

समास samāsa in Pāṇinian grammar- I
Prof. Malhar Kulkarni
Department of Humanities and Social Sciences
Indian Institute of Technology, Bombay

Lecture - 57

समासान्तप्रत्यय samāsāntapratyaya-II

Welcome. I welcome you all to this lecture in the course samasa in Paninian grammar and this is the first course. As is our practice we begin the lecture with the recitation of the mangalacarana.

(Refer Slide Time: 00:35)



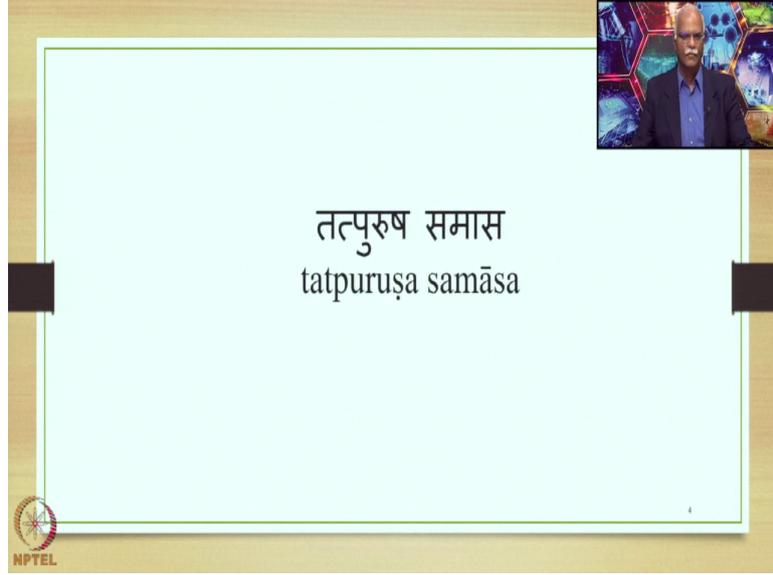
मङ्गलाचरण mangalācaraṇa

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

NPTEL

[FL].

(Refer Slide Time: 01:09)



In this course we are concentrated on the tatpuruṣa samāsa. Tatpuruṣa samāsa is a type of samāsa in Sanskrit the other types are avyayibhava, bahuvrihi and dvandva. In the Ashtadhyayi the samāsas are stated in the following order avyayibhava tatpuruṣa bahuvrihi and dvandva. We have said that the tatpuruṣa samāsa is by far the most productive of the samāsas.

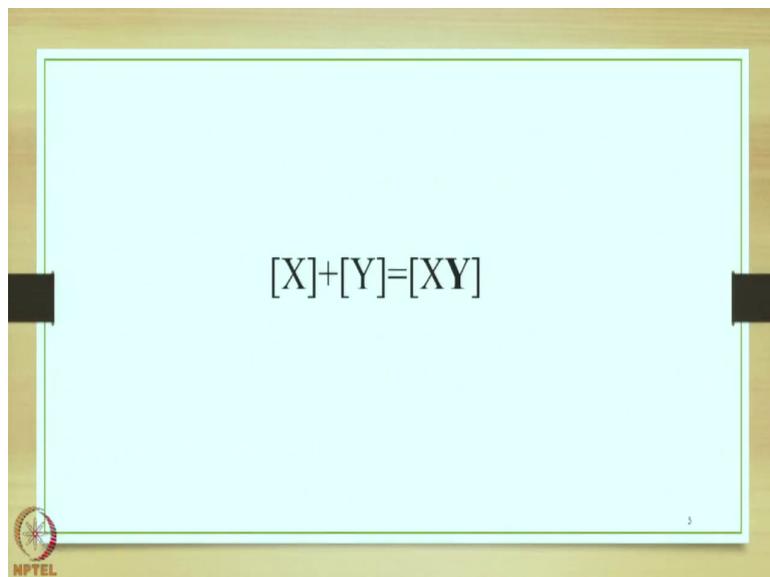
The number of sutras used by Panini to describe the tatpuruṣa samāsa are quite a few in comparison with the other samāsas be it samāsa vidayaka sutra or be it samāsanta pratyaya vidayaka or be it samāsa svara vidayaka sutra the number of sutras composed by Panini to

describe the tatpuruṣa samāsa out number the sūtras described the sūtras used to describe the other types of samāsas.

Tatpuruṣa samāsa also has got a huge variety of samāsas and we have studied them in this particular course. First, we studied vibhakti tatpuruṣa samāsa and there we studied dvitīya vibhakti tatpuruṣa first, then tritīya vibhakti tatpuruṣa, then caturthī vibhakti tatpuruṣa, then pañcamī vibhakti tatpuruṣa, then saptaṁī vibhakti tatpuruṣa and then śaṣṭī vibhakti tatpuruṣa in that order as given in the text of the Aṣṭādhyāyī the core text of the Pāṇinian grammar and the Pāṇinian tradition.

Then we studied karmadhāraya samāsa following which we studied ekādeśī tatpuruṣa as well as nay tatpuruṣa samāsa following which we studied gati tatpuruṣa samāsa and we also studied gati [FL] stated to various words and then we studied upapada tatpuruṣa samāsa.

(Refer Slide Time: 03:49)

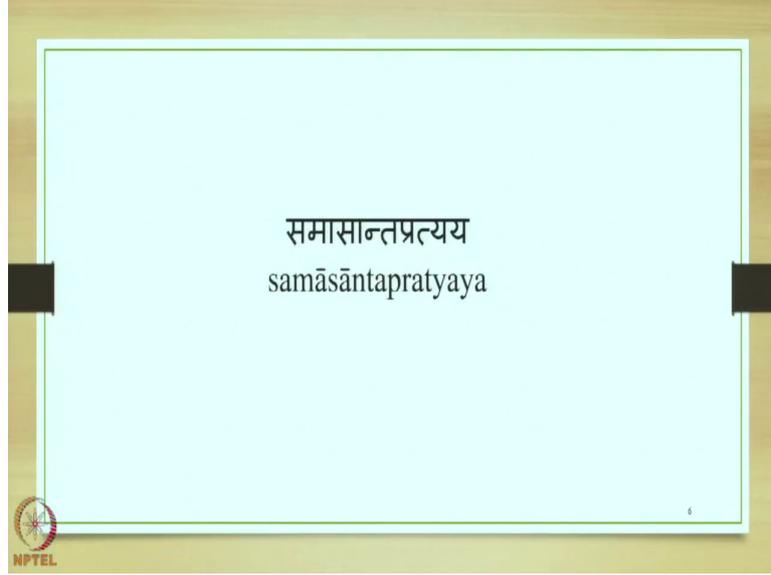


The formation of the tatpuruṣa samāsa can be explained with the help of an equation stated on this particular slide. X and Y they are two separate and independent entities in terms of meaning as well as word form as well as accent artha śabda and svāra, but they are semantically interrelated and the speaker of Sanskrit decides to merge them together and form one unit called XY. Now the features of this XY one unit are one artha one me one word and also one accent, aikārtya [FL] or aikāpadya and aikāsvārya.

In this XY Y assumes the position of the head this is the by default position. What it means is that when XY is related to any other word in the sentence it will be only through Y when X is related to any other word without going through Y such a samāsa is considered to be an exception and is treated as an asamartha samāsa.

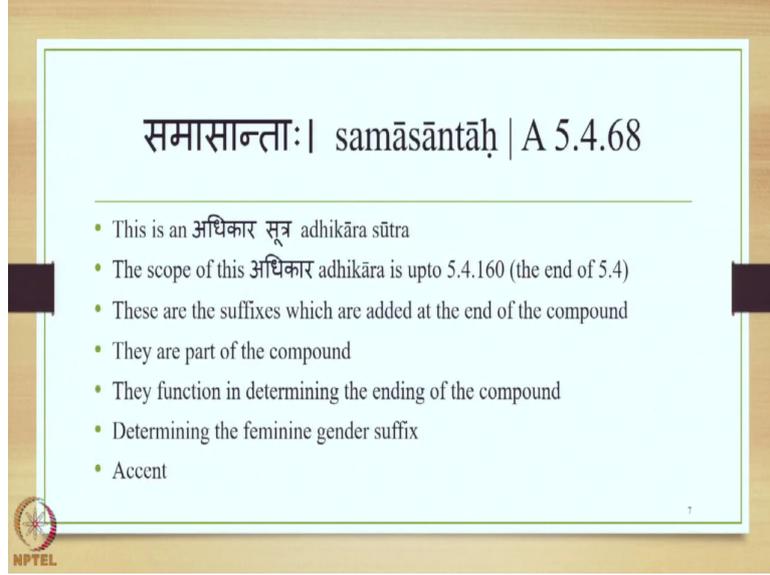
We also studied the derivation process of the samāsa in which laukika vighraha plays a very important role highlighting the vyapekṣa lakṣaṇa samarthya the interrelation between the padas. After which there is laukika vighraha getting converted into alaukika vighraha and it is at this stage the samāsa [FL] takes place.

(Refer Slide Time: 05:50)



And here samasanta pratyaya is added and then sub (Refer Time: 05:54) happens and some purva for the katyas and some uttarapada karyas they happen and then the finally, derived samasa is generated.

(Refer Slide Time: 06:09)



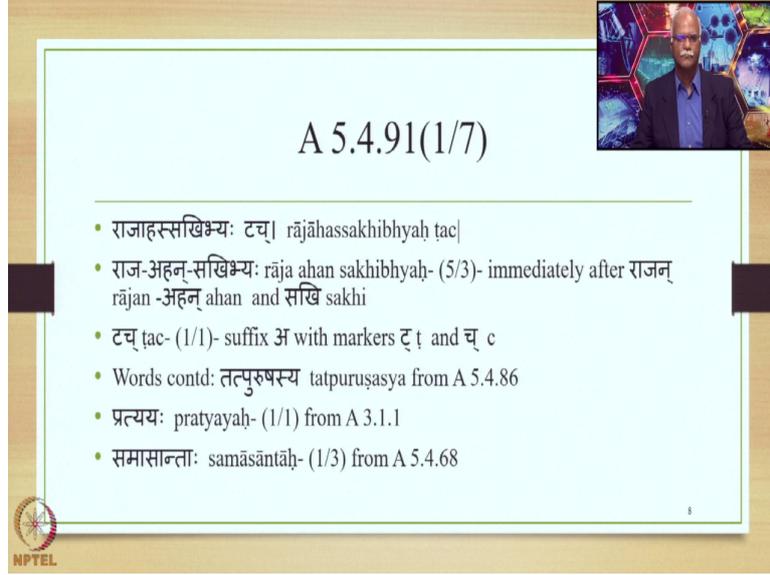
समासान्ताः | samāsāntāḥ | A 5.4.68

- This is an अधिकार सूत्र adhikāra sūtra
- The scope of this अधिकार adhikāra is upto 5.4.160 (the end of 5.4)
- These are the suffixes which are added at the end of the compound
- They are part of the compound
- They function in determining the ending of the compound
- Determining the feminine gender suffix
- Accent

NPTEL

The samasanta suffixes are stated 5. 4.68 onwards the sutra is samasantah 5.4.68 this is an adhikara sutra the scope of this adhikara is up to 5.4.160 which is the end of 5.4 these are the suffixes which are added at the end of the compound. And most importantly they are part of the compound they are not just hanging loosely they function in determining the ending of the compound they also function in determining the feminine gender suffix to be added after the compound output and also the accent of the compound output.

(Refer Slide Time: 07:02)



A 5.4.91(1/7)

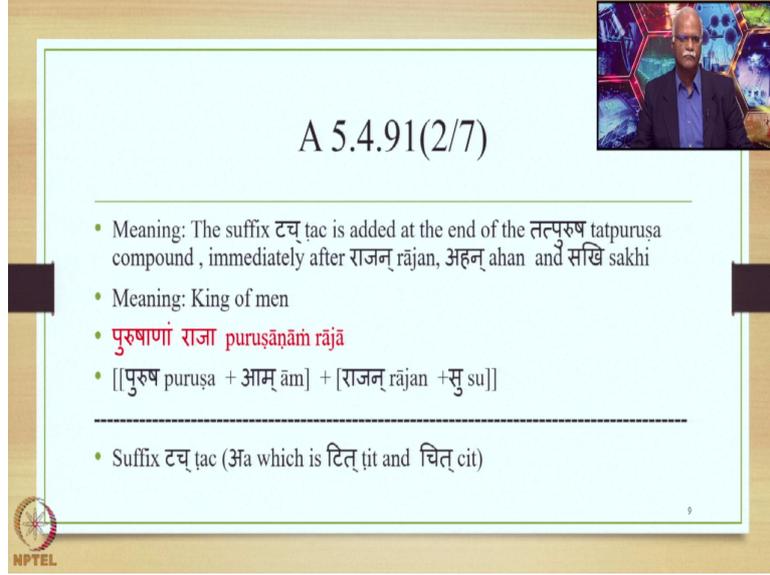
- राजाहस्सखिभ्यः टच्। rājāhassakhibhyaḥ tac|
- राज-अहन्-सखिभ्यः rāja ahan sakhibhyaḥ- (5/3)- immediately after राजन् rājan -अहन् ahan and सखि sakhi
- टच् tac- (1/1)- suffix अ with markers ट् ṭ and च् c
- Words contd: तत्पुरुषस्य tatpuruṣasya from A 5.4.86
- प्रत्ययः pratyayaḥ- (1/1) from A 3.1.1
- समासान्ताः samāsāntāḥ- (1/3) from A 5.4.68

NPTEL

In this lecture let us study the samasanta pratyaya added at the end of the tatpuruṣa samasa. And we first study 5.4.91 which states the addition of the samasanta pratyaya tac to a tatpuruṣa samasa. The sutra is rājāhassakhibhyaḥ tac there are two padas in this sutra rājāhassakhibhyaḥ one and tac second.

Rājāhassakhibhyaḥ is 5 slash 3 of rājāhas sakhi rājāhas sakhi is made up of 3 constituents rāja ahan and sakhi and this is 5 slash 3 which means immediately after rājan ahan and sakhi. Tac is 1 slash 1 which means suffix a and this suffix a markers t as well as cha. Words continued are tatpuruṣasya from 5.4.86 pratyayaḥ from 3.1.1 samāsāntāḥ from 5.4.68.

(Refer Slide Time: 08:26)



A 5.4.91(2/7)

- Meaning: The suffix टच् tac is added at the end of the तत्पुरुष tatpuruṣa compound , immediately after राजन् rājan, अहन् ahan and सखि sakhi
- Meaning: King of men
- पुरुषाणां राजा puruṣāṇāṃ rājā
- [[पुरुष puruṣa + आम् ām] + [राजन् rājan + सु su]]

- Suffix टच् tac (आ which is टित् tit and चित् cit)

NPTEL

So, the meaning of the sutra is the following the suffix tac is added at the end of the tatpuruṣa compound immediately after rajan ahan and sakhi. I repeat the suffix tac is added at the end of the tatpuruṣa compound immediately after rajan ahan and sakhi.

So, rajan ahan and sakhi form the uttara pada of the tatpuruṣa samasa. So, no purva pada condition is mentioned in this particular sutra keeping it an open ended bag a very important clue for the productivity of the compound and also the forms with the samasanta pratyaya.

So, when the meaning to be conveyed is king of men purusanam raja this is the laukika vighraha from which we have purusa plus am plus rajan plus su as the alaukika vighraha now in this case the tatpuruṣa samasa is ending in rajan. And so, suffix tac is added and this suffix

tac has got a as the pratyaya with t as the marker and c as the marker as well. So, this a is called tit as well as cit.

(Refer Slide Time: 09:59)

A 5.4.91(3/7)

- [[पुरुष puruṣa + आम् ām] + [राजन् rājan + सु su] + [टच् tac]]
- [[पुरुष puruṣa + आम् ām] + [राजन् rājan + सु su] + [आ]]

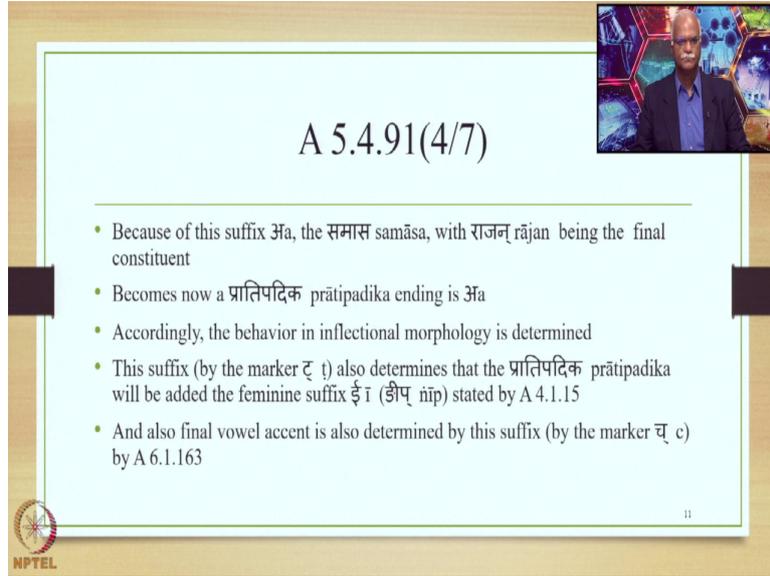
- [[पुरुष puruṣa + 0] + [राजन् rājan + 0] + [आ]]
- [[पुरुष puruṣa] + [राजन् rājan] + [आ]].....A 6.4.144
- [[पुरुष puruṣa] + [राज् rāj] + [आ]]
- [पुरुषराज puruṣarāja]

NPTEL 10

So, the next step in the derivation process is puruṣa plus am plus rājan plus su plus tac this tac is only a which is stated in the next stage puruṣa plus am plus rājan plus su plus a. Now the samasa [FL] takes place the pratipadika [FL] takes place the samasa [FL] actually takes place before the suffix tac is added.

But samasa [FL] has taken place has taken place. So, the pratipadika [FL] has taken place and so, now, sup gets deleted and so, we have puruṣa plus 0 plus rājan plus 0 and the samasanta pratyaya a is there. So, we have puruṣa rājan a and then we drop an by the sutra and so, we get puruṣa plus rāj plus a. And so, finally, we get the compound output namely puruṣarāja. Purusanam raja king of men puruṣa rāja.

(Refer Slide Time: 11:16)



A 5.4.91(4/7)

- Because of this suffix अfa, the समास samāsa, with राजन् rājan being the final constituent
- Becomes now a प्रतिपदिक prātipadika ending is अfa
- Accordingly, the behavior in inflectional morphology is determined
- This suffix (by the marker ट् t) also determines that the प्रतिपदिक prātipadika will be added the feminine suffix ई ī (डीप् nīp) stated by A 4.1.15
- And also final vowel accent is also determined by this suffix (by the marker च् c) by A 6.1.163

NPTEL

Because of this suffix a the samasa with rajan being the final constituent becomes now a pratipadika ending in short a. Accordingly the behavior in inflectional morphology is determined. So, purusa raja will now have purusa rajah purusa (Refer Time: 11:41) purusa rajah prathama etcetera all these forms subanta forms.

This suffix t also determines that the pratipadika will be added with the feminine suffix i that is nip stated by 4.1.15 which begins with tit [FL]. And also, the final vowel accent is also determined by this suffix namely by the marker c by the sutra 6.1.163 citah.

(Refer Slide Time: 12:22)

A 5.4.91(5/7)

- Meaning: Friend of Krishna
- कृष्णस्य सखा kṛṣṇasya sakhā
- [[कृष्ण kṛṣṇa + डस् ṅas] + [सखिसakhi + सुsu]]
- [[कृष्ण kṛṣṇa + डस् ṅas] + [सखिसakhi + सुsu] + [अa]]
- [[कृष्ण kṛṣṇa + 0] + [सखिसakhi + 0] + [अa]]
- [[कृष्ण kṛṣṇa] + [सखिसakhi] + [अa]]...A 6.4.148
- [[कृष्ण kṛṣṇa] + [सखसakh] + [अa]]
- कृष्णसख kṛṣṇasakha

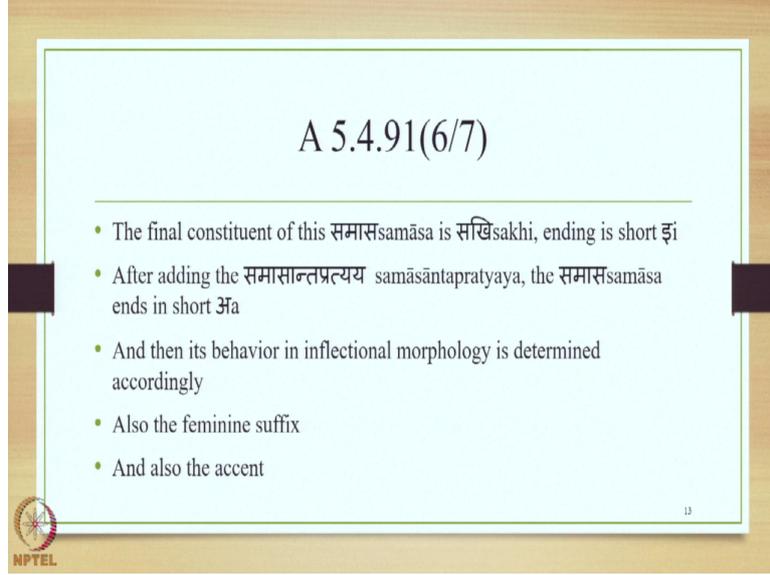
NPTEL

12

Let us go to the second example of the sutra. So, if the meaning to be conveyed is friend of Krishna. So, kṛṣṇasya sakha this will be the laukika vighraha and so, we will have kṛṣṇa plus ṅas plus sakhi plus su the samasa [FL] has taken place. So, now, we add the samasanta pratyaya kṛṣṇa plus ṅas plus sakhi plus su plus tac that is a.

And so, now, the because of the samasa [FL] and also the pratipadika [FL] the sups get deleted by supo dhatu pratipadika yoho. So, we have kṛṣṇa plus 0 plus sakhi plus 0 plus a and then and then kṛṣṇa plus sakhi plus a and then the i in sakhi gets deleted. So, we have kṛṣṇa plus sakh plus a and finally, we get the form kṛṣṇasakha as the compounded output. Meaning the same thing as kṛṣṇasya sakha friend of krishna.

(Refer Slide Time: 13:40)



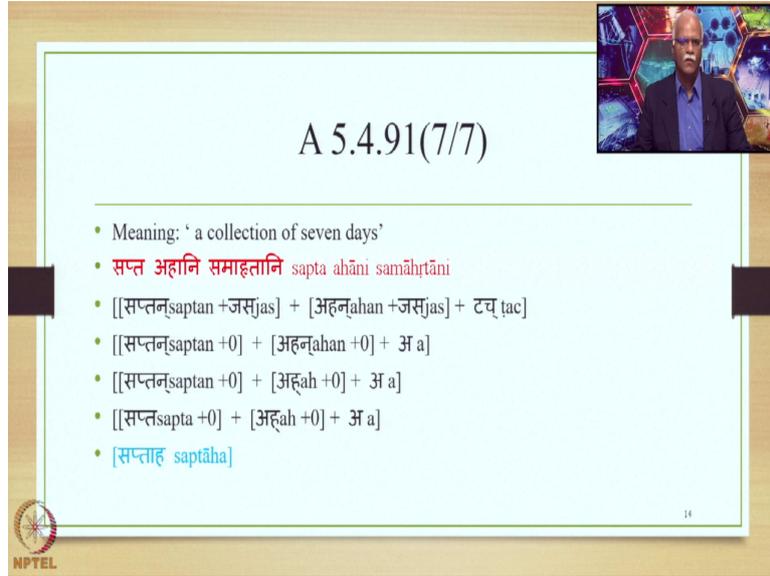
A 5.4.91(6/7)

- The final constituent of this समासsamāsa is सखिसakhi, ending is short इि
- After adding the समासान्तप्रत्यय samāsāntapratyaya, the समासsamāsa ends in short आa
- And then its behavior in inflectional morphology is determined accordingly
- Also the feminine suffix
- And also the accent

NPTEL 13

The final constituent of this samasa is sakhi ending in short i, but adding the samasanta pratyaya the samasa becomes the one that that ends in short a. And then its behavior in inflectional morphology is determined accordingly and also the feminine suffix and also the accent.

(Refer Slide Time: 14:09)



A 5.4.91(7/7)

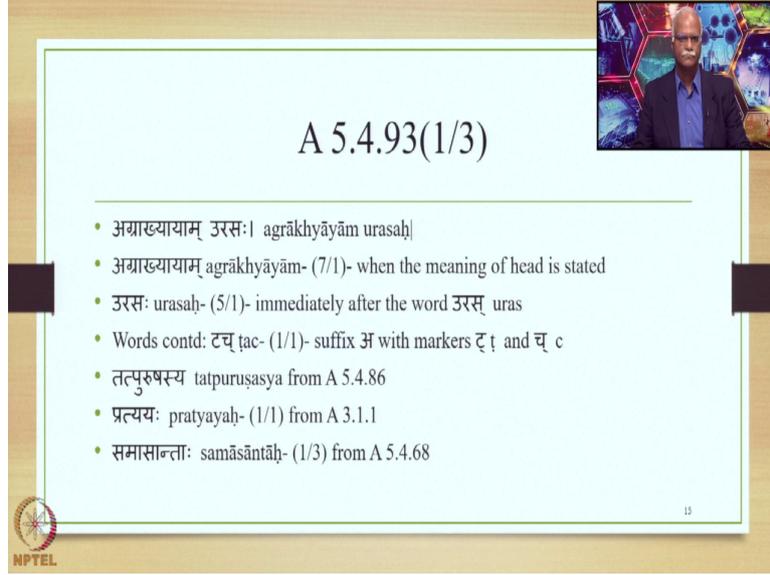
- Meaning: ' a collection of seven days'
- सप्त अहानि समाहृतानि saptā ahāni samāhṛtāni
- [[सप्तन्saptan +जस]jas] + [अहन्ahan +जस]jas] + टच् [ac]
- [[सप्तन्saptan +0] + [अहन्ahan +0] + अ a]
- [[सप्तन्saptan +0] + [अह्ah +0] + अ a]
- [[सप्तsapta +0] + [अहah +0] + अ a]
- [सप्ताह saptāha]

NPTEL

Now, when the meaning to be conveyed is a collection of seven days the laukika vighraha is saptā ahāni samāhṛtāni. So, we have saptan plus jas plus ahan plus jas and we add the samasanta suffix tac over here. So, saptan plus jas plus ahan plus jas plus tac samasa [FL] has happened. So, pratipadika [FL] also happen and so, supo dhatu pratipadika yoho applies.

So, we have saptan 0 plus ahan plus 0 plus a and then saptan plus 0 and the an at the end of ahan gets deleted. So, we have saptan plus 0 plus ah plus a and because this is samahara the ahna substitution does not take place. So, we have saptan plus ah plus a and na at the end of saptan gets deleted by [FL]. So, we have sapta plus 0 plus ah plus 0 plus a and we join them together and we get the form saptaha which is same as saptā ahāni samāhṛtāni a collection of seven days saptah.

(Refer Slide Time: 15:35)



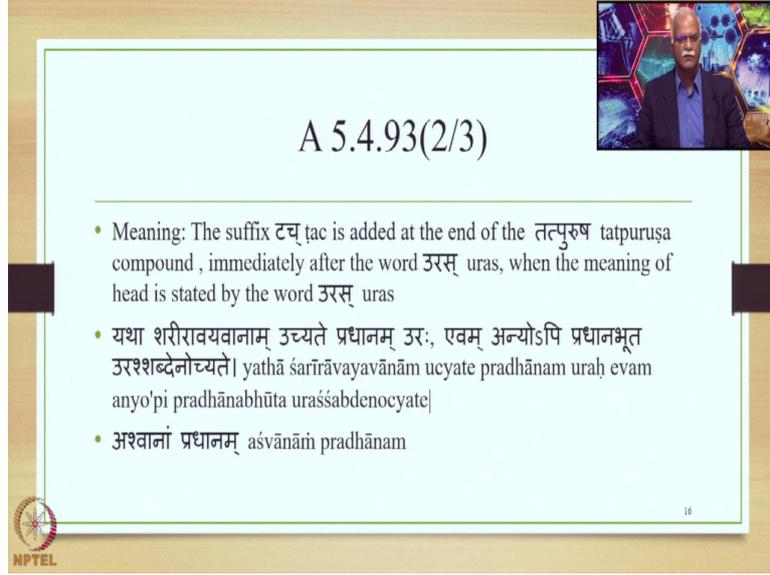
A 5.4.93(1/3)

- अग्राख्यायाम् उरसः। agrākhyāyām urasaḥ।
- अग्राख्यायाम् agrākhyāyām- (7/1)- when the meaning of head is stated
- उरसः urasaḥ- (5/1)- immediately after the word उरस् uras
- Words contd: टच् tac- (1/1)- suffix अ with markers ट् t and च् c
- तत्पुरुषस्य tatpuruṣasya from A 5.4.86
- प्रत्ययः pratyayaḥ- (1/1) from A 3.1.1
- समासान्ताः samāsāntāḥ- (1/3) from A 5.4.68

NPTEL 15

Now, we go to the next sutra agrakhyayam urasah and here there are two padas in the sutra agrakhyayam and urasah. Agrakhyayam is 7 slash 1 which means when the meaning of head is stated agra is the head akhya is the statement. Urasah is 5 slash 1 immediately after the word uras words continued our tac suffix a markers t and c tatpurusasya from 5.4.86, pratyayah from 3.1.1, samasantah from 5.4.68.

(Refer Slide Time: 16:26)



A 5.4.93(2/3)

- Meaning: The suffix टच् (tac) is added at the end of the तत्पुरुष (tatpuruṣa) compound, immediately after the word उरस् (uras), when the meaning of head is stated by the word उरस् (uras)
- यथा शरीरावयवानाम् उच्यते प्रधानम् उरः, एवम् अन्योऽपि प्रधानभूत उरशब्देनोच्यते। yathā śarīrāvayavānām ucyate pradhānam uraḥ evam anyo'pi pradhānabhūta uraśśabdenocyate|
- अश्वानां प्रधानम् aśvānām pradhānam

NPTEL

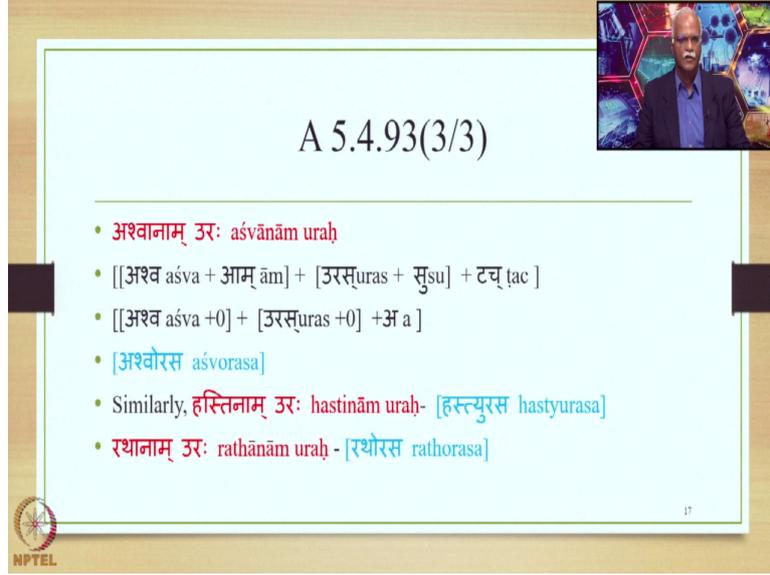
16

So, the meaning of the sutra is that the suffix tac is added at the end of the tatpuruṣa compound immediately after the uras when the meaning of head is stated by the word uras. I repeat the suffix tac is added at the end of the tatpuruṣa compound immediately after the uras when the meaning of head is stated by the word uras.

So, there is this traditional statement which means which reads yathā sariravayavanam ucyate pradhanam urah evam anyo pi pradhanabhuta urassabdenocyate. Just as uras or chest is stated to be the main body part within the body similarly, any other who acts as the head is also stated to be occupying the position of uras by the word uras.

So, we have asvanam pradhanam. So, the head is stated head of the horses.

(Refer Slide Time: 17:44)



A 5.4.93(3/3)

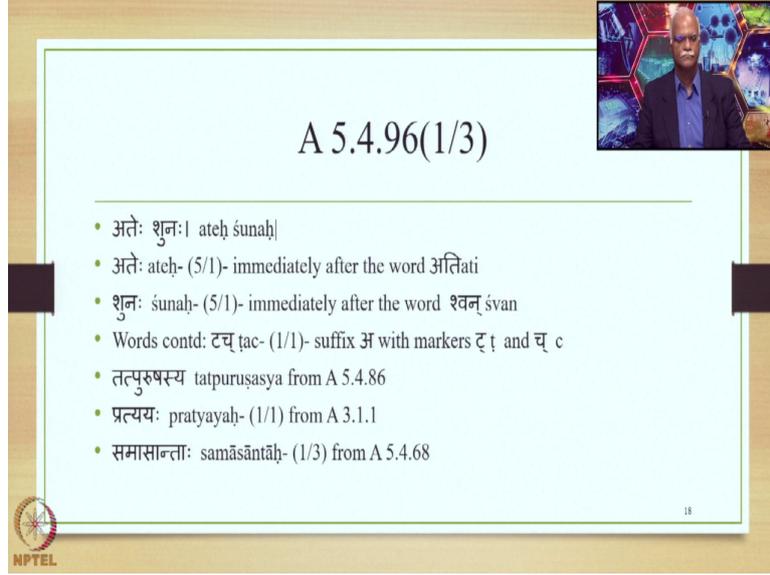
- अश्वानाम् उरः aśvānām uraḥ
- [[अश्व aśva + आम् ām] + [उरसुरासु + सुsu] + टच् [ac]
- [[अश्व aśva +0] + [उरसुरासु +0] +अ a]
- [अश्वोरस aśvorasa]
- Similarly, हस्तिनाम् उरः hastinām uraḥ- [हस्त्युरसु hastyurasa]
- रथानाम् उरः rathanām uraḥ - [रथोरस rathorasa]

NPTEL 17

In this case now the laukika vigraha is asvanam urah and the word uras is stating the meaning head. And so, now, we have the compound generated the alaukika vigraha is asva plus am plus uras su. So, the samasanta suffix gets added over here. So, now, we have asva plus am plus uras plus su plus tac because of the samasa [FL] and pratipadika [FL] sups get deleted.

So, we have asva plus 0 plus uras plus a and we join them together and we get the compound output asvorasa asvorasa. Similarly, when the laukika vigraha is hastinam urah and the meaning is the head of the elephants we get the compound output hastyurasa and when the meaning to be conveyed is the head of the chariots rartham urah this is the laukika vigraha and the compound output is rathorasa.

(Refer Slide Time: 18:58)



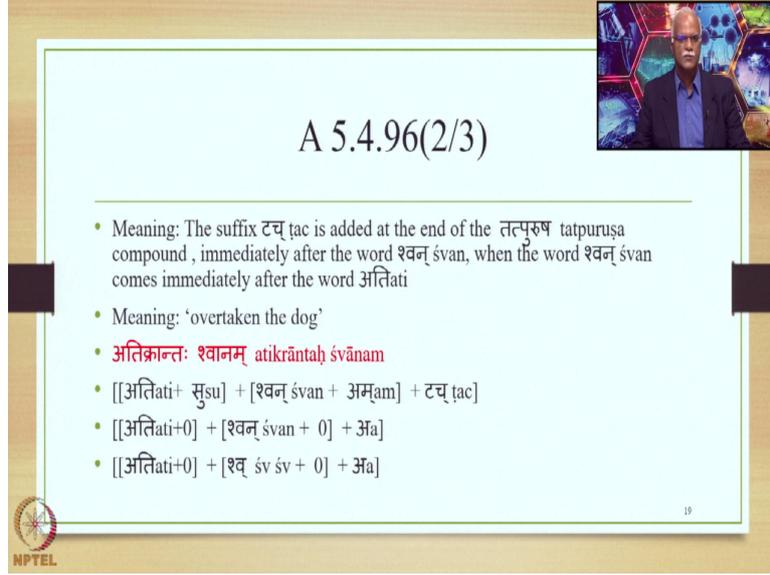
A 5.4.96(1/3)

- अतेः शुनः। ateh śunah।
- अतेः ateh- (5/1)- immediately after the word अतिati
- शुनः śunah- (5/1)- immediately after the word श्वन् śvan
- Words contd: टच् tac- (1/1)- suffix अ with markers ट् t and च् c
- तत्पुरुषस्य tatpuruṣasya from A 5.4.86
- प्रत्ययः pratyayah- (1/1) from A 3.1.1
- समासान्ताः samāsāntāḥ- (1/3) from A 5.4.68

NPTEL

Next we go to the next sutra ateh sunah. In this sutra there are two padas ateh and sunah ateh is 5 slash 1 and sunah is 5 slash 1. Ateh means, immediately after the word ati and sunah means 5 slash 1 which means immediately after the word svan. Words continued are tac which means suffix a with markers t and c tatpurusasya from 5.4.86 pratyayah from 3.1.1 samasantah from 5.4.68.

