

## Indian Institute of Management & Commerce-Hyderabad

Material for Second year Students

### Subject- Sanskrit - Grammar (व्याकरणम्)

#### कृदन्त-प्रत्यय-रूपाणि (Kridanta Suffix Forms)

Sanskrit is the oldest among all Indian Languages. Most of the words in Sanskrit end with Suffixes. All words in Sanskrit are derived from Verb-roots. The words in Sanskrit are formed with suffixes added to verb-roots. The Suffixes are many types, among them Kridanta Pratyayaas are one-kind. Added to verb-roots, by which type of Suffixes the Noun, Adjective & Indeclinable words are formed, those suffixes are called with the name Kridanta Suffixes (कृदन्त-प्रत्ययाः). Kridanta can be divided into Krit(कृत्) + anta (ending). It means ending with Krit Suffixes (कृत् प्रत्ययाः).

For Example – Kru (root-verb) + truch (Krit Suffix) = kartru

कृ (धातुः) + तृच् (कृत् प्रत्ययः) = कर्तृ (the verb is karoti करोति)

It means कृ + तृच् > कर् + तृ = कर्तृ here कृ becomes कर् and in तृच् the च् goes according to Some Sanskrit grammar rules, written by Panini, the Grammarian of Sanskrit (which are not necessary now for exams).

In this example तृच् is one type of कृत् प्रत्ययः, that is Krit – Suffix. And the word formed with this Krit Suffix is called as Kridanta Shabdah or Kridanta Padam. These Kridantas are not the direct-verbs. Sometimes, they can give the meaning of verbs. That's why these are also called as a-ting (अतिङ्) which means not ending with तिङ् प्रत्ययाः (all verbs are ended with these तिङ् प्रत्ययाः). As these are not verbs, these may be nouns, adjectives and indeclinables. Now we discuss about some Kridanta Pratyayaas. In our Syllabus the given Kridanta Pratyayas are 8. These are also called as Kridantaas.

1. क्त्वा प्रत्ययः 2. ल्यप् प्रत्ययः 3. तुमुन् प्रत्ययः 4. क्त प्रत्ययः

5. क्तवत् प्रत्ययः 6. शतृ प्रत्ययः 7. शानच् प्रत्ययः 8. तव्य प्रत्ययः

Now we discuss the all above Pratyayaas with examples one by one. you will be asked to identify the Pratyayaas in the given Sentences in Exam. Before identifying them we should know, what are these eight Pratyayaas & how they are formed & in which meaning they are used. Let us go for the details of these Pratyayaas.

**1.क्त्वा प्रत्ययः** – This Pratyaya is used for as an un-ended action in Past-tence. By adding this Pratyaya (Suffix) to any root verb , the meaning of that particular verbal word will not come to an end. It requires the sentence, to be continued further (in Sanskrit it is said as Asamaapaka Kriyaa). Where this Pratyaya is used there another direct-verb will also be used. This Suffix-attached word is treated as an indeclinable according to grammar.

For Example – रामः भोजनं **कृत्वा** पाठशालाम् अगच्छत् ।

(Rama went to School **having completed/done** his Lunch)

రాముడు భోజనం చేసి పాఠశాలకు వెళ్ళాడు.

राम भोजन **करके** विद्यालय को गया ।

The word in **bold** letters in this sentence, is made of this ktwaa **क्त्वा** Pratyaya. In this sentence **Kru** ( कृ ) the root-verb of **karoti-verb**(करोति=doing), is added with the Pratyaya **ktwaa** (क्त्वा). Here the **Ka** (क) in ktwaa (क्त्वा) will be left, according to grammar rules and only twaa is remained. Now see the detail picture .....

Kru + Ktwaa = Kru + twaa = Krutwaa (having done )

कृ + क्त्वा = कृ + त्वा = कृत्वा

When anybody says “having done”, that means the sentence-meaning is not completed , it requires to be completed with another verb. Here in this sentence with the word Agachchat the sentence comes to an end. But not by the word ktwaa.

Now how it is asked in the examination. The sentence like above will be given in examination. You have to identify that which pratyaya is used in this sentence among the eight Pratyayaas of our syllabus & how it is made.(to which roor-verb, the pratyaya is added)

For practise, in the text book 12 verb-roots & the words made of these verb-roots with the pratyaya ktwaa are given. Observe them & Practise as same as above.

1. <b>भुज्</b> Bhuj ( eat )	} + क्त्वा =	भुक्त्वा
2. <b>दा</b> Daa (give/donate)		दत्त्वा
3. <b>ज्ञा</b> Jnaa (Know)		ज्ञात्वा
4. <b>स्था</b> Sthaa (stay/stand)		स्थित्वा
5. <b>जि</b> Ji (victory)		जित्वा
6. <b>धृ</b> Dhru (wear)		धृत्वा

7. नी Nee (taking away)	} + क्त्वा =	नीत्वा
8. दृशिर Drushir (seeing)		दृष्ट्वा
9. गण Gana (counting)		गणयित्वा
10. पठ् Patth (read)		पठित्वा
11. स्मृ Smru (remember)		स्मृत्वा
12. गम् Gam (go)		गत्वा

Now observe how the changes occur in the above words one by one according to grammar rules.

1. भुज् + क्त्वा = भुज् + त्वा = भुक् + त्वा = भुक्त्वा
2. दा + क्त्वा = दद् + त्वा = दत् + त्वा = दत्त्वा
3. ज्ञा + क्त्वा = ज्ञा + त्वा = ज्ञात्वा
4. स्था + क्त्वा = स्थि + त्वा = स्थित्वा
5. जि + क्त्वा = जि + त्वा = जित्वा
6. धृ + क्त्वा = धृ + त्वा = धृत्वा
7. नी + क्त्वा = नी + त्वा = नीत्वा
8. दृशिर् + क्त्वा = दृश् + त्वा = दृष् + त्वा = दृष् + ट् + वा = दृष्ट्वा
9. गण् + क्त्वा = गणय् + त्वा = गणय् + इ + त्वा = गणयित्वा
10. पठ् + क्त्वा = पठ् + त्वा = पठ् + इ + त्वा = पठित्वा
11. स्मृ + क्त्वा = स्मृ + त्वा = स्मृत्वा
12. गम् + क्त्वा = ग + त्वा = गत्वा

2. **ल्यप् प्रत्ययः** (the Suffix Iyap)– This Suffix is attached to the verbs which are having the prefixes before them. These prefixes are called as Upa-sargas in Sanskrit. This Iyap (ल्यप्) pratyaya is also used in the same meaning as the previous pratyaya ktvaa (क्त्वा), but it will be attached only with the prefix-attached-verbs (उपसर्ग-सहित-धातुभ्यः). It means this suffix also gives the uncompleted meaning(असमापकक्रियायाः अर्थम्) to the verbs. There are 22 Upasargas (Prefixes) in Sanskrit. They are प्र, परा, सम्, अनु, अव, दुस्, दुर्, निस्, निर्, परि, प्रति, वि, आङ्, अति, उप, अभि, अप, सु, उत् ....etc.

These upasargaas are having some different meanings separately. When these are added to verbs, the actual meaning of the verbs may be changed or strengthened, may give opposite meaning also sometimes.(Like- गच्छति going, आगच्छति coming, प्रतिगच्छति going-back, उद्गच्छति going-up, सङ्गच्छते meets, उपगच्छतिgoing-nearby, निर्गच्छति exits, अभिगच्छति going face to face, अतिगच्छति going over, अपगच्छति going-far अनुगच्छति following, अवगच्छति understands. This information is given only for understanding.)

Now see an **example** of this Suffix-attached word.

छात्रः आचार्यम् **उपगम्य** नमस्करोति ।

(student salutes teacher, **having gone nearby**

విద్యార్థి ఆచార్యుని **దగ్గరికి వెళ్ళి** నమస్కారం చేస్తున్నాడు.

छात्र आचार्य के **पास जाकर** नमस्कार कर रहा है । )

Here in the sentence the bold letters are having Iyap ( ल्यप् ) Pratyaya. Now see how the word is formed.

