

समास samāsa in Pāṇinian grammar- I
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Lecture - 35
कर्मधारय karmadharaya - 5

Welcome, I welcome you all to this lecture in the course Samasa in Paninian grammar and this is the first course. We begin our lecture with the recitation of the mangalacarana.

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मङ्गलाचरण maṅgalācaraṇa

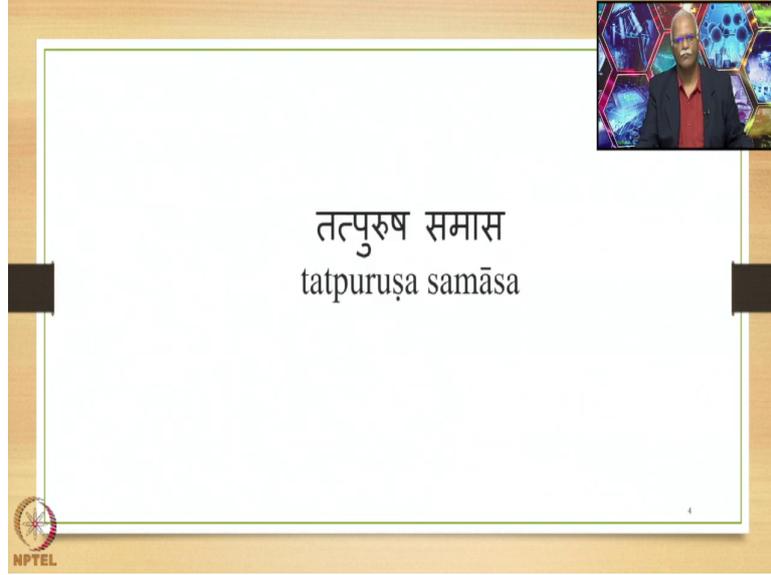
- विश्वेशं सच्चिदानन्दं वन्देऽहं योऽखिलं जगत्।
चरीकर्ति बरीभर्ति संजरीहर्ति लीलया॥
- viśveśaṁ saccidānandaṁ vande'haṁ yo'khilam jagat |
carīkartti barībhartti saṁjarīhartti līlayā ||

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[FL].

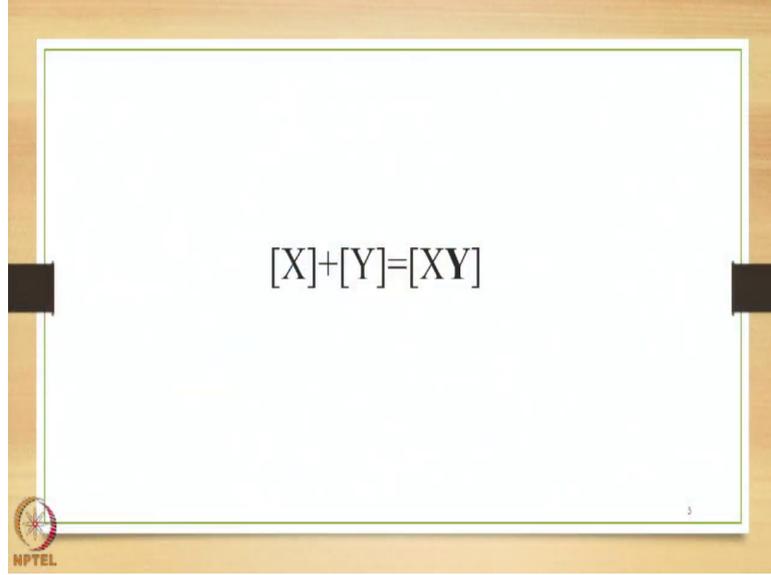
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In this course we have concentrated on the tatpuruṣa samāsa and we have been saying that tatpuruṣa samāsa is by far the most productive of the samāsa in Sanskrit. There are four types of samāsas generally known avyayibhava, tatpuruṣa, bahuvrīhi and dvandva in that order stated in the grammar of Panini.

Amongst them tatpuruṣa is of a particular kind and particular feature we also have been saying that Panini has explained the tatpuruṣa samāsa with numerous sūtras in comparison with the other samāsas. Be it the samāsa vidhāyaka sūtra or the samāsantha pratyaya vidhāyaka sūtra or the samāsa swara vidhāyaka sūtra tatpuruṣa samāsa has taken a major chunk of all these sūtras the derivation of the tatpuruṣa samāsa can be summed up in brief in the form of an equation mentioned on this particular slide.

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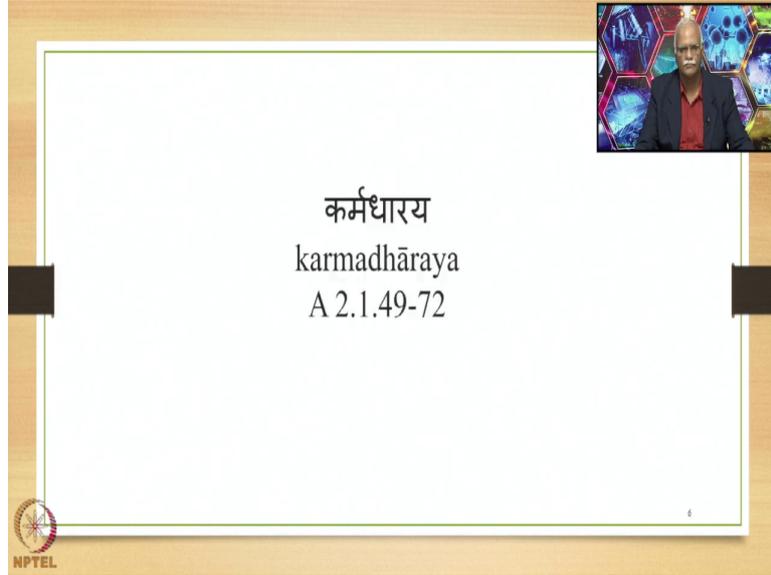


Here you have X and Y as the two constituents independent constituents independent and separate in terms of the meaning and also in terms of the word form and also in terms of the accent. X has a different meaning Y has a different meaning, X and Y have different word forms and X and Y both have different different accents, but they are semantically related to each other and.

So, the speaker of Sanskrit decides to merge them together and generate an output in the form of X Y which is now one unit. So, X Y is one unit in terms of one meaning and also in terms of one word form and also in terms of one accent. So, this is the ekarthibhava the three features of ekarthibhava are aikarthyā [FL] and also [FL]. In the tatpuruṣa samāsa when X Y becomes one unit Y assumes the position of the head.

Generally, Y is the second member of the compound or the uttarapada what it means is that when X Y as one unit is related to any other external unit in the sentence the unit X Y will be related to that external unit through the head namely Y. If X is related to any other external unit without going through Y then such a compound is treated as an exception to the by default theory and such a compound is mentioned as asamartha samasa in general.

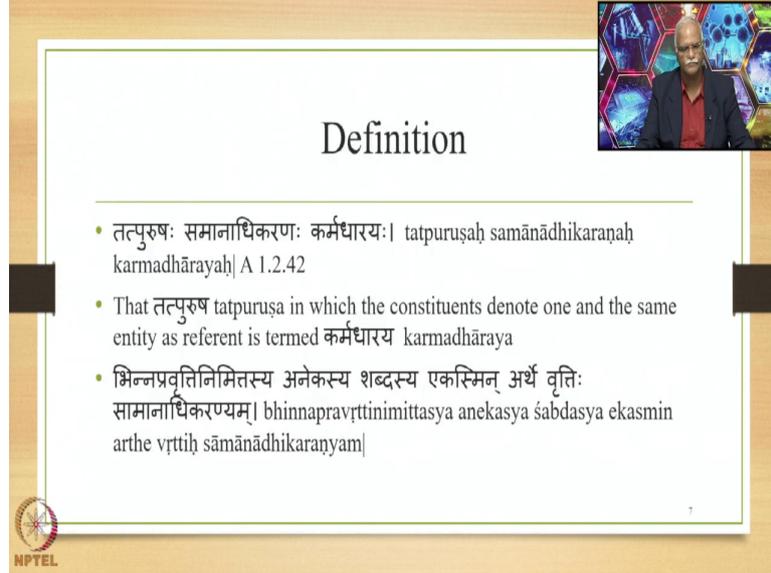
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We also said that tatpuruṣa samasa has got a huge sub varieties we have studied one of them in detail namely, the vibhakti tatpuruṣa we studied the dvitiya, trtiya, chaturthi, panchami, saptami and then sasthi in this order as stated by Panini in his grammar and then we stated that this highlights the fact that the karaka system and the karaka theory forms the base of the compounding and the samartha theory.

Then we started studying the karmadharaya compound. The karmadharaya compound is stated in the second adhyaya first pada from the sutra 49 onwards up to the end of 2.1 that is 72.

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The slide is titled "Definition" and features a video inset in the top right corner showing a man speaking. The main content is a list of three bullet points. The first bullet point is in Sanskrit: "तत्पुरुषः समानाधिकरणः कर्मधारयः। तत्पुरुषाः समानाधिकरानाः कर्मधारयाः। A 1.2.42". The second bullet point is in English: "That तत्पुरुष तत्पुरुषा in which the constituents denote one and the same entity as referent is termed कर्मधारय कर्मधारया". The third bullet point is in Sanskrit: "भिन्नप्रवृत्तिनिमित्तस्य अनेकस्य शब्दस्य एकस्मिन् अर्थे वृत्तिः सामानाधिकरण्यम्। bhinnapravṛttinimittasya anekasya śabdasya ekasmin arthe vṛtṭiḥ sāmānādhikarāṇyam।". The NPTEL logo is visible in the bottom left corner of the slide.

Definition

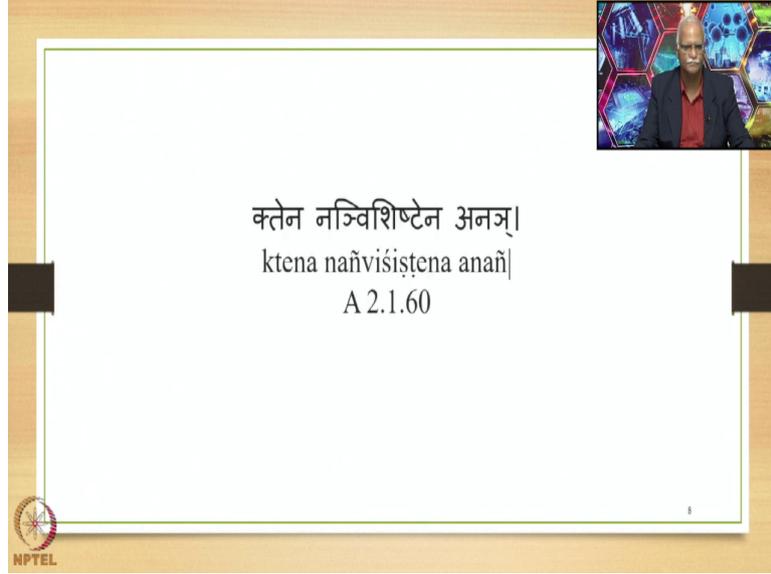
- तत्पुरुषः समानाधिकरणः कर्मधारयः। तत्पुरुषाः समानाधिकरानाः कर्मधारयाः। A 1.2.42
- That तत्पुरुष तत्पुरुषा in which the constituents denote one and the same entity as referent is termed कर्मधारय कर्मधारया
- भिन्नप्रवृत्तिनिमित्तस्य अनेकस्य शब्दस्य एकस्मिन् अर्थे वृत्तिः सामानाधिकरण्यम्। bhinnapravṛttinimittasya anekasya śabdasya ekasmin arthe vṛtṭiḥ sāmānādhikarāṇyam।

Karmadharaya is defined in Panini's grammar as tātपुरसा समानाधिकरानाः कर्मधारयाः 1.2.42. This sutra means that tātपुरसा in which the constituents denote one and the same entity as referent is termed कर्मधारया. I repeat that tātपुरसा in which the constituents denote one and the same entity as referent is termed कर्मधारया.

