



INTERNATIONAL JOURNAL OF CREATIVE RESEARCH THOUGHTS (IJCRT)

An International Open Access, Peer-reviewed, Refereed Journal

Sanskrit Grammatical Studies As Incorporated In The Tibetan Monastic & University Curriculum

Shedup Tenzin,
Department of Indo-Tibetan Studies,
Visva-Bharati University, Santiniketan

Key words: Songtsan Gampo, Thonmi Sambhota, Lha rig pa'i senge, Brahman Lipikara, Tride Songtsen, Mahāviyutpatti, Madhyavyutpatti, Sakya Pandita

Introduction of Sanskrit learning in Tibet

First Phase of Sanskrit Learning:

Buddhism was officially introduced in Tibet during the reign of the 33rd Tibetan emperor Songtsan Gampo (Wylie: Srong btsan sgam po, 617-698 CE)¹ of Yarlung dynasty in the 7th century AD.

We find that the Tibetan Buddhist scholars credit the invention of U-can script to Thonmi Sambhota (619-?), one of the intellectual ministers of emperor Songtsan Gampo (Wylie: Srong btsan sgam po) of Yarlung dynasty. Under the royal patronage of Songtsan Gampo, sixteen young Tibetan students² including Thonmi Sambhota was sent to India in pursuit of learning Sanskrit grammar, Buddhist literature, various scripts prevalent during those days. Unfortunately, except Thonmi, all the other entourage of students could not make their way to India due to perilous journey of high Himalayan mountains, forest and the scorching heat of plain India.

After completing the seven years long dedication in the quest of Buddhist philosophy, Sanskrit studies, in India under the tutorship of south Indian scholars Deva Vidya Sinha (Tibetan: Lha rig pa'i senge) and Brahman Lipidatta/Lipikara (Tibetan: *Bram ze li byin* or *Li pi ka ra*), Thonmi returned back to Tibet with a great joy and excitement. Upon reaching his homeland Lhasa, he devised a U-can script for Tibetan language on the model of Indian scripts prevalent during the 7th century India.

¹ This date is widely accepted in many of the Tibetan historical text including “*Chos 'byung mkhas pa'i dga' ston*” whereas *Tun-huang document*, *The White Annals* of Gedun Chopel, *Byams ma* of Bon chronicle asserted the date as 617-650 CE.

² The total number of Tibetan students accompanied Thonmi Sambhota varies depending upon the different historical sources. *rGyal rabs gsal ba'i me long* of Sakya Sonam Gyaltzen recorded “seven” whereas Bu-ston and Pawo Tsuglag Trengwa maintained sixteen in their works “*Bu-ston chos 'byung gsung rab rin po che'i mdzod*” and “*Chos 'byung mkhas pa'i dga' ston*” respectively.

As Thonmi having studied Sanskrit grammatical texts such as *Candravyākaraṇa*, *Kālapavyākaraṇa*, *Sarasvatī vyākaraṇa* has gained an expertise in Sanskrit. Hence, with the Sanskrit grammar and linguistic background, Thonmi composed the eight grammatical texts. Desi Sangyay Gyatso (1653-1705) was of the opinion that, Thonmi composed the eight grammatical texts in compliance with the eight major Sanskrit grammatical texts prevalent in those days in India. They are namely, i) *Indra vyākaraṇa*, ii) *Viśāla vyākaraṇa*, iii) *Śakauṭayana vyākaraṇa*, iv) *Pāṇini vyākaraṇa*, v) *Samantabhadra vyākaraṇa*, vi) *Patanjali vyākaraṇa*, vii) *Manujendra vyākaraṇa*, viii) *Sarasvati vyākaraṇa*.³ Thonmi had adopted a number of Sanskrit grammatical terms to be employed in Tibetan grammar. We learnt from some of the early Tibetan grammarians works that the manual of proper Sanskrit pronunciation book known as *sNgags kyi bklaḡ thabs mun pa'i sgron me* is attributed to Thonmi Sambhota, but the book doesn't exist anymore.

Under the royal patronage of Emperor Songtsan Gampo, the first ever Sanskrit-Tibetan translation project has begun with the team of scholars from India, China and Nepal led by Thonmi Sambhota. This epoch-making landmark in the history of Sanskrit-Tibetan translation workshop began in the 7th century AD and continues till 17th century AD even after the complete collapse of Nālandā Mahāvihāra.

The genre of the Sanskrit texts that were rendered into Tibetan since the 7th century until the 11th century AD, was mainly focused on Buddhist Philosophy, Buddhist tantric literature, Buddhist Logic & Epistemology.

The translation activities of Sanskrit-Tibetan literature reached its peak during the early 9th century. From 7th to 9th century thousands of Sanskrit Buddhist scriptures were translated into Tibetan. It is evident from the Tibetan historical sources that Thonmi may be regarded as the first Tibetan scholar who was well versed and proficiency in Sanskrit grammar and also first ever Tibetan *Lotsawa*⁴ (translator well-versed in Sanskrit & Tibetan). It was Thonmi Sambhota who paved the way for future Tibetan scholars who are to pursuit Sanskrit grammar learning for the purpose of getting trained in Sanskrit-Tibetan translation activities.

In the 9th century, during the reign of emperor Tride Songtsen (Wylie: Khri lde srong btsan), two Sanskrit-Tibetan lexicography came into existence namely *Mahāviyutpatti* (Tib. Bye brag rtogs byed chen mo) and *Madhyavyutpatti* (Tib. Bye brag rtogs byed 'bring)⁵. *Mahāviyutpatti* run into 9565 lexical entries divided into 277 chapters is a Sanskrit-Tibetan equivalents of Buddhist philosophical terms and other terminologies. With regard to *Madhyavyutpatti* (Tib. Bye brag rtogs byed 'bring) we find the systematic guidance and instruction with regