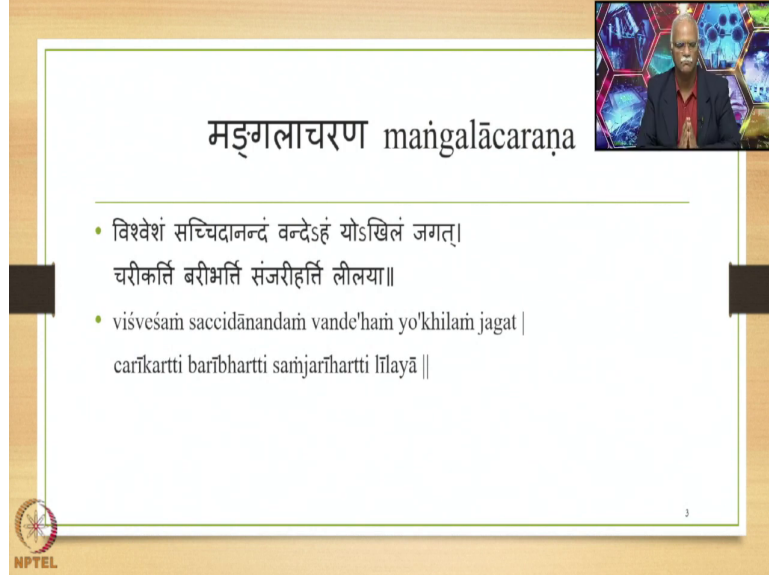


समास samāsa in Pāṇinian grammar- I
Prof. Malhar Kulkarni
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Lecture - 34
कर्मधारय karmadharaya - 4

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

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मङ्गलाचरण maṅgalācaraṇa

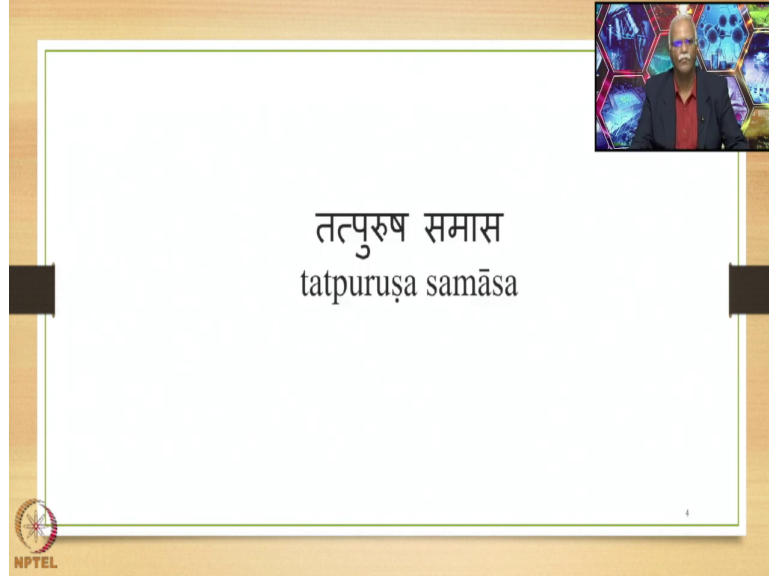
- विश्वेशं सच्चिदानन्दं वन्देऽहं योऽखिलं जगत्।
चरीकर्ति बरीभर्ति संजरीहर्ति लीलया॥
- viśveśaṁ saccidānandaṁ vande'haṁ yo'khilam jagat |
carīkartti barībhartti saṁjarīhartti līlayā ||

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3

[FL].

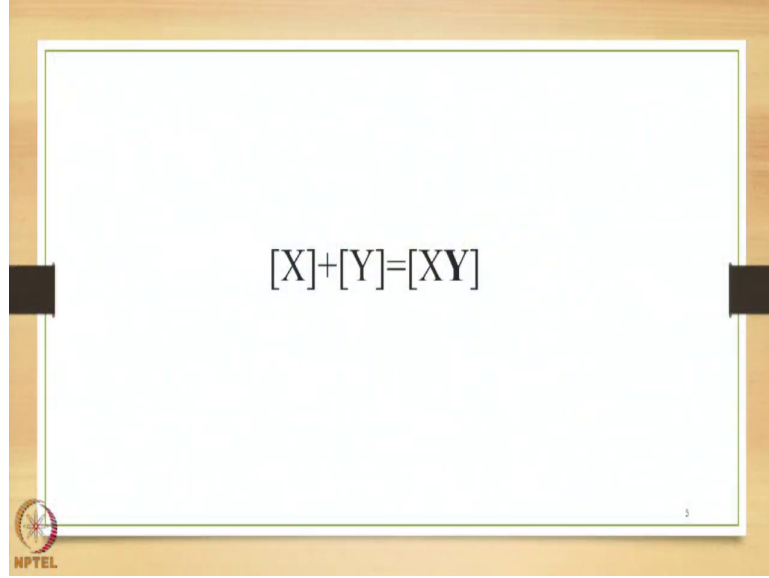
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We are dealing with the tatpuruṣa samāsa we have said that tatpuruṣa samāsa is the is one of the four samāsas in Sanskrit avyayibhava, tatpuruṣa, bahuvrīhi and dvandva this is how Panini states these four samāsas. Tatpuruṣa is having perhaps the most productivity amongst all.

We also said that Panini has composed several sūtras be it samāsa vidhāyaka sūtra or be it samānta pratyaya vidhāyaka sūtra or be it samāsa swara vidhāyaka sūtra several sūtras to explain the features of the tatpuruṣa samāsa in comparison with the other samāsas. The tatpuruṣa samāsa also has got several sub varieties that is also a very important feature of this samāsa.

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

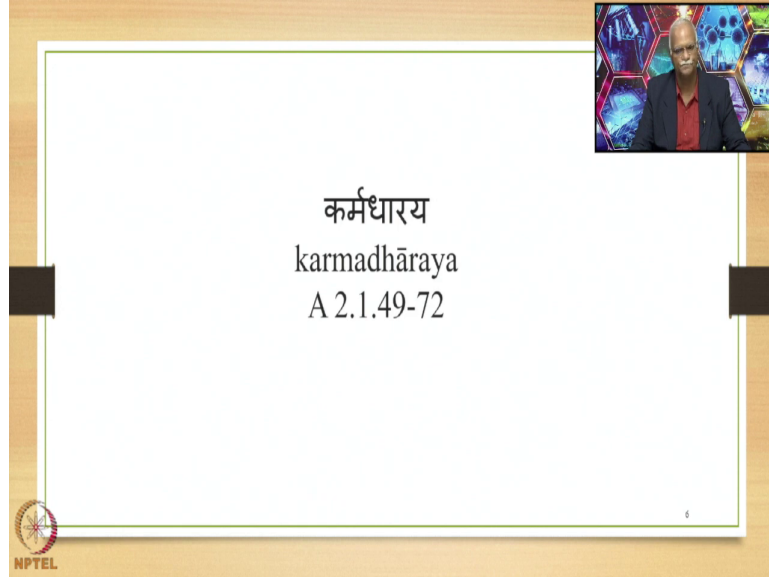
The formation of the tatpuruṣa samāsa can be explained in a simple way which is presented on this slide and equation. So, we have X and Y two different independent entities in terms of meaning as well as the word form as well as the accent, but these two are interrelated and the speaker of Sanskrit decides to merge these two together and generate an output which is one.

So, now the output in the form of XY is generated and XY is one word and this one word conveys one meaning and also has got one accent. So, these are the features of ekārthi bhava. Now there is these features are aikārthya aikapadya and also aikaswarya. We also note that in this tatpuruṣa samāsa it is Y which acts as the head as far as the compound unit is concerned.

What it means is that, XY which is now an output which will become an input for the sentence generation will be linked to any other external meaning only through the meaning of Y element. And X will have to be linked to any other external meaning only through Y. There

are some exceptional cases where X is not shown to be related to the external elements through Y and these cases are noted down as the examples of a samartha samasa.

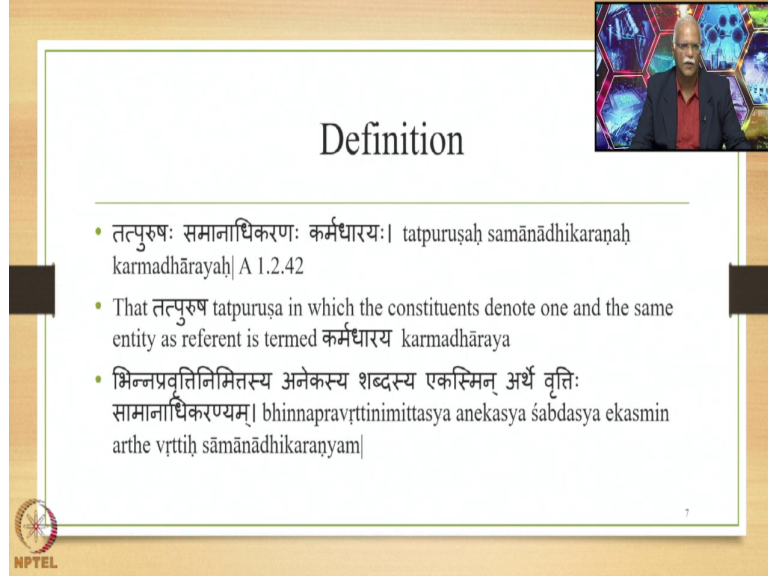
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In the beginning we studied the vibhakti tatpuruṣa variety of tatpuruṣa samasa where we studied dwitiya, tritiya, chaturthi, panchami, saptami in this order and then shasti and there we say that this highlights the fact that the karaka theory forms the base of the samasa theory. The input for the samasa is the sentence and the output of the samasa is the nominal root or the pratipadika which becomes an input for the sentence.

After the vibhakti tatpuruṣa we started studying another extremely important variety of tatpuruṣa namely karmadhāraya. And karmadhāraya is stated in this Section 2.1.49 up to 2.1.72 it is governed by the adhikara samanadhikaranena [FL].

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Definition

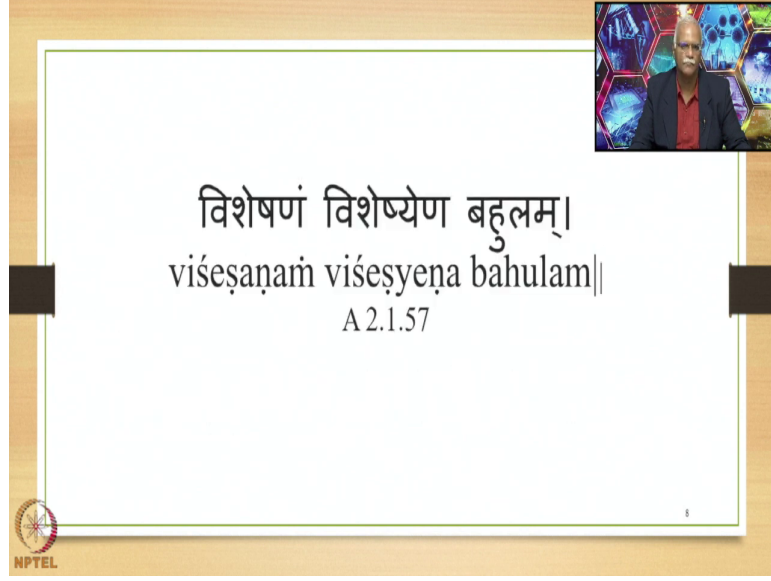
- तत्पुरुषः समानाधिकरणः कर्मधारयः। tatpuruṣaḥ samānādhikaraṇaḥ karmadhārayaḥ| A 1.2.42
- That तत्पुरुष tatpuruṣa in which the constituents denote one and the same entity as referent is termed कर्मधारय karmadhāraya
- भिन्नप्रवृत्तिनिमित्तस्य अनेकस्य शब्दस्य एकस्मिन् अर्थे वृत्तिः सामानाधिकरण्यम्। bhinnapravṛttinimittasya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

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Now, we also studied that karmadharaya is defined in the Paninian grammatical tradition by this particular Paninian sutra tatpurusah samanadhikaranah karmadharayah 1.2.42 tatpurusah, samanadhikaranah, karmadharayah. What it means is that tatpuruṣa in which the constituents denote one and the same entity as referent is termed karmadharaya. I repeat that tatpuruṣa in which the constituents denote one and the same entity as referent is termed karmadharaya.

Now, samanadhikarana is defined in the following manner. So, the state of being samanadhikarana is samanadhi karanya and it is explained as bhinnapravṛttinimittasya anekasya sabdasya ekasmin arthe vṛtṭiḥ samanadhikaranyam. So, co referentiality is that when many words having different purposes of usage when they remain denoting one and the same referent then they are said to be related as co referentials; bhinnapravṛttinimittasya anekasya sabdasya ekasmin arthe vṛtṭiḥ samanadhikaranyam.

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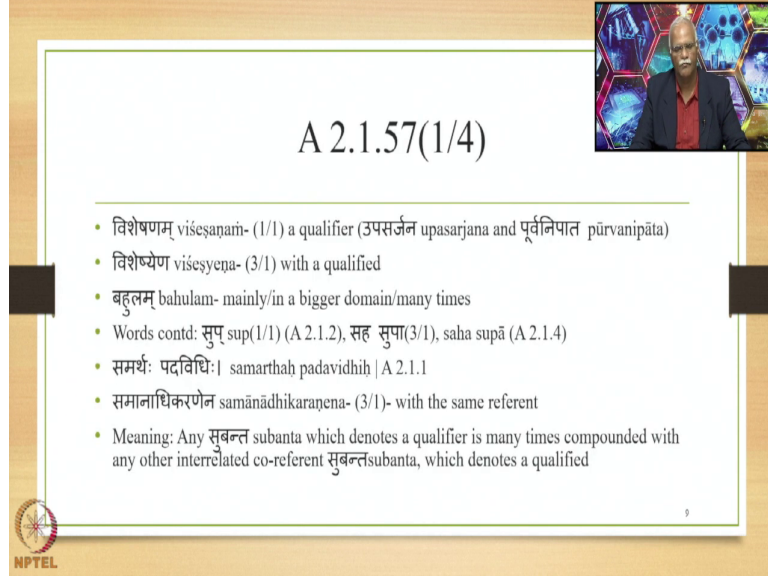
विशेषणं विशेष्येण बहुलम्।
viśeṣaṇam viśeṣyēṇa bahulam||
A 2.1.57

NPTEL

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Now, let us study this very important sutra visesanam visesyena bahulam in which Panini has used two extremely important terms visesanaand visesya.

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A 2.1.57(1/4)

- विशेषणम् viśeṣaṇam- (1/1) a qualifier (उपसर्जन उपasarjana and पूर्वनिपात pūrvanipāta)
- विशेष्येण viśeṣyena- (3/1) with a qualified
- बहुलम् bahulam- mainly/in a bigger domain/many times
- 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
- Meaning: Any सुबन्त subanta which denotes a qualifier is many times compounded with any other interrelated co-referent सुबन्तsubanta, which denotes a qualified

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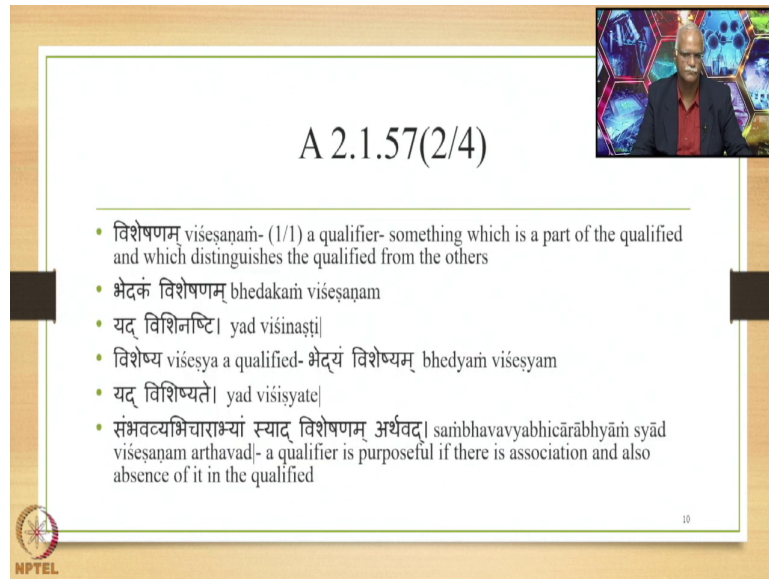
In the sutra there are three words three padas visesanam, which is in pratama eka vacana visesyena which is in tritiya eka vacana and bahulam visesanam since it is in pratama eka vacana which means a qualifier becomes upasarjana because of pratama nirdistam samasa upasarjanam.

And because of upasarjanam purvam the visesana or a qualifier word occupies the initial position of the compound what is known as purva nipata visesyena is the instrumental singular of the word visesyā which means a qualified. So, visesyena means with a qualified bahulam means mainly or in a bigger domain or many times. So, the words continued are sup and saha supa samarthah padavidhihi is always there and also samanadhikaranena with the same referent.

So, the meaning of the sutra is the following any subanta which denotes a qualifier is many times compounded with any other interrelated co referent subanta, which denotes a qualified repeat any subanta, which denotes a qualifier is many times compounded with any other interrelated co referent subanta, which denotes a qualified.

Since the word many times occurs in the meaning what it implies is that there are some times when a qualifier is not compounded with a qualified. Therefore overall, there is a situation where in some cases it is not compounded and in many of the cases it is compounded. So, overall, one can say that there is an optional application. So, therefore, bahulam is interpreted to mean optionally.

(Refer Slide Time: 09:57)



A 2.1.57(2/4)

- विशेषणम् viśeṣaṇam- (1/1) a qualifier- something which is a part of the qualified and which distinguishes the qualified from the others
- भेदकं विशेषणम् bhedakam viśeṣaṇam
- यद् विशिनष्टि। yad viśinaṣṭi।
- विशेष्य viśeṣya a qualified- भेद्यं विशेष्यम् bhedyam viśeṣyam
- यद् विशिष्यते। yad viśiṣyate।
- संभवव्यभिचाराभ्यां स्याद् विशेषणम् अर्थवद्। sambhavavyabhicārābhyāṁ syād viśeṣaṇam arthavad- a qualifier is purposeful if there is association and also absence of it in the qualified

NPTEL

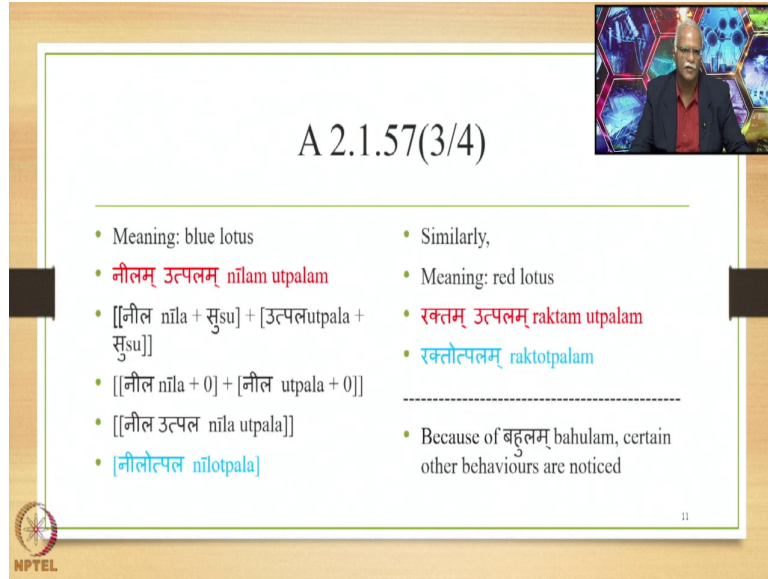
10

Now, what is the visesana and what is the visesya this is extremely important. Visesana is a qualifier something which is a part of the qualified and which distinguishes the qualified from the others as far as the cognition is concerned bhedakam visesanam yad visinasti.

So, visesana is something which is a part of the qualified and which distinguishes the qualified from the others as far as the cognition is concerned. And visesya is a qualified bhedyam visesyam yad visisyate something which is being distinguished from the rest as far as the cognition is concerned. One of the important magazines in the Paninian grammatical tradition is sambhavavyabhicarabhyam syad visesanam arthavad.

A qualifier is purposeful if there is association as well as absence of it in the qualified only then visesana is meaningful if there is only sambhava or if there is only vavyabhicara then the visesana does not assume any significance. This is extremely important as a principle.

(Refer Slide Time: 11:32)



A 2.1.57(3/4)

- Meaning: blue lotus
- नीलम् उत्पलम् *nīlam utpalam*
- [[नील *nīla* + सुसु] + [उत्पल*utpala* + सुसु]]
- [[नील *nīla* + 0] + [नील *utpala* + 0]]
- [[नील उत्पल *nīla utpala*]]
- [नीलोत्पल *nīlotpala*]
- Similarly,
- Meaning: red lotus
- रक्तम् उत्पलम् *raktam utpalam*
- रक्तोत्पलम् *raktotpalam*

- Because of बहुलम् *bahulam*, certain other behaviours are noticed

NPTEL

So, now we have the meaning blue lotus here blue and lotus are two elements where lotus is the one which is to be distinguished in the cognition. And we have blue which acts as a distinguisher in this particular cognition which distinguishes all other color lotuses from this one red, white etcetera.

And now we have the cognition only of a lotus which possesses blue color and not other colors in this way lotus is (Refer Time: 12:21) or visesya and blue becomes [FL] or visesana. So, now, we have *nīlam utpalam* as the *laukika* *vigraha* were *nīla* and *utpala* blue and lotus they are referring to one and the same entity. So, there is a relationship of co referentiality and therefore, there is semantic relatedness.

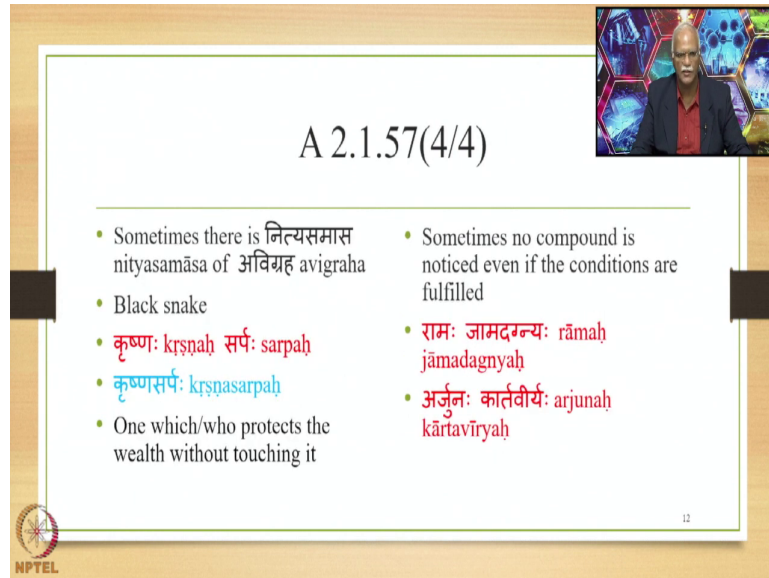
And so, now, this *sutra visesanam visesyena bahulam* prescribes this particular compound and so, now, we have *nīla su utpala su* as the *alaukika* *vigraha* and then there is *samasa* [FL]

and therefore, there is pratipadika [FL] and then supo dhatu pratipadika yoho applies and deletes both the su pratyayas. So, we have nila plus 0 plus utpala plus 0. And therefore, we now have nila utpala and we do the sandhi and finally, we get nilotpala as the compound output which means the same thing as nilam utpalam.

Similarly, when the meaning intended by the speaker is red lotus where once again lotus is the visesya to be distinguished and red acts as the visesana a qualifier, which distinguishes this lotus from the rest we have raktam utpalam having the semantic relatedness in the form of visesana visesya bhava.

And then these two are compounded and finally, we get raktotpalam as the compound output. This sutra is extremely productive and can generate many many compounds now because of bahulam certain other behaviors are also noticed by the grammarians.

(Refer Slide Time: 14:23)



A 2.1.57(4/4)

- Sometimes there is निर्त्यसमास nityasamāsa of अविग्रह avigraha
- Black snake
- कृष्णः kṛṣṇaḥ सर्पः sarpaḥ
- कृष्णसर्पः kṛṣṇasarpaḥ
- One which/who protects the wealth without touching it

- Sometimes no compound is noticed even if the conditions are fulfilled
- रामः जामदग्न्यः rāmaḥ jāmadagnyaḥ
- अर्जुनः कार्तवीर्यः arjunah kārtavīryah

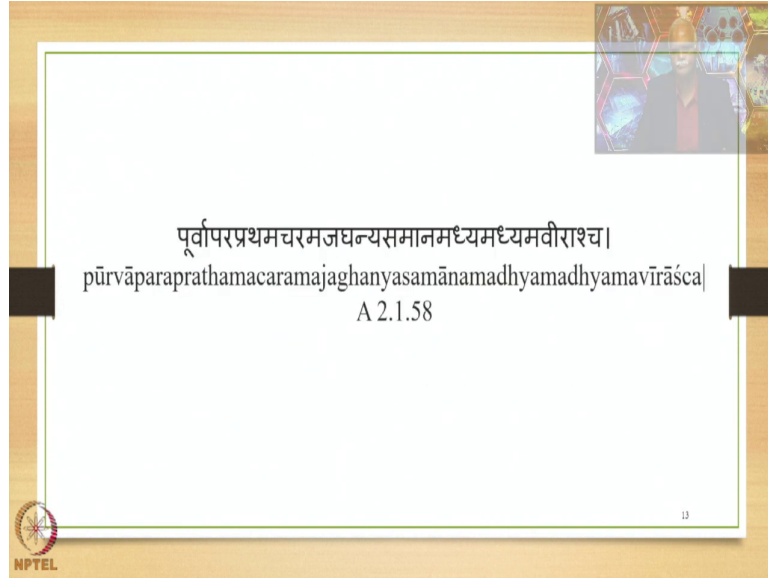
NPTEL

12

For example, sometimes there is nitya samasa of avigraha type for example, black snake now here we have krsnah and sarpah; sarpa is the visesya krsna is the visesana and so, we have the compound krsnasarpah. Now, krsnasarpa even though primarily refers to a black snake it refers to a general tendency of a person who protects the wealth without touching it.

So, krsnasarpa becomes a nityasamasa sometimes no compound is observed even if the conditions are fulfilled for example, ramah jamadagnyah. So, ramah is the visesya jamadagnyah is the visesana and still you do not find the compound taking place similar is the case with arjunah kartaviryah. Even though there is visesana visesya bhava that exists between these two the compound does not take place. This is primarily explained with the help of the word bahulam which means many times.

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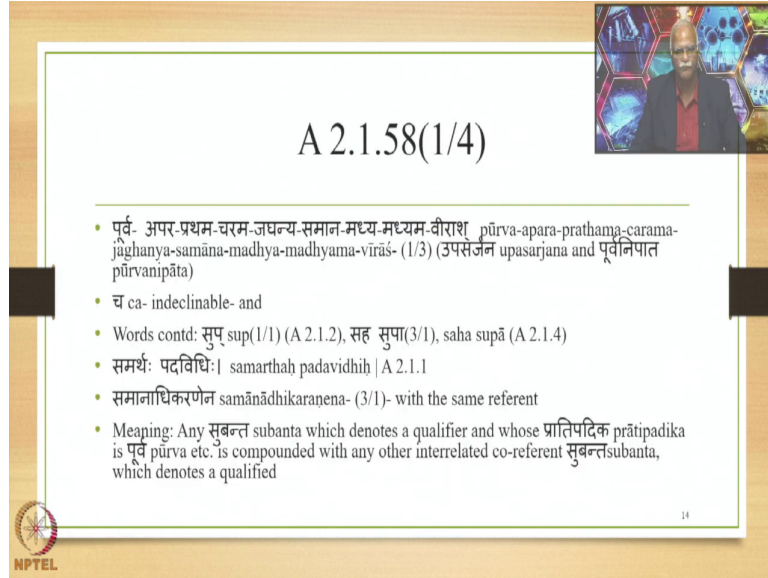


पूर्वापरप्रथमचरमजघन्यसमानमध्यमध्यमवीराश्च।
pūrvāparaprathamacaramajaghanyasamānamadhyamadhyamavīrāśca|
A 2.1.58

NPTEL 13

Let us look at the next sutra purvaparaprathamacaramajaghanayasamanamadhyamadhyamavirasca 2.1.58.

(Refer Slide Time: 16:01)



A 2.1.58(1/4)

- पूर्व- अपर-प्रथम-चरम-जघन्य-समान-मध्य-मध्यम-वीराशः pūrva-apara-prathama-carama-jāghanya-samāna-madhya-madhyama-vīrāś- (1/3) (उपसर्जन उपasarjana and पूर्वनिपात pūrvanipāta)
- च ca- indeclinable- and
- Words contd: सुप् sup(1/1) (A 2.1.2), सह सुपा(3/1), saha supā (A 2.1.4)
- समर्थः पदविधिः| samarthah padavidhih | A 2.1.1
- समानाधिकरणेन samānādhikaranena- (3/1)- with the same referent
- Meaning: Any सुबन्त subanta which denotes a qualifier and whose प्रतिपदिक prātipadika is पूर्व pūrva etc. is compounded with any other interrelated co-referent सुबन्तsubanta, which denotes a qualified

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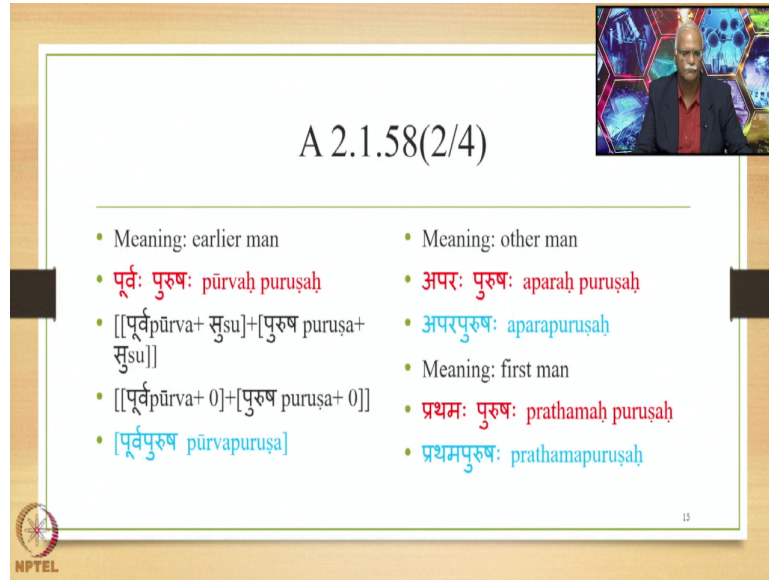
Now, here there are two words in the sutra purva apara prathama carama jaghanaya samana madhya madhyama viras this is one and ca the second. Of course, the first word has got so many constituents purva apara prathama carama jaghanaya samana madhya madhyama and viras and they are mentioned in the prathama vibhakti.

So, they will be termed as upasarjana and they will occupy the initial position in the compound words continued are sup and saha supra of course, samartha padavidhih and also samanadhikaranena with the same referent. So, the meaning of the sutra is any subanta which

denotes a qualifier and whose pratipadika is purva अपरा etcetera is compounded with any other interrelated co referent subanta, which denotes a qualified.

I repeat any subanta, which denotes a qualifier and whose pratipadika is purva अपरा etcetera is compounded with any other interrelated co referent which denotes a qualified.

(Refer Slide Time: 17:29)



A 2.1.58(2/4)

- Meaning: earlier man
- पूर्वः पुरुषः pūrvah puruṣaḥ
- [[पूर्वpūrva+ सुsu]+[पुरुष puruṣa+ सुsu]]
- [[पूर्वpūrva+ 0]+[पुरुष puruṣa+ 0]]
- [पूर्वपुरुष pūrvapuruṣa]
- Meaning: other man
- अपरः पुरुषः aparah puruṣaḥ
- अपरपुरुषः aparapuruṣaḥ
- Meaning: first man
- प्रथमः पुरुषः prathamah puruṣaḥ
- प्रथमपुरुषः prathamapuruṣaḥ

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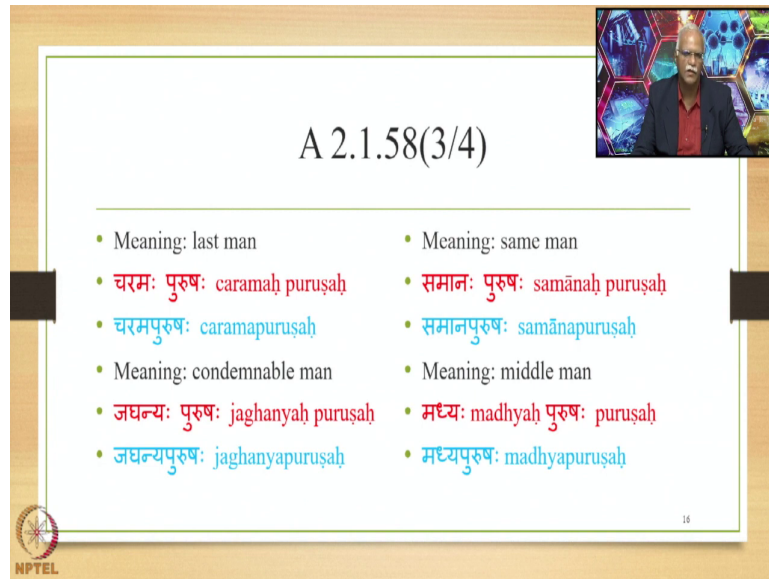
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Now, we have an example the meaning is earlier man purvah purusah. Now purvah is the visesana purusa is the visesya and because of this sutra this will get compounded and so, we have the co referentiality as well. And so, there is semantic relatedness. So, the compounding takes place and we have purva plus su plus purusa plus su as the alaukika vighraha and then the samasa [FL] takes place.

Then the pratipadika [FL] takes place and then supo dathu pratipadika yoho applies and deletes both the sup pratyayas. And so, we get the form purva purusa as the compound finally, derived. It explains the same meaning as purvah purusah earlier man. Similarly, when you have the meaning other man to be conveyed aparah purusah is the laukika vigraha the same procedure happens and you get aparapurusah as the finally, derived compound output and the prathama ekavacana is aparapurusah.

Similarly, when you have first man as the meaning to be conveyed you have prathama purusah as the laukika vigrah and prathama purusa has to finally, derived compound output. And prathama purusah will be the prathama ekavacana.

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A 2.1.58(3/4)

• Meaning: last man	• Meaning: same man
• चरमः पुरुषः caramah puruṣaḥ	• समानः पुरुषः samānaḥ puruṣaḥ
• चरमपुरुषः caramapurūṣaḥ	• समानपुरुषः samānapuruṣaḥ
• Meaning: condemnable man	• Meaning: middle man
• जघन्यः पुरुषः jaghanyaḥ puruṣaḥ	• मध्यः madhyaḥ पुरुषः puruṣaḥ
• जघन्यपुरुषः jaghanyapurūṣaḥ	• मध्यपुरुषः madhyapurūṣaḥ

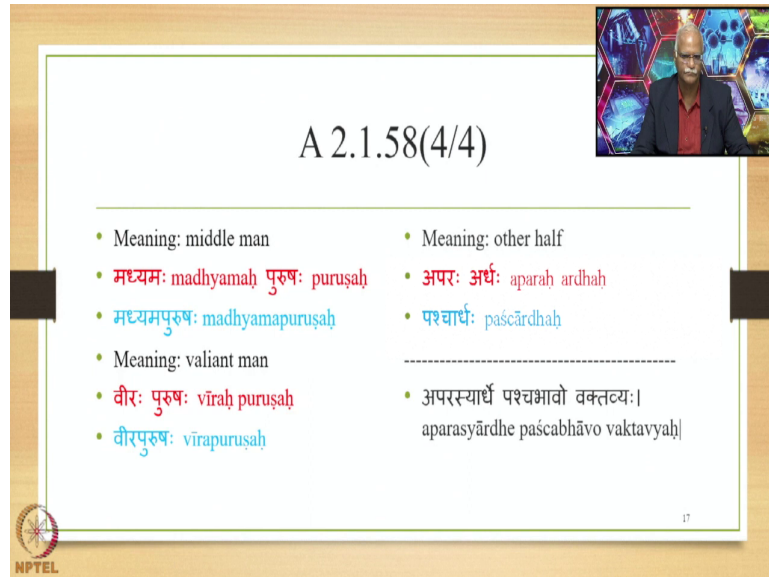
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Similarly, last man and the laukika vigraha would be caramah purusah and the compound output would be caramapurusa when the meaning is condemnable man the laukika vigraha is

jaghanyah purusah and the compound output is jaghanya purusa. And then we have same man as the meaning to be conveyed and the laukika vigraha is samanah purusah and the alaukika vigrah is done and the process happens and the finally, derived compound output is samana purusa.

When we have the meaning middle man the laukika vigraha is madhyah purusah and the finally, derived compound output is madhya purusah.

(Refer Slide Time: 19:57)



A 2.1.58(4/4)

- Meaning: middle man
- मध्यमः madhyamaḥ पुरुषः puruṣaḥ
- मध्यमपुरुषः madhyamapuruṣaḥ
- Meaning: valiant man
- वीरः vīraḥ पुरुषः puruṣaḥ
- वीरपुरुषः vīrapuruṣaḥ

- Meaning: other half
- अपरः अपरः aparāḥ अर्धः ardhah
- पश्चार्धः paścārdhaḥ

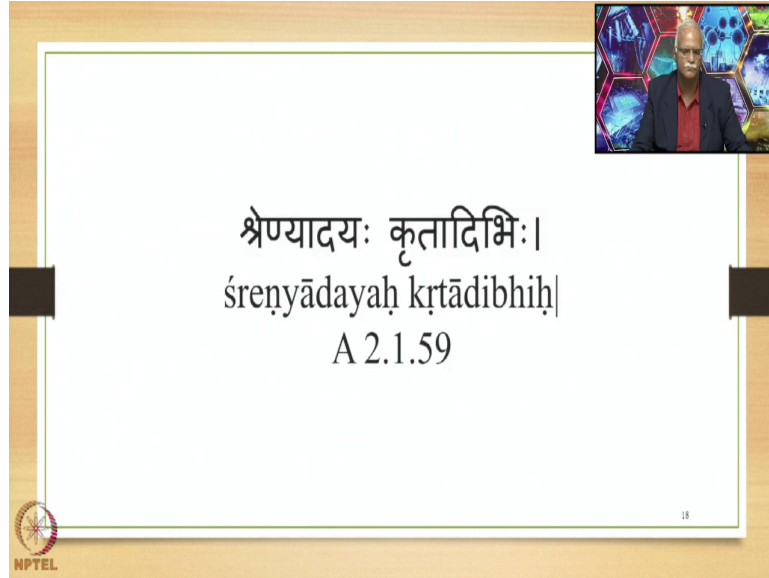
- अपरस्यार्धे पश्चभावो वक्तव्यः।
aparasyārdhe paścabhāvo vaktavyaḥ।

NPTEL 17

Then we have middleman once again and the words madhyamah purusah they are the laukika vigraha and the finally, derived compound output will be madhyama purusa. Finally, when we have the meaning valiant man virah purusah is the laukika vigraha and the compound process happens and the finally, derived compound output would be virapurusah.

The tradition has also noted that there is another instance of compound happening in this particular context where, we have the meaning other half the laukika vighraha is aparah ardhah. And the finally, derived compound output is pascardhah where a particular statement says aparasyardhe pascabhavo vaktavyah. Immediately before the word ardha अपरा is to be substituted by pasca.

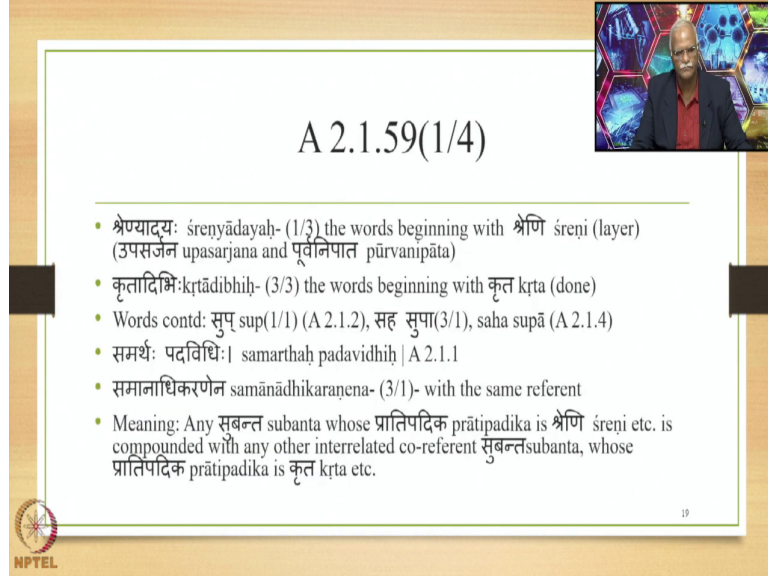
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श्रेण्यादयः कृतादिभिः।
śreṇyādayaḥ kṛtādibhiḥ|
A 2.1.59

Now, we go to the next sutra srenyadayah krtadibhih 2.1.59.

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A 2.1.59(1/4)

- श्रेण्यादयः śrenyādayaḥ- (1/3) the words beginning with श्रेणि śreṇi (layer) (उपसर्जनं upasarjana and पूर्वनिपातं pūrvanipāta)
- कृतादिभिः kṛtādibhiḥ- (3/3) the words beginning with कृत kṛta (done)
- Words contd: सुपु 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: Any सुबन्त subanta whose प्रातिपदिक prātipadika is श्रेणि śreṇi etc. is compounded with any other interrelated co-referent सुबन्तsubanta, whose प्रातिपदिक prātipadika is कृत kṛta etc.

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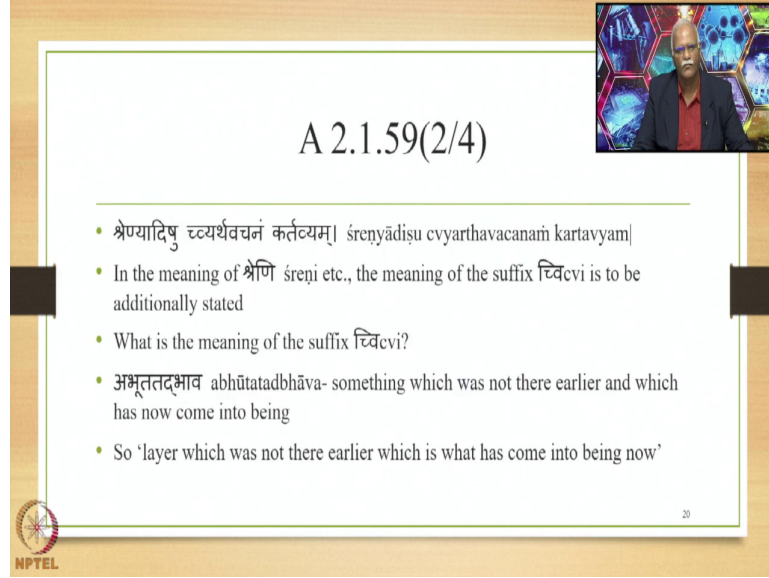
Now, there are two words in the sutra srenyadayah and krtadibhiih srenyadayah is prathama bahuvacana. The words beginning with sreni or layer are referred to by this particular word and krtadibhiih is the instrumental plural of kṛta adi etcetera the words beginning with the word kṛta kṛta means done.

So, here there is a reference of two ganas srenyadi and krtadi. Words continued are sup and saha supa samartha padavidhih and samanadhikaranena the instrumental case of samanadhikaranena will be applied with krtadibhiih, which is also in the instrumental case.

So, now the meaning of the sutra is any subanta whose pratipadika is sreni etcetera is compounded with any other interrelated co referent subanta whose pratipadika is kṛta

etcetera. I repeat any subanta whose pratipadika is sreni etcetera is compounded with any other interrelated co referent subanta whose pratipadika is krta etcetera.

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A 2.1.59(2/4)

- श्रेण्यादिषु च्चयर्थवचनं कर्तव्यम्। śreṇyādiṣu cvyarthavacanam kartavyam|
- In the meaning of श्रेणि śreṇi etc., the meaning of the suffix च्चि cvi is to be additionally stated
- What is the meaning of the suffix च्चि cvi?
- अभूततद्भाव abhūtatadbhāva- something which was not there earlier and which has now come into being
- So 'layer which was not there earlier which is what has come into being now'

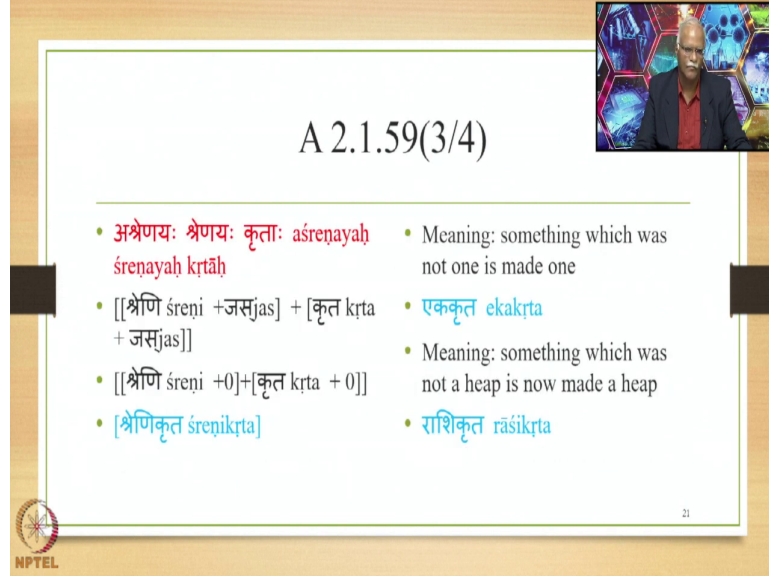
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The tradition has a particular statement in this particular regard srenyadisvuyarthavacanam kartavyam; what it means is in the meaning of sreni etcetera the meaning of the suffix cvi is to be additionally understood. Now the question is what is the meaning of the suffix cvi the meaning of the suffix cvi is abhutatadbhava and we shall study this more when we study the gati samasa later on in this particular course.

So, abhutatadbhava means something which was not there earlier and which has now come into being. So, this is the meaning of cvi. So, sreni is to be appended with this particular semantic condition that it was not there, but now it is there. So, layer which was not there earlier, which is what has come into being now, that is the additional semantic condition.

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A 2.1.59(3/4)

- अश्रेणयः श्रेणयः कृताः $as̄reṇayaḥ śreṇayaḥ kṛtāḥ$
- [[श्रेणि śreṇi +जस]jas] + [कृत kṛta + जस]jas]
- [[श्रेणि śreṇi +0]+[कृत kṛta + 0]]
- [श्रेणिकृत śreṇikṛta]
- Meaning: something which was not one is made one
- एककृत ekakṛta
- Meaning: something which was not a heap is now made a heap
- राशिकृत rāśikṛta

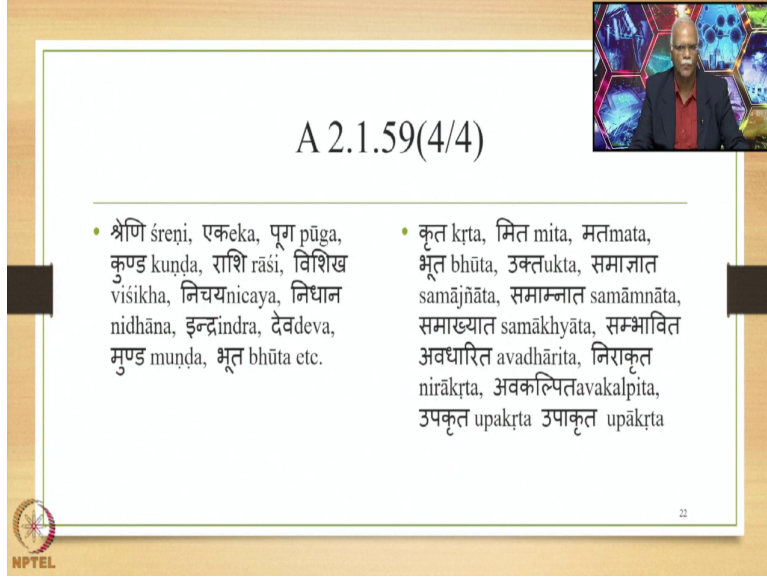
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So, we have asrenayah srenayah krtah. So, the srenis were not there, but now they are made. And so, we have sreni plus jas and krta plus jas as the alaukika vighraha and there is this co referentiality, which is semantic relatedness and so, compound takes place. So, samasa [F1] happens. So, the pratipadika [FL] also happens and then supo dhatu pratipadika yoho applies and both the sups get deleted.

So, we have sreni plus 0 plus krta plus 0 and finally, we get the form srenikṛta. Similarly, when we have the meaning to be conveyed namely something which was not one is made one. And we get the form ekakṛta as the finally, derived compound output similarly something, which was not a heap is now made a heap and we get the compound output in the form of rasikṛta. These are some of the words mentioned in sreni etcetera group.

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A 2.1.59(4/4)

- श्रेणि śreṇi, एकेका eka, पूग pūga, कुण्ड kuṇḍa, राशि rāśi, विशिख viśikha, निचय nicaya, निधान nidhāna, इन्द्र indra, देव deva, मुण्ड muṇḍa, भूत bhūta etc.
- कृत kṛta, मित mita, मतmata, भूत bhūta, उक्त ukta, समाजात samājñāta, साम्नात samāmnāta, समाख्यात samākhyāta, सम्भावित avadhārita, निराकृत nirākṛta, अवकल्पित avakalpita, उपकृत upakṛta उपाकृत upākṛta

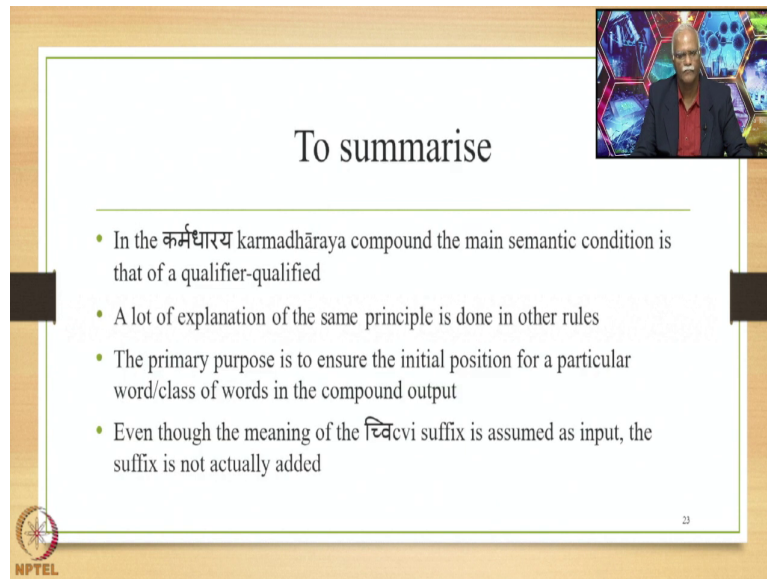
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So, these are the groups sreni, eka, puga, kunda, rasi, visikha, nicaya, nidhana, indra, deva, munda, bhuta, in sreni and krta, mita, mata, bhuta, ukta, samajnata, samamnata, samkhyata, sambhavita, avadhārta, nirakṛta, avakalpita, upakṛta and upakṛta in the krta [FL]. So, these words when semantically are related with each other they get compounded and of course, we get the finally, derived compound output.

You can imagine when these words are interrelated with each other how many compound forms they would technically and theoretically generate; however, the speakers of Sanskrit may not have thought about generating all the forms.

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The slide is titled "To summarise" and contains a list of four bullet points. In the top right corner, there is a small video inset showing a man with a beard and glasses speaking. The slide also features the NPTEL logo in the bottom left corner and the number 23 in the bottom right corner.

To summarise

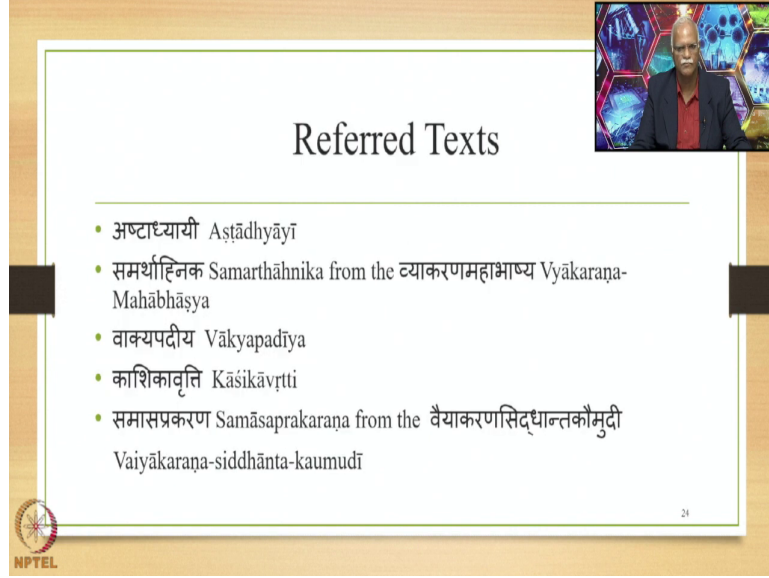
- In the कर्मधारय karmadhāraya compound the main semantic condition is that of a qualifier-qualified
- A lot of explanation of the same principle is done in other rules
- The primary purpose is to ensure the initial position for a particular word/class of words in the compound output
- Even though the meaning of the च्चिच्vi suffix is assumed as input, the suffix is not actually added

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To summarize in the karmadharaya compound the main semantic condition is that of a qualifier and qualified. A lot of explanation of the same principle is done in other rules. Visesanam visesyena bahulam is the main sutra and other rules explain this in some detail. The primary purpose in this explanation is also to ensure the initial position for a particular word or class of words in the compound output.

We also note that even though the meaning of the cvi suffix is assumed as input the suffix is not actually added and some other operations therefore, which depend on the physical addition of the suffix cvi like lengthening they do not happen. Only the meaning is to be understood. We study some more instances of karmadharaya samasa in the coming lecture.

(Refer Slide Time: 27:50)



Referred Texts

- अष्टाध्यायी Aṣṭādhyāyī
- समर्थाह्निक Samarthāhnika 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

• ढीकडडडं ढुणंढुी.	• Muchas gracias.
• अनेक धनडडड.	• Merci beaucoup.
• डडुत डडुत धनडडड.	• Danke.
• आडडडी आहे.	• Grazie mille.
• डूड डूड आडडर.	• Thank you.

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Thank you very much.