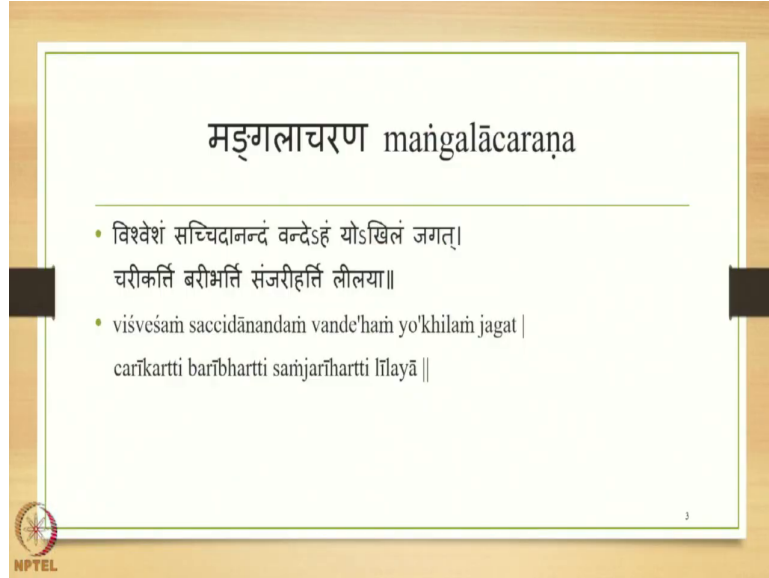


समास samāsa in Pāṇinian grammar- I
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Lecture - 44
उपपदसमास upapadasamāsa - 1

Welcome I welcome you all to this course Samasa in Paninian grammar and this is the first course on Samasa. We begin this lecture by recitation of the mangalacharana.

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मङ्गलाचरण mangalācaraṇa

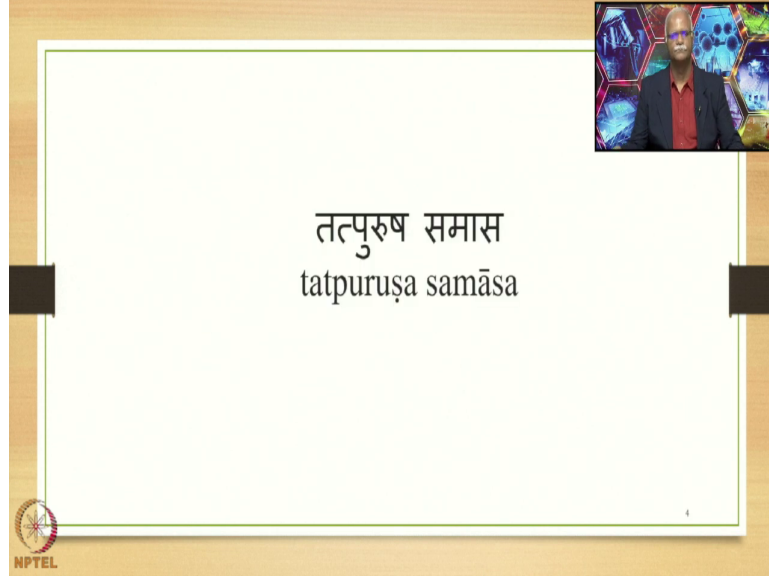
- विश्वेशं सच्चिदानन्दं वन्देऽहं योऽखिलं जगत्।
चरीकर्ति बरीभर्ति संजरीहर्ति लीलया॥
- viśveśaṁ saccidānandaṁ vande'haṁ yo'khilam jagat |
carīkartti barībhartti saṁjarīhartti līlayā ||

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3

[FL].

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With this course we are concentrated on the tatpuruṣa samasa. We have said that tatpuruṣa samasa is the most productive amongst the four samasas in Sanskrit namely avyayibhava, tatpuruṣa, bahuvrihi and dvandva. Tatpuruṣa samasa also has got many subtypes in comparison with the other major subtypes and their varieties. We also said that Panini has composed quite a few sutras in order to deal with the features of the tatpuruṣa samasa.

Be it samasa vidhayaka sutra or samasantha pratyaya vidhayaka sutra or samasa svara vidhayaka sutra the sutras composed by Panini are quite a few in comparison with the other samasas. Now, the formation of the tatpuruṣa samasa can be shown in the following brief manner. We have two independent separate entities X and Y.

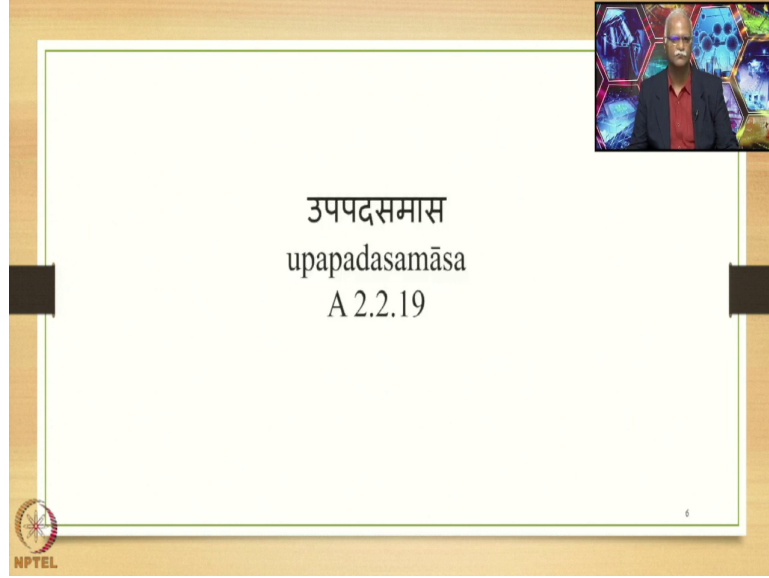
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And they are independent and separate in terms of the meaning as well as the word form and also accent, but they are interrelated. So, the speaker of Sanskrit decides to merge them together and get the output in the form of XY which is one unit. So, XY is one unit in terms of the meaning, in terms of the word form and also in terms of the accent.