The state of being समानाधिकरानाः समानाधिकरान्या and this is explained in the following manner भिन्नप्रवृत्तिनिमित्तस्य अनेकस्य शब्दस्य एकस्मिन् अर्थे वृत्तिः समानाधिकरण्यम्. Many words which are used with different purpose of usage when they stand for one and the same meaning then they are said to be co-referential having

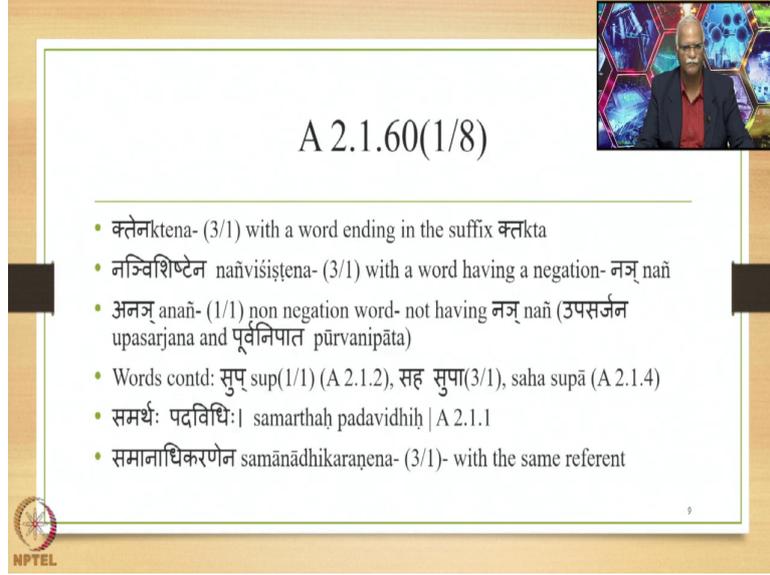
samanadhikaranya has a relation between them. This is how samanadhikaranya or samanadhikaranatha is explained in the Paninian grammatical tradition.

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After having seen the very important sutra [FL], and also some other sutras stating the karmadharaya samasa. Let us now proceed further to study some more sutras. Now, we are studying ktena nanvisistena anan 2.1.60.

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A 2.1.60(1/8)

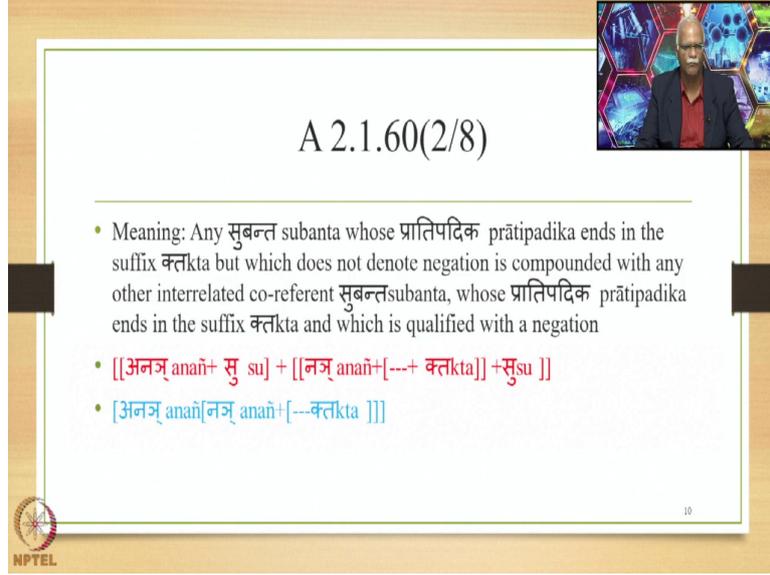
- क्तेनktena- (3/1) with a word ending in the suffix क्तkta
- नञ्विशिष्टेन nañviśiṣṭena- (3/1) with a word having a negation- नञ् nañ
- अनञ् anañ- (1/1) non negation word- not having नञ् nañ (उपसर्जन upasarjana and पूर्वनिपात pūrvanipāta)
- Words contd: सुप् sup(1/1) (A 2.1.2), सह सुपा(3/1), saha supā (A 2.1.4)
- समर्थः पदविधिः| samarthah padavidhiḥ | A 2.1.1
- समानाधिकरणेन samānādhikarāṇena- (3/1)- with the same referent

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This sutra has got three padas ktana, nanvisistena and anan; ktana is 3 1 of kta meaning with the word ending in the suffix kta nanvisistena is also 3 1 with the word having a negation marker namely nan and this goes with ktana. So, kta should be such that it has got nan it is qualified by nan.

And anan a non negation word this is in prathama ekavacana and this means not having nan because this is prathama this will be termed upasarjana and by the sutra prathama nirdhistam samasa upasarjanam and then upasarjanam purvam will ensure that, such a word occupies the initial position of the compound what is known as purvanipata. Words continued are sup and saha supa and also samarthah padavidhiḥ and also samanadhikaranena with the same referent.

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A 2.1.60(2/8)

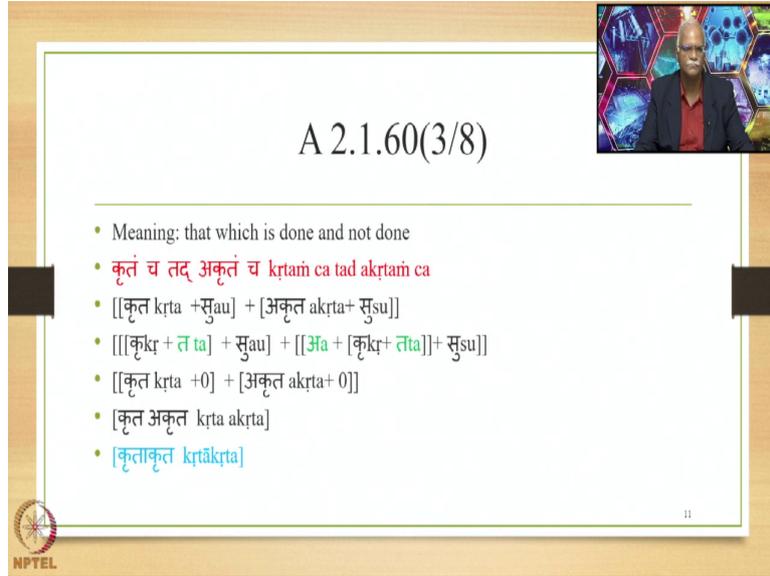
- Meaning: Any सुबन्त subanta whose प्रातिपदिक prātipadika ends in the suffix क्तक्ता but which does not denote negation is compounded with any other interrelated co-referent सुबन्तsubanta, whose प्रातिपदिक prātipadika ends in the suffix क्तक्ता and which is qualified with a negation
- [[अनञ् anañ+ सु su] + [[नञ् anañ+---+ क्तक्ता]] +सुsu]]
- [अनञ् anañ[नञ् anañ+---क्तक्ता]]

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Now, the meaning of the sutra is the following any subanta whose pratipadika ends in the suffix kta, but which does not denote negation is compounded with any other interrelated co referent subanta whose pratipadika ends in the suffix kta and which is qualified with the negation. I repeat any subanta whose pratipadika ends in the suffix kta, but which does not denote negation is compounded with any other interrelated co referent subanta whose pratipadika ends in the suffix kta and which is qualified with the negation.

This can be shown in the form of the following equation. So, we have anan plus su as the first subanta any word which is not qualified with anan and anan plus su is the first subanta and then we have the second subanta in the form of nan plus kta as the first member of the pratipadika nan plus kta plus su. And in this case the finally, derived compound output would be anan and nan plus kta.

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A 2.1.60(3/8)

- Meaning: that which is done and not done
- कृतं च तद् अकृतं च kṛtam ca tad akṛtam ca
- [[कृत kṛta +सुau] + [अकृत akṛta+ सुsu]]
- [[[कृkr + त ta] + सुau] + [[अa + [कृkr+ तta]]+ सुsu]]
- [[कृत kṛta +0] + [अकृत akṛta+ 0]]
- [कृत अकृत kṛta akṛta]
- [कृताकृत kṛtākṛta]

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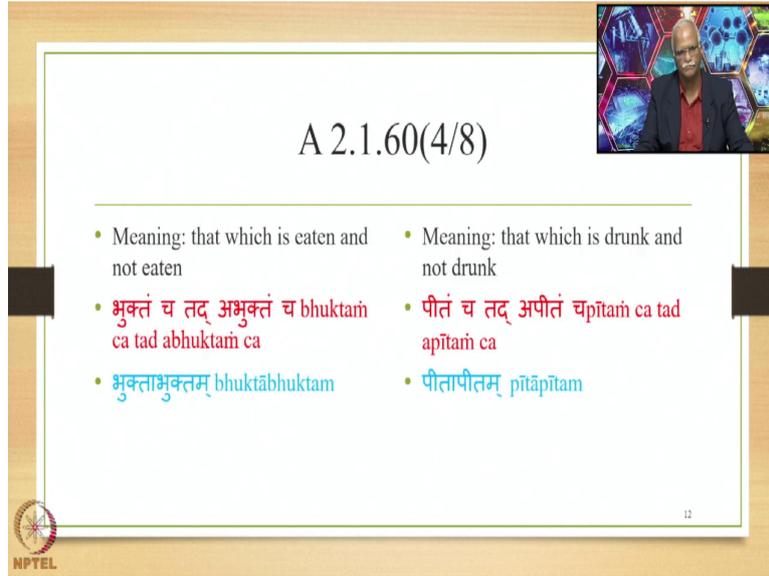
For example, when we have the meaning to be expressed namely that which is done and not done something is done as well as not done. So, we have kṛtam ca tad akṛtam ca. So, the word kṛta and akṛta they both are referring to one and the same entity. And so, they are samanadhikarana they are semantically related and. So, now, the samasa is going to take place on account of the present sutra. Now kṛta is such that it ends in the suffix ta which is kṛta.

So, this is a kṛtanta, but there is no negation over here it is not qualified by a negation whereas, in this case kṛta which is also a kṛtanta is qualified by a negation. Now this kṛta which is not qualified by a negation is compounded with this kṛta which is qualified by a negation when both of them are co referential.

So, we have the compound and so, kṛta plus su plus akṛta plus su and there is samasa [FL] and then there is pratipadhika [FL] and then supo dhatu pratipadika yoho applies and deletes

both the sups. So, we have krta plus 0 plus akrtā plus 0 and then we have krta akrtā we join them together doing the savarna deergha sandhi and we get the finally, derived compound output in the form of krta akrtā which denotes the same meaning as kratam ca tad akrtam ca that which is done and also not done.

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A 2.1.60(4/8)

<ul style="list-style-type: none"> • Meaning: that which is eaten and not eaten • भुक्तं च तद् अभुक्तं च bhuktam ca tad abhuktam ca • भुक्ताभुक्तम् bhuktābhuktam 	<ul style="list-style-type: none"> • Meaning: that which is drunk and not drunk • पीतं च तद् अपीतं च pītam ca tad apītam ca • पीतापीतम् pītāpītam
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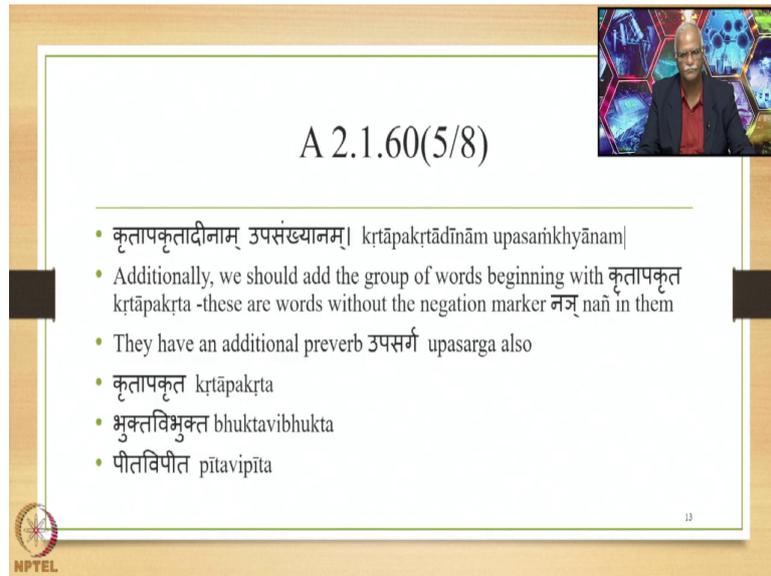
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Similarly, if the meaning conveyed is that which is eaten and not eaten now we have bhuktam ca tad abhuktam ca. So, bhukta is the ktanta word with the verbal root bhuja now this ktanta is not qualified by a negation whereas, we have the word abhukta which also has bhukta which is qualified by a negation and. So, they are co referential. So, they get compounded because of this particular sutra and so, now, we have bhukta abhuktam bhukta abhukta as the finally, derived output and bhukta abhuktam as the case ending.

Similarly, when the meaning intended to be conveyed is that which is drunk and not drunk pitam ca tad apitam ca pita and apita are the two words pita is derived from the verbal root pa by adding the suffix kta. Now this is not qualified by a negation marker nan whereas, apita also has got pita which is derived once again by adding the suffix kta to the verbal root pa, but this word is qualified by a negation marker namely a.

So, now, we have pitam ca tad apitam ca where pita and apita are co referential they are referring to one and the same entity and so, now, the compound takes place between them and we get pitaapita as the finally, derived compound output and then pitapitam will be the case ending the subanta.

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A 2.1.60(5/8)

- कृतापकृतादीनाम् उपसंख्यानम् | kṛtāpakṛtādīnām upasaṅkhyānam|
- Additionally, we should add the group of words beginning with कृतापकृत kṛtāpakṛta -these are words without the negation marker नन् nan in them
- They have an additional preverb उपसर्ग upasarga also
- कृतापकृत kṛtāpakṛta
- भुक्तविभुक्त bhuktavibhukta
- पीतविपीत pītavipīta

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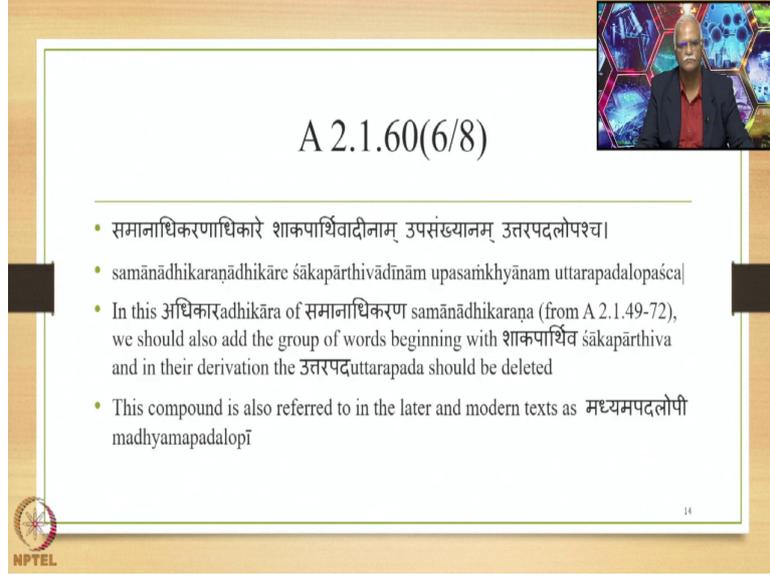
Because the sutra says ktena nanvisistena anan so, the word ktena was used and therefore, now there is an addition of some more words done by this particular statement

krtapakrtadinam upasamkhyanam, which means additionally we should add the group of words beginning with krtapakrta these are the words without the negation marker in them. So, they have an additional pre verb upasarga also. So, for example, just as you do krtakrta you can also do krtapakrta.

So, apakrta does not have any negation, but that is included in this particular group and the later commentators have observed that the compound has taken place in these two subantas because they are semantically related. Similarly, bhuktavibhukta now vibhukta consists of an additional upasarga vi which denotes some particular sense.

Now there is no nan here, but because of this particular statement bhukta and vibhukta because they are co referential they get compounded and we get the form bhukta vibhukta. Similarly, pitavipita where vi is a proverb or an upasarga and pita is compounded with vipita as part of this particular group of words.

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A 2.1.60(6/8)

- समानाधिकरणाधिकारे शाकपार्थिवादीनाम् उपसंख्यानम् उत्तरपदलोपश्च।
- samānādhikaraṇādhikāre śākapārthivādīnām upasankhyānam uttarapadalopaśca|
- In this अधिकारadhikāra of समानाधिकरण samānādhikaraṇa (from A 2.1.49-72), we should also add the group of words beginning with शाकपार्थिव śākapārthiva and in their derivation the उत्तरपदuttarapada should be deleted
- This compound is also referred to in the later and modern texts as मध्यमपदलोपी madhyamapadalopī

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Now, we come to one more very important statement found in the tradition samanadhikaranadhikare sakaparthivadinam upasamkhyanam uttarapadalopasca what it means is that in this adhikara of samanadhikarana that is from 2.1.49 up to 72 we should also add the group of words beginning with sakaparthiva.

And in their derivation the uttarapada should be deleted we repeat in this adhikara of samanadhikarana from 2.1.49 to 72 we should also add the group of words beginning with sakaparthiva and in their derivation the uttarapada should be deleted. Now, this compound stated by this particular statement is also referred to in the later and modern texts on Sanskrit grammar as madhyamapadalopi because we see sakapriyah parthivah and priya gets deleted and. So, they say that this is a madhyamapadalopi.

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A 2.1.60(7/8)

- Meaning: a king who loves vegetables
- शाकप्रियः पार्थिवः śākapriyaḥ pārthivaḥ
- [[शाकप्रिय śākapriya +सुsu] + [पार्थिव pārthiva +सुsu]]
- [[[शाकśāka+ सुsu] + [प्रिय priya +सुsu]] +सुsu] + [पार्थिव pārthiva +सुsu]]
- [[शाक śāka +0] + [पार्थिव pārthiva +0]]
- [शाकपार्थिव śākapārthiva]

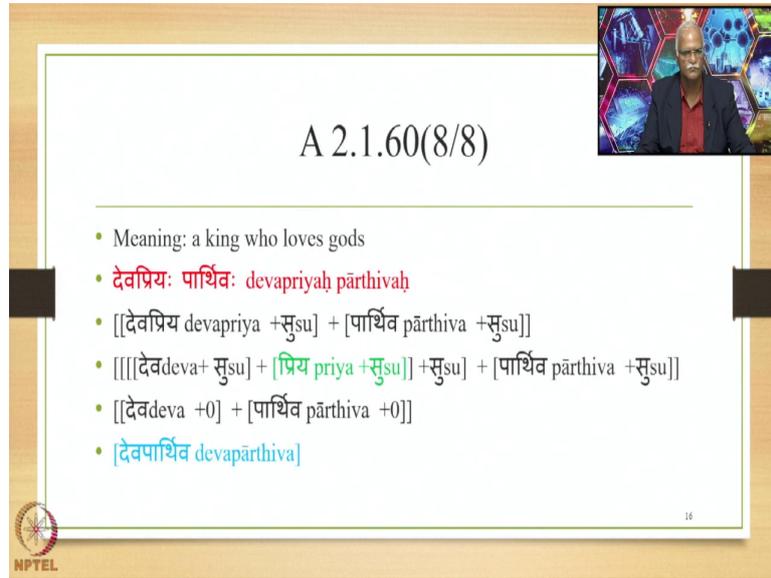
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But if we observe very closely, we find that we have the meaning namely a king who loves vegetables sakapriyah parthivah. Now sakapriya is already a compound in which priya is the uttarapada. So, this is not the compound of sakah priyah parthivah no this is sakapriyah parthivah a compound of two padas and sakapriya is one of those two padas in which priya is the uttarapada.

And so, if anything is getting deleted it is the uttarapada of one compound and that is the reason why in the tradition such a compound is described as the sakaparthiva with the uttarapada lopa. So, we have sakapriyah parthivah as the laukik vighrah and then the alaukika vighrah is sakapriya plus su plus parthiva plus su. Now, sakapriya has got two constituents saka plus su plus priya plus su and now we notice that this is the uttarapada in sakapriya.

So, this uttarapada gets deleted and. So, we have saka plus 0 where su is also deleted by supo dhatu pratipadika yoho and priya is deleted by the statement and parthiva plus 0 because of supo dhatu pratipadika yoho and a finally, derived output in the form of a compound is sakaparthiva, which means a king who loves vegetables there is slight difference as far as the finally, derived compound output and the laukik vigrah.

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A 2.1.60(8/8)

- Meaning: a king who loves gods
- देवप्रियः पार्थिवः devapriyaḥ pārthivaḥ
- [[देवप्रिय devapriya +सुsu] + [पार्थिव pārthiva +सुsu]]
- [[[देवdeva+ सुsu] + [प्रिय priya +सुsu]] +सुsu] + [पार्थिव pārthiva +सुsu]]
- [[देवdeva +0] + [पार्थिव pārthiva +0]]
- [देवपार्थिव devapārthiva]

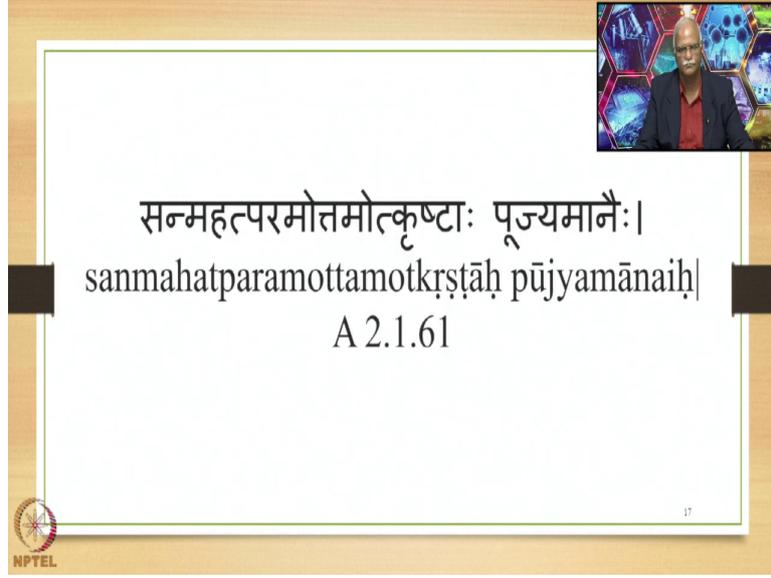
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Similarly, when we have the meaning a king who loves gods devapriyah parthivah similar process happens and we have devapriya plus su plus parthiva plus su and here we note once again that priya is the uttarapada of devapriya and. So, because of the statement this uttarapada the priya is deleted along with the sups over here by the supo dhatu pratipadika yoho and.

So, we get deva plus 0 plus parthiva plus 0 and deva parthiva as the finally, derived compound output which means a king who loves gods. Devapriyah parthivah. So, this is uttarapadalopi, but it is generally described madhyama as madhyamapadalopi probably without taking the internal structure and the overall derivation process into account.

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सन्महत्परमोत्तमोत्कृष्टाः पूज्यमानैः।
sanmahatparamottamotkrṣṭāḥ pūjyamānaiḥ।
A 2.1.61

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Now, the next sutra is sanmahatparamottamotkrstah pujyamanaih 2.1.61.

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A 2.1.61(1/5)

- सत्-महत्-परम-उत्तम-उत्कृष्टाः:sat-mahat-parama-uttama-utkrstāh - (1/3) these words denoting respect-(उपसर्जन upasarjana and पूर्वनिपात pūrvanipāta)
- पूज्यमानैः pūjyamānaih- (3/3) with words denoting those who are being worshipped
- 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 samānādhikarāṇena- (3/1)- with the same referent



Now, in this sutra we have five we have two padas sat mahat parama uttama utkrstah, which is prathama bahuvacana and pujyamanaih which is trtiya eka trtiya bahuvacana. Now, the words are which are constituents of the first word are sat mahat parama uttama and utkrstah and because they are in prathama they will be termed upasarjana because of prathama nirdhistam samasa upasarjanam.

