

**समास samāsa in Pāṇinian grammar- I**  
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**Lecture - 60**  
**Examples**

Welcome. I welcome you all to this lecture in the course Samasa in Paninian Grammar. And this is the first course on Samasa. As is our practice we begin the lecture with the recitation of the mangala charana.

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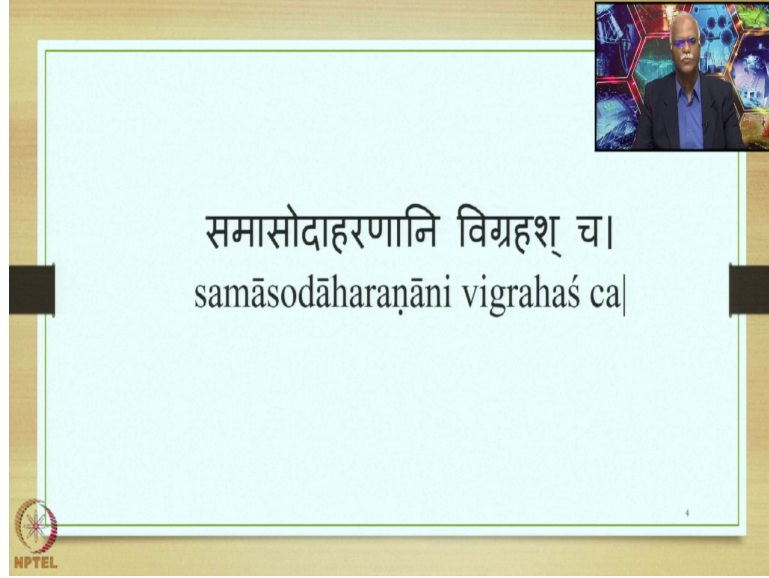
मङ्गलाचरण maṅgalācaraṇa

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

NPTEL 3

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[FL]. In this course, we have concentrated on the tatpurusha samasa. There are several features of the tatpurusha samasa which we have highlighted again and again and again. We have also demonstrated the derivation process of the tatpurusha samasa. We said that it is important to look back at what we have already said so far. We said that tatpurusha samasa has got many varieties and we have studied them all.


We started with vibhakti tatpurusha in which dwitiya, tritiya, chaturthi, panchami, saptami and shasti. In that order we studied. Then we studied the vibhakti tatpurushas. Then we studied the karmadharaya followed by the ekadeshi samasa and naya vibhakti tatpurusha samasa, followed by gati tatpurusha samasa and then upapada tatpurusha samasa. After that we studied in brief the samasanta pratyayas and also in brief the process of accentuation as far as the tatpurusha samasa is concerned.

Now, in this final lecture of the course, let us look at some examples of samasa and let us see how the vigraha is done.

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### Example 1

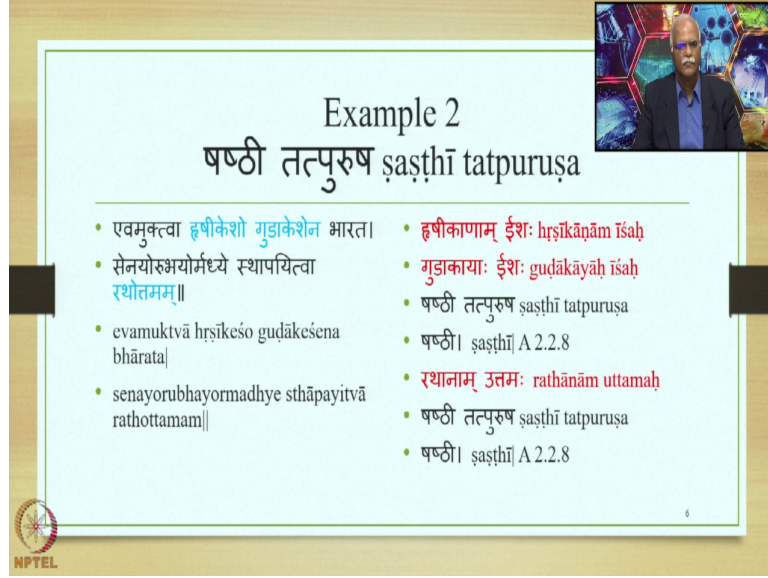
<ul style="list-style-type: none"><li>• धर्मक्षेत्रे कुरुक्षेत्रे समवेता युयुत्सवः।</li><li>• मामकाः पाण्डवाश्चैव किमकुर्वत संजय ॥</li><li>• dharmaksetre kuruksetre samaveta yuyutsavaḥ </li><li>• māmakaḥ pāṇḍavāścaiva kimakurvata sañjaya  </li></ul>	<ul style="list-style-type: none"><li>• धर्मस्य क्षेत्रम् dharmasya kṣetram</li><li>• कुरुणां क्षेत्रम् kurūṇām kṣetram</li><li>• षष्ठी तत्पुरुष षष्ठी  A 2.2.8</li><li>• एकत्र गतवन्तः ekatra gatavantaḥ</li><li>• गति तत्पुरुष गति तत्पुरुष</li><li>• कुगतिप्रादयः  kugatiprādayaḥ </li></ul>
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Let us take examples from the celebrated text Shrimad Bhagavad Gita. So, the very first verse that we come across is dharmaksetre kuruksetre samaveta yuyutsavaḥ māmakaḥ pāṇḍavāścaiva kimakurvata sañjaya. Now, immediately we note that dharmaksetre is a samasa, kuruksetre is also a samasa, and samaveta is also another samasa. Dharmaksetre is dissolved as dharmasyaksetram.