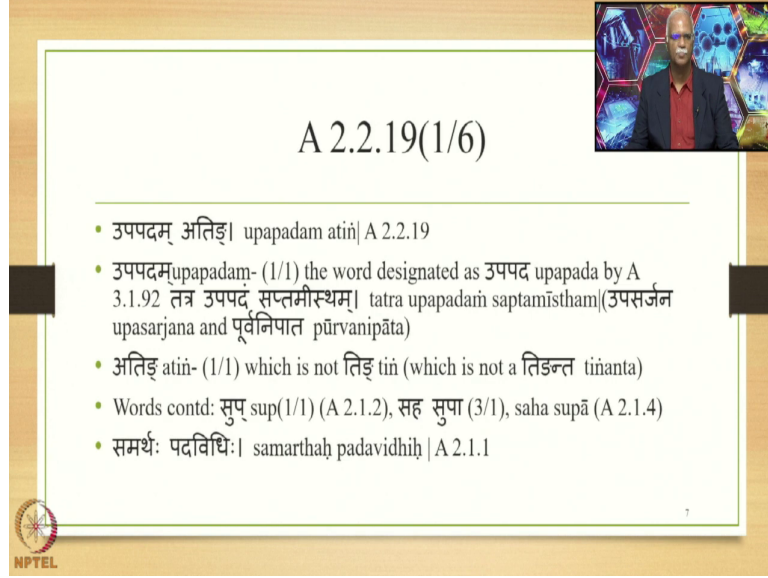
However as far as tatpuruṣa samasa is concerned this one unit XY has the head in Y, Y assumes the head position in this particular one unit. What it implies is that this XY is related to any other external word in the sentence only through Y. And X cannot be related to any other external world external word without going through Y. This is the implication of making Y bold.

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Then we also studied some of the subtypes of the tatpurusha samasa vibhakti tatpurusha, karmadharaya, ekadeshi samasa, nay tatpurusha samasa, gati tatpurusha samasa and now we are studying upapada tatpurusha samasa a very very productive subtype of tatpurusha samasa also profusely used to generate words indicating meanings by modern Indian languages. This is stated by the sutra 2.2.19 upadam atin upadam atin. There are two words in the sutra upadam and atin both of them are in prathama.

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A 2.2.19(1/6)

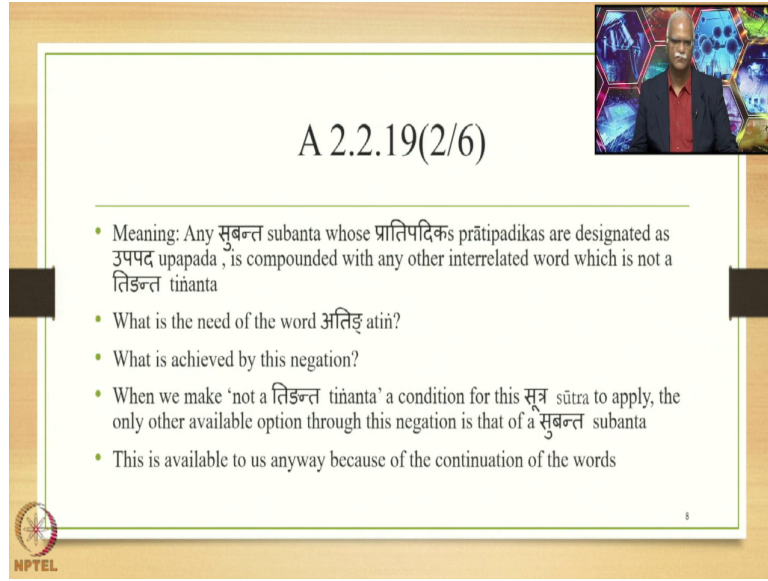
- उपपदम् अतिङ्। upapadam atin| A 2.2.19
- उपपदम् upapadam- (1/1) the word designated as उपपद upapada by A 3.1.92 तत्र उपपदं सप्तमीस्थम्। tatra upapadam saptamistham|(उपसर्जन upasarjana and पूर्वनिपात pūrvanipāta)
- अतिङ् atin- (1/1) which is not तिङ् tin (which is not a तिङन्त tinanta)
- Words contd: 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

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Upapadam is prathama eka vachana of upapada the word designated as upapada. This designation happens by the sutra 3.1.92 tatra upapadam saptamistham. Tatra referring to the dvatidikara stated by 3.1.91 which governs the section up to the end of the third chapter.

Now, because upapadam is stated in prathama vibhakti this becomes upasarjana because of prathama nirdistam samasa upasarjanam. And then upasarjanam purvam ensure that there is a purvanipata so that upapada appears in the first position of the samasa. The second word is atin and what it means is which is not tin, which means which is not a tinanta. The words continued are sup and saha supa and then samarthah padavidhih, but there is a question.

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A 2.2.19(2/6)

- Meaning: Any सुबन्त subanta whose प्रातिपदिकs prātipadikas are designated as उपपद upapada , is compounded with any other interrelated word which is not a तिङन्त tinanta
- What is the need of the word अतिङ् atin?
- What is achieved by this negation?
- When we make 'not a तिङन्त tinanta' a condition for this सूत्र sūtra to apply, the only other available option through this negation is that of a सुबन्त subanta
- This is available to us anyway because of the continuation of the words

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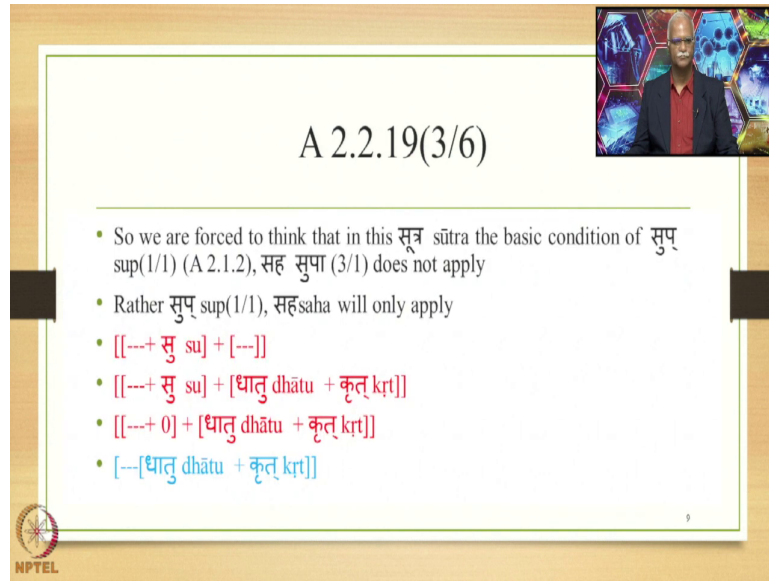
So, after having connected these meanings, we get the following meaning. Any subanta whose pratipadikas are designated as upapada is compounded with any other interrelated world which is not a tinanta, this seems to be the meaning of the sutra. I repeat any subanta whose pratipadikas are designated as upapada is compounded with any other interrelated word which is not a tinata.

So, the question here arises namely what is the need of the word a tin in the sutra? In other words what is achieved by this negation? Because if you say upapadam atin you will intend to say that upapada of a particular kind is compounded. And this particular kind is not tin.

Now when you say a tin where a is joined with tin semantically, we have already seen that in such a scenario there is pariyadasa semantically which means that there is [FL] as the meaning intended. And so, if atin is a pariyadasa then it would mean tin [FL].

So, [FL] is only one namely sup. So, atin eventually would mean sup, but then do we need the word atin to state the meaning sup over here? Because sup is already continued. So, what is achieved by this negation when we make not a tinata a condition for this sutra to apply the only other available option through this negation is that of a subanta. And subanta is available to us anyways because of the continuation of the word sup and saha supa.

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A 2.2.19(3/6)

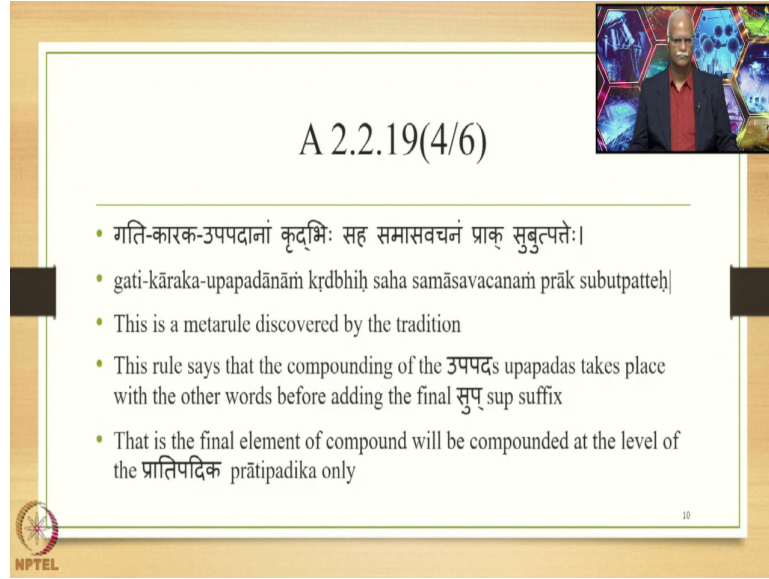
- So we are forced to think that in this सूत्र sūtra the basic condition of सुप् sup(1/1) (A 2.1.2), सह सुपा (3/1) does not apply
- Rather सुप् sup(1/1), सहsaha will only apply
- [[---+ सु su] + [---]]
- [[---+ सु su] + [धातु dhātu + कृत् krt]]
- [[---+ 0] + [धातु dhātu + कृत् krt]]
- [--[धातु dhātu + कृत् krt]]

NPTEL

So, now we are forced to think that in this sutra the basic condition of sup saha supa does not apply. What it means is that sup 1 1 applies, but saha supa does not apply only sup and saha they apply. What it means is that the purvapada will contain sup, but the uttarapada may not

contain sup, rather the uttarapada might contain just the pratipadika which is made up of dhatu plus krt. And so, at the end after we do the processing of the compound, we get pratipadika plus 0 plus dhatu plus krt as the compound output.

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A 2.2.19(4/6)

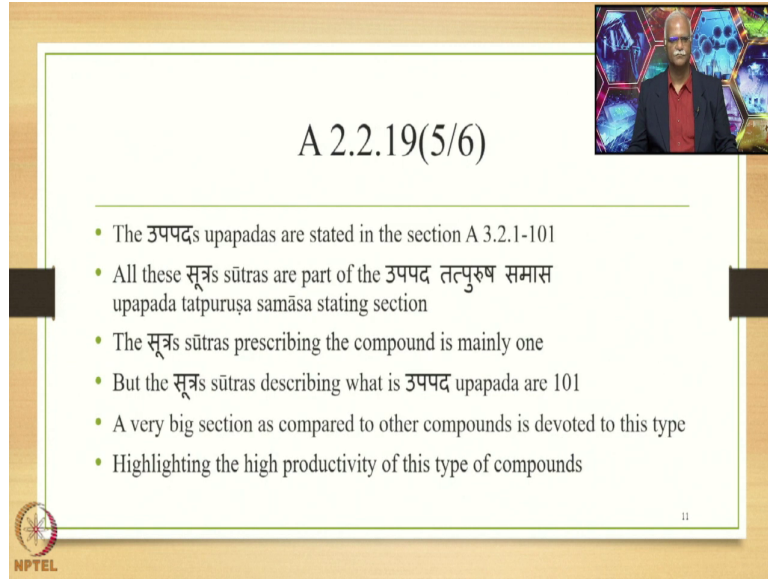
- गति-कारक-उपपदानां कृद्भिः सह समासवचनं प्राक् सुबुत्पत्तेः।
- gati-kāraka-upadānām kṛdbhiḥ saha samāsavacanam prāk subutpatteh|
- This is a metarule discovered by the tradition
- This rule says that the compounding of the उपपदs upapadas takes place with the other words before adding the final सुप् sup suffix
- That is the final element of compound will be compounded at the level of the प्रतिपदिक prātipadika only

NPTEL

Now, this is captured in a magazine called gati karaka upapadanam kṛdbhiḥ saha samasavachanam prak subutpatteh. This is a meta rule discovered by the tradition and this rule says that the compounding of the upapadas take takes place with the other words before adding the final sup-suffix in the uttarapada.

That is the final element of the compound will be compounded at the level of the pratipadika only. This is the implication of the word atin in this particular sutra. I repeat the final bullet on the slide reads that is that the final element of the compound will be compounded at the level of the pratipadika only this is the implication.

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A 2.2.19(5/6)

- The उपपदs upapadas are stated in the section A 3.2.1-101
- All these सूत्रs sūtras are part of the उपपद तत्पुरुष समास upapada tatpuruṣa samāsa stating section
- The सूत्रs sūtras prescribing the compound is mainly one
- But the सूत्रs sūtras describing what is उपपद upapada are 101
- A very big section as compared to other compounds is devoted to this type
- Highlighting the high productivity of this type of compounds

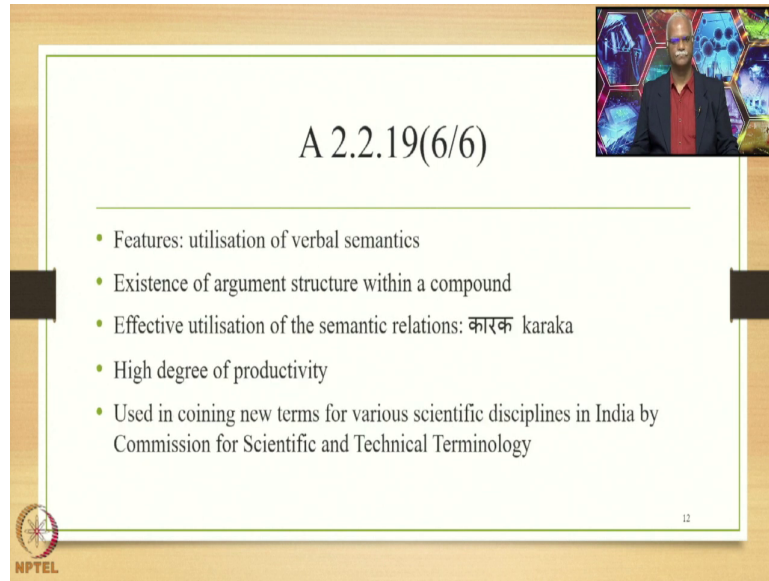
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11

Now the upapadas are stated primarily in the section 3.2.1 to 101 they are stated elsewhere also. But in this course, we will focus on this particular section all these sutras are part of the upapada tatpurusha samasa stating section they will feed into the sutra upapadam atin.

The sutras prescribing the compound is mainly one, but the sutras describing what is upapada are 101 primarily. A very big section as compared to other compounds and even other types of tatpurusha compounds is devoted to this particular type, highlighting the high productivity of this type of compounds.

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A 2.2.19(6/6)

- Features: utilisation of verbal semantics
- Existence of argument structure within a compound
- Effective utilisation of the semantic relations: कारक karaka
- High degree of productivity
- Used in coining new terms for various scientific disciplines in India by Commission for Scientific and Technical Terminology

NPTEL


12

The features of upapada tatpurusha samasa are the following namely utilization of verbal semantics, the arguments of the verbs and they those get compounded with the krdanta forms. Similarly, existence of argument structure within a compound effective utilization of the semantic relations the karaka relations also high degree of productivity and therefore, used in coining new terms for various scientific disciplines in India by the commission for scientific and technical terminology.

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A 2.2.19 उपपद upapada(1/10)

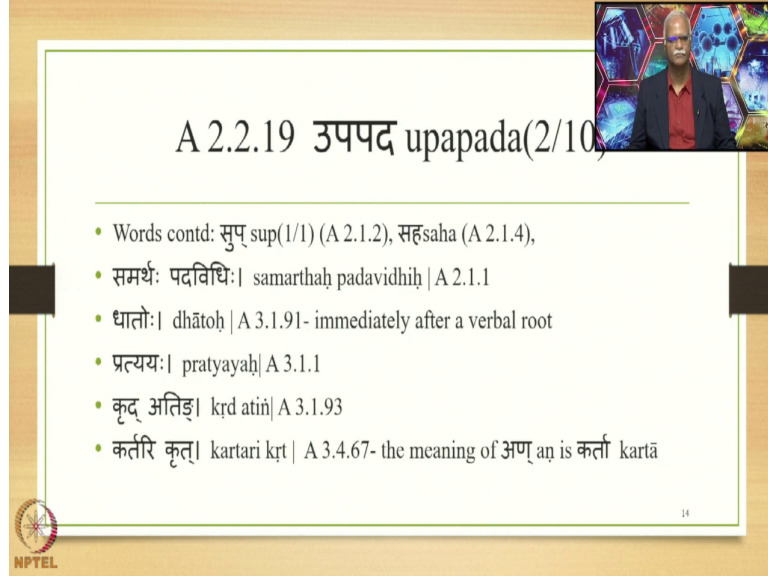
- कर्मणि अण् | karmani aṅ | A 3.2.1
- कर्मणि karmani- (7/1)- when कर्म karma is the उपपद upapada
- अण् aṅ- (1/1) - suffix अa
- तत्रोपपदं सप्तमीस्थम् | tatropapadaṁ saptamīstham | A 3.1.92
- कर्म karma is the कारक karaka and this word is mentioned in 7th case
- So the word at the end of which appears a case which expresses कर्म karma

 NPTEL 13

Now, let us study in detail the upapada [FL]. However, we would not be able to study all the hundred sutras we will be focusing on some of them which denote which state some of the important pratyayas. The first sutra is karmani an 3.2.1. This sutra consists of two padas karmani and an karmani is in 7 1 7th case is stands for upapada.

So, karmani means when karma is the upapada, an is 1 slash 1 referring to the suffix a. Now the other word present here is upapada through the sutra tatropapadam saptamistham 3.1.92. Karma is the karaka and this word is mentioned in 7th case. So, the word at the end of which appears a case which expresses karma is the upapada that is the meaning of karmani.

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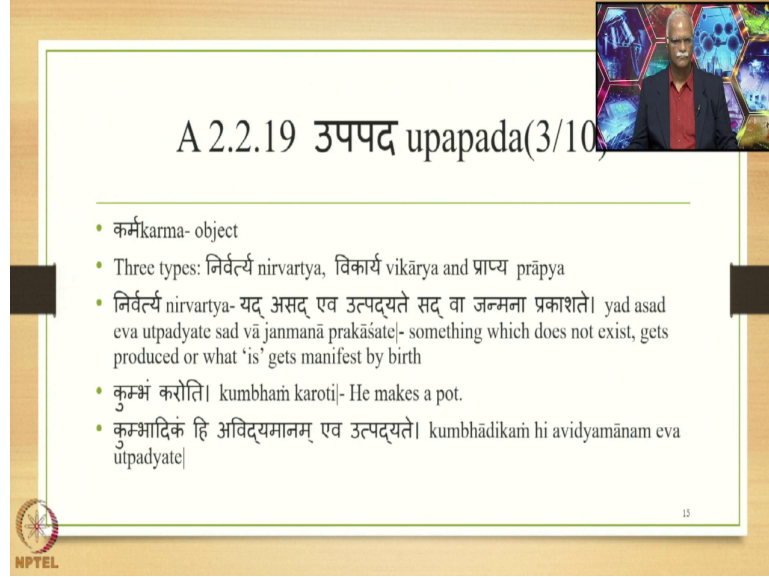
A 2.2.19 उपपद upapada(2/10)

