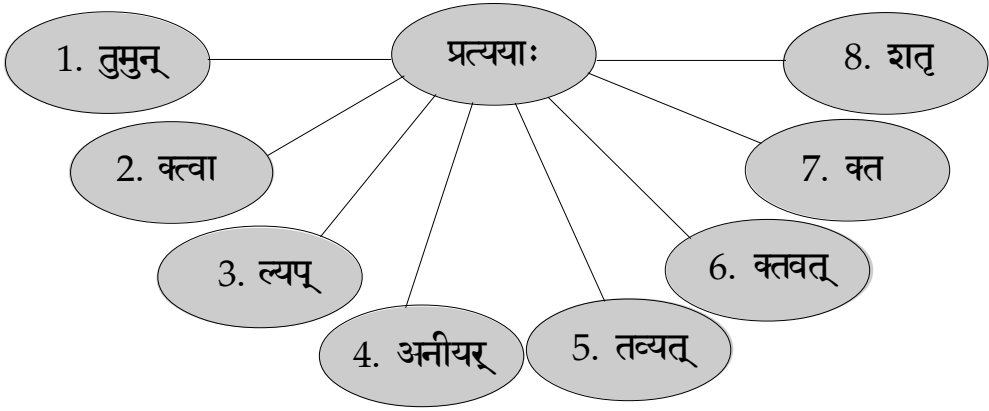# 9 प्रत्ययाः
Suffixes

Pratyaya or suffix is added at the end of verbal root to transform the verbal root into indeclinable, imperfect verb, definite verb, past tense of verb, present continuous tense of verb and so on.

The following are some important suffixes:

9.1 तुमुन्-प्रत्ययः

The suffix तुम् is added to the verbs to indicate the purpose of action.

Example: रामः पठितुं विद्यालयं गच्छति । Rāma goes to school *in order to study*.

Once the तुमुन्-प्रत्यय is added to the verbal derivative, it becomes an indeclinable, which means that the word will be the same in all genders, cases and numbers.

Here are a few more examples:

1.	पठितुम्	–	To read	17.	वक्तुम्	–	To speak
2.	रक्षितुम्	–	To protect	18.	आगन्तुम्	–	To come
3.	याचितुम्	–	To beg	19.	गन्तुम्	–	To go
4.	गृहीतुम्	–	To hold	20.	पातुम्	–	To drink
5.	लेखितुम्	–	To write	21.	श्रोतुम्	–	To hear
6.	वसितुम्	–	To cover	22.	हर्तुम्	–	To snatch
7.	धावितुम्	–	To run	23.	तर्तुम्	–	To cross
8.	विमोचितुम्	–	To release	24.	कर्तुम्	–	To do
9.	भवितुम्	–	To become	25.	हन्तुम्	–	To kill
10.	बोधितुम्	–	To teach	26.	लब्धुम्	–	To get
11.	जीवितुम्	–	To live	27.	क्रीडितुम्	–	To play
12.	जल्पितुम्	–	To blabber	28.	पतितुम्	–	To fall
13.	चिन्तयितुम्	–	To think	29.	स्थातुम्	–	To stand
14.	खादितुम्	–	To eat	30.	मर्तुम्	–	To die
15.	निन्दितुम्	–	To criticise	31.	पालयितुम्	–	To nurture
16.	दण्डयितुम्	–	To punish	32.	अर्चितुम्	–	To worship

◈

9.2 क्त्वा-प्रत्ययः

The suffix त्वा is added only to roots that are not prefixed by upasarga. It denotes the sense of adverbial past participle. After having completed an

action, if the subject does another action, then, the कत्वा suffix is added to the completed action.

Example: रामः पठित्वा क्रीडितुं गच्छति। *Having read*, Rāma goes to play.

The verbal forms formed with कत्वा suffix are also indeclinables.

Here are a few more examples:

1.	पठित्वा	–	Having read	16.	चिन्तयित्वा	– Having thought
2.	लिखित्वा	–	Having written	17.	मिलित्वा	– Having met
3.	धावित्वा	–	Having run	18.	भूत्वा	– Having been
4.	उदित्वा	–	Having risen	19.	हत्वा	– Having killed
5.	उषित्वा	–	Having lived	20.	गत्वा	– Having gone
6.	हसित्वा	–	Having laughed	21.	पीत्वा	– Having drunk
7.	रक्षित्वा	–	Having protected	22.	नत्वा	– Having prostrated
8.	गृहीत्वा	–	Having held	23.	स्मृत्वा	– Having remembered
9.	भक्षयित्वा	–	Having eaten	24.	जित्वा	– Having conquered
10.	गणयित्वा	–	Having counted	25.	दृष्ट्वा	– Having looked
11.	चोरयित्वा	–	Having stolen	26.	श्रुत्वा	– Having heard
12.	रचयित्वा	–	Having composed	27.	कृत्वा	– Having done
13.	याचयित्वा	–	Having begged	28.	त्यक्त्वा	– Having given up
14.	ताडयित्वा	–	Having beaten	29.	मत्वा	– Having considered
15.	कथयित्वा	–	Having told	30.	अटित्वा	– Having wandered

9.3 ल्यप्–प्रत्ययः

ल्यप्-प्रत्यय has the same function as क्त्वा-प्रत्यय, but the only difference is that, in ल्यप्-प्रत्यय (य) is suffixed when the verbal form has an upasarga prefixed to it.