When क्त्वा Pratyaya is added to गम् धातुः the position will be गम् + क्त्वा = गत्वा

When a prefix उप is added to this, then the position will be like this

उप (prefix) + गम् (root verb) + क्त्वा (suffix) = उप + गम् + ल्यप् = उप + गम् + य = उपगम्य

In the Iyap( ल्यप् ) pratyaya, ल् & प् will leave and only य will remain according to grammar rules and form उपगम्य. This Suffix-attached word is treated as an **indeclinable अव्ययः**

according to the grammar.

In the exam a sentence will be given, like the above example and you will be asked to find out the Suffix used in the underlined or bolded word. You have to write whether it is **क्त्वा** pratyaya or **ल्यप्** pratyaya or one of the upcoming remaining 6 pratyayas & explain how it is formed and the meaning of this also, as explained in the example above. Some other words are also given in the textbook, having this suffix with different verbs & different Prefixes.

1. आङ् (prefix) + नी (root verb) + ल्यप् (suffix) = आनीय having brought
2. सम् + श्रु + ल्यप् = संश्रुत्य having heard (here त् is added additionally according to rules)
3. आङ् + रुह् + ल्यप् = आरुह्य having ascended
4. वि + चिन्त् + ल्यप् = विचिन्त्य having thought
5. अनु + भू + ल्यप् = अनुभूय having experienced
6. प्र + विश् + ल्यप् = प्रविश्य having entered
7. प्र + नम् + ल्यप् = प्रणम्य having saluted
8. वि + जि + ल्यप् = विजित्य having won (here त् is added additionally according to rules)
9. उप + कृ + ल्यप् = उपकृत्य having helped (here त् is added additionally according to rules)
10. अभि + नन्द् + ल्यप् = अभिनन्द्य having appreciated
11. अभि + वन्द् + ल्यप् = अभिवन्द्य having saluted

3. **तुमुन् प्रत्ययः** (the Suffix Tumun) — This Suffix Tumun(तुमुन्) is attached to root-verb of any verb to say the purpose of Main verb in a sentence. For Example observe a sentence here.

बालकः पुस्तकं **पठितुम्** ग्रन्थालयं गच्छति । A boy is going towards library **to read** a book.

Here the word **Pathitum** is attached with **tumun** pratyaya.

पठ् (root verb) + तुमुन् (suffix) = पठ् + इ (इट्-आगमः) + तुमुन् = पठ् + इ + तुम् = पठितुम्

Here between patth and tumun, an additional pratyaya called id-aagama comes according to rules and forms पठितुम् (Pathitum). Here the न् is left in तुमुन् according to rules. In the same way sometimes the तुमुन् (tumun) changes to टुमुन् and शकार becomes षकार according some Sandhi-rules.

युवकः चलनचित्रं **द्रष्टुं** चित्रमन्दिरं गच्छति । An young boy goes to Cinema hall **to see** a cinema.

Here the word drashtum is attached with tumun pratyaya.

दृशिर् (root verb) + तुमुन् (Suffix) = दृश् + तुम् = द्रश् + तुम् = द्रष् + टुम् = द्रष्टुम्

This Suffix-attached word is treated as an **indeclinable (अव्ययः)** according to the grammar.

Some other examples are given in text book , look at them once.

1. गम् (root verb)+ तुमुन् (Suffix) = गम् + तुम् = गन्तुम् to go
2. नी + तुमुन् = ने + तुम् = नेतुम् to take away
3. भुज् + तुमुन् = भोज् + तुम् = भोक् + तुम् = भोक्तुम् to eat
4. कृ + तुमुन् = कर् + तुम् = कर्तुम् to do
5. दा + तुमुन् = दा + तुम् = दातुम् to give
6. पठ् + तुमुन् = पठ् + इ + तुम् = पठितम् to read
7. वच् + तुमुन् = वक् + तुम् = वक्तुम् to tell / to speak
8. चुर् + तुमुन् = चोरय् + इ + तुम् = चोरयितुम् to steal
9. स्तु + तुमुन् = स्तो + तुम् = स्तोतुम् to praise
10. भू + तुमुन् = भो + तुमुन् = भव् + इ + तुम् = भवितुम् to be
11. श्रु + तुमुन् = श्रो + तुम् = श्रोतुम् to listen
12. खाद् + तुमुन् = खाद् + इ + तुम् = खादितुम् to eat

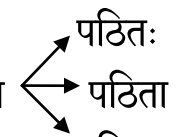
4. **क्त (क्+त) प्रत्ययः** (the Suffix Kta) - This Suffix 'Kta' is used in Past tense in Sanskrit.

