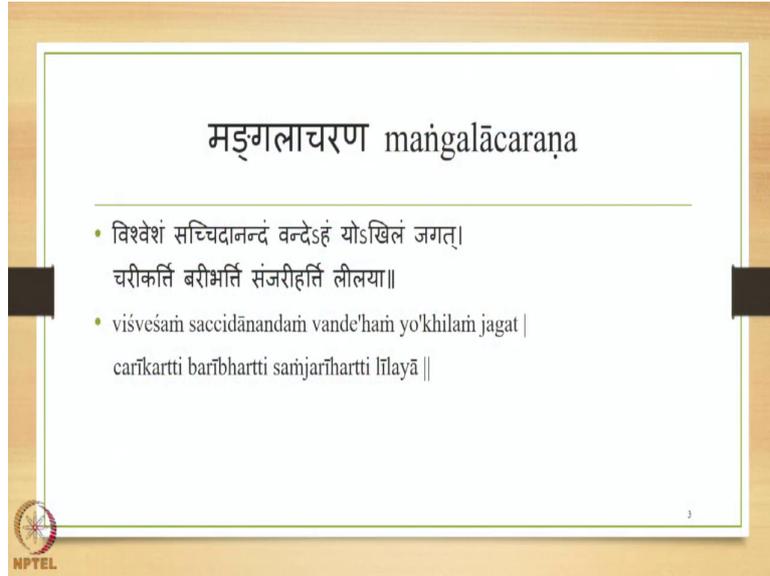


समास samāsa in Pāṇinian grammar- I
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Lecture - 33
कर्मधारय karmadharaya - 3

Welcome I welcome you all to this lecture in the course Samasa in Panini an grammar. And this is the first course on samasa, we begin our lecture with the recitation of the mangalacarana.

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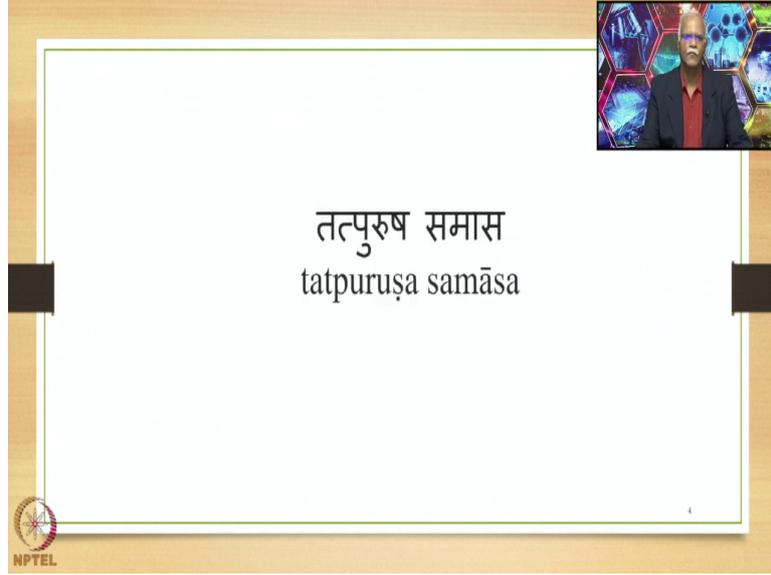
मङ्गलाचरण mangalācaraṇa

- विश्वेशं सच्चिदानन्दं वन्देऽहं योऽखिलं जगत्।
चरीकर्ति बरीभर्ति संजरीहर्ति लीलया॥
- viśveśaṃ saccidānandaṃ vande'haṃ yo'khilam jagat |
carīkartti barībhartti saṃjarīhartti līlayā ||

NPTEL

[FL].

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We have been studying tatpuruṣa samāsa in this particular course tatpuruṣa samāsa is one of the four types of samāsas in Sanskrit. The other samāsas are avyayibhava, bahuvrīhi and dvandva. Panini has stated avyayibhava tatpuruṣa bahuvrīhi and dvandva in this order we said that tatpuruṣa samāsa is one of the biggest compounds available in Sanskrit most productive.

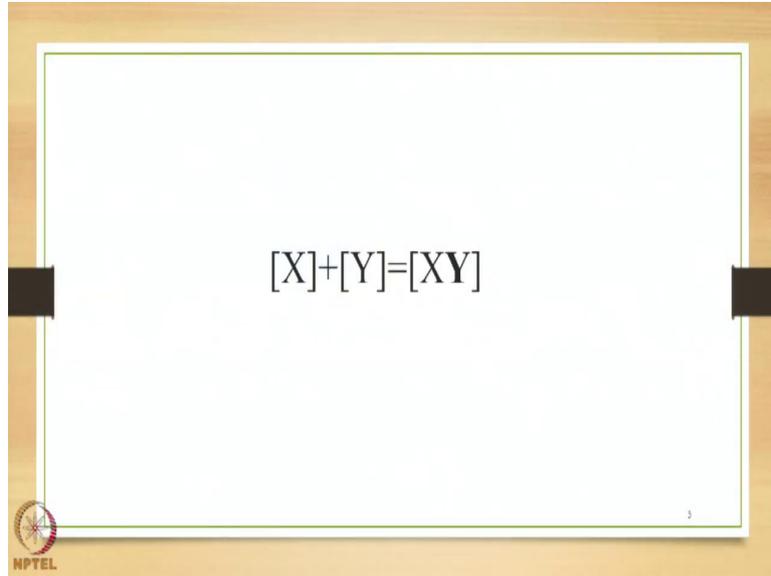
The other feature of tatpuruṣa samāsa is that it has got various subtypes no other compound has got so many sub varieties of tatpuruṣa compounds and so many of them are extremely productive in nature. We also said that Panini has composed several sūtras to explain various features of tatpuruṣa samāsa right from the compound prescribing sūtras onwards etcetera.

The samāsa vidhāyaka sūtras the samāsantha pratyaya vidhāyaka sūtras the samāsa swara vidhāyaka sūtras and so on and so forth. Panini has composed numerous sūtras in comparison with other samāsas this is another important feature of the tatpuruṣa samāsa. The formation of

the tatpuruṣa samāsa can be explained in brief in a simple equation of this kind where we have X and Y two independent entities in terms of their meaning as well as their word formation as well as the accent.

However, they are interrelated and the speaker of Sanskrit decides to merge them together and make one unit in all the three terms namely in terms of meaning swara in terms of the word and also in terms of the action.

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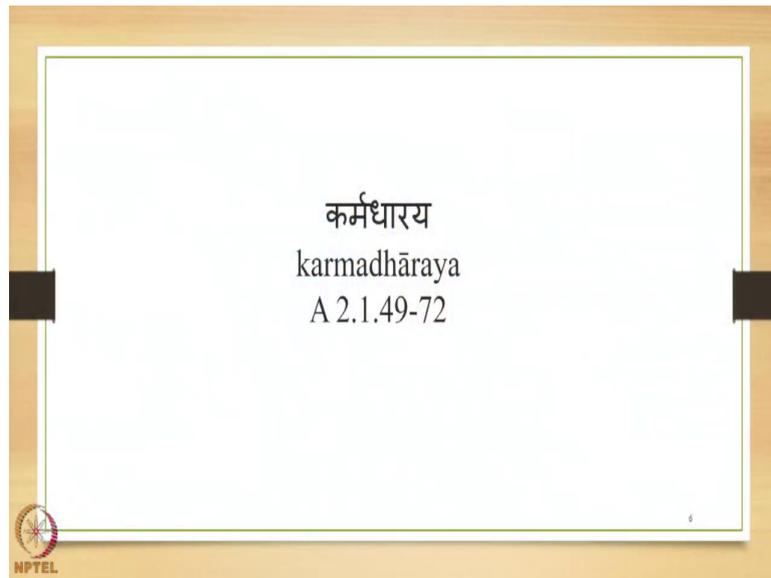

$$[X]+[Y]=[XY]$$

So, this X Y which is a generated unit after the compound processing has taken place is of a peculiar kind it conveys one meaning it is one word unit and it also has got one accent. This acts as one unit in the output form in the form of a sentence and the most important feature of the tatpuruṣa compound is that it is Y, which is the second member of the compound or also the uttarapada it acts as the head of the unit.

So, that is why Y is shown with the bold character, what it means is that when X Y as a unit is to be associated semantically with any other external unit in the sentence Y will be the one which will get connected. And X will not be allowed to independently get related to any other meaning which is external that is the implication.

Now, when such a thing happens theoretically the samasa would be called asamartha samasa and we have studied this aspect earlier in the course we studied the vibhakti tatpuruṣa primarily and different vibhaktis were stated in that section and the compound was also stated therein.

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Dvitiya, tritiya, chaturti, panchami and saptami in this order and finally, shashthi. The vibhakti tatpuruṣa highlighted the fact that the samasa is based on the karaka theory then we moved to karmadhāraya another extremely important sub type of the tatpuruṣa compound.

This is stated in the section 2.1.49 up to 2.1.72 the adhikara in this particular section is samanadhikaranena when two words are correlated in terms of co-referentiality. So, the karmadhāraya samasa is defined in Panini an grammar as tatpuruṣaḥ samanadhikarāṇaḥ karmadhārayaḥ that tatpuruṣa samasa in which the constituents denote one and the same entity as referent is termed karmadhāraya.

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Definition

- तत्पुरुषः समानाधिकरणः कर्मधारयः। tatpuruṣaḥ samānādhikarāṇaḥ karmadhārayaḥ| A 1.2.42
- That तत्पुरुष tatpuruṣa in which the constituents denote one and the same entity as referent is termed कर्मधारय karmadhāraya
- भिन्नप्रवृत्तिनिमित्तस्य अनेकस्य शब्दस्य एकस्मिन् अर्थे वृत्तिः सामानाधिकरण्यम्। bhinnapravṛttinimittasya anekasya śabdasya ekasmin arthe vṛttiḥ sāmānādhikarāṇyam|

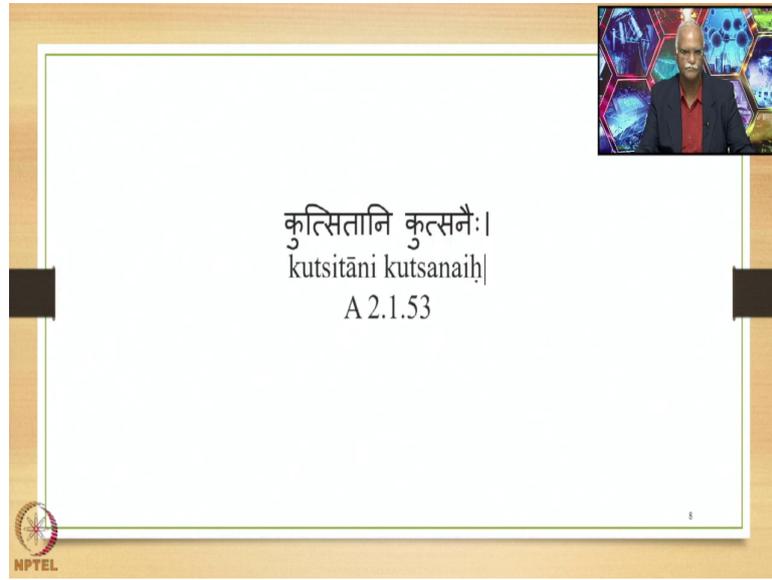


Repeat that tatpuruṣa in which the constituents denote one and the same entity as referent is termed karmadhāraya the term samanadhikarāṇa is explained in a very nice manner in the tradition in the following line. The state of being samanadhikarāṇa is samanadhikarāṇya this

is defined as bhinnapravrttinimittasya anekasya sabdasya ekasmin arthe vrttih samanadhikaranyam.

The multiple words, which have different causes of their usage when they stand for one and the same referend that is called samanadhikaranya those words are said to be related to each other in the samanadhikaranya or the co referentiality.

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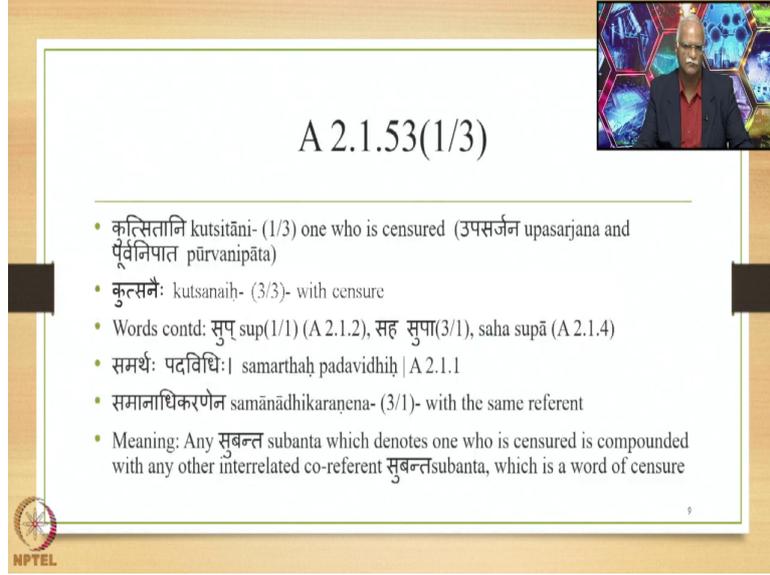
कुत्सितानि कुत्सनैः।
kutsitāni kutsanaiḥ|
A 2.1.53

NPTEL

8

Now, after having studied the initial sutras in this particular section let us proceed further and study some more sutras in this particular section stating the karmadharaya compound. Now the next sutra 2.1.53 is kutsitani kutsanaih.

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A 2.1.53(1/3)

- कृत्सितानि kutsitāni- (1/3) one who is censured (उपसर्जन upasarjana and पूर्वनिपात pūrvanipāta)
- कुत्सनैः kutsanaiḥ- (3/3)- with censure
- Words contd: सुप् sup(1/1) (A 2.1.2), सह सुपा(3/1), saha supā (A 2.1.4)
- समर्थः पदविधिः | samarthah padavidhiḥ | A 2.1.1
- समानाधिकरणेन samānādhikaraneṇa- (3/1)- with the same referent
- Meaning: Any सुबन्त subanta which denotes one who is censured is compounded with any other interrelated co-referent सुबन्तsubanta, which is a word of censure

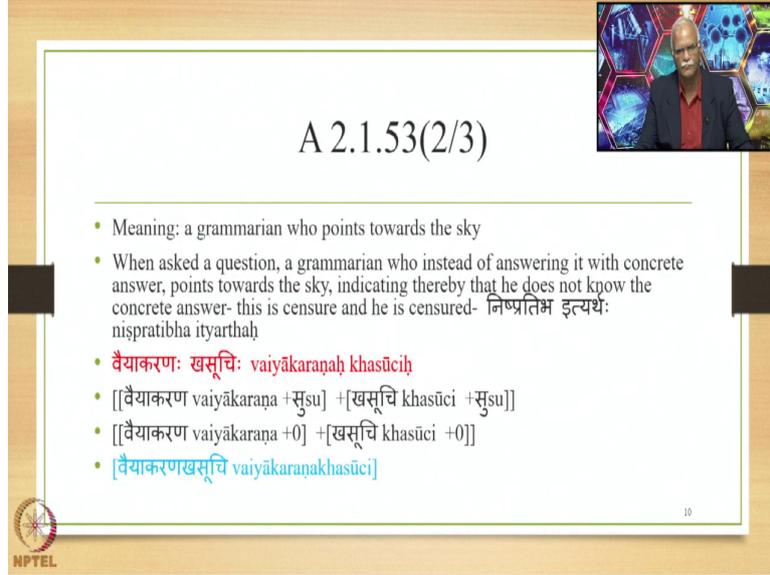
NPTEL

There are two words in the sutra kutsitani this is 1 3 kutsita is one who is censured and this is 1 3. So, the word which is kutsita or which is censured will be termed upasarjana by the sutra prathama nirdhistam samasa upasarjanam and then the sutra upasarjanam purvam will ensure that the kutsita word occupies the initial position of the compound what is known as purvanipata.

Now, kutsanaiḥ is the instrumental plural 3 3 and it means with the words of censure the words continued are sup and saha supa and of course, samarthah padavidhiḥ the word samanadhikaranena is also continued which means with the same referent. Now samanadhikaranena and kutsanaiḥ because they have the same vibhakti they will be put together when we make the meaning of the entire sutra based on this much information.

So, the meaning of the sutra overall is that any subanta which denotes one who is censured is compounded with any other interrelated co referent subanta which is a word of censure. I repeat any subanta which denotes one who is censured is compounded with any other interrelated co-referent subanta which is a word of censure.

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A 2.1.53(2/3)

- Meaning: a grammarian who points towards the sky
- When asked a question, a grammarian who instead of answering it with concrete answer, points towards the sky, indicating thereby that he does not know the concrete answer- this is censure and he is censured- निष्प्रतिभ इत्यर्थः niṣpratibha ityarthah
- **वैयाकरणः खसूचिः vaiyākaraṇaḥ khaṣṭīciḥ**
- [[वैयाकरणं vaiyākaraṇa +सुसु] +[खसूचिं khaṣṭīci +सुसु]]
- [[वैयाकरणं vaiyākaraṇa +0] +[खसूचिं khaṣṭīci +0]]
- **[वैयाकरणखसूचिं vaiyākaraṇakhaṣṭīci]**

NPTEL

10

So, now the meaning is a grammarian who points towards the sky this is the literal meaning. And the idea is that of a censure how? When asked a question a grammarian who instead of answering it with concrete answer by citing the grammatical rules and the grammatical procedure and so on and so forth.

Points towards the sky indicating thereby that the grammarian does not know the concrete answer and this is precisely what is the intention of the censure. And so, this grammarian is censured the tradition has used the word nispratibha ityarthah.

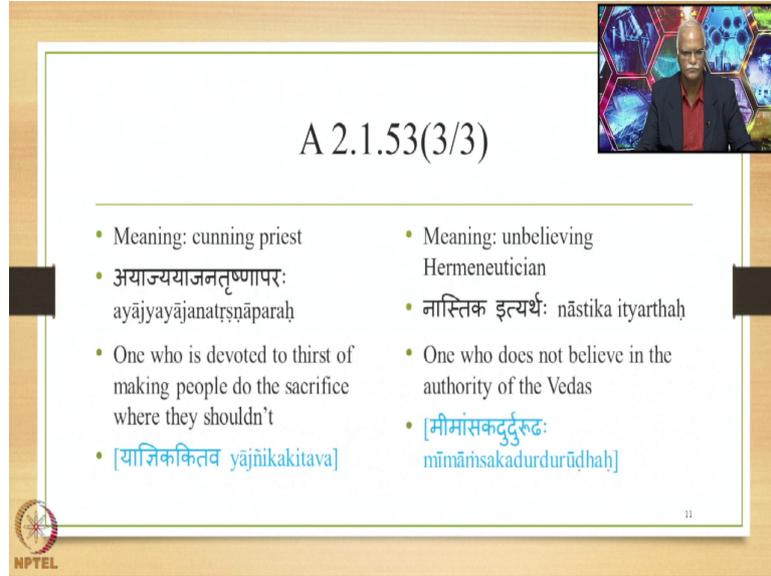
So, this grammarian is nispratibha there is no pratibha he does not apply himself and does not use his imaginative power nor his memory, which reminds him of particular and specific sutras which apply in certain particular places. So, this meaning is conveyed by the following words viyakaranah khasucih kha means sky and suchih is one who points. So, viyakaranah khasucih viyakarana is grammarian.

Now, both these words are co referential they refer to one and the same person. And so, there is the semantic relatedness and so, now, these two words will be compounded amongst them viyakarana is the one who is censured. So, he is kutsita and khasuci is a word which is an expression of the censure and.

So, now, the conditions for the sutra kutsitani kutsanaih are fulfilled and so, these two words will be compounded. So, we will have viyakarana plus su plus khasuci plus su this is the alaukik vighrah. Now, the samasa process begins this is termed as samasa and. So, this will also be termed as pratipadika.

And now both the su pratyayas, which are part of the pratipadika they will be deleted by the sutra supo dhatu pratipadika yoho. So, now, we have viyakarana plus 0 plus khasuci plus 0 and then we join these two words together and we get the finally, derived compound output in the form of viyakarana khasuci viyakarana khasuci.

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A 2.1.53(3/3)

- Meaning: cunning priest
- अयाज्ययाजनतृष्णापरः
ayājyayājanatṛṣṇāparah
- One who is devoted to thirst of making people do the sacrifice where they shouldn't
- [याज्ञिककितव यājñīkakitava]
- Meaning: unbelieving Hermeneutician
- नास्तिक इत्यर्थः nāstika ityarthah
- One who does not believe in the authority of the Vedas
- [मीमांसकदुर्दुरुदः
mīmāṃsakadurdurūḍhah]

NPTEL

Similarly, we will also have the meaning namely a cunning priest what it means is ayajyayajanatrsnaparah who is devoted to thirst of making people do the sacrifice where they should not. So, one who makes people do unnecessary sacrifice and then earns some money from them this is part of the censure and.

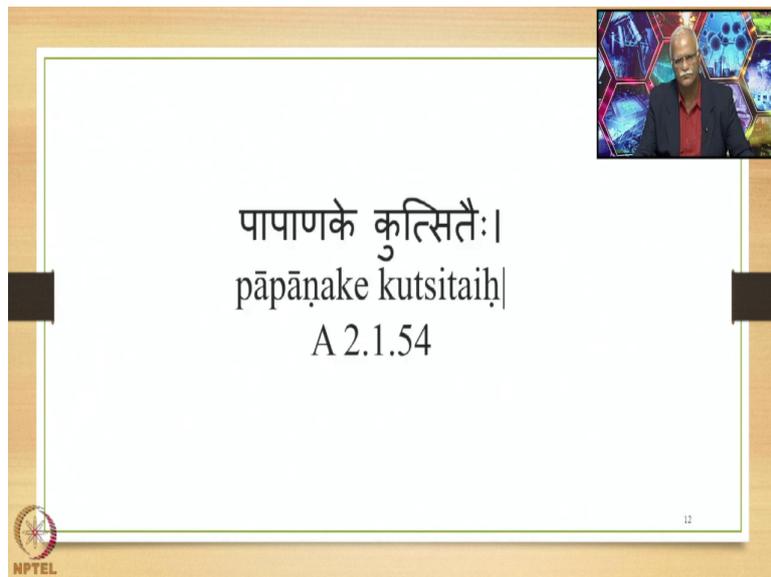
So, in this sense we will get the compound yajnikakitava the cunning priest yajnikakitava this is the censure yajnika is the kutsita one who is censured kitava is the term, which expresses the censure and that is why these two words get compounded and since kutsita is mentioned in prathama. So, yajnika who is a kutsita will occupy the first position in the compound final output of the compound.

Similarly, when we have the meaning unbelieving hermeneutician. So, the primary feature of the mimamsakah is the belief strong belief in the authoritativeness of the Vedas. So, [FL] is a

sutra which tells us that one who thinks that the Vedas are authoritative is astika and one who does not believe in the authoritativeness of the Veda is a nastika. So, a mimamsaka generally thrives or generally accepts the authority of the Veda.

But this is a mimamsaka very strange who does not accept the authoritativeness of the Veda and that is the censure of this mimamsaka and. So, mimamsaka is kutsita and durdurudha is the kutsana term and. So, now, kutsita occupies the initial position of the compound and. So, we get the form mimamsakadurdurudhah one who does not believe in the authority of the Vedas nastika ityarthah kutsitani kutsanaih.

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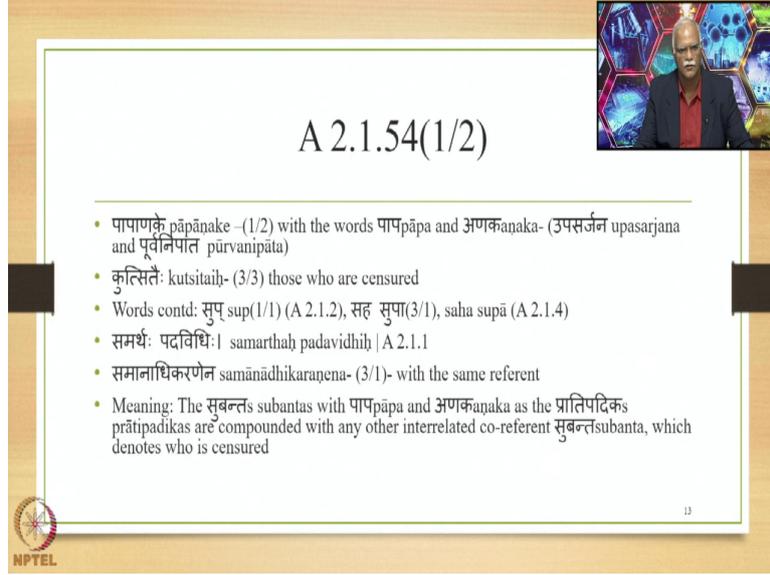


पापाणके कुत्सितैः।
pāpāṇake kutsitaiḥ|
A 2.1.54

NPTEL 12

Let us proceed further. So, we have 2.1.54 papanake kutsitaih.

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A 2.1.54(1/2)

- पापाणके pāpāṅake -(1/2) with the words पापpāpa and अणकṅanaka- (उपसर्जन upasarjana and पूर्वनिपात pūrvanipāta)
- कुत्सितैः kutsitaiḥ- (3/3) those who are censured
- Words contd: सुप् sup(1/1) (A 2.1.2), सह सुपा(3/1), saha supā (A 2.1.4)
- समर्थः पदविधिः | samarthaḥ padavidhiḥ | A 2.1.1
- समानाधिकरणेन samānādhikaraṇena- (3/1)- with the same referent
- Meaning: The सुबन्तसु subantas with पापpāpa and अणकṅanaka as the प्रातिपदिकसु prātipadikas are compounded with any other interrelated co-referent सुबन्तसु subanta, which denotes who is censured

NPTEL

In this sutra there are two padas papanake and kutsitaiḥ papanake is 1 slash 2 prathama dwivachan with the words papa and anaka. Now this word is mentioned in prathama. So, the sutra pratama nirdhistam samasa upasarjanam will term it as uparsajana and then upasarjanam purvam will ensure that papa and anaka these two words they occupy the initial position of the compound.

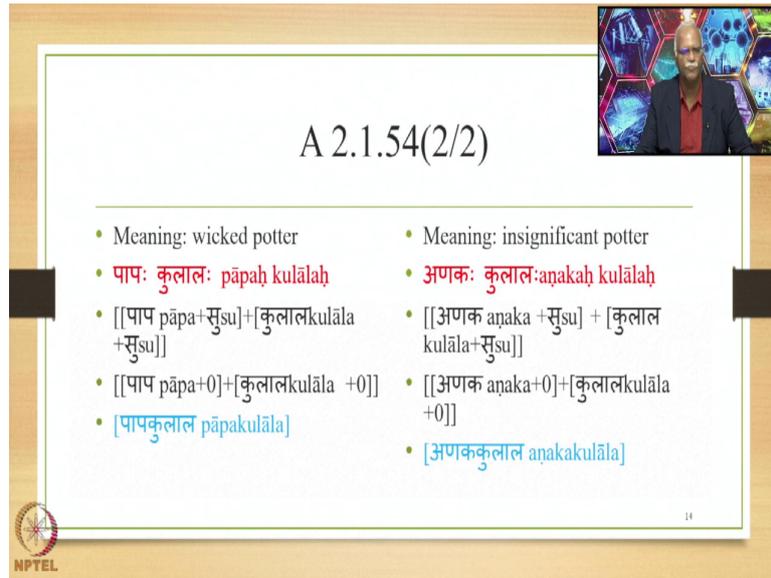
By the sutra upasarjanam purvam kutsitaiḥ is the instrumental prural of kutsita those who are censured in the previous sutra kutsita was mentioned in prathama. So, the kutsitas occupied the initial position in the compound and the kutsana occupied the second position or the uttarapada in the compound.

Now, in the case of the words papa and anaka which are the terms of censure they are mentioned in the prathama vibhakti. So, they occupy the initial position of the compound and

the word kutsita those who are a censure this is mentioned in tritiya and not in prathama. So, the words who are kutsita they will occupy the uttarapada or the second position in the tatpuruṣa compound.

The words continued are sup and saha supa the words samartha padavidhih also continues also is samanadhikarana continued, which means with the same referent now the meaning of this particular sūtra is the subantas with papa and anaka as the pratipadikas are compounded with any other interrelated co referent subanta, which denotes who is censured. I repeat the subantas with papa and anaka as the pratipadikas are compounded with any other interrelated co referent subanta, which denotes who is censured.

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A 2.1.54(2/2)

• Meaning: wicked potter	• Meaning: insignificant potter
• पापः कुलालः pāpaḥ kulālah	• अणकः कुलालः aṅakah kulālah
• [[पाप pāpa+सुsu]+[कुलालkulāla +सुsu]]	• [[अणक aṅaka +सुsu] + [कुलाल kulāla+सुsu]]
• [[पाप pāpa+0]+[कुलालkulāla +0]]	• [[अणक aṅaka+0]+[कुलालkulāla +0]]
• [पापकुलाल pāpakulāla]	• [अणककुलाल aṅakakulāla]

NPTEL

So, now the meaning to be conveyed is wicked potter and. So, we have pāpaḥ kulālah as the laukik vigrah and then we have pāpa plus su plus kulāla plus su as the alaukik vigrah and then

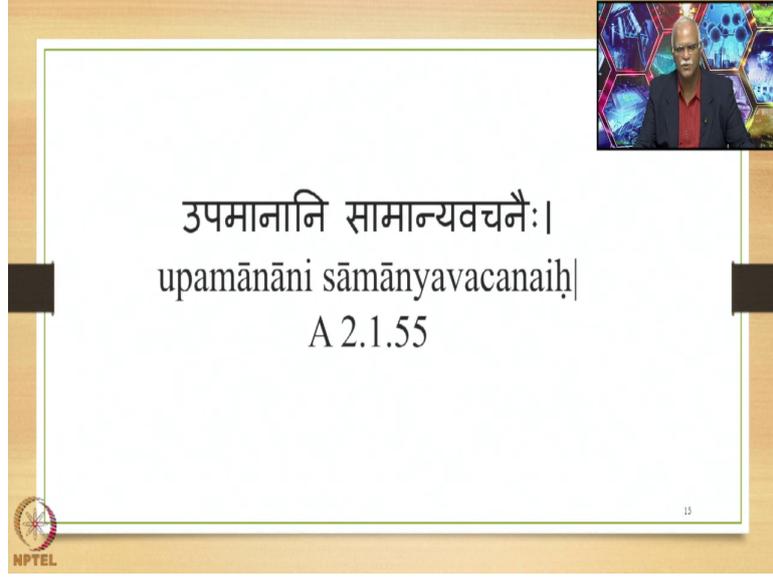
the term samasa applies over here. And so, the term pratipadika applies over here and then we see that both the su they are part of the pratipadika. So, supo dhatu pratipadika yoho applies and deletes both the su pratyayas.

So, now we have papa plus 0 plus kulala plus 0 and then we join the words together and we get papa kulala as the finally, derived compound output, which expresses the same meaning as papah kulalah papah is the term for censure and kulala is the one who is censured. So, kulala is kutsita and so, it occupies the second position in the compound.

Similarly, we have the meaning insignificant potter and. So, we get anakah kulalah and both these words are related in the relation of co referentiality because both of them are referring to the same person. And so, the compound is prescribed and we will have anaka plus su plus kulala plus su as the alaukik vighrah and the samasa [FL] applies.

And so, also the pratipadika [FL] applies and then we notice that there are two su pratyayas in this particular pratipadika and they get deleted by supo dhatu pratipadika yoho. And. So, now, you have anaka plus 0 plus kulala plus 0 and then we join them together and we get the form anaka kulala as the finally, derived compound form which means the same thing as anakah kulalah an insignificant potter.

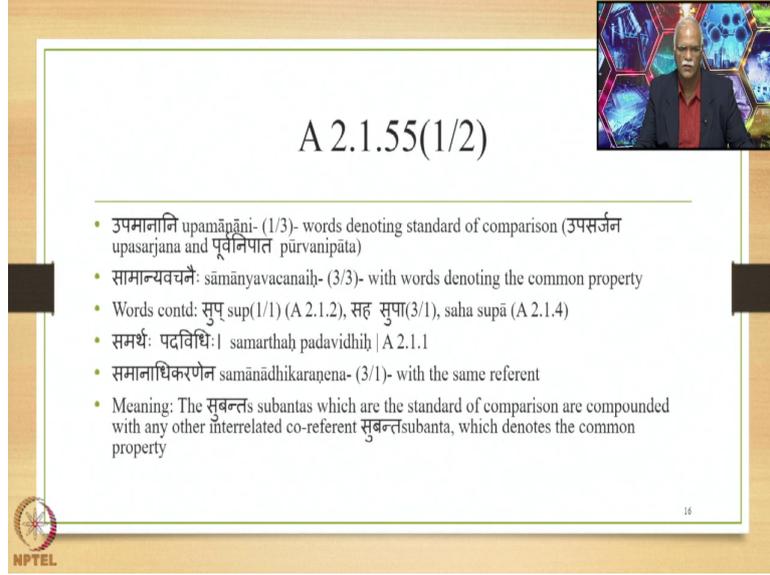
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उपमानानि सामान्यवचनैः।
upamānāni sāmānyavacanaiḥ।
A 2.1.55

NPTEL 15

(Refer Slide Time: 20:22)



A 2.1.55(1/2)

- उपमानानि upamānāni- (1/3)- words denoting standard of comparison (उपसर्जन upasarjana and पूर्वनिपात pūrvanipāta)
- सामान्यवचनैः sāmānyavacanaiḥ- (3/3)- with words denoting the common property
- Words contd: सुप् sup(1/1) (A 2.1.2), सह सुपा(3/1), saha supā (A 2.1.4)
- समर्थः पदविधिः| samarthah padavidhiḥ | A 2.1.1
- समानाधिकरणेन samānādhikaraṇena- (3/1)- with the same referent
- Meaning: The सुबन्तसु subantas which are the standard of comparison are compounded with any other interrelated co-referent सुबन्तसु subanta, which denotes the common property

NPTEL

Now, we go to the next sutra upamanani samanyavacanaih 2.1.55 this sutra has got two words upamanani and samanyavacanaih upamanani is prathama bahuvacana where, words denoting the standard of comparison are stated because this is in prathama. So, by the sutra pratham nirdistam samasa upasarjanam the upamana words will be termed upasarjana and then upasarjanam purvam will ensure that these terms occupy the initial position of the compound.

And samaya vacana is the word in the instrumental plural samanya vacana is the common property which is stated in the presence of upamana. So, upamana and samanya vacana are stated here and there is another technique technical terminology involving the words like upameya and the [FL] sabda and these will come in the coming sutras.

Now, the words continued are sup and saha supa and the samarthah padavidhih is also; obviously, there samanadhikaranena also continues which means with the same referent now

the meaning is the subantas, which are the standard of comparison are compounded with any other interrelated co referent subanta, which denotes the common property between the upamana and also the upameya.

I repeat the subantas which are the standard of comparison are compounded with any other interrelated co referent which denotes the common property.

(Refer Slide Time: 22:22)

A 2.1.55(2/2)

- Meaning: someone who has dark complexion like a knife
- शस्त्री इव श्यामा śastrī iva śyāmā
- [[शस्त्री śastrī + सुसु] + [श्यामा śyāmā+ सुसु]]
- [[शस्त्री śastrī+ 0]+ [श्यामा śyāmā+ 0]]
- [शस्त्रीश्यामा śastrīśyāmā]

- Meaning: someone who has white complexion like white lotus
- कुमुदम् इव श्येनी kumudam iva syenī
- [[कुमुदकumuda+सुसु] + [श्येनी syenī + सुसु]]
- [[कुमुदकumuda+0]+ [श्येनी syenī +0]]
- [कुमुदश्येनी kumudaśyenī]


17

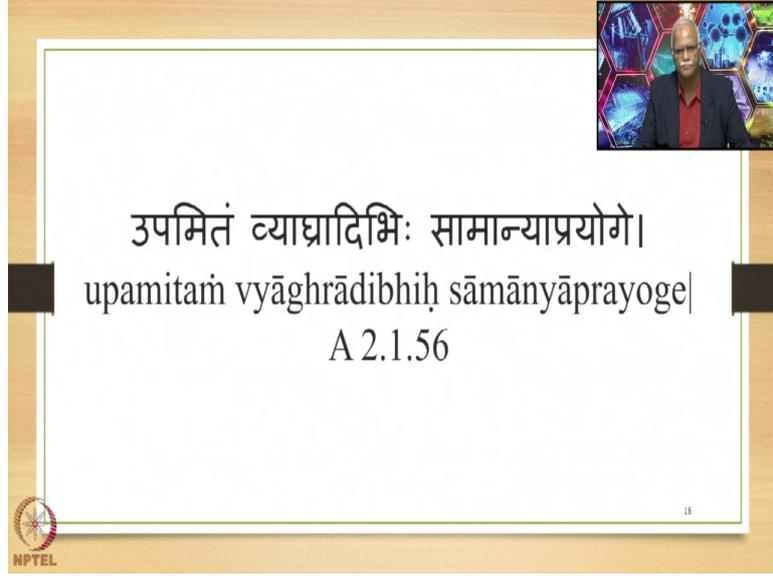
So, now we have these meanings to be conveyed first someone who has dark complexion like a knife this is a description of a lady and the standard of comparison is knife and the common property between the two is syamatva being dark. So, we have sastri iva syama. So, sastri and iva and syama three words are used sastri is the upamana iva is the upama vacaka shabda syama is the [FL] vacaka shabda and of course, upameya is not mentioned. Now in this case this sutra is saying that sastri is compounded with syama.

So, we have satri plus su plus syama plus su and they both are related as co referentials. So, there is samarthatva and so, there is compound. So, now, we get the samasa [FL] then we get the pratipadika [FL] then supo dhatu pratipadika yoho applies and deletes both the sups. So, we have satri plus 0 plus syama plus 0 and then we have satri syama as the finally, derived compound output.

Similarly, we have someone who has white complexion like white lotus kumudam iva syeni. So, kumudam is the upamana iva is the upama vacaka shabda syeni is the samanya dharma samanya shabda and upameya is; obviously, not explicitly mentioned. So, now, we have kumuda plus su plus syeni plus su as the alaukik vigrah and here samasa [FL] applies.

And so, the pratipadika [FL] applies after which the sutra supo dhatu pratipadika yoho applies. So, we have kumuda plus 0 plus syeni plus 0 and then we join them together and we get kumuda syeni as the finally, derived compound output. These are the examples of upamanani samanyavacanaih.

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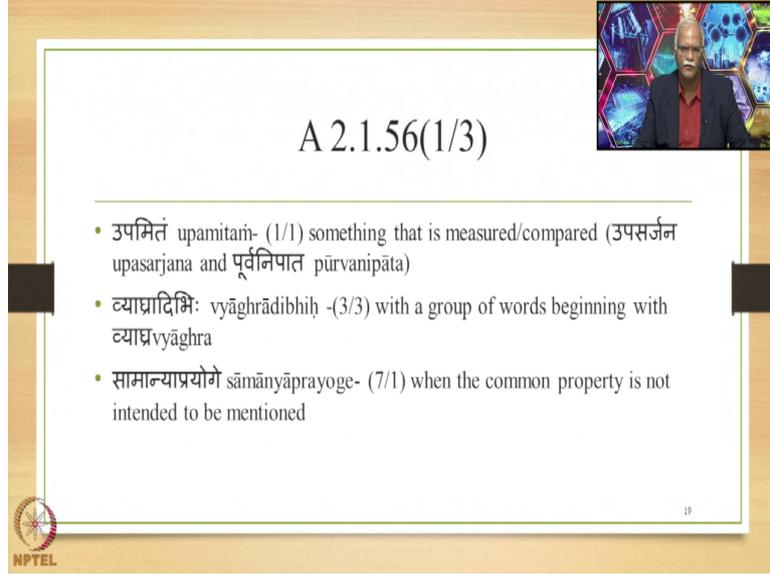


उपमितं व्याघ्रादिभिः सामान्याप्रयोगे।
upamitaṁ vyāghrādibhiḥ sāmānyāprayoge|
A 2.1.56

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A 2.1.56(1/3)

- उपमितं upamitam- (1/1) something that is measured/compared (उपसर्जन upasarjana and पूर्वनिपात pūrvanipāta)
- व्याघ्रादिभिः vyāghrādibhiḥ -(3/3) with a group of words beginning with व्याघ्रvyāghra
- सामान्याप्रयोगे sāmānyāprayoge- (7/1) when the common property is not intended to be mentioned

NPTEL

Now, the next sutra in this section is upamitam vyaghradibhih samanyaprayoge 2.1.56 there are three padas in the sutra upamitam vyaghradibhih and samanyaprayoge. So, upamitam is in the prathama vibhakti something that is measured and this is in the prathama vibhakti. So, by the sutra prathama nirdhistam samasa upasarjanam this will get the upasarjana term and then by the sutra upasarjanam purvam this will occupy the initial position of the compound.

Vyaghradibhih is in the instrumental case which means with a group of words beginning with vyaghra raobviously this is the upamana and the other strange condition over here is samanyaprayoge when the common property is not intended to be mentioned. So, in such a case in this environment the karmadharaya samasa takes place.

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A 2.1.56(2/3)

- Words contd: सुप् sup(1/1) (A 2.1.2), सह सुपा(3/1), saha supā (A 2.1.4)
- समर्थः पदविधिः | samarthah padavidhiḥ | A 2.1.1
- समानाधिकरणेन samānādhikaraneṇa- (3/1)- with the same referent
- Meaning: The सुबन्तः subantas which are intended to be measured are compounded with any other interrelated co-referent सुबन्तः subanta, whose प्रतिपदिकाः prātipadikāḥ are from a group of words that begins with व्याघ्रः vyāghra, when the common property is not intended to be mentioned

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So, the words continued are sup saha supa samarthah padavidhiḥ and of course, samanadhikaranena with the same referent. So, the meaning of the sutra is the following the subantas which are intended to be measured are compounded with any other interrelated co referent subanta whose pratipadika are from a group of words that, begins with vyaghra when the common property is not intended to be mentioned.

I repeat the subantas which are intended to be measured for are compounded. I repeat the subantas which are intended to be measured are compounded with any other interrelated co referent subanta whose pratipadika are from a group of words that begins with vyaghra when the common property is not intended to be mentioned.