Kuruksetra is dissolved as kurunam setrem. Both these samasas they are shasti tatpurusha samasas and the sutra prescribing this shashti tatpurusha samasa is shashti 2.2.8. Samaveta means ekatra gatavantaḥ, this is a gati tatpurusha samasa stated by the sutra kugatiprādayaḥ.

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Example 2  
षष्ठी तत्पुरुष षष्ठि तत्पुरुष

- एवमुक्त्वा हृषीकेशो गुडाकेशेन भारत।
- सेनयोरुभयोर्मध्ये स्थापयित्वा रथोत्तमम्॥
- evamuktva hr̥ṣīkeśo guḍākeśena bhārata|
- senayorubhayormadhye sthāpayitvā rathottamam||
- हृषीकाणाम् ईशः hr̥ṣīkāṇām īśaḥ
- गुडाकायाः ईशः guḍākāyāḥ īśaḥ
- षष्ठी तत्पुरुष षष्ठि तत्पुरुष
- षष्ठी। षष्ठि A 2.2.8
- रथानाम् उत्तमः rathānām uttamah
- षष्ठी तत्पुरुष षष्ठि तत्पुरुष
- षष्ठी। षष्ठि A 2.2.8

NPTEL

Similarly, if we read this following verse evamuktva hrsikeso gudakesena bhārata senayorubhayormadhye sthāpayitvā rathottamam. We note that hrsikeso, gudakesena, rathottamam, these are the three samasas. The word hrsikesha is dissolved as hrsikanam isah and hrsikah is the indriya indriyanam isah the master of indriyas the sense organs which means one who has control over the sense organs. That is hrsikesha.

Similarly, gudakesha is dissolved as gudakayah isah. Gudakayah refers to sleep, one who is the master of sleep, one who is in control of ones sleep is called gudakesha. Both these samasas they are dissolved in the fashion of a shasti tatpurusha in accordance with the sutra shasti 2.2.8. Ratho uttamah is dissolved as rathanam uttamah also a shasti tatpurusha, also stated by the sutra shasti 2.2.8.

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Example 3  
षष्ठी तत्पुरुष षष्ठि तत्पुरुष

- सुरेशः sureśaḥ
- दिनेशः dīneśaḥ
- रमेशः rameśaḥ
- राजेशः rājeśaḥ
- राकेशः rākeśaḥ
- गिरीशः girīśaḥ
- सुराणाम् ईशः surāṇām īśaḥ
- दिनस्य ईशः dinasya īśaḥ
- रमायाः ईशः ramāyāḥ īśaḥ
- राज्ञाम् ईशः rājñām īśaḥ
- राकायाः ईशः rākāyāḥ īśaḥ
- गिरीणाम् ईशः girīṇām īśaḥ

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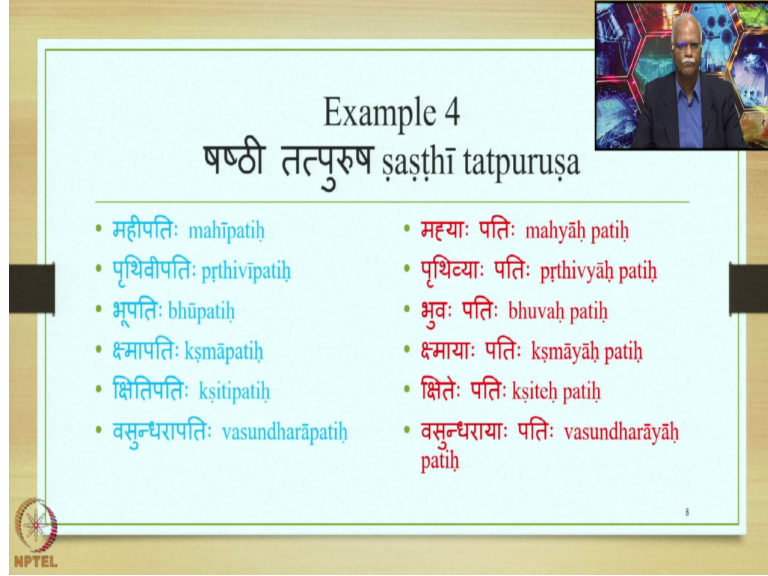
Now, here are some more examples of shasti tatpuruṣa samasa. And these are the words which are very commonly used in Sanskrit and not just in Sanskrit, but in many many modern Indian languages. In fact, these are the very common proper names of individuals. And let us throw a quick glance at them and some more such examples which will give us the importance of the phenomenon of samasa and the study of it.

Suresah the word suresh is a samasa and the vigraha is suranam isah the master of gods dinesah is the master of day the sun, ramesah the master of rama Vishnu, rajesah rajnam isah the master of kings, rakesah rakaya isha, girisah girinam isah.

And you can form n number of such words which are also not listed on the slide, namely, umesah, jayesah, mayuresah, gunesah, ganesah, etcetera etcetera in the same fashion and that

will be the shasti tatpurusha samasa. And this is why this kind of samasa is considered to be very very productive.

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Example 4  
षष्ठी तत्पुरुष षष्ठि tatpuruṣa

- महीपतिः mahīpatiḥ
- पृथिवीपतिः pṛthivīpatiḥ
- भूपतिः bhūpatiḥ
- क्षमापतिः kṣmāpatiḥ
- क्षितिपतिः kṣitīpatiḥ
- वसुन्धरापतिः vasundharāpatiḥ
- मह्याः पतिः mahyāḥ patiḥ
- पृथिव्याः पतिः pṛthivyāḥ patiḥ
- भुवः पतिः bhuvāḥ patiḥ
- क्षमायाः पतिः kṣmāyāḥ patiḥ
- क्षितेः पतिः kṣiteḥ patiḥ
- वसुन्धरायाः पतिः vasundharāyāḥ patiḥ

NPTEL

Similarly, the other type of example of shasti tatpurusha samasa is stated on this particular slide. Mahipatih, the lord of the earth mahipatih and the resolution is mahyah patih. Now, similarly you can form different compound words pṛthivipatih, bhupatih, ksmapatih, ksitipatih, vasudharapatih, all meaning the master of earth. This is also a very productive process and these are all the shasti tatpurusha samasas.

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### Example 5

## नञ् तत्पुरुष nañ tatpuruṣa

- अच्छेदयो अयम् अदाहयो अयम्  
अक्लेदयो अशोष्य एव च।
- acchedyo ayam adāhyo ayam  
akledyo aśoṣya eva ca|
- अव्यक्तो अयम् अचिन्त्यो अयम्  
अविकार्यो अयम् उच्यते।
- avyakto ayam acintyo ayam  
avikāryo ayam ucya|
- न छेद्यः na chedyah
- न दाह्यः na dāhyah
- न क्लेद्यः na kledyah
- न शोष्यः na śoṣyah
- न व्यक्तः navyaktah
- न चिन्त्यः na cintyah
- न विकार्यः na vikāryah

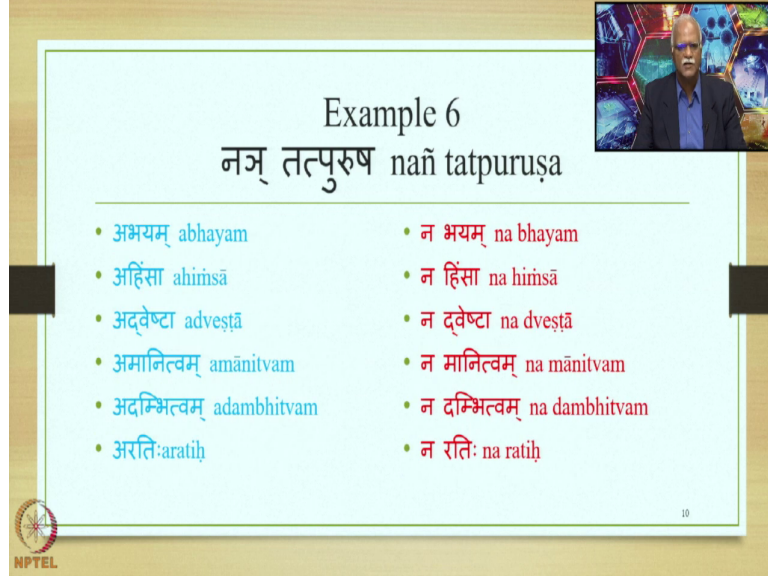
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Now, here are the examples of naya tatpuruṣa samasas. Acchedyo ayam adahyo ayam akledyo asosya ava ca. This is the first verse example and here we have the first word acchedyah. This is naya tatpuruṣa and the vigraha is na chedyah, adahyah na dhyah, akledyah and the vigraha na kledyah, asosyah and the vigraha is na sosyah.

Similarly, avyakto ayam acintyo ayam avikaryo ayam ucya. And here you have avyaktah as naya tatpuruṣa whose vigraha is navyaktah. Acintyah is naya tatpuruṣa whose vigraha is na cintyah. Avikaryah as another case of naya tatpuruṣa whose vigraha is na vikaryah. And you will find several such examples not just in Bhagavad Gita, but also elsewhere in the Sanskrit literature not just in Sanskrit, but also in modern Indian languages.

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Example 6  
नञ् तत्पुरुष nañ tatpuruṣa

- अभयम् abhayam
- अहिंसा ahimsā
- अद्वेष्टा adveṣṭā
- अमानित्वम् amānitvam
- अदम्भित्वम् adambhitvam
- अरतिः aratiḥ
- न भयम् na bhayam
- न हिंसा na himsā
- न द्वेष्टा na dveṣṭā
- न मानित्वम् na mānitvam
- न दम्भित्वम् na dambhitvam
- न रतिः na ratiḥ

NPTEL

10

Here are some more examples from Srimad Bhagavad Gita. Abhayam and the word abhaya is a compound a naya tatpuruṣa compound and the vigraha is na bhayam; ahimsa and the vigraha is na himsa. Similarly, advesta and the vigraha is na dvesta. These are all the naya tatpuruṣa samasas. Similarly, amanitvam and the vigraha is na manitvam adambhitvam and the vigraha is na dambhitvam. Similarly, aratih is the naya puruṣa samasa and the vigraha is na ratiḥ.



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Example 7  
उपपद तत्पुरुष upapada tatpuruṣa

- योगस्थः yogasthaḥ
- सत्त्वस्थः sattvasthaḥ
- समाधिस्थः samādhisthaḥ
- बुद्धिस्थः buddhisthaḥ
- स्वस्थः svasthaḥ
- प्रकृतिस्थः prakṛtisthaḥ
- योगे तिष्ठति yoge tiṣṭhati
- सत्त्वे तिष्ठति sattve tiṣṭhati
- समाधौ तिष्ठति samādhau tiṣṭhati
- बुद्धौ तिष्ठति buddhau tiṣṭhati
- स्वस्मिन् तिष्ठति svasmin tiṣṭhati
- प्रकृतौ तिष्ठति prakṛtau tiṣṭhati

NPTEL

Now, let us turn our attention to upapada taturusha samasas. And upapada tatpuruṣa samasa is also very much productive. And here are some examples from the Srimad Bhagavad Gita. So, yogasthaḥ yogasthaḥ means yoge tiṣṭhati, yoge tiṣṭhati is the laukikavighraha, yogastha is the finally, derived compound output. And since upapada taturusha samasa is a nitya samasa of asvapada vighraha kind, we do find that difference as far as the compound output is concerned and the laukikavighraha is concerned.

So, yogasthaḥ is vighraha is yoge tiṣṭhati, sattvasthaḥ and its vighraha is sattve tiṣṭhati, samādhisthaḥ and the vighraha is samādhau tiṣṭhati, buddhisthaḥ and the vighraha is buddhau tiṣṭhati, svasthaḥ svasmin tiṣṭhati, prakṛtisthaḥ is prakṛtau tiṣṭhati. These are the examples of upapada tatpuruṣa samasa in the Srimad Bhagavad Gita

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Example 8  
उपपद तत्पुरुष upapada tatpuruṣa

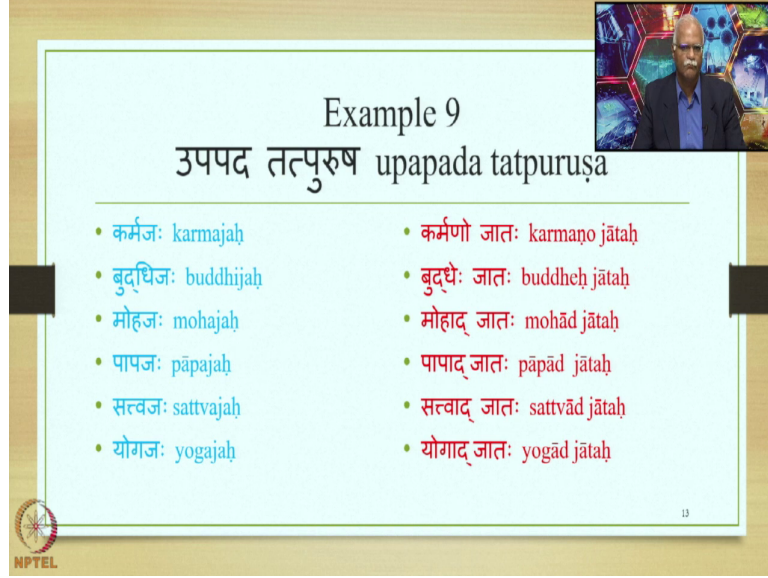
- गृहस्थः gr̥hasthah
- आसनस्थः āsanasthah
- कर्मस्थः karmasthah
- कर्तृस्थः kartṛsthah
- ग्रामस्थः grāmasthah
- नगरस्थः nagarasthah
- गृहे तिष्ठति gr̥he tiṣṭhati
- आसने तिष्ठति āsane tiṣṭhati
- कर्मणि तिष्ठति karmāṇi tiṣṭhati
- कर्तारि तिष्ठति kartari tiṣṭhati
- ग्रामे तिष्ठति grāme tiṣṭhati
- नगरे तिष्ठति nagare tiṣṭhati

NPTEL 12

Here are some more gr̥hasthah, this is very very popular gr̥hasthah, and gr̥he tiṣṭhati is the vighraha. Āsanasthah and āsane tiṣṭhati is the vighraha. Karmasthah karmāṇi tiṣṭhati kartṛsthah kartari tiṣṭhati is the vighraha. Similarly, grāmasthah is grāme tiṣṭhati and nagarasthah is nagare tiṣṭhati.

These are the upapada tatpuruṣa compounds with the verbal roots stha playing a major role in the derivation of this particular samasa and the sutra that works here is supisthah prescribing the suffix ka because of which the final a of stha gets deleted.

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Example 9  
उपपद तत्पुरुष upapada tatpuruṣa

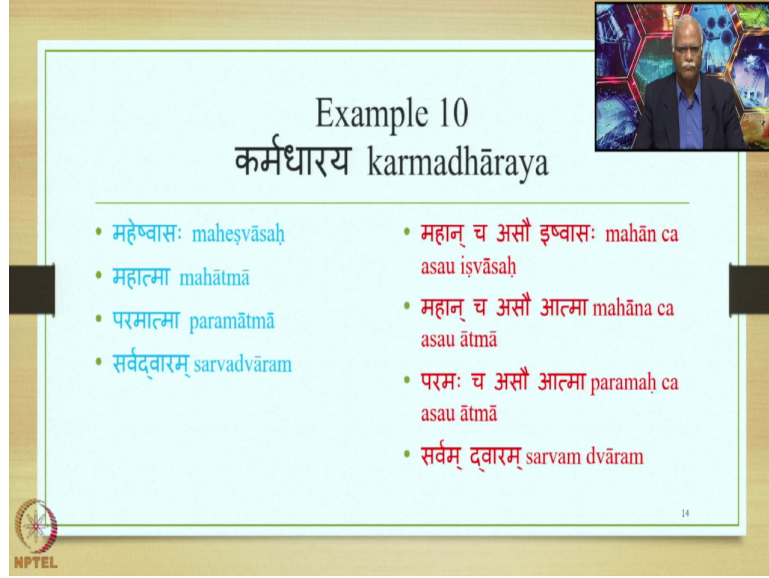
- कर्मजः karmajāḥ
- बुद्धिजः buddhijāḥ
- मोहजः mohajāḥ
- पापजः pāpajāḥ
- सत्त्वजः sattvajāḥ
- योगजः yogajāḥ
- कर्मणो जातः karmaṇo jātaḥ
- बुद्धेः जातः buddheḥ jātaḥ
- मोहाद् जातः mohād jātaḥ
- पापाद् जातः pāpād jātaḥ
- सत्त्वाद् जातः sattvād jātaḥ
- योगाद् जातः yogād jātaḥ

NPTEL 13

Here are some more examples of upapada tatpuruṣa samasa this time with the verbal root jana, being added with the suffix da at the end. So, we know the word [FL] karmajāḥ karmaṇo jātaḥ, buddhijāḥ buddheḥ jātaḥ. So, jana is the verbal root and the suffix da is added to it as the pa as part of the derivation of the upapada tatpuruṣa samasa.

Similarly, mohajāḥ is derived from mohād jātaḥ the laukikavighraha. Pāpajāḥ is the samasa and pāpād jātaḥ is the laukikavighraha. Similarly, sattvajāḥ is the finally, derived output; sattvād jātaḥ is the laukikavighraha from which it is derived by adding the suffix da to the verbal root jana. Similarly, yogajāḥ is the finally, derived compound output and yogād jātaḥ is the laukikavighraha.

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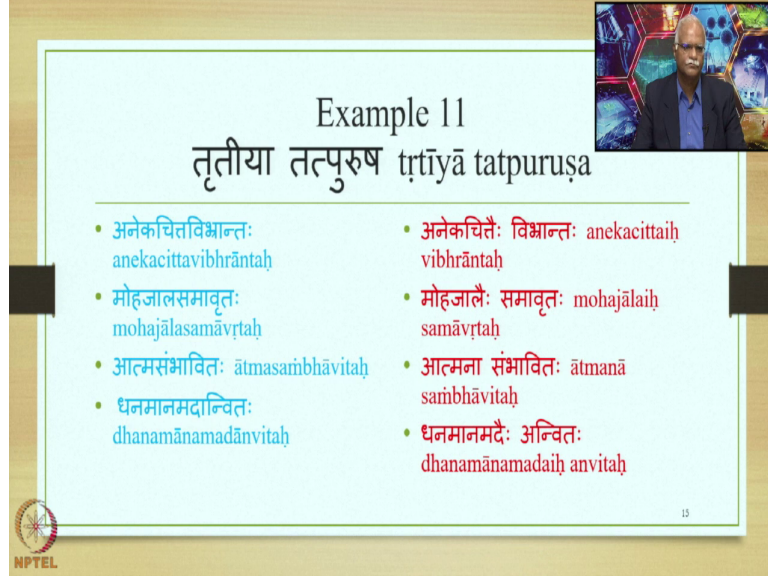
Example 10  
कर्मधारय karmadhāraya

- महेश्वासः maheṣvāsaḥ
- महात्मा mahātmā
- परमात्मा paramātmā
- सर्वद्वारम् sarvadvāram
- महान् च असौ इष्वासः mahān ca asau iṣvāsaḥ
- महान् च असौ आत्मा mahāna ca asau ātmā
- परमः च असौ आत्मा paramaḥ ca asau ātmā
- सर्वम् द्वारम् sarvam dvāram

NPTEL

Here are some examples of the karmadhāraya samasa in the Srimad Bhagavad Gita. Mahesvasah mahan ca asau isvasah, this is what is mahesvasah, the great archer isvasah is archer. Mahatma mahan ca asau atma the great soul. Paramatma paramah ca asau atma, the supreme soul, supreme being; sarvadvaram sarvam dvaram. These are the examples of karmadhāraya. Karmadhāraya also is very well productive as a process in Sanskrit and also in modern Indian languages.