(Refer Slide Time: 19:47)



A 5.4.96(2/3)

- Meaning: The suffix टच् tac is added at the end of the तत्पुरुष tatpuruṣa compound , immediately after the word श्वन् śvan, when the word श्वन् śvan comes immediately after the word अतिati
- Meaning: 'overtaken the dog'
- अतिक्रान्तः श्वानम् atikrāntaḥ śvānam
- [[अतिati+ सुsu] + [श्वन् śvan + अमam] + टच् tac]
- [[अतिati+0] + [श्वन् śvan + 0] + अa]
- [[अतिati+0] + [श्व् śv śv + 0] + अa]

NPTEL

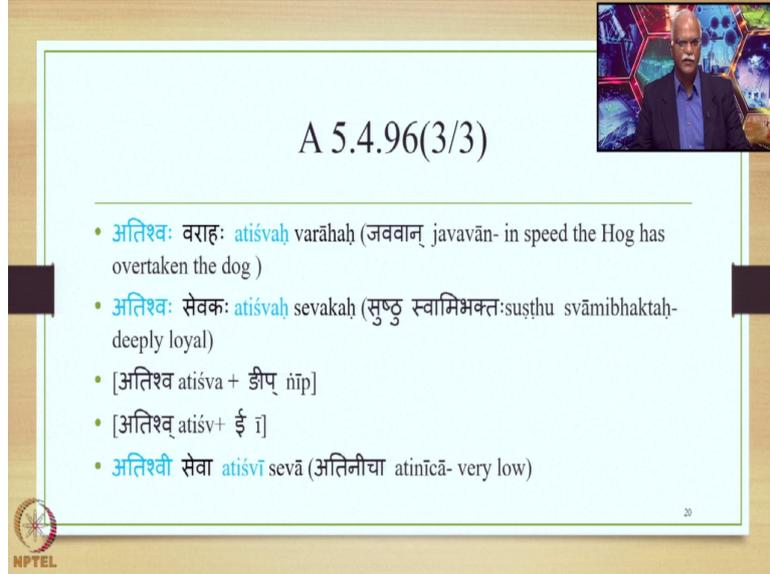
So, the meaning of the sutra is the following the suffix tac is added at the end of the tatpuruṣa compound immediately after the words svan when the word svan comes immediately after the word ati. I repeat the suffix tac is added at the end of the tatpuruṣa compound immediately after the word svan when the words svan comes immediately after the word ati.

So, when the meaning is overtaken the dog atikrantaḥ svanam one who has overtaken the dog the laukika vighraha is atikrantaḥ svanam the alaukika vighraha is ati su plus svan plus am. So, we add the samasanta pratyaya tac over here. So, now, we have ati plus su plus svan plus am plus tac samasa [FL] has happened.

So, pratipadika [FL] has happened now supo dhatu pratipadika yoho now applies. So, we have ati plus 0 plus svan plus 0 plus a and then we apply the other sutras which delete an and

so, we have ati plus 0 plus sv plus 0 plus a. And finally, we get atisva as the finally, derived compound output.

(Refer Slide Time: 21:14)



A 5.4.96(3/3)

- अतिश्वः वराहः **atiśvaḥ** varāhaḥ (जववान् javavān- in speed the Hog has overtaken the dog)
- अतिश्वः सेवकः **atiśvaḥ** sevakaḥ (सुष्ठु स्वामिभक्तः suṣṭhu svāmibhaktaḥ- deeply loyal)
- [अतिश्व atisva + डीप् ṅīp]
- [अतिश्व atisv+ ई ī]
- अतिश्वी सेवा **atiśvī** sevā (अतिनीचा atinīcā- very low)

NPTEL

And so, finally, we get atisva as the finally, derived compound output atisvah. Similarly, atisvah varahah this is the output generated javavan that is the meaning given, which means in the speed the hog has overtaken the dog atisvah varahah. Similarly, atisvah sevakah is the other explanation of the compound atisvah which means susthu svamibhaktah where the devotee or the servant has overtaken the dog as far as the loyalty is concerned deeply loyal.

Now, because of the samasanta pratyaya tac the suffix nip is added to express the feminine gender and so, atisvah plus nip and then atisva plus I and finally, we get atisv atisv seva. And in Sanskrit it is rendered as atinica very low overtaking even the dog. So, seva is considered to be atisv very low similarly, the next sutra we study is ardhacca.

(Refer Slide Time: 22:51)

A 5.4.100(1/2)

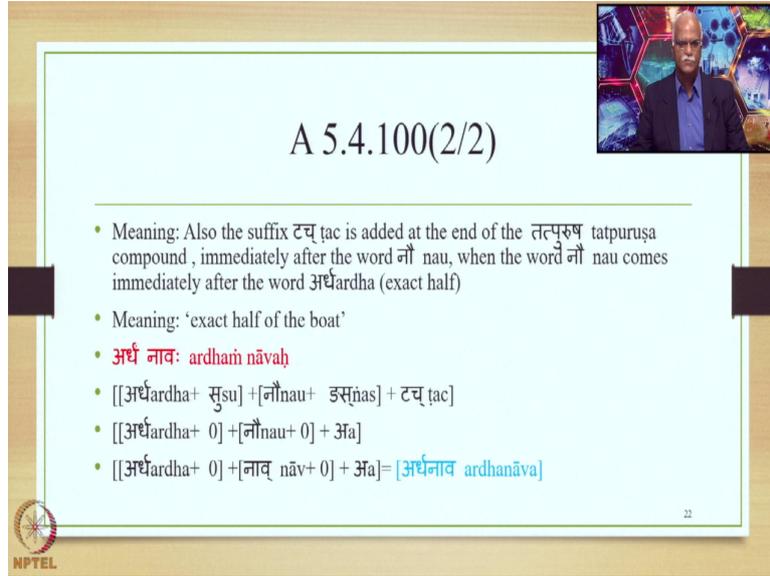
- अर्धाच्च | ardhācca|
- अर्धात् ardhāt- (5/1)- immediately after the word अर्धardha- exact half (अर्धं नपुंसकेम्| ardham napuṃsakam); चca- and
- Words contd: टच् tac- (1/1)- suffix अ with markers ट् ṭ and च् c
- तत्पुरुषस्य tatpuruṣasya from A 5.4.86
- प्रत्ययः pratyayaḥ- (1/1) from A 3.1.1
- समासान्ताः samāsāntāḥ- (1/3) from A 5.4.68
- नावः nāvah- (5/1)- immediately after the word नौ nau

21



Here the word ardhāt is in 5 slash 1 immediately after the word ardhā which means exact half ardhāṃ napuṃsakam. And the other word in the sutra is ca which means and the words continued are tac suffix a with markers ṭ and da tatpuruṣasya from 5.4.86 pratyayaḥ from 3.1.1 samāsāntāḥ from 5.4.68 nāvah 5 slash 1 which is immediately after the word nau.

