



शिखागोविश्वविद्यालये

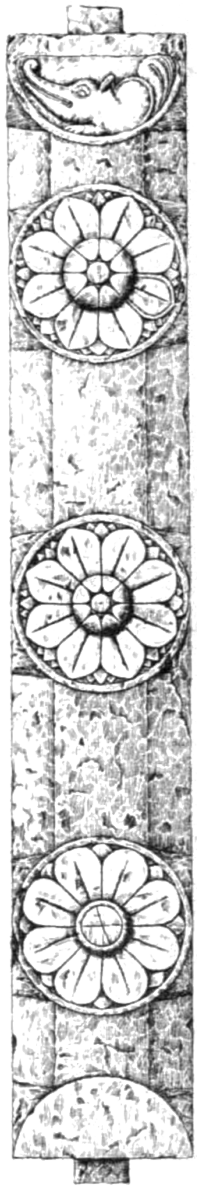
# प्रारम्भिकसंस्कृतम्

**FIRST-YEAR SANSKRIT**

AT THE UNIVERSITY OF CHICAGO



अल्लटाचार्योद्भावितः पाठक्रमः  Designed by Andrew Ollett



# THE PASSIVE

## [IN THE PRESENT SYSTEM]

*yaK*



यक्



# ACTIVE AND PASSIVE [REVIEW]

Remember that every verbal form in Sanskrit, finite or non-finite, has a **subject**.

The subject can be either the **agent** (*kartr̥-*) of the verbal action, i.e., the one who does, or the **patient** (*karman-*) of the verbal action, i.e., that which is done.

# ACTIVE AND PASSIVE [REVIEW]

Dēvadatta **is cooking** [the rice].

The rice **is being cooked** [by Dēvadatta].

# ACTIVE AND PASSIVE [REVIEW]

We've seen several forms where the verb refers to the **patient** rather than (or in preference to) the agent, namely:

- ❁ past passive participles (*kṛta-*);
- ❁ future passive participles (*kṛtya-*).



# ACTIVE AND PASSIVE [REVIEW]

You may have noticed, however, that **all** of the verbs in the present system — that is, all that are formed with one of the ten present-tense forming suffixes, including the present indicative [*laṭ*], imperfect indicative [*lañ*], imperative [*lōṭ*], and optative [*liñ*] — refer to the **agent** as their subject.

These verbs are therefore **active**.



# THE PASSIVE SUFFIX

In order to form a verb in any one of these four tense-moods that refers to the **patient**, we must form a **completely different** present stem. To do this, we use a special present stem forming suffix that Pāṇini calls *yaK*.

It is simply *-yá-* added to the unstrengthened (no *guṇáh*, no *vṛddhiḥ*) root.

# THE PASSIVE SUFFIX

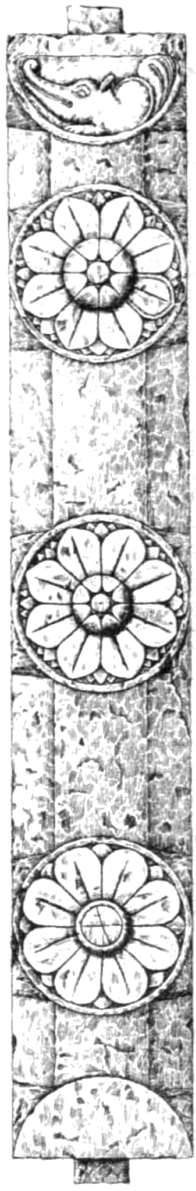
Once the **passive** version of the present stem is formed in this way, then the *ātmanēpadam* verbal endings are added.



# FORMATION

Generally the root remains unchanged:

✿	√गम्	→	गम्यते	is gone [to]
✿	√पठ्	→	पठ्यते	is recited
✿	√पच्	→	पच्यते	is cooked
✿	√सृज्	→	सृज्यते	is emitted



# FORMATION

But when the root ends in a **vowel**, changes usually take place.