It is used in passive voice . This suffix-attached word follows the Object-word only, but not the Subject-word. it gives the meaning that the **work is done** by somebody (according to the verb).

In this pratyaya(suffix) the क् will go according to rules, only त remains after adding to root-verb. For Example let us observe the sentence given below.

बालकेन पुस्तकं पठितम् | The book **was read** by a boy.

In the word पठितम् the verb-root पठ् is attached with the Kta(क्त) Pratyaya. By listening to this word पठितम् (was read), the question arises that by whom it was read. Then the answer comes बालकेन (by the boy).

पठ् + क्त = पठ् + इ + त = पठित Here id-aagama (इट् आगमः) comes. पठित 

This पठित (pathitha) word gives the meaning of past-tence. This word will be in all पठितम्

Three genders as पठितः(Masculine-पुंलिङ्ग), पठिता(Feminine-स्त्रीलिङ्ग), पठितम्(Neuter-नपुंसकलिङ्ग).

Observe some other Suffix-attached words from the textbook.

		पुं. लि	स्त्री लिं	नपुं लिं
1. पा (root verb)+ क्त (suffix)= पी + त = पीत drunk	-	पीतः	पीता	पीतम्
2. नम् + क्त = न + त = नत saluted / bent	-	नतः	नता	नतम्
3. नी+ क्त = नी + त = नीत taken away	-	नीतः	नीता	नीतम्
4. ज्ञा+ क्त = ज्ञा + त = ज्ञात Known	-	ज्ञातः	ज्ञाता	ज्ञातम्
5. लभ् + क्त = लभ् + त = लब्ध got	-	लब्धः	लब्धा	लब्धम्
6. दा + क्त = दद् + त = दत् + त = दत्त given	-	दत्तः	दत्ता	दत्तम्
7. स्तु + क्त = स्तु + त = स्तुत Praised		स्तुतः	स्तुता	स्तुतम्
8. कथ्+क्त =कथ्+त=कथ्+इ+त= कथित narrated /told		कथितः	कथिता	कथितम्
9. दृशिर्+ क्त = दृश् + त = दृष् + ट = दृष्ट - seen		दृष्टः	दृष्टा	दृष्टम्

5. क्तवतु / क्तवत् प्रत्ययः (ktavatu/ktavat Suffix) – this Suffix is used in Active voice (कर्तरिप्रयोगः/ कर्तृवाच्यम् ) only. This suffix-attached word follows the subject-word(कर्तृपदम् ) only in a sentence . when this pratyaya is attached to the root-verb of any verb, then the starting letter क् and the ending letter उ in the pratyaya will go/leave according to grammar rules. only तवान् in pullinga (Masculine gender), तवती in Stree linga (Feminine gender) and तवत् in neuter gender is remained. Even though it gives the meaning of past tense, it is not treated as direct-verb and it works as a shabda(Ex. Rama ), it is also having 24 forms like Shabdās , 7 vibhaktees & three numbers along with sambodhana Vibhakti.

Observe the example –

बालकः पुस्तकं पठितवान् । The boy has read a book.

बालिका पुस्तकं पठितवती । The girl has read a book.

Here in the word the root verb पठ् is attached with the pratyaya क्तवतु . see how the changes occur.

पठ् + क्तवतु = पठ् + तवत् = पठ् + इ (इट् -आगमः)+ तवत् = पठितवत्

↗ पठितवान् (पुंलिङ्गे)  
 → पठितवती (स्त्रीलिङ्गे)  
 ↘ पठितवत् (नपुंसकलिङ्गे)

For some verbs, between the root verb and the suffix, the id-aagama (इ) comes. Not for all verbal forms. And this word पठितवत् will get into three gender forms as पठितवान् , पठितवती, पठितवत् । we have to find this word in the given sentence in exam that which suffix is used in the underlined word and if it follows the gender, in which gender it is & how it is formed & meaning .