- Words contd: सुप् sup(1/1) (A 2.1.2), सहsaha (A 2.1.4),
- समर्थः पदविधिः| samarthah padavidhiḥ | A 2.1.1
- धातोः| dhātoḥ | A 3.1.91- immediately after a verbal root
- प्रत्ययः| pratyayah| A 3.1.1
- कृद् अतिङ्। kṛd atin| A 3.1.93
- कर्तरि कृत्। kartari kṛt | A 3.4.67- the meaning of अण् an is कर्ता kartā

NPTEL 14

The words continued are sup, saha, saha then samarthah padavidhih then dhatoḥ which means immediately after a verbal root and of course, pratyayah 3.1.1, also kṛd atin 3.1.93 and also kartari kṛt which is 3.4.67 and which says that the meaning of the suffix an is karta.

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A 2.2.19 उपपद upapada(3/10)

- कर्म karma- object
- Three types: निर्वर्त्य nirvartya, विकार्य vikārya and प्राप्य prāpya
- निर्वर्त्य nirvartya- यद् असद् एव उत्पद्यते सद् वा जन्मना प्रकाशते। yad asad eva utpadyate sad vā janmanā prakāśate|- something which does not exist, gets produced or what 'is' gets manifest by birth
- कुम्भं करोति। kumbhaṁ karoti|- He makes a pot.
- कुम्भादिकं हि अविद्यमानम् एव उत्पद्यते। kumbhādikaṁ hi avidyamānam eva utpadyate|

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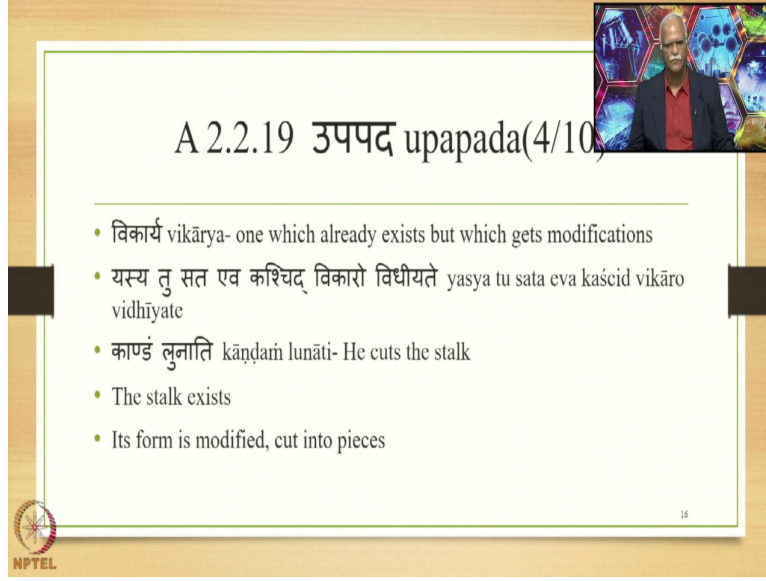
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Now, karmani has got the word karman karma means object. There are three types of karma stated in the Paninian grammatical tradition with reference to this particular sutra nirvartya or vikarya and also third prapya. Nirvartya means yad asad eva utpadyate sad va janmana prakasate something which does not exist before, but gets produced at a point in time that is what is nirvartya or what is gets manifests by birth something is already there, but it becomes it comes to light because of the birth.

So, we have kumbham karoti which means he or she makes a pot. So, now kumbhadikam hi avidyamanam eve utpadyate. So, kumbha was not there was only clay and the potter brought together the clay and other instruments needed and then shaped the clay in a particular manner and the output was the pot the kumbh which was not there before.

So, something which does not exist gets produced. Some scholar would say that kumbha exists within the clay and the kumbakaras job is to just get it manifest, even if this is accepted by this point of view as well this the karma kumbha over here will still be called nirvartya. And kumbham karoti is then is an example of nirvartya karma.

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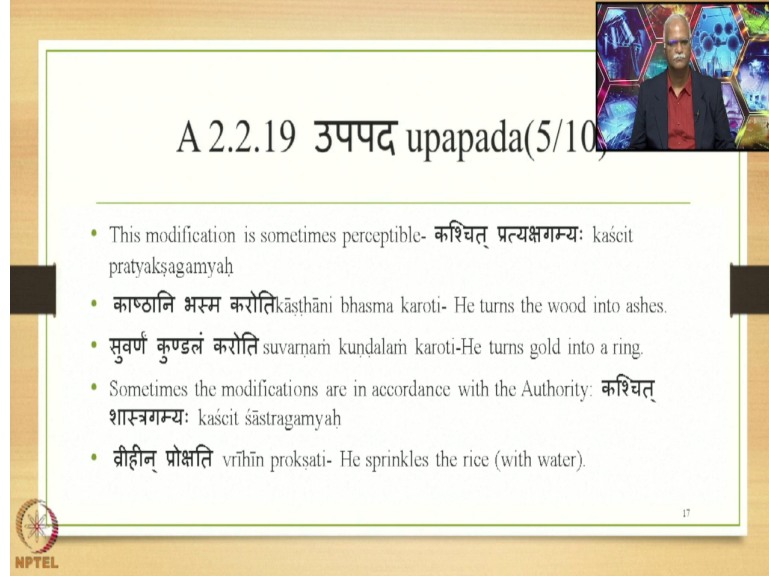
A 2.2.19 उपपद upapada(4/10)

- विकार्य vikārya- one which already exists but which gets modifications
- यस्य तु सत एव कश्चिद् विकारो विधीयते yasya tu sata eva kaścid vikāro vidhīyate
- काण्डं लुनाति kāṇḍaṁ lunāti- He cuts the stalk
- The stalk exists
- Its form is modified, cut into pieces

NPTEL

Vikarya karma is one which already exists, but which gets modifications. So, this is different from nirvartya which already is, but is manifest no here it already exists, but it gets just some modifications for example, kandaṁ lunati. So, the meaning is he cuts the stalk, the stalk exists, but its form is modified cut into pieces yasya tu sata eva kascid vikaro vidhiyate yasya tu sata eva kascid vikaro vidhiyate its form is modified this is what is vikarya karma.