# FORMATION

Roots ending in *i* and *u* lengthen it before *yá*:

√श्रु	→	श्रूयते	is heard
√चि	→	चीयते	is piled
√स्तु	→	स्तूयते	is praised
√श्रि	→	श्रीयते	is leaned on

# FORMATION

Roots ending in *r̥* turn it into *ri*:

❁	√कृ	→	क्रियते	is done/made
❁	√हृ	→	हियते	is taken

Unless they begin with a double consonant, in which case they turn it into *ar*:

❁	√स्मृ	→	स्मर्यते	is remembered
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# FORMATION

Roots ending in  $\bar{r}$  turn it into  $\bar{ir}$  or, when preceded by a labial consonant, into  $\bar{ur}$ :

✿	√तृ	→	तीर्यते	is crossed
✿	√स्तृ	→	स्तीर्यते	is spread
✿	√पृ	→	पूर्यते	is filled

# FORMATION

Many roots that are susceptible to *samprasāraṇam* take it [see *Aṣṭādhyāyī* 6.1.15–16]:

✿	√विच्	→	उच्यते	is said
✿	√विद्	→	उद्यते	is spoken to
✿	√ग्रह्	→	गृह्यते	is grasped
✿	√यज्	→	इज्यते	is sacrificed
✿	√व्यध्	→	विध्यते	is pierced

# FORMATION

And roots ending in a long  $\bar{a}$  or  $ai$  tend to turn it into  $\bar{i}$  before the suffix  $y\acute{a}$ :

√दा	→	दीयते	is given
√मा	→	मीयते	is measured
√पा	→	पीयते	is drunk
√गै	→	गीयते	is sung
√हा	→	हीयते	is left

# FORMATION

Some roots, of course, have irregular forms:

- ❁ √शी → शय्यते [lays down]
- ❁ √शास् → शिष्यते is taught



# ENDINGS

Once the present stem of the passive is formed, any of the tense-moods of the **present system** can be formed from it:

- present / *laṭ*:
- imperfect / *lañ*:
- imperative / *lōṭ*:
- optative / *liñ*:

क्रियते  
अक्रियत  
क्रियताम्  
क्रियेत

# USAGE

The **passive** means that the verb refers to the *patient* (*karman-*) of a verbal action. Obviously this is only available in the case of transitive (*sakarmaka-*) verbs:

- ❁ √जि → जीयते he/she/it is conquered
- ❁ √नी → नीयते he/she/it is led
- ❁ √हन् → हन्यते he/she/it is struck

# USAGE

In those cases, just as with other passive constructions, the **patient**, if expressed, goes into the *nominative* case, and the **agent**, if expressed, goes into the *instrumental* case:

रावणो जीयते रामेण

Rāvaṇa is [being] conquered by Rāma.



# THE IMPERSONAL CONSTRUCTION

But this is not the only use of the stem in *yá*. For some verbs — including all intransitive verbs — the stem in *yá* can be used to refer to **the verbal action itself** (*bhāvē prayōgaḥ*). In that case there is **no agreement whatsoever** with a nominative case-form in the sentence, and the verb “by default” goes into the third person singular form.

# THE IMPERSONAL CONSTRUCTION

These constructions are **impersonal** in the sense that the verb does not refer to or express an agent or a patient. An agent, however, can be expressed, and in those cases the *instrumental* case is used.

# THE IMPERSONAL CONSTRUCTION

असुप्यत [मया]

I was sleeping

→ “sleeping was done by me”

तत्रैव स्थीयेत [त्वया]

You should stay right there

→ “standing right there  
should be done by you”

# THE IMPERSONAL CONSTRUCTION

Impersonal constructions are often used to show respect, in which case they are usually combined with respectful pronouns:

इह आस्यताम् [भवता/भवत्या]

Please sit here [sir/madam].

क्षम्यताम्

Please forgive [me]/be patient.

# THE PASSIVE OF THE FUTURE

Unlike the present system, the tenses formed from the future stem — the future and the conditional — do not have a distinct passive. The *ātmanēpadam* can be used in passive constructions, but with verbs that also take *ātmanēpadam* endings in the active, there may be ambiguity:



# THE PASSIVE OF THE FUTURE

दास्यते

It will be given.

आदास्यते

He/she will take *or* it will be taken.

किं करिष्यते

What will be done? *or* What will he/she do?