See some examples given in the text book.

		पुंलिङ्गे	स्त्रीलिङ्गे	नपुंसकलिङ्गे
1. वच् + क्तवतु = वच् + तवत् = उक् + तवत् = उक्तवत्	has said	उक्तवान्	उक्तवती	उक्तवत्
2. पा + क्तवतु = पा + तवत् = पी + तवत् = पीतवत्	has drunk	पीतवान्	पीतवती	पीतवत्
3. जि + क्तवतु = जि + तवत् = जितवत्	has won	जितवान्	जितवती	जितवत्
4. गण् + क्तवतु = गण् + इ + तवत् = गणितवत्	has counted	गणितवान्	गणितवती	गणितवत्
5. ज्ञा + क्तवतु = ज्ञा + तवत् = ज्ञातवत्	has known	ज्ञातवान्	ज्ञातवती	ज्ञातवत्
6. गम् + क्तवतु = गम् + तवत् = ग + तवत् = गतवत्	has gone	गतवान्	गतवती	गतवत्
7. पृच्छ् + क्तवतु = पृष् + तवत् = पृष् + टवत् = पृष्टवत्	has asked	पृष्टवान्	पृष्टवती	पृष्टवत्
8. कथ् + क्तवतु = कथ् + इ + तवत् = कथितवत्	has narrated	कथितवान्	कथितवती	कथितवत्
9. दृशिर् + क्तवतु = दृश् + तवत् = दृष् + टवत् = दृष्टवत्	has seen	दृष्टवान्	दृष्टवती	दृष्टवत्
10. लिख् + क्तवतु = लिख् + इ + तवत् = लिखितवत्	has written	लिखितवान्	लिखितवती	लिखितवत्
11. स्था + क्तवतु = स्थि + तवत् = स्थितवत्	has stood	स्थितवान्	स्थितवती	स्थितवत्
12. त्यज् + क्तवतु = त्यक् + तवत् = त्यक्तवत्	has left	त्यक्तवान्	त्यक्तवती	त्यक्तवत्

6. शतृ-प्रत्ययः (the Suffix Shatru) — this suffix शतृ is used to denote the present continuous tense-meaning. That is वर्तमानकाले. This Suffix is used in active voice only. this Shatru pratyaya is attached only to Parasmai Padi Dhatus (with the verbs ending with ति ). and this also used as adjective. So it is also having three genders. This Shatru (शतृ) pratyaya can be divided into syllables like श् + अत् + ऋ. Here the श् and ऋ will be left according to the rules of grammar. Only the इ is remained to add with the verb-root. Then it will be getting three gender forms like अन् अन्ती अत् . now let us observe when it is attached with a verb-root. See the Example sentence also.

बालकः पुस्तकं **पठन्** जलं पिबति । the boy was drinking water **while /being reading**.

बालिका पुस्तकं **पठन्ती** जलं पिबति । the girl was drinking water **while/being reading**.

Here the bold lettered words are attached with Shatru Pratyaya.

पठ् + शतृ = पठ् + अत् = पठत्

↙ पठन् (पुंलिङ्गे)  
→ पठन्ती (स्त्रीलिङ्गे)  
↘ पठत् (नपुंसकलिङ्गे)



Now observe some Shatru pratyaya –attached words given from textbook.

	Meaning	पुंलिङ्गे	स्त्रीलिङ्गे	नपुंसकलिङ्गे
1. स्था+ शतृ = तिष्ठ् + अत् = तिष्ठत् –	being standing	तिष्ठन्	तिष्ठन्ती	तिष्ठत्
2. दृशिर् + शतृ = पश्य् + अत् = पश्यत् –	being seeing	पश्यन्	पश्यन्ती	पश्यत्
3. पा + शतृ = पिब् + अत् = पिबत् –	being drinking	पिबन्	पिबन्ती	पिबत्
4. जि + शतृ = जि + अत् = जयत् –	being victorious	जयन्	जयन्ती	जयत्
5. नृत्य् + शतृ = नृत्य् + अत् = नृत्यत् –	being dancing	नृत्यन्	नृत्यन्ती	नृत्यत्
6. भू + शतृ = भव् + अत् = भवत् –	being	भवन्	भवन्ती	भवत्
7. पच् + शतृ = पच् + अत् = पचत् –	being cooking	पचन्	पचन्ती	पचत्
8. लिख् + शतृ = लिख् + अत् = लिखत् –	being writing	लिखन्	लिखन्ती	लिखत्
9. नम् + शतृ = नम् + अत् = नमत् –	being saluting	नमन्	नमन्ती	नमत्
10. कुप्य् + शतृ = कुप्य् + अत् = कुप्यत् –	being Angry	कुप्यन्	कुप्यन्ती	कुप्यत्
11. प्रच्छ् + शतृ = पृच्छ् + अत् = पृच्छत् –	being asking	पृच्छन्	पृच्छन्ती	पृच्छत्
12. पत् + शतृ = पत् + अत् = पतत् –	being falling	पतन्	पतन्ती	पतत्