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A 2.2.19 उपपद upapada(5/10)

- This modification is sometimes perceptible- कश्चित् प्रत्यक्षगम्यः kascit pratyakṣagamyah
- काष्ठानि भस्म करोति kāsthāni bhasma karoti- He turns the wood into ashes.
- सुवर्णं कुण्डलं करोति suvarṇam kuṇḍalam karoti-He turns gold into a ring.
- Sometimes the modifications are in accordance with the Authority: कश्चित् शास्त्रगम्यः kascit śāstragamyah
- व्रीहिन् प्रोक्षति vṛihīn proksati- He sprinkles the rice (with water).

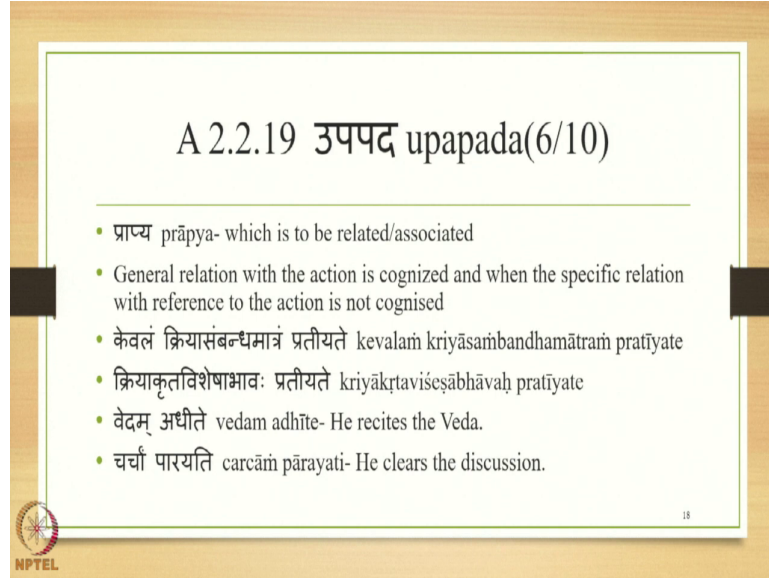
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This modification is sometimes perceptible kascit pratyaksagamyah like kasta ksthani bhasma karoti, he makes the woods into an ashes, it turns the woods into an ashes. So, ksthani bhasma karoti. So, ksthah were there earlier then some fire was put on them and then those ksthah become ashes. So, there is modification of ksthah in the form of ashes. Similarly, suvarnam kundalam karoti he makes gold a ring. So, the gold metal is there and then it is given some shape and some ring is prepared out of it.

So, now, the point is that this is the modification of the cause, ring is nothing but a modification of the cause namely gold. So, suvarna and kundala share that relationship of cause and effect where kundala is considered to be the vikarya karma. Sometimes the modifications are in accordance with the authority kascit sastragamyah kascit pratyaksagamyah kascit sastragamyah for example, vrihin proksati.

He sprinkles the rice with water. Now in vrihin proksati although vrihin is dwitiya and proksati contains the verb denoting the verbal action, the vikara that has happened on vrihi because of this sprinkling is in accordance with the sastra, a sastra has stated this particular vikara. Now, vrihis are considered to be pure which earlier were not. So, there is modification in the form of vrihi which is stated by sastra. So, this is also termed as vikarya karma.

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A 2.2.19 उपपद upapada(6/10)

- प्राप्य prāpya- which is to be related/associated
- General relation with the action is cognized and when the specific relation with reference to the action is not cognized
- केवलं क्रियासंबन्धमात्रं प्रतीयते kevalam kriyāsambandhamātram pratiyate
- क्रियाकृतविशेषाभावः प्रतीयते kriyākr̥tavīśeṣābhāvaḥ pratiyate
- वेदम् अधीते vedam adhīte- He recites the Veda.
- चर्चा पारयति carcāṁ pārayati- He clears the discussion.

NPTEL


And finally, we have prapya karma which means which is to be related or which is to be associated. So, this is the general relation with the action that is colonized and when the specific relation with reference to the action is not cognized. Kevalam kriyasambandhamatram pratiyate general relation is understood kriyakrtavisesabhavah pratiyate, but the distinction that is brought about by the action is not understood.

So, we have vedam adhite, he recites the veda, charchamparayati he clears the discussion in these two cases the action of studying or reciting and also clearing is related to Veda as well as charcha in a more generic manner where there is kriyasambandhamatra is understood and kriyakrtavisheshabhavah is there. So, the adhyana kriya brings about no modification as far as the Veda is concerned and also the charcha is concerned and so these two are called prapya karmas.

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A 2.2.19 उपपद upapada(7/10)

- Meaning: He makes the pot.
- कृम्भं करोति kumbham karoti
- [[कुम्भkumbha + अम्am] + [कृ kr+ अणan]]
- [[कुम्भkumbha + 0] + [कृ kr+ अa]]
- [[कुम्भkumbha+ 0] + [कार् kār+ अa]]
- [कुम्भकार kumbhakāra]
- Similarly, 'one who makes a city' is नगरकार nagarakāra
- 'One who makes a painting' is चित्रकार citrakāra
- 'one who makes an idol' is मूर्तिकार mūrtikāra
- 'one who makes a paper' is पत्रकार patrakāra


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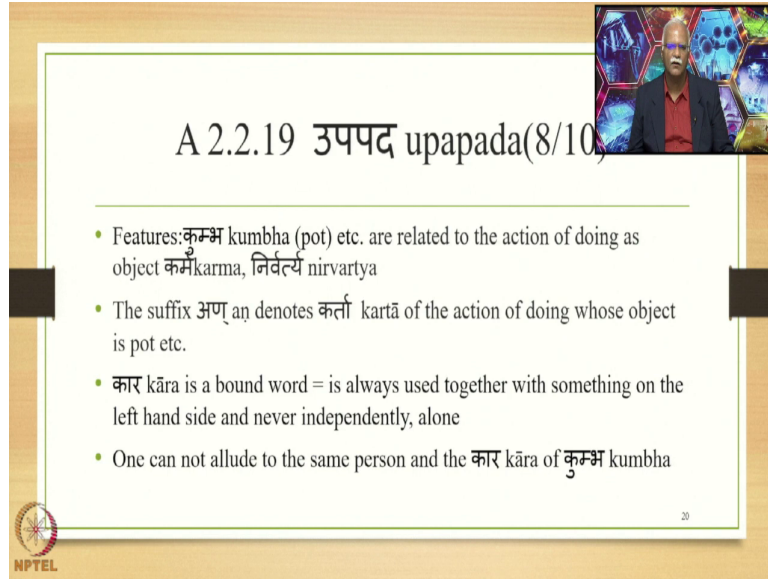
Now, let us take the example of the nirvartya karma and see how compound gets generated and see how compound gets generated. So, the meaning is he makes the pot kumbham karoti is the laukikavighraha. Now kumbham karoti the speaker intends to bring them together as the compound.

So, we have kumbha plus am plus kr plus an. So, there is samasa [FL] because of upapadam atin. And so, there is pratipadika [FL]. And so, supo dhatu pratipadika yoho applies and deletes am. So, we have kumbha plus kr plus an and then an is deleted by (Refer Time: 20:30)

So, we have kumbha plus 0 plus kr plus a. And then because of this ana marker in ana ru in kru gets the substitute r which is technically termed as vrhiddi. And so, we have kumbha plus 0 plus kr plus a and then we have kumbhakara as the finally derived compound output kumbhakara.

Similarly, one who makes the city is called nagarakara nagaram karoti. Similarly, one who makes a painting is called chitrakara nagaram karoti chitrakaram karoti. Similarly, one who makes an idol is called murthikara, one who makes a paper is called patrakara and you have so many words that are derived in this particular fashion so many.

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A 2.2.19 उपपद upapada(8/10)

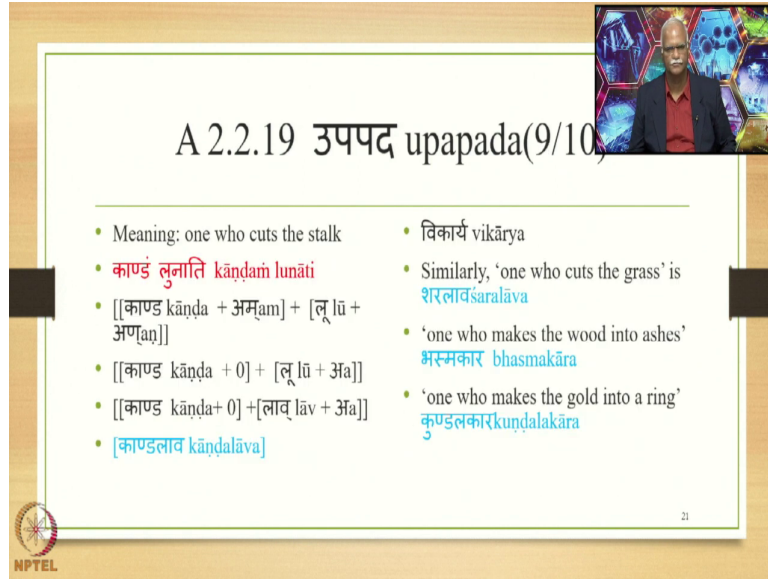
- Features: कृम्भ kumbha (pot) etc. are related to the action of doing as object कर्म karma, निर्वर्त्य nirvartya
- The suffix अण् aṅ denotes कर्ता kartā of the action of doing whose object is pot etc.
- कार kāra is a bound word = is always used together with something on the left hand side and never independently, alone
- One can not allude to the same person and the कार kāra of कृम्भ kumbha

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Kumbha or pot etcetera are related to the action of doing as object and that too nirvartya karma. The suffix an denotes karta of the action of doing whose object is pot etcetera. One of the important things to be remembered over here is that kara is a bound word which means that kara is always used together with something on the left hand side and never independently and alone.

So, for example, we cannot say one can handle one cannot allude to the same person and say that he is the kara of kumbh, this is not possible. Either you have to say kumbhkaraha I am or I am kumbham karoti you cannot say this is the kara of kumbha and that is why this particular kind of pikraha seems problematic.

(Refer Slide Time: 22:38)



A 2.2.19 उपपद upapada(9/10)

- Meaning: one who cuts the stalk
- काण्डं लुनाति kāṇḍam lunāti
- [[काण्ड kāṇḍa + अम्am] + [लू lū + अण[an]]]
- [[काण्ड kāṇḍa + 0] + [लू lū + अa]]
- [[काण्ड kāṇḍa+ 0] + [लाव lāv + अa]]
- [काण्डलाव kāṇḍalāva]
- विकार्य vikārya
- Similarly, 'one who cuts the grass' is शरलाव saralāva
- 'one who makes the wood into ashes' भस्मकार bhasmakāra
- 'one who makes the gold into a ring' कुण्डलकार kuṇḍalakāra

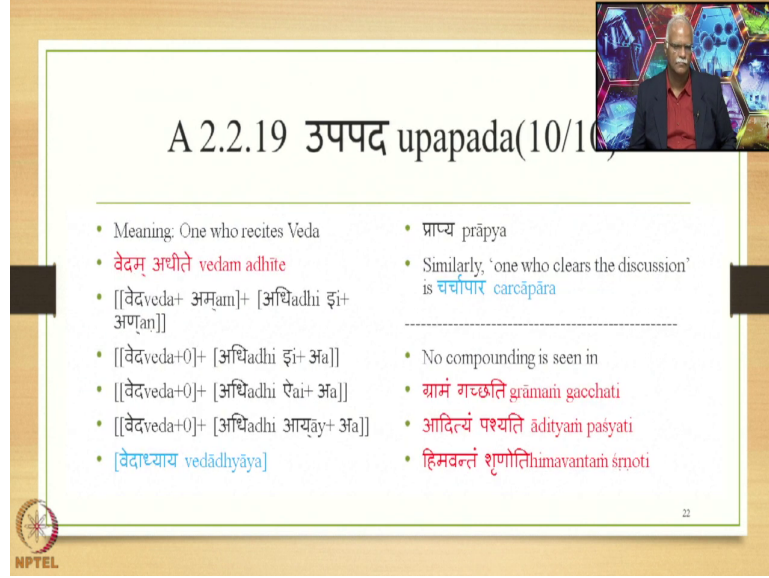
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21

Now, let us go to the vikarya karma one who cuts the stalk. So, we have kanda lunati as the laukikavighraha and then we have kanda plus am plus lu plus an as the laukikavighraha vakya. Now there is samasa [FL] over here. So, there is pratipadika [FL] then supa dhatu pratipadika yoho applies deletes the am pratyaya and then ana in an is deleted by [FL] and this deleted na as marker brings about the substitution of av in lu.

So, we have kanda plus 0 plus lav plus a and then finally first of all au and then ava and. So, you have kandalava as the finally derived compound output. And this is the example of the vikarya karma. Similarly, you can get the forms one who cuts the grass is the meaning and the compound generated is saralava one who makes the wood into ashes is called bhasmakara. And one who makes the gold into a ring is called kundalakara.

(Refer Slide Time: 24:00)



A 2.2.19 उपपद upapada(10/10)

- Meaning: One who recites Veda
- वेदम् अधीते vedam adhīte
- [[वेदveda+ अम्am]+ [अधिadhi इ+ अa]]
- [[वेदveda+0]+ [अधिadhi इ+ अa]]
- [[वेदveda+0]+ [अधिadhi ऐ+ अa]]
- [[वेदveda+0]+ [अधिadhi आय्āy+ अa]]
- [वेदाध्याय vedādhyāya]
- प्राप्य prāpya
- Similarly, 'one who clears the discussion' is चर्चापार charchāpara
- No compounding is seen in
- ग्रामं गच्छति grāmaṁ gacchati
- आदित्यं पश्यति ādityaṁ paśyati
- हिमवन्तं शृणोति himavantaṁ śṛṇoti

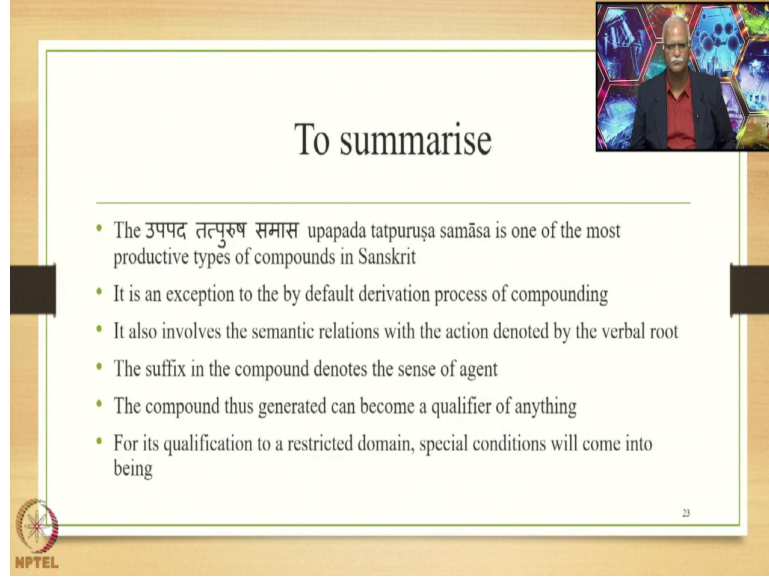
NPTEL 22

Similarly, when you have the praptya karma and you have the meaning one who recites the Veda, you have vedam adhite as the laukikavighraha. So, Veda plus am plus adhi plus ai plus an and then sups are deleted. So, am is deleted. So, we have Veda plus 0 plus adhi plus ay plus z a and then you get Veda plus adhi plus i plus a because of an e becomes i and then [FL] applies the sandhi rule and because of that i is substituted by ay.

So, you have Veda plus adhi ay a and finally we get the compound output in the form of vedadhyaaya. This is an example of the prapya karma. Similarly, one who clears the discussion is called charchapara, same procedure is adopted and the finally derived compound output is charchapara.

The tradition has also seen that the compound has not taken place in the following examples which is otherwise stated and available gramam gacchati for example, adityam pasyati or himavantam srnoti in these cases at least there is no compound that is found observed.

(Refer Slide Time: 25:29)



The slide is titled "To summarise" and contains a list of six bullet points. In the top right corner, there is a small video inset showing a man in a dark jacket and red shirt speaking. The slide is framed by a gold border and has the NPTEL logo in the bottom left corner. The number 23 is visible in the bottom right corner of the slide content area.

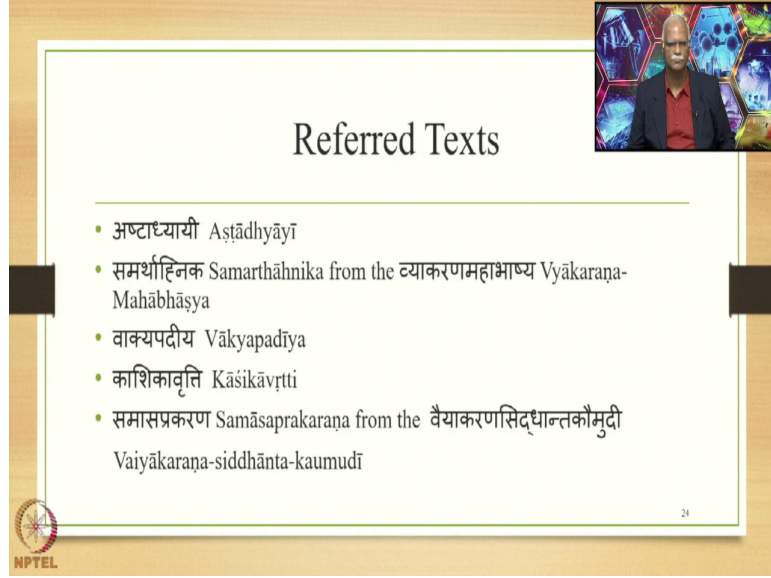
To summarise

- The उपपद तत्पुरुष समास upapada tatpuruṣa samāsa is one of the most productive types of compounds in Sanskrit
- It is an exception to the by default derivation process of compounding
- It also involves the semantic relations with the action denoted by the verbal root
- The suffix in the compound denotes the sense of agent
- The compound thus generated can become a qualifier of anything
- For its qualification to a restricted domain, special conditions will come into being

NPTEL 23

To summarize the upapada tatpuruṣa samasa is one of the most productive types of compounds in Sanskrit. It is an exception to the by default derivation process of compounding, it also involves the semantic relations with the action denoted by the verbal root; the suffix in the compound denotes the sense of agent. The compound thus generated can become a qualifier of anything. For its qualification to be to a restricted domain special conditions will come into being in the sutras.

(Refer Slide Time: 26:12)



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: 26:17)

अनुगृहीतो'स्मि

• मीळवणं नुसंणी.	• Muchas gracias.
• अनेक धन्यवाद.	• Merci beaucoup.
• बहुत बहुत धन्यवाद.	• Danke.
• आभारी आहे.	• Grazie mille.
• ખૂબ ખૂબ આભાર.	• Thank you.



Thank you very much.