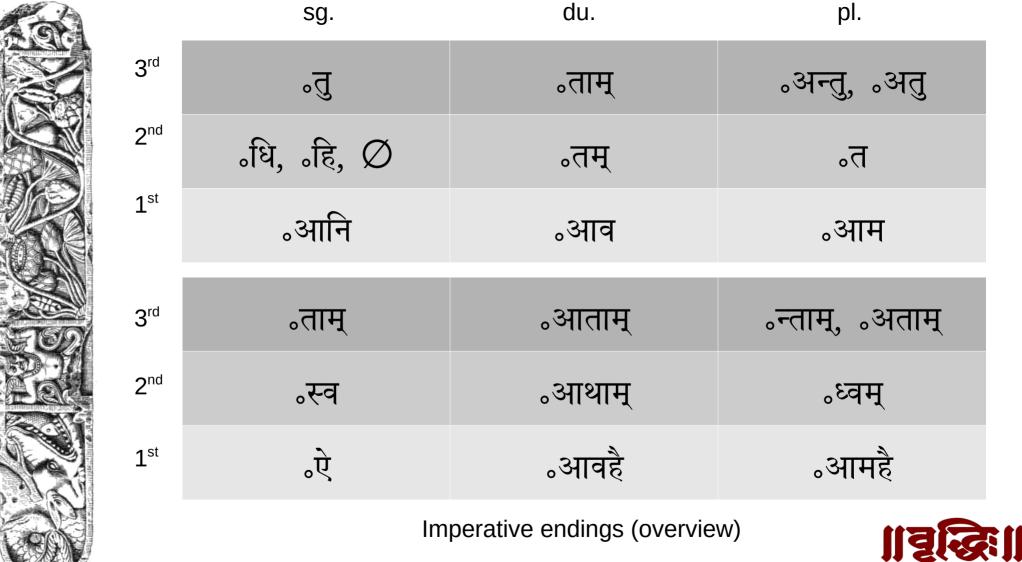


The **first person** endings always take the strong form of the stem, if one exists, and they always have the same endings (-āni, -āva, -āma; -ai, -āvahai, -āmahai).

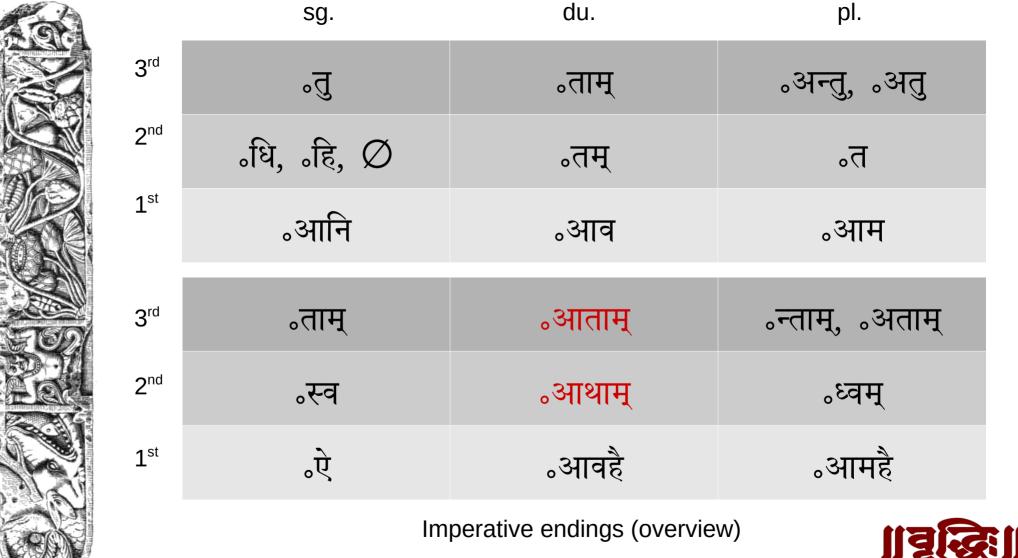
किं करवानि (√कृ) [karō-āni]

What am I to do?