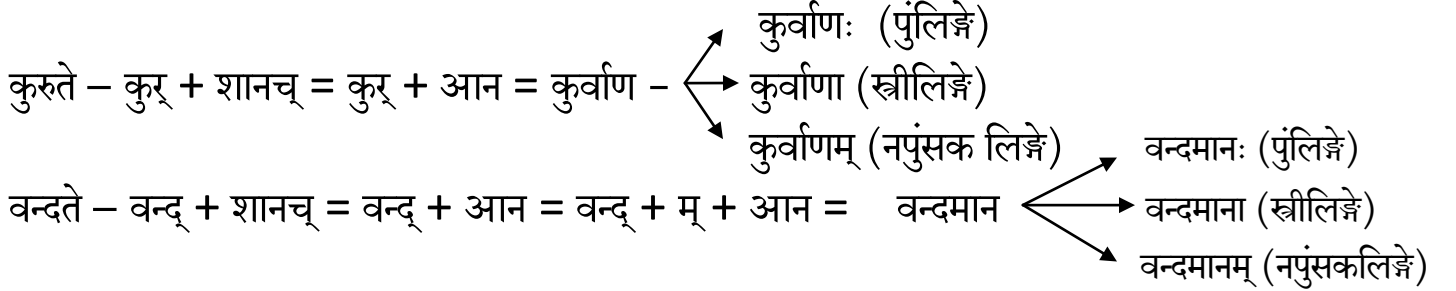
7. **शानच् प्रत्ययः (the Suffix Shaanach)**– This suffix is also used to say the meaning of present continuous tense only. But it is affixed to only Atmanepadi Dhaatus (the verbs which are ending with ते). for example the words like कुरुते, वन्दते, वर्धते, दत्ते, श्रुणुते, मनुते. This-suffix-attached-words are treated as adjectives also. Then these will get three gender forms. Then they will work as Shabdās and will have the 24 forms Seven Vibhaktēes along with sambodhana as Shabdās. This Shaanach Pratyaya can be divided into syllables ...

**शानच् = श्+आन+च्**. the श् and च् will be left according to grammar rules. Only **आन** remains. when it is attached to root verbs, for some verbs the **मुक्-आगमः** Mugaagama will come between the root verb and Suffix. **मुक्** means **म्** only. The **म्** joins in middle to get the verbal form. Then **मान** is seen in the verbal form. See the example & explanation.

बालकः कार्यं **कुर्वाणः** सम्भाषणं करोति । the boy is talking being/while working  
 बालिका कार्यं **कुर्वाणा** सम्भाषणं करोति । the girl is talking being/while working

बालकः **वन्दमानः** शृणोति ।  
बालिका **वन्दमाना** शृणोति ।

the boy is listening being/while saluting  
the girl is listening being/while saluting



you will be asked to identify the underlined word in a given sentence in exam that which Pratyaya is used in this word. Now see some examples given in textbook.