Example: When the ल्यप् is added to ज्ञा, which has the वि upasarga, it becomes विज्ञाय.

वि + ज्ञा + ल्यप् = विज्ञाय – *Having known*

Without upasarga, ज्ञा becomes ज्ञात्वा.

Here are a few more examples:

1.	आ	+	ह्वे	=	आहूय	–	Having called
2.	नि	+	बन्ध्	=	निबध्य	–	Having bound
3.	आ	+	दा	=	आदाय	–	Having brought
4.	प्र	+	इ	=	प्रेत्य	–	Having reached
5.	आ	+	पृ	=	आपूर्य	–	Having filled up
6.	प्र	+	विश्	=	प्रविश्य	–	Having entered
7.	वि	+	ली	=	विलीय	–	Having dissolved
8.	सम्	+	स्मृ	=	संस्मृत्य	–	Having thought well
9.	अधि	+	इ	=	अधीत्य	–	Having got
10.	आ	+	पृच्छ्	=	आपृच्छ्य	–	Having asked
11.	नि	+	मज्ज्	=	निमज्ज्य	–	Having sunk
12.	उद्	+	स्था	=	उत्थाय	–	Having got up
13.	निस्	+	चि	=	निश्चित्य	–	Having decided
14.	सम्	+	कृ	=	संस्कृत्य	–	Having purified

15.	प्र	+	वच्	=	प्रोच्य	–	Having told
16.	आ	+	रुह्	=	आरुह्य	–	Having climbed
17.	आ	+	मन्त्र्	=	आमन्त्र्य	–	Having discussed
18.	प्र	+	नम्	=	प्रणम्य	–	Having prostrated
19.	आ	+	गम्	=	आगत्य/आगम्य	–	Having come
20.	प्र	+	बोध्	=	प्रबोध्य	–	Having educated

◈

9.4 अनीयर्-प्रत्ययः

When the अनीयर्-प्रत्यय is added to the verbal root, the potential passive participle is formed. It conveys a sense of 'necessity' or 'command'.

Example: श्रीमन्नारायणः स्मरणीयः । Lord Nārāyaṇa is *to be remembered*.

The derivatives formed using this suffix agrees with the noun in gender, number and case.

Example:

Masculine Gender   –   पठनीयः

Feminine Gender   –   पठनीया

Neuter Gender   –   पठनीयम्

Here are a few more examples:

1.	करणीयम्	–	To be done	6.	हसनीयम्	–	Have to laugh
2.	पठनीयम्	–	To be read	7.	वदनीयम्	–	To be spoken
3.	गमनीयम्	–	Have to go	8.	वचनीयम्	–	To be spoken
4.	वहनीयम्	–	To be carried	9.	दानीयम्	–	To be given
5.	हननीयम्	–	To be killed	10.	दर्शनीयम्	–	To be seen

11.	श्रवणीयम्	– To be heard	16.	खादनीयम्	– To be eaten
12.	भेदनीयम्	– To be split	17.	जयनीयम्	– To be conquered
13.	निन्दनीयम्	– To be condemned	18.	योजनीयम्	– To be linked
14.	त्यजनीयम्	– To be given up	19.	नयनीयम्	– To be carried
15.	भोजनीयम्	– To be consumed	20.	स्मरणीयम्	– To be remembered

◈

9.5 तव्यत्-प्रत्ययः

The usage of तव्यत्-प्रत्यय is similar to अनीयर्-प्रत्यय. The only speciality is that the aspects of 'necessity' and 'command' are stressed more in the तव्यत्-प्रत्यय than अनीयर्-प्रत्यय.

Example: कर्तव्यं दैवमाह्निकम् । The religious rites *ought to be done*.

The derivatives formed using this suffix agree with the noun in gender, number and case.