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A 2.1.56(3/3)

- Meaning: the man is like a tiger
- पुरुषः व्याघ्रः इव puruṣaḥ vyāghraḥ iva
- [[पुरुष puruṣa + सुsu] + [व्याघ्र vyāghra + सुsu]]
- [[पुरुष puruṣa + 0] + [व्याघ्र vyāghra + 0]]
- [पुरुषव्याघ्र puruṣavyāghra]
- Meaning: man is like a lion
- पुरुषसिंह puruṣasimha
- Meaning: man is like a bull
- पुरुषशबभ puruṣaśabha
- Meaning: face is like a lotus
- मुखपद्म mukhapadma
- This is an open-ended group of words

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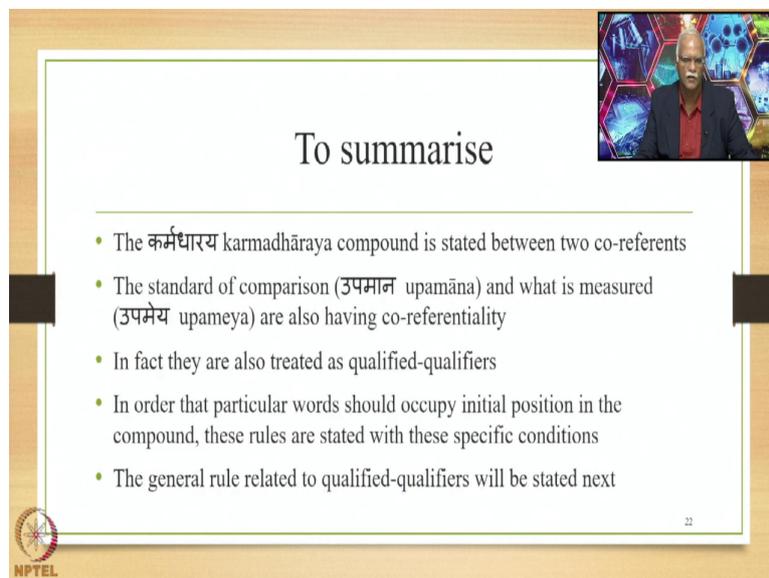
So, here we have the meaning the man is like a tiger now there is no samanya vacana shurah and so, on that is not there; purusa is the upameya or the upamita as mentioned in the sutra vyaghra is the upamana and iva is the upama vacaka shabda. Now purusa and vyaghra they are related because they are co referential and so, now, they will be compounded purusa plus su plus vyaghra plus su this is the alaukik vighrah.

So, samasa [FL] applies and so, the pratipadika [FL] applies and so, supo dhatu pratipadika yoho applies and the deletion of both the sus happens and finally, we get the compound output in the form of purusa vyaghra, which expresses the same meaning as purusah vyaghrah iva.

We also have following words derived in the same procedure by the same sutra when you have the meaning man is like a lion and you do not mention the samanya dharma common property and you have the word derived as purusa simha as a compound.

Similarly, purusarsabha man is like a bull and face is like a lotus and you have mukha padma as the finally, derived compound output. The tradition has noted that this is an open ended group of words. So, there are several words that are added and this is also very productive.

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To summarise

- The कर्मधारय karmadhāraya compound is stated between two co-referents
- The standard of comparison (उपमान upamāna) and what is measured (उपमेय upameya) are also having co-referentiality
- In fact they are also treated as qualified-qualifiers
- In order that particular words should occupy initial position in the compound, these rules are stated with these specific conditions
- The general rule related to qualified-qualifiers will be stated next

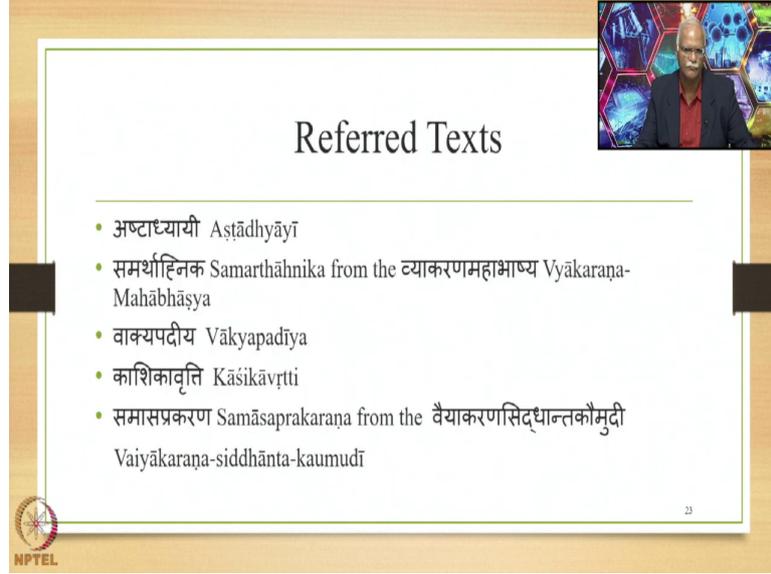
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To summarize the karmadharaya compound is stated between two co referents the standard of comparison or upamana and what is measured upameya are also having co referentiality. In fact, they are also treated as qualified qualifiers in order that particular words should occupy

initial position in the compound these rules are stated with these specific conditions that is the purpose the general rule related to qualified qualifiers will be stated next.

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Referred Texts

- अष्टाध्यायी Aṣṭādhyāyī
- समर्थाह्निक Samarthāhnikā from the व्याकरणमहाभाष्य Vyākaraṇa-Mahābhāṣya
- वाक्यपदीय Vākyapadīya
- काशिकावृत्ति Kāśikāvṛtti
- समासप्रकरण Samāsaprakaraṇa from the वैयाकरणसिद्धान्तकौमुदी Vaiyākaraṇa-siddhānta-kaumudī

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अनुगृहीतो'स्मि

- मीळव्यां ढुळंणी.
- अनेक धन्यवाद.
- बहुत बहुत धन्यवाद.
- आभारी आहे.
- धूध धूध आभार.
- Muchas gracias.
- Merci beaucoup.
- Danke.
- Grazie mille.
- Thank you.

NPTEL

These are the texts referred to and.

Thank you very much.