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Example 11  
तृतीया तत्पुरुष तृतीयā tatpuruṣa

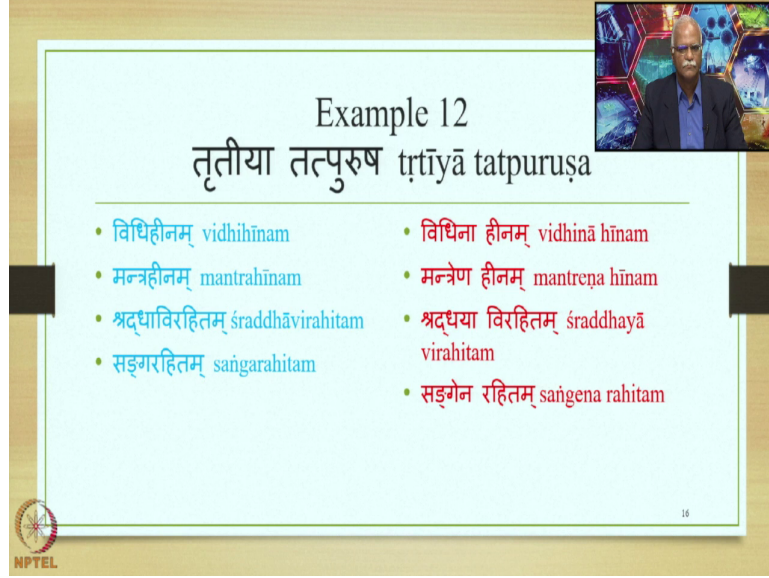
- अनेकचित्तविभ्रान्तः  
anekacittavibhrāntaḥ
- मोहजालसमावृतः  
mohajālasamāvṛtaḥ
- आत्मसंभावितः  
ātmāsambhāvitaḥ
- धनमानमदान्वितः  
dhanamānamadānvitaḥ
- अनेकचित्तैः विभ्रान्तः  
anekacittaiḥ vibhrāntaḥ
- मोहजालैः समावृतः  
mohajālaiḥ samāvṛtaḥ
- आत्मना संभावितः  
ātmanā sambhāvitaḥ
- धनमानमदैः अन्वितः  
dhanamānamadaiḥ anvitaḥ

NPTEL 15

Here are some examples of trithiya tatpuruṣa samasa from Srimad Bhagavad Gita. Anekacittavibhrantah anekacittaiḥ vibhrantah, one who is disillusioned because of the many minds multiple minds. Mohajalasangamavṛtaḥ mohajalaiḥ samavṛtaḥ, these are the samasas which are formed by the sutra [FL] words and [FL] to be very precise. So, anekacitta mohajala etcetera dhanamanamada, these are acting as karana of the actions denoted by the verbal roots in [FL] and [FL].

Atmasambhavitah is atmana sambhavitah, atman is related with the action of sambhavana as karta and dhanamanamadanvitaḥ for whom laukikavigraha is dhanamanamadaiḥ anvitaḥ.

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Example 12  
तृतीया तत्पुरुष तृतीयā tatpuruṣa

- विधिहीनम् vidhihīnam
- मन्त्रहीनम् mantrahīnam
- श्रद्धाविरहितम् śraddhāvīrahitam
- सङ्गरहितम् saṅgarahitam
- विधिना हीनम् vidhinā hīnam
- मन्त्रेण हीनम् mantreṇa hīnam
- श्रद्धया विरहितम् śraddhayā virahitam
- सङ्गेन रहितम् saṅgena rahitam

NPTEL

Also, vidhihinam and the tritiya tatpuruṣa samasa is formed and the laukikavighraha is vidhina hinam, mantrahinam mantrena hinam, sraddhavirahitam and the vighraha is sraddhaya virahitam, sangarahitam also the vighraha is sangena rahitam.

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समास samāsa inside समास samāsa(1/4)

- गर्भं garbha- in the belly
- X गर्भं garbha Y- X is a समास samāsa inside Y
- Y is also a समास samāsa
- XY गर्भं garbha Z- XY is a समास samāsa inside Z
- Z is also a समास samāsa
- This can go on and on

NPTEL

17

Now, towards the end of the course after having studied all these examples, let us study an interesting process. But before going further let me comment by saying that there are multiple examples of the samasas available even in modern Indian languages and also in Sanskrit.


Now, let us study the very interesting feature of samasa inside a samasa, garbha samasa. So, garbha stands for the belly, in the belly. So, we say X garbha Y, X garbha Y means X is a samasa inside Y, X garbha Y and Y is also a samasa and in Sanskrit we also see that XY garbha Z, XY is a samasa inside Z. Z is also a samasa and this can go on and on and on.

So, you can have one samasa inside another samasa. And that another samasa can be inside another big samasa and so on. This process can go on and on and on depending on the semantics that the speaker wants to utilize.

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### समास samāsa inside समास samāsa(2/4)

- दशरथस्य पुत्रः दशरथपुत्रः daśarathasya putraḥ daśarathaputraḥ
- दशरथपुत्रस्य हस्तः daśarathaputrasya hastah- दशरथपुत्रहस्तः daśarathaputrahastah
- दशरथपुत्रहस्तस्य अलंकारः daśarathaputrahastasya alamkārah- दशरथपुत्रहस्तालंकारः daśarathaputrahastālamkārah
- दशरथपुत्रहस्तालंकारे तिष्ठति daśarathaputrahastālamkāre tiṣṭhati- दशरथपुत्रहस्तालंकारस्थः daśarathaputrahastālamkārasthah



So, here are a few examples. First, we have *dasarathasya putraḥ* this is the shasti tatpurusha samasa and so we get the compound output *dasarathaputraḥ*. Now, this *dasarathaputra* becomes part of another big compound namely *dasarathaputrasya hastah* and then the compound is *dasarathaputrahastah*. This is also shashti tatpurusha. So, we have shasti tatpurusha garbha shasti tatpurusha.

Then, this becomes part of another big samasa whose vighraha is *dasarathaputrahastasya alamkaraḥ* and the samasa output is *dasarathaputrahastalamkaraḥ*. This is a shasti garbha, shasti garbha shasti tatpurusha. Then, we have an upapada tatpurusha *dasarathaputrahastalamkare tiṣṭhati*, and by the process of compounding we get the *dasarathaputrahastalamkarasthah* as the finally, derived compound output.



Now, this is an upapada tatpuruṣa samasa with the shasti garbha with the shasti garbha with another shasti garbha samasa.

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समास samāsa inside समास samāsa(3/4)

- दशरथपुत्रहस्तालंकारस्थस्य कथा daśarathaputrahastālamkāraṣṭhasya kathā- दशरथपुत्रहस्तालंकारस्थकथा daśarathaputrahastālamkāraṣṭhakathā
- दशरथपुत्रहस्तालंकारस्थकथां करोति daśarathaputrahastālamkāraṣṭhakathāṃ karoti- दशरथपुत्रहस्तालंकारस्थकथाकारः daśarathaputrahastālamkāraṣṭhakathākāraḥ

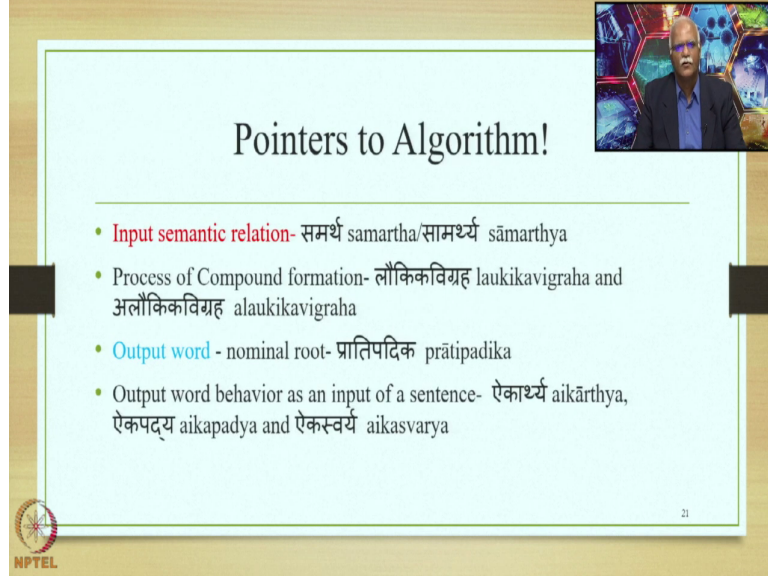
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Then, this upapada tatpuruṣa also becomes garbha to another shasti tatpuruṣa samasa whose laukikavighraha is dasarathaputrahastalamkarasthasya katha. And the finally, derived compound output is dasarathaputrahastalamkarasthakatha. Now, this is the shasti tatpuruṣa samasa with upapada tatpuruṣa garbha with shasti garbha with shasti garbha and with with shasti garbha samasa.

Now, this upapada now this shasti tatpuruṣa again can become garbha of another upapada tatpuruṣa samasa, whose laukikavighraha is dasarathaputrahastalamkarasthakatham karoti.



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### Pointers to Algorithm!

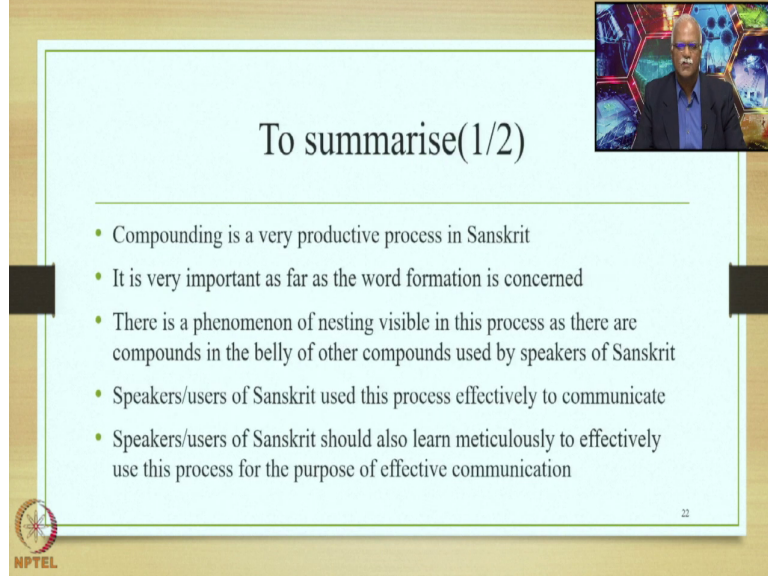
- **Input semantic relation**- समर्थ samartha/सामर्थ्य sāmārthya
- Process of Compound formation- लौकिकविग्रह laukikavigraha and अलौकिकविग्रह alaukikavigraha
- **Output word** - nominal root- प्रातिपदिक prātipadika
- Output word behavior as an input of a sentence- ऐकार्थ्य aikārthya, ऐकपद्य aikapadya and ऐकस्वर्य aikasvarya

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Towards the end, we would like to point towards forming an algorithm to formulate the samasa. So, the input semantic relation is the samarthartha or samartha where two or more interrelated words from a sentence get to make the input. And then the process of compound formation happens from laukikavigraha onwards upto alaukikavigraha and subluk and the samasanta pratyaya and the purvapadakarya and also the uttarapadakarya.

And then we get the finally, derived compound output word which is a pratipadika a nominal root. The output word behavior as an input of a sentence, and there are three features of this output word namely aikartha, aikapadya and aikasvarya.

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To summarise(1/2)

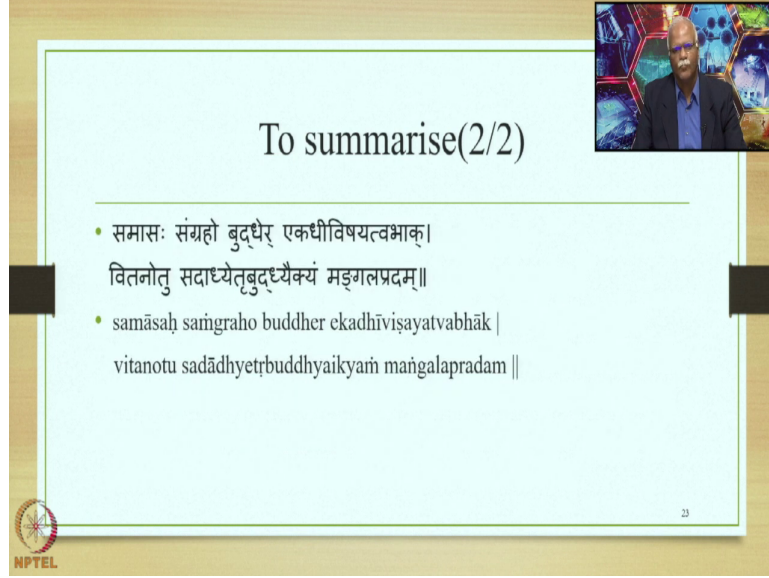
- Compounding is a very productive process in Sanskrit
- It is very important as far as the word formation is concerned
- There is a phenomenon of nesting visible in this process as there are compounds in the belly of other compounds used by speakers of Sanskrit
- Speakers/users of Sanskrit used this process effectively to communicate
- Speakers/users of Sanskrit should also learn meticulously to effectively use this process for the purpose of effective communication

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To summarize compounding is a very productive process in Sanskrit. It is very important as far as the word formation is concerned. There is a phenomenon of nesting visible in this particular process as there are compounds in the belly of other compounds used by speakers of Sanskrit.

Speakers or users of Sanskrit used this particular process effectively to communicate. Speakers or users of Sanskrit should also learn meticulously to effectively use this process for the purpose of effective communication even here after.

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To summarise(2/2)

- समासः संग्रहो बुद्धेर् एकधीविषयत्वभाक्।  
वितनोतु सदाध्येतृबुद्ध्यैक्यं मङ्गलप्रदम्॥
- samāsaḥ saṅgraho buddher ekadhīviṣayatvabhāk |  
vitanotu sadādhyeṭṛbuddhyaikyam maṅgalapradam ||

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Finally, I would like to conclude this course by reciting this Mangala Charana composed by yours truly in which the well is wished of everybody and that is [FL]. I repeat [FL].

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The slide is titled "Referred Texts" and lists five Sanskrit texts. The text is in Hindi and English. The list is as follows:

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

The slide also features the NPTEL logo in the bottom left corner and the number 24 in the bottom right corner.

These are the texts referred to ashtadhyayi of Panini, samarthahnika from the vyakarana mahabhasya of the great patanjali, vakyapadiya of bharatrahari, kasikavrtti of jayaditya and vamana, samasaprakarana from the vaiyakarana siddhanta kaumudi of the great bhatoji deekshitha.

Before closing, I would like to place my gratitude to IIT, Bombay as well as to the team of NPTEL for cooperating at various stages without whose cooperation the completion of this course would not have been possible. I thank all the team members Devendra, Ravi, Bharati madam everybody who helped me complete this course.

And also, my TA, Dr. Iravarti Kulkarni, I thank her profusely for the help she has been to me in completion of this particular course. And thanks to you all for your feedback and comments.

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अनुगृहीतो'स्मि

- மிகவும் நன்றி.
- অনেক ধন্যবাদ.
- बहुत बहुत धन्यवाद.
- आभारी आहे.
- ખૂબ ખૂબ આભાર.
- Muchas gracias.
- Merci beaucoup.
- Danke.
- Grazie mille.
- Thank you.

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Thank you very much.