Example:

Masculine Gender	–	पठितव्यः
Feminine Gender	–	पठितव्या
Neuter Gender	–	पठितव्यम्

Here are a few more examples:

1.	पठितव्यम्	– Must be read	6.	कर्तव्यम्	– Must be done
2.	भाषितव्यम्	– Must be spoken	7.	त्यक्तव्यम्	– Must be given up
3.	भोक्तव्यम्	– Must be enjoyed	8.	दातव्यम्	– Must be given
4.	खनितव्यम्	– Must be dug	9.	श्रोतव्यम्	– Must be heard
5.	बोधितव्यम्	– Must be educated	10.	मार्जितव्यम्	– Must be purified

11. सहितव्यम्	–	Must be borne	19. हन्तव्यम्	–	Must be killed
12. लेखितव्यम्	–	Must be written	20. स्नातव्यम्	–	Must be bathed
13. तरितव्यम्	–	Must be crossed over	21. ज्ञातव्यम्	–	Must be known
14. क्रीडितव्यम्	–	Must be played	22. द्रष्टव्यम्	–	Must be seen
15. कथयितव्यम्	–	Must be told	23. नेतव्यम्	–	Must be carried
16. रक्षितव्यम्	–	Must be protected	24. पातव्यम्	–	Must be drunk
17. जेतव्यम्	–	Must be conquered	25. गन्तव्यम्	–	Must be gone
18. स्थातव्यम्	–	Must be positioned	26. वक्तव्यम्	–	Must be spoken

◈

9.6 क्तवत्-प्रत्ययः

The past active participle is formed by adding the suffix क्तवत् to the verbal root and has the same meaning as that of the verbal past tense.

Example: रामः विद्यालयं गतवान् (अगच्छत्) । Rāma *went* to school.

Thus गतवान् and अगच्छत् mean one and the same.

The derivatives formed using this suffix agree with the noun in gender, number and case.

Example:

Masculine Gender – पठितवान्

Feminine Gender – पठितवती

Neuter Gender – पठितवत्

Here are a few more examples:

1. गतवान्	–	Went	4. पृष्टवान्	–	Asked
2. कृतवान्	–	Did	5. धावितवान्	–	Ran
3. स्थितवान्	–	Stood	6. पठितवान्	–	Read

7.	नमस्कृतवान्	–	Prostrated	17.	श्रुतवान्	– Heard
8.	गृहीतवान्	–	Held	18.	पीतवान्	– Drank
9.	उक्तवान्	–	Told	19.	जितवान्	– Conquered
10.	दृष्टवान्	–	Looked	20.	लिखितवान्	– Wrote
11.	खादितवान्	–	Ate	21.	आहूतवान्	– Called
12.	अटितवान्	–	Roamed	22.	नीतवान्	– Carried
13.	स्थापितवान्	–	Established	23.	आनीतवान्	– Brought
14.	त्यक्तवान्	–	Gave up	24.	चिन्तितवान्	– Thought
15.	प्रेषितवान्	–	Sent	25.	आचरितवान्	– Did
16.	क्षिप्तवान्	–	Threw	26.	ज्ञातवान्	– Knew

◈

9.7 क्त-प्रत्ययः

The past passive participle is formed by adding क्त-प्रत्यय to the transitive verbal roots.

Example: रावणः हतः। Rāvaṇa *has been killed.*

The verbal derivative formed using this suffix agrees with the noun in gender, number and case.

Example:

Masculine Gender   –   कृतः

Feminine Gender   –   कृता

Neuter Gender   –   कृतम्

Here are a few more examples:

1.	कृतः	–	Has been done	3.	गतः	– Has been gone
2.	श्रुतः	–	Has been heard	4.	दृष्टः	– Has been looked

5. पीतः	–	Has been drunk	10. जितः	–	Has been conquered
6. नीतः	–	Has been carried	11. लिखितः	–	Has been written
7. पठितः	–	Has been read	12. कथितः	–	Has been told
8. ताडितः	–	Has been beaten	13. त्यक्तः	–	Has been given up
9. हतः	–	Has been killed	14. ज्ञातः	–	Has been known

◈

9.8 शतृ-प्रत्ययः

The present participle is formed by adding **शतृ-प्रत्यय** to the verbal root. This has the sense of present continuous tense.

Example: **रामः गायन् गच्छति ।** Rāma goes *singing*.

The verbal derivative formed using this suffix agrees with the noun in gender, number and case.

Example:

Masculine Gender   –   कुर्वन्

Feminine Gender   –   कुर्वती

Neuter Gender   –   कुर्वत्

Here are a few more examples:

1. कुर्वन्	–	Doing	7. कथयन्	–	Telling
2. गच्छन्	–	Going	8. चिन्तयन्	–	Thinking
3. आगच्छन्	–	Coming	9. पिबन्	–	Drinking
4. पठन्	–	Reading	10. नयन्	–	Carrying
5. हसन्	–	Laughing	11. स्मरन्	–	Remembering
6. रक्षन्	–	Protecting	12. शृण्वन्	–	Hearing

13.	त्यजन्	–	Giving up	18.	दण्डयन्	–	Punishing
14.	धावन्	–	Running	19.	खादन्	–	Eating
15.	पालयन्	–	Protecting	20.	वसन्	–	Living
16.	बोधयन्	–	Teaching	21.	प्रविशन्	–	Entering
17.	ताडयन्	–	Beating	22.	गणयन्	–	Counting