And then upasarjanam purvam will ensure that they occupy the initial position of the compound as is known as purvanipata pujyamanaih is instrumental case, which means those who are respected or worshiped.

So, with the words denoting those who are worshiped the words sat mahat etcetera get compounded. The words continued are sup and saha supa samarthah padavidhih of course,

and also samanadhikaranena which is in instrumental case which means with the same referent

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A 2.1.61(2/5)

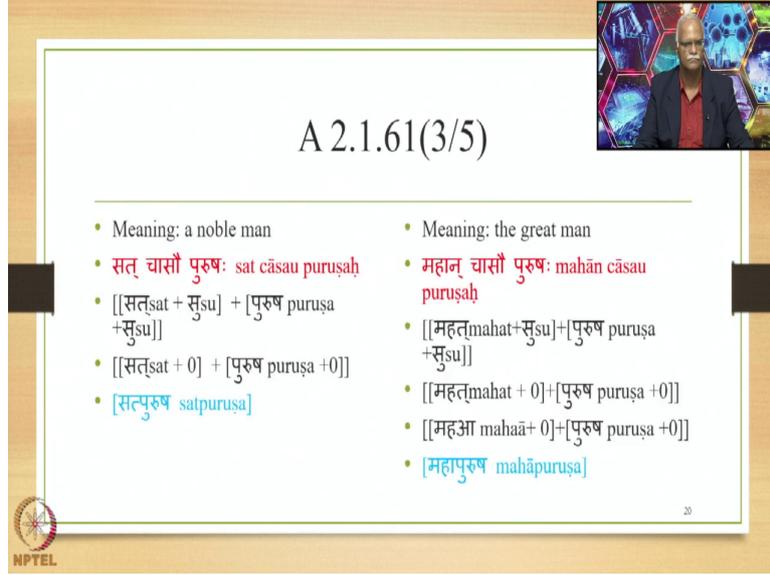
- Meaning: Any सुबन्त subanta whose प्रातिपदिक prātipadika is either of सत्-महत्-परम-उत्तम-उत्कृष्ट sat-mahat-parama-uttama-utkrṣṭa, is compounded with any other interrelated co-referent सुबन्तsubanta, whose प्रातिपदिक prātipadika denotes praiseworthy
- [[सत्sat + सु su] + [पूज्यमान pūjyamāna +सुsu]]
- [सत्सत्पूज्यमान pūjyamāna]

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So, the meaning is any subanta whose pratipadika is either of sat mahat parama uttama utkrsta is compounded with any other interrelated co referent subanta whose pratipadika denotes praiseworthy.

Repeat any subanta whose pratipadika is either of sat mahat parama uttama and utkrsta is compounded with any other interrelated co referent subanta whose pratipadika denotes praiseworthy. So, we have sat plus su and pujyamana plus su as input and sat pujyamana as the compound output.

(Refer Slide Time: 22:34)



A 2.1.61(3/5)

- Meaning: a noble man
- सत् चासौ पुरुषः sat cāsau puruṣaḥ
- [[सत्[sat + सुsu] + [पुरुष puruṣa + सुsu]]
- [[सत्[sat + 0] + [पुरुष puruṣa + 0]]
- [सत्पुरुष satpuruṣa]

- Meaning: the great man
- महान् चासौ पुरुषः mahān cāsau puruṣaḥ
- [[महत्[mahat + सुsu] + [पुरुष puruṣa + सुsu]]
- [[महत्[mahat + 0] + [पुरुष puruṣa + 0]]
- [[महआ mahaā + 0] + [पुरुष puruṣa + 0]]
- [महापुरुष mahāpuruṣa]

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Now the examples here we have the meaning namely a noble man. So, sat casau purusah this is the laukik vigrah where sat and purusa are referring to one and the same entity. So, they are co referential. So, there is semantic relatedness and therefore, there is a compound and.

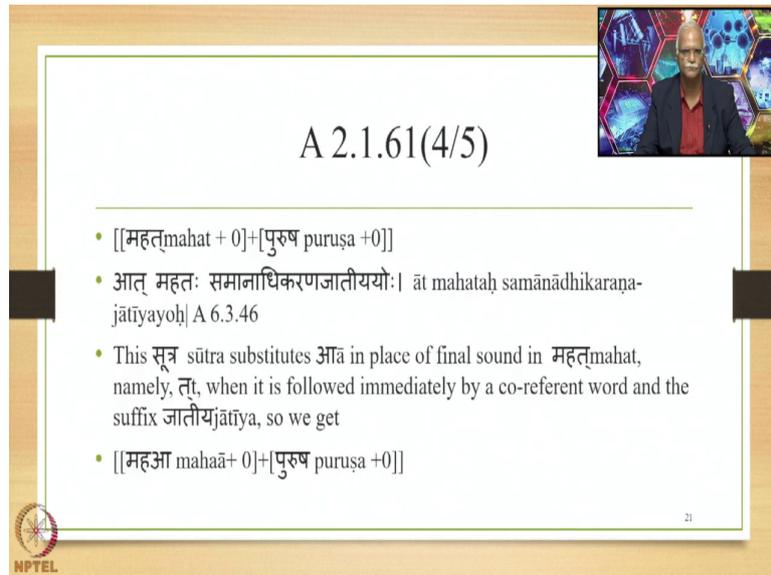
So, we have the samasa [FL] with the alaukik vigrah sat su plus purusa su after that there is pratipadika [FL] and. So, supo dhatu pratipadika yoho applies and both the su are deleted. So, we have sat plus 0 plus purusa plus 0 and so, we have satpurusa as the finally, derived compound output.

Similarly, we have the meaning namely the great man. Now this meaning is expressed by mahan casau purusah this is the laukik vigrah mahan casau purusah here the word mahan and purusa they both are referring to one and the same entity. So, there is co referentiality and. So,

there is semantic relatedness. So, there is compounding that takes place and. So, now, you have mahat plus su plus purusa plus su as the alaukik vigrah and.

So, now, the samasa [FL] takes place and. So, the pratipadika [FL] takes place and supo dhatu pratipadika yoho applies and both the su pratyayas are deleted. So, we have mahat plus 0 plus purusa plus 0. Now, the sutra [FL] describes the substitution of a in place of ta in the environment of samanadhikarana uttarapada. So, we have maha a plus purusa and then the sandhi takes place and we get the output in the form of mahapurusa which is the finally, derived compound output.