1. वृध् + शानच् = वर्ध् + म् + आन = वर्धमान	being increasing	वर्धमानः	वर्धमाना	वर्धमानम्
2. दा + शानच् = दद् + आन = ददान	being giving	ददानः	ददाना	ददानम्
3. तनु + शानच् = तन् + आन = तन्वान	being expanding	तन्वानः	तन्वाना	तन्वानम्
4. श्रू + शानच् = श्रुण् + आन = श्रुण्वान	being listening	श्रुण्वानः	श्रुण्वाना	श्रुण्वानम्
5. मनु + शानच् = मन् + आन = मन्वान	being thinking	मन्वानः	मन्वाना	मन्वानम्
6. लिख्य् + शानच् = लिख्य् + म् + आन = लिख्यमान	being writing	लिख्यमानः	लिख्यमाना	लिख्यमानम्
7. गम्य् + शान् = गम्य् + म् + आन् = गम्यमान	being going	गम्यमानः	गम्यमाना	गम्यमानम्
8. दीय् + शानच् = दीय् + म् + आन = दीयमान	being giving	दीयमानः	दीयमाना	दीयमानम्

**8. तव्य-प्रत्ययः**(the Suffix tavya) — The Suffix tavya ( तव्य) is used to say the compulsion of any work to be imposed on somebody. It is used in passive voice only. It is also used as adjective. So this Suffix attached-word follows the karma padam(object) only. According to the gender of object it also changes into the same gender.

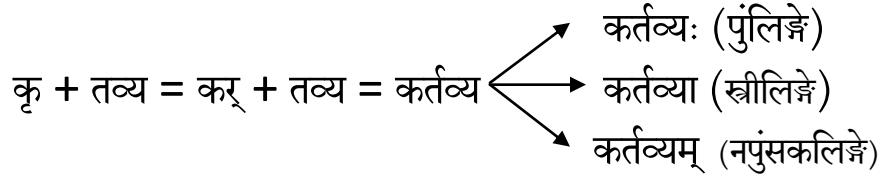
For Example see the word **कर्तव्यम्** (kartavyam). As it is used as an adjective also this will get three forms of all three genders. कर्तव्यः, कर्तव्या, कर्तव्यम्

सर्वैः योगाभ्यासः **कर्तव्यः** । Yogaabhyaasa **should be done** by all.

सर्वेण दीनजनसेवा **कर्तव्या** । Service to poor people **should be done** by everybody.

भवता धर्माचरणं **कर्तव्यम्** । Dharmaacharanam **should be done** by you.

How this suffix-attached word is formed. Once observe it.



See some examples from textbook.

1. जि + तव्य = जे + तव्य = जेतव्य	Should win	जेतव्यः	जेतव्या	जेतव्यम्
2. नी + तव्य = ने + तव्य = नेतव्य	Should take away	नेतव्यः	नेतव्या	नेतव्यम्
3. हृ + तव्य = हर् + तव्य = हर्तव्य	Should remove	हर्तव्यः	हर्तव्या	हर्तव्यम्
4. वच् + तव्य = वक् + तव्य = वक्तव्य	Should say	वक्तव्यः	वक्तव्या	वक्तव्यम्
5. दा + तव्य = दातव्य	Should give	दातव्यः	दातव्या	दातव्यम्
6. स्था + तव्य = स्थातव्य	Should stay	स्थातव्यः	स्थातव्या	स्थातव्यम्
7. गम् + तव्य = गन्तव्यम्	Should go	गन्तव्यः	गन्तव्या	गन्तव्यम्
8. श्रु + तव्य = श्रो + तव्य = श्रोतव्य	Should listen	श्रोतव्यः	श्रोतव्या	श्रोतव्यम्
9. पृच्छ् + तव्य = प्रच्छ् + तव्य = प्रष् + टव्य = प्रष्टव्य	Should ask	प्रष्टव्यः	प्रष्टव्या	प्रष्टव्यम्
10. भू + तव्य = भव् + तव्य = भव् + इ + तव्य = भवितव्य	Should be	भवितव्यः	भवितव्या	भवितव्यम्

See example lines in all Pratyayaas. That type of sentences will be given in the exams. The Suffix-attached word will be given boldly or underlined. Then student has to identify the particular Pratyaya(suffix) from these 8 pratyayaas. It can be easily identified. Because the endings are seen. We have to write how it is formed & the meaning of the particular word as it is explained in all above Pratyaya-explanation. You can search the Suffix-attached sentences in the lessons and practise .

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संस्कृतेन भाषणम् – भरतवर्षभूषणम्

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