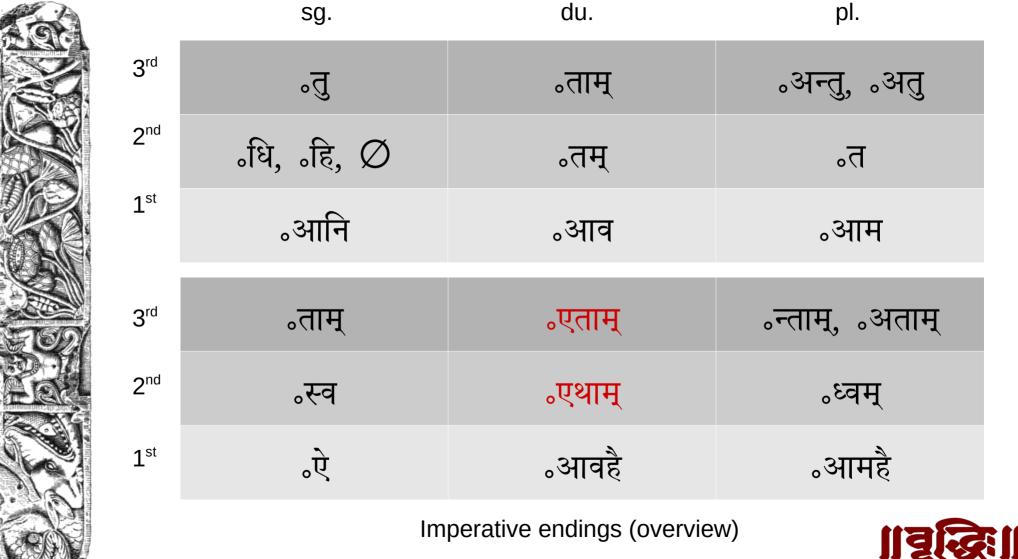




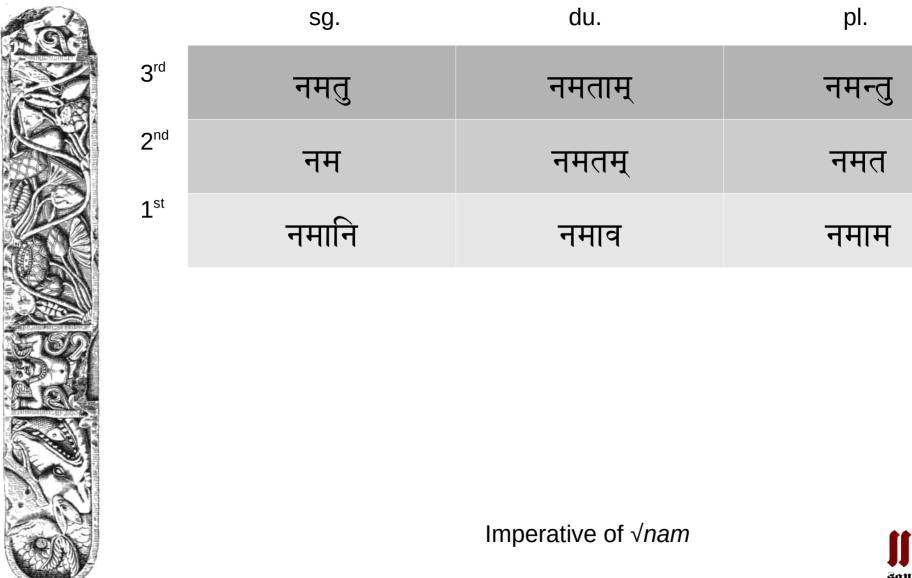
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3 <sup>rd</sup>	मन्यताम्	मन्येताम्	मन्यन्ताम्
2 <sup>nd</sup>	मन्यस्व	मन्येथाम्	मन्यध्वम्
1 <sup>st</sup>	मन्यै	मन्यावहै	मन्यामहै

Imperative of  $\sqrt{man}$ 





	sg.	du.	pl.
3 <sup>rd</sup>	अस्तु	स्ताम्	सन्तु
2 <sup>nd</sup>	एधि	स्तम्	स्त
1 <sup>st</sup>	असानि	असाव	असाम



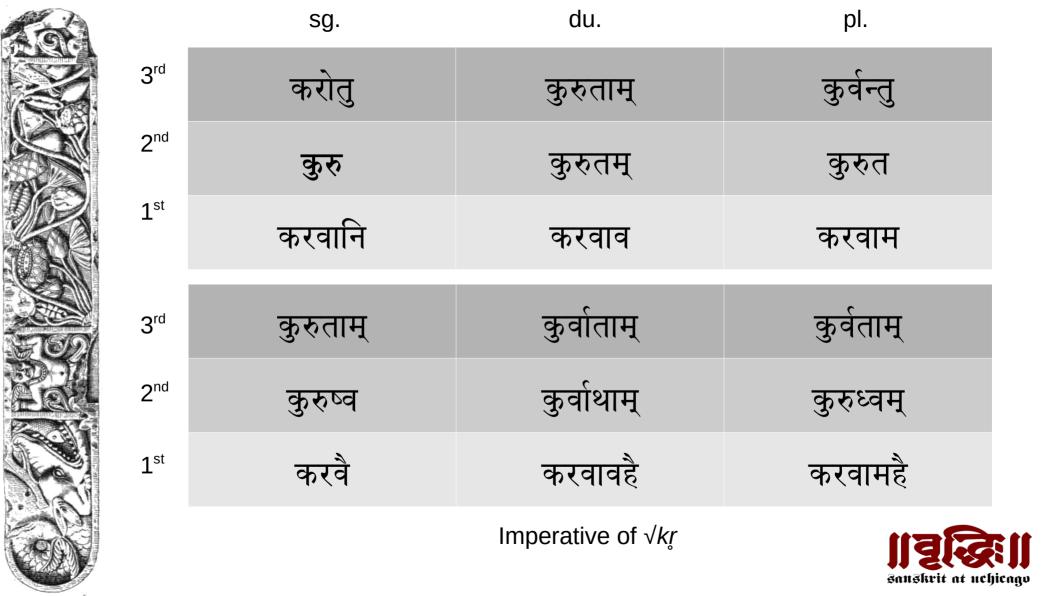
Imperative of  $\sqrt{as}$ 

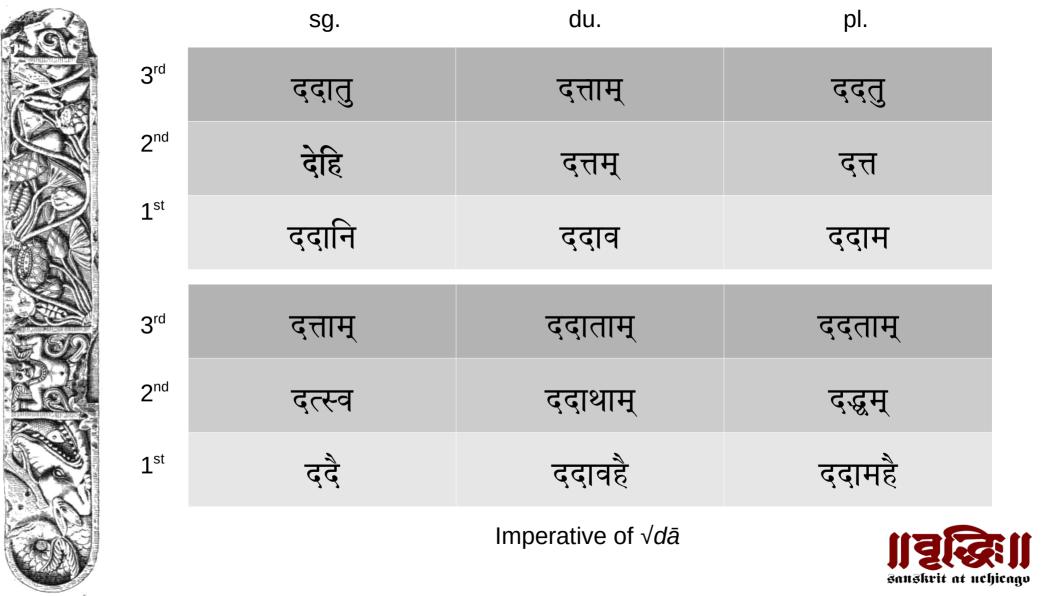


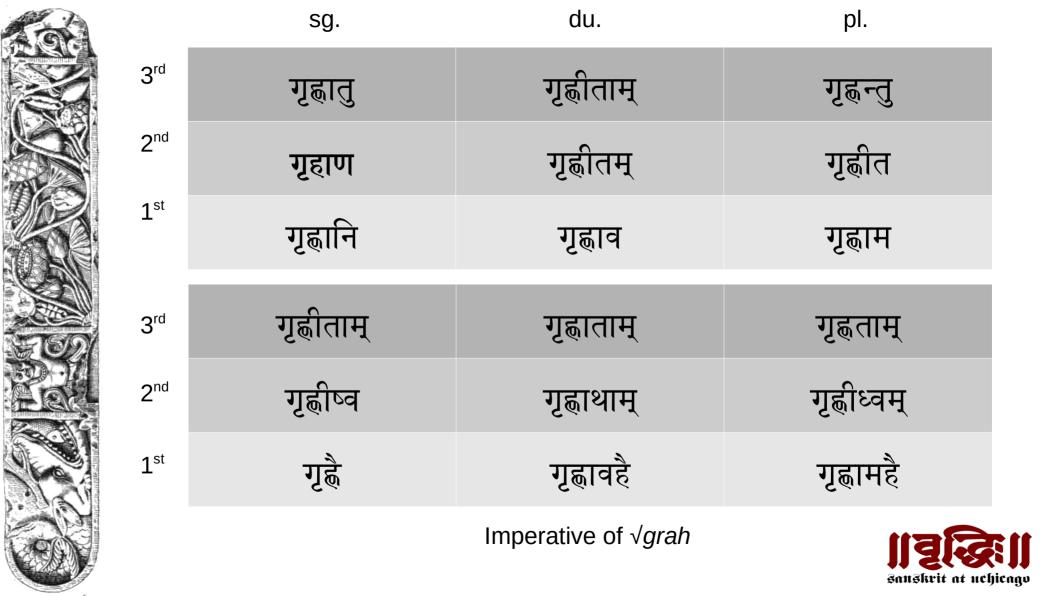
G		sg.	du.	pl.	
	3 <sup>rd</sup>	एतु	इताम्	यन्तु	
	2 <sup>nd</sup>	इहि	इतम्	इत	
	1 <sup>st</sup>	अयानि	अयाव	अयाम	



Imperative of  $\sqrt{i}$ 









# SURPRISE!

There is also an imperative form in *-tāt* (added to the weak stem) which is used in the sense of the second person, but it is archaic and rare in Classical Sanskrit.

	ਕਤਾਤ
कुरुतात्	ब्रूतात्

Do! Say!

$$(\sqrt{p})$$
  $(\sqrt{q})$ 