(Refer Slide Time: 24:58)



A 2.1.61(4/5)

- [[महत्mahat + 0]+[पुरुष puruṣa +0]]
- आत् महतः समानाधिकरणजातीययोः। āt mahataḥ samānādhikaraṇa-jāṭīyayoḥ। A 6.3.46
- This सूत्र sūtra substitutes आ in place of final sound in महत्mahat, namely, त्, when it is followed immediately by a co-referent word and the suffix जातीयjāṭīya, so we get
- [[महआ mahaā+ 0]+[पुरुष puruṣa +0]]

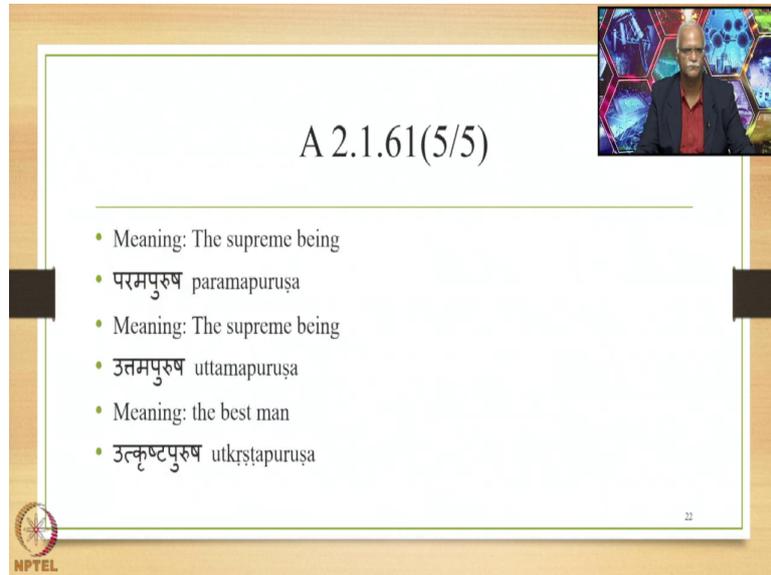
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So, mahat plus 0 and purusa plus 0 on this stage at mahataḥ samanadhikarana jāṭīyayoh applies this is 6.3.46 this sutra substitutes a in place of the final sound in mahat namely ta when it is followed immediately by a co referent word and the suffix jāṭīya. So, from mahat

plus 0 we get maha a plus 0 and then we got mahapurusa as the finally, derived compound output.

(Refer Slide Time: 25:37)



A 2.1.61(5/5)

- Meaning: The supreme being
- परमपुरुष paramapurusa
- Meaning: The supreme being
- उत्तमपुरुष uttamapurusa
- Meaning: the best man
- उत्कृष्टपुरुष utkr̥ṣṭapurusa

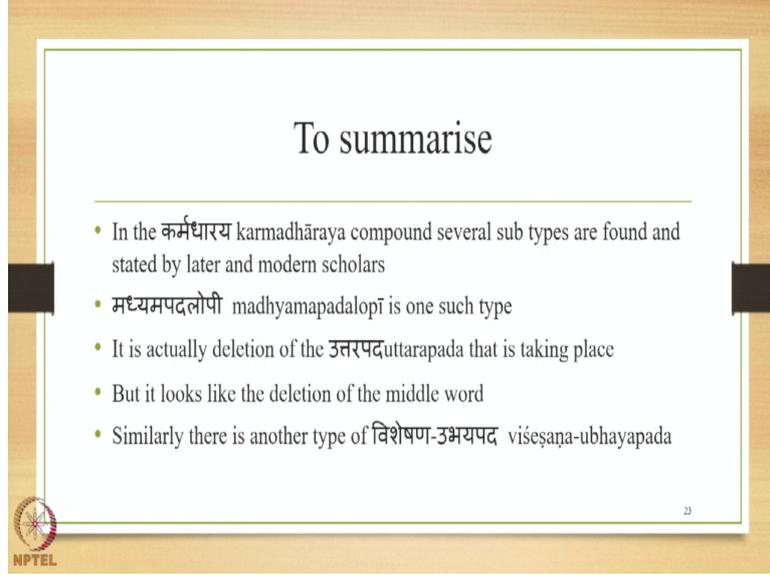
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Similarly, when we have the meaning the supreme being we will derive parama purusa as the compound output also the same meaning will be expressed by the compound output uttama purusa.

And when the meaning is the best man the compound output would be utkr̥ṣṭapurusa where parama uttama and utkr̥ṣṭa are the words mentioned in the sutra and purusa is the puḥyamana and there is the semantic relatedness, which is the basic condition for the process of compounding to take place.

(Refer Slide Time: 26:20)



To summarise

- In the कर्मधारय karmadhāraya compound several sub types are found and stated by later and modern scholars
- मध्यमपदलोपी madhyamapadalopī is one such type
- It is actually deletion of the उत्तरपदuttarapada that is taking place
- But it looks like the deletion of the middle word
- Similarly there is another type of विशेषण-उभयपद viśeṣaṇa-ubhayapada

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To summarize in the karmadharaya compound several subtypes are found and stated by later and modern scholars. And madhymapadalopi is one such type it is actually the deletion of the uttarapada that is taking place over there. But it looks like the deletion of the middle word and that is why some texts call it madhymapadalopi.

Similarly, there is another type of visesana ubhayapada also stated and these types are stated in the modern texts and they need to be studied very closely in the light of the Paninian system and the sutras laying down this particular system. We continue to study some other sutras stating the karmadharaya compound in the next lecture.

(Refer Slide Time: 27:22)

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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These are the texts referred to.

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अनुगृहीतो'स्मि

• मीळवपुं ढुंणुी.	• Muchas gracias.
• अनेक धन्यवाद.	• Merci beaucoup.
• बहुत बहुत धन्यवाद.	• Danke.
• आभारी आहे.	• Grazie mille.
• पूवु पूवु आभार.	• Thank you.



Thank you very much.