(Refer Slide Time: 23:43)



A 5.4.100(2/2)

- Meaning: Also the suffix टच् tac is added at the end of the तत्पुरुष tatpuruṣa compound , immediately after the word नौ nau, when the word नौ nau comes immediately after the word अर्धardha (exact half)
- Meaning: 'exact half of the boat'
- अर्ध नावः ardhāṇ nāvah
- [[अर्धardha+ सुsu]+[नौnau+ डस्nas]+ टच् tac]
- [[अर्धardha+ 0]+[नौnau+ 0]+ अa]
- [[अर्धardha+ 0]+[नाव् nāv+ 0]+ अa]= [अर्धनाव् ardhāṇāvah]

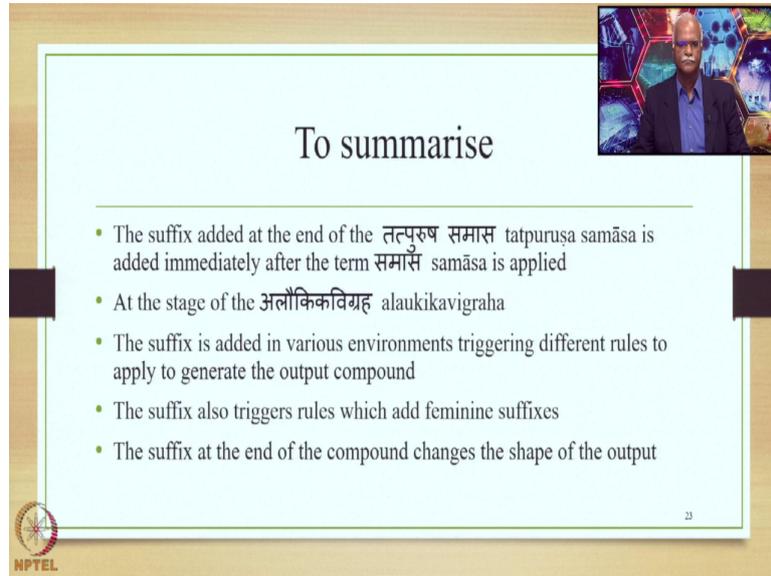
NPTEL

22

So, the meaning of the sutra is also the suffix tac is added at the end of the tatpuruṣa compound immediately after the word nau when the word nau comes immediately after the word ardha or exact half. I repeat also the suffix tac is added at the end of the tatpuruṣa compound immediately after the word nau when the word nau comes immediately after the word ardha meaning exact half.

So, when the meaning to be conveyed is exact half of the boat ardhāṇ nāvah this is the laukika vighraha and so, we have ardha plus su plus nau plus nas as the alaukika vighraha samasa [FL] takes place. So, we add the samasanta suffix tac over here and so, now, we have supo dhatu pratipadika yoho applying. So, we have ardh plus 0 plus nau plus 0 plus a and then [FL] applies and we get the form ardhāvah as the finally, derived compound output which means the same thing as ardhāṇ nāvah exact half of the boat.

(Refer Slide Time: 25:09)



The slide features a light blue background with a white border. At the top center, the text 'To summarise' is written in a black serif font. Below this, a horizontal line separates the title from a list of five bullet points. The bullet points are in a black sans-serif font and describe the application of the suffix at the end of the tatpuruṣa samāsa. In the top right corner, there is a small, square portrait of a man with glasses and a dark jacket. In the bottom left corner, there is a circular logo with a red and white design, and the text 'NPTEL' is written below it. In the bottom right corner, the number '23' is visible.

To summarise

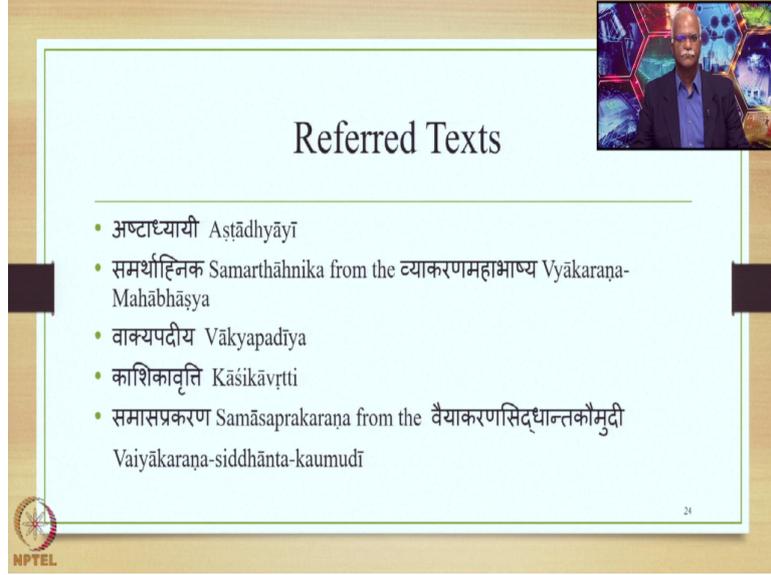
- The suffix added at the end of the तत्पुरुष समास tatpuruṣa samāsa is added immediately after the term समास samāsa is applied
- At the stage of the अलौकिकविग्रह alaukikavigraha
- The suffix is added in various environments triggering different rules to apply to generate the output compound
- The suffix also triggers rules which add feminine suffixes
- The suffix at the end of the compound changes the shape of the output

NPTEL 23

To summarize the suffix added at the end of the tatapurusa samasa is added immediately after the term samasa is applied. At the stage of the alaukika vighraha. The suffix is added in various environments triggering different rules to apply to generate the output in the form of a compound.

This suffix also triggers rules which add feminine suffixes. The suffix at the end of the compound changes the shape of the output of the compound svan ends in na, but the compound atisva ends in a and so on and so forth.

(Refer Slide Time: 26:01)



Referred Texts

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

NPTEL 24

These are the texts referred to.

(Refer Slide Time: 26:07)

अनुगृहीतो'स्मि

| | |
|--------------------|-------------------|
| • ढीकडडडं ढुणंढुी. | • Muchas gracias. |
| • अनेक धनडडड. | • Merci beaucoup. |
| • डहुत डहुत धनडडड. | • Danke. |
| • आडडडी आहे. | • Grazie mille. |
| • डूड डूड आडडड. | • Thank you. |



NPTEL

Thank you very much.