



शिखागोविश्वविद्यालये

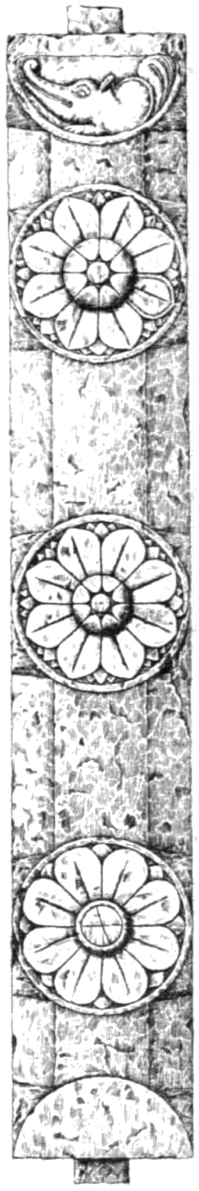
प्रारम्भिकसंस्कृतम्

FIRST-YEAR SANSKRIT

AT THE UNIVERSITY OF CHICAGO



अल्लटाचार्योद्भावितः पाठक्रमः  Designed by Andrew Ollett



THE OPTATIVE

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THE OPTATIVE

The optative, like the imperative, is a **mood**. Its basic characteristic is **potentiality**: it refers to actions that could, might, should, or would happen.

[Sometimes called an *irrealis* mood.]



THE OPTATIVE

The general rule is that if you use an auxiliary verb like “could,” “should,” or “would” in English, you use an optative verb in Sanskrit, and *vice versa*. We’ll return to specific uses of the optative later.

* Apart from the use of “would” to represent repeated action in the past (“every day he would go to the store”).



FORMATION

The optative is a mood of the **present system**, which means that it is formed from the **present stem**, just like the present indicative (*laṭ*), imperfect indicative (*lañ*), and imperative (*lōṭ*).



FORMATION

The marker of the optative is a **affix** that is inserted between the present stem (which is always in the **weak** form) and the ending.

This was, historically, a **single** affix (Indo-European $*-ieh_1$ when accented and $*-ih_1$ when unaccented) but it appears in a number of different forms in Sanskrit due to internal *sandhi*.

FORMATION

In **athematic** verbs (present classes 2, 3, 5, 7, 8 and 9, whose present stem does not end in *a*), the marker of the optative is:

- ❁ **strong form:** -या-
(all forms of the *parasmaipadam* — N.B.!)
- ❁ **weak form:** -ई-
(all forms of the *ātmanēpadam*)

FORMATION

After this marker, the **secondary** endings (i.e., those also used in the imperfect, and in some endings of the imperative) are added:

kur-yā-t

present stem
(**weak** form)

optative marker
(**strong** form)

ending
(cf. *a-karō-t*)

(note the shortened form *kur-* instead of *kuru-* here!)

FORMATION

After this marker, the **secondary** endings (i.e., those also used in the imperfect, and in some endings of the imperative) are added:

kurv-ī-ta

present stem
(**weak** form)

optative marker
(**weak** form)

ending
(cf. *a-kuru-ta*)

(note the full form
kuru- here!)



ENDINGS

The endings are almost exactly the same as those of the imperfect, except that **-uḥ** is used consistently in the third person plural *parasmaipadam* (rather than *-an/-uḥ*), and **the exceptional ending -ran** is used consistently in **the third person plural ātmanēpadam** (rather than *-anta/-ata*).

ENDINGS

In the *ātmanēpadam*, the mood-marker *ī* never changes into *y* before endings beginning with a vowel. Rather, a glide is inserted between them:

kurv-ī-y-ātām

present stem
(**weak** form)

optative marker
(**weak** form)

glide

ending
(cf. *a-kurv-ātām*)

(note the full form
kuru- here!)

ENDINGS

Similarly, in the very few cases where the present stem would end in *i*, a glide is inserted between the stem and the optative marker as well:

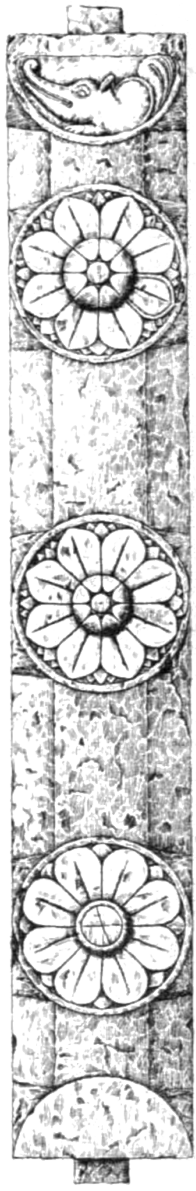
(adhi)-i-y-ī-ran

present stem
(weak form)

glide

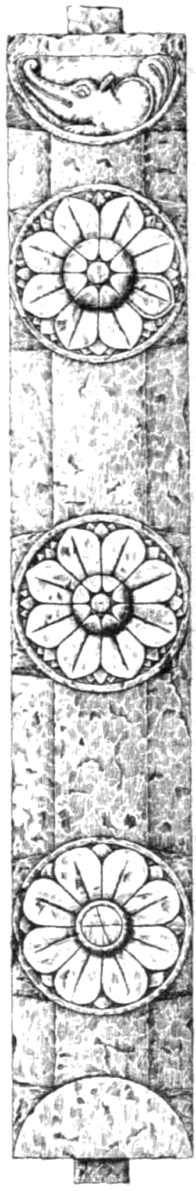
optative marker
(weak form)

ending
(cf. *a-kurv-ātām*)



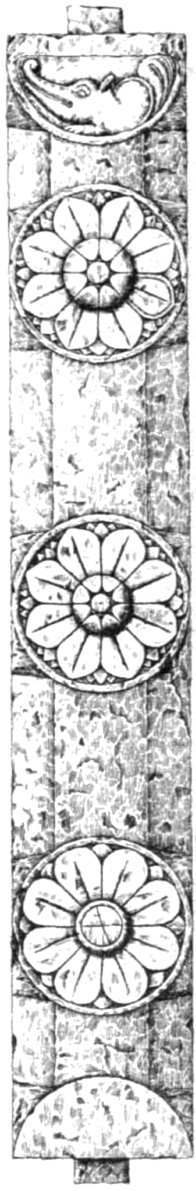
	sg.	du.	pl.
3 rd	कुर्यात्	कुर्याताम्	कुर्युः
2 nd	कुर्याः	कुर्यातम्	कुर्यात
1 st	कुर्याम्	कुर्याव	कुर्याम
3 rd	कुर्वीत	कुर्वीयाताम्	कुर्वीरन्
2 nd	कुर्वीथाः	कुर्वीयाथाम्	कुर्वीध्वम्
1 st	कुर्वीय	कुर्वीवहि	कुर्वीमहि

Optative (*liñ*) of \sqrt{kr}



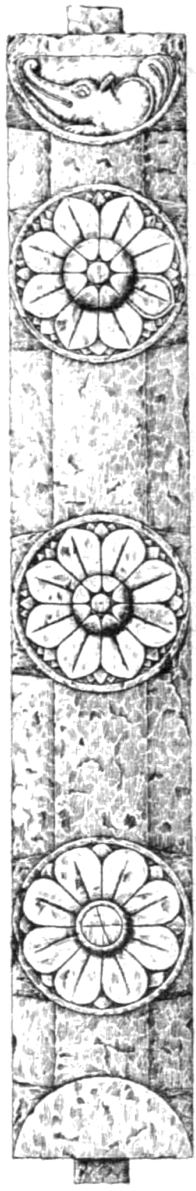
	sg.	du.	pl.
3 rd	इयात्	इयाताम्	इयुः
2 nd	इयाः	इयातम्	इयात
1 st	इयाम्	इयाव	इयाम
3 rd	अधीयीत	अधीयीयाताम्	अधीयीरन्
2 nd	अधीयीथाः	अधीयीयाथाम्	अधीयीध्वम्
1 st	अधीयीय	अधीयीवहि	अधीयीमहि

Optative (*liñ*) of (*adhi*) *√i*



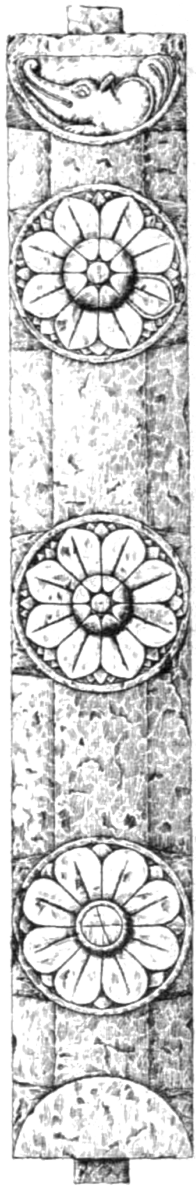
	sg.	du.	pl.
3 rd	दद्यात्	दद्याताम्	दद्युः
2 nd	दद्याः	दद्यातम्	दद्यात
1 st	दद्याम्	दद्याव	दद्याम
3 rd	आददीत	आददीयाताम्	आददीरन्
2 nd	आददीथाः	आददीयाथाम्	आददीध्वम्
1 st	आददीय	आददीवहि	आददीमहि

Optative (*liñ*) of (*ā*) √*dā*



	sg.	du.	pl.
3 rd	युञ्ज्यात्	युञ्ज्याताम्	युञ्ज्युः
2 nd	युञ्ज्याः	युञ्ज्यातम्	युञ्ज्यात
1 st	युञ्ज्याम्	युञ्ज्याव	युञ्ज्याम
3 rd	युञ्जीत	युञ्जीयाताम्	युञ्जीरन्
2 nd	युञ्जीथाः	युञ्जीयाथाम्	युञ्जीध्वम्
1 st	युञ्जीय	युञ्जीवहि	युञ्जीमहि

Optative (*liñ*) of √yuj



	sg.	du.	pl.
3 rd	स्यात्	स्याताम्	स्युः
2 nd	स्याः	स्यातम्	स्यात
1 st	स्याम्	स्याव	स्याम

Optative (*liñ*) of √as

FORMATION

In **thematic** verbs (present classes 1, 4, 6, and 10, whose present stem ends in *a*), the marker of the optative is \bar{i} , which always combines with the thematic vowel to form $-ē-$.

bhava- \bar{i} -t

present stem

optative marker
(**weak** form)

ending
(cf. *a-bhava-t*)

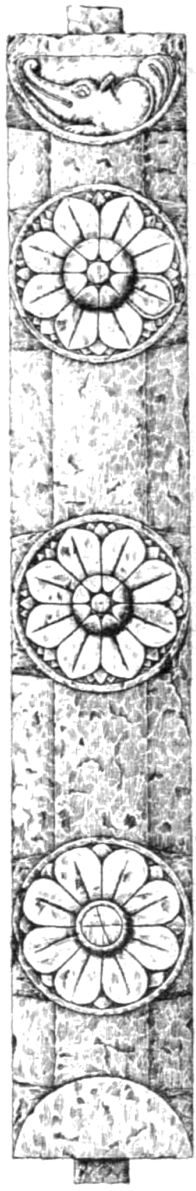
FORMATION

In **thematic** verbs (present classes 1, 4, 6, and 10, whose present stem ends in *a*), the marker of the optative is \bar{i} , which always combines with the thematic vowel to form $-ē-$.

bhavē-t

present stem + optative marker
(weak form)

ending
(cf. *a-bhava-t*)



	sg.	du.	pl.
3 rd	भवेत्	भवेताम्	भवेयुः
2 nd	भवेः	भवेतम्	भवेत
1 st	भवेयम्	भवेव	भवेम

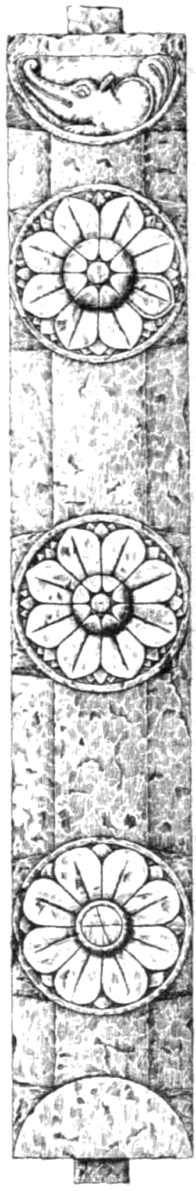
Optative (*liñ*) of $\sqrt{bh\bar{u}}$

FORMATION

In the 2nd and 3rd person dual endings of the *ātmanēpadam* we use the form with an *ā* (like athematic verbs) rather than with an *ē* (*-ātām* and *-āthām* rather than *-ētām* and *-ēthām*):

manyē-y-ātām

present stem + optative marker (weak form) glide ending (cf. *a-manyētām*)



3rd

मन्येत

मन्येयाताम्

मन्येरन्

2nd

मन्येथाः

मन्येयाथाम्

मन्येध्वम्

1st

मन्येय

मन्येवहि

मन्येमहि

Optative (*lin*) of \sqrt{man}

USES OF THE OPTATIVE

The optative has a variety of uses, all based on its potential (or *irrealis*) meaning:

POTENTIAL

That could be.

स्यादेतत्

USES OF THE OPTATIVE

The optative has a variety of uses, all based on its potential (or *irrealis*) meaning:

POTENTIAL

That could be. स्यादेतत्

[Hence Jainism is sometimes identified as *syād-vādaḥ*, “could-be-ism,” because its insistence that all judgments are perspectival and subject to qualification in this way.]

USES OF THE OPTATIVE

The optative has a variety of uses, all based on its potential (or *irrealis*) meaning:

ABILITY

He can memorize
anything he's heard
but once.

सकृच्छ्रुतं धारयेद्भृदि

[Lit. "bear it in his heart," *dhārayēt hṛdī*]

USES OF THE OPTATIVE

The optative has a variety of uses, all based on its potential (or *irrealis*) meaning:

LIKELIHOOD

He would know. जानीयात् सः

[He is likely to know.]

USES OF THE OPTATIVE

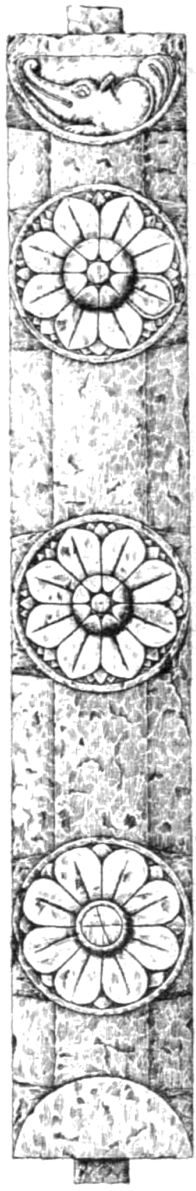
The optative has a variety of uses, all based on its potential (or *irrealis*) meaning:

HYPOTHETICAL

If he should kill a Brahmin, he would be an outcaste.

यदि ब्राह्मणं हन्यात्
तर्हि पतितः स्यात्

[Patañjali]



USES OF THE OPTATIVE

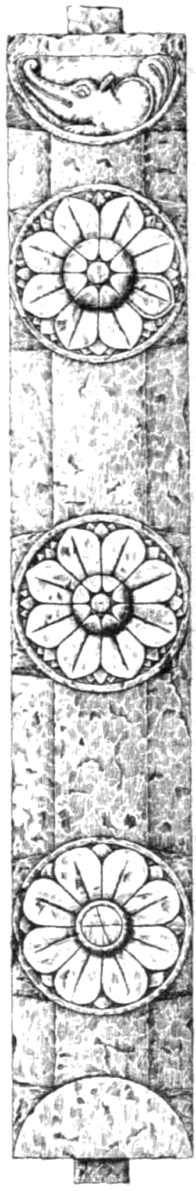
It can also express various senses of *injunction* or *exhortation*, where a request is made, but slightly more politely (or impersonally) than if the imperative were to be used.

USES OF THE OPTATIVE

VIDHIḤ (INJUNCTION)

You **should go** to
the village.

ग्रामं भवान् **गच्छेत्**



USES OF THE OPTATIVE

NIMANTRANAM (SUMMONS)

You are to eat
here.

इह भवान् भुञ्जीत

USES OF THE OPTATIVE

ĀMANTRAṆAM (INVITATION)

Please eat here. इह भवान् भुञ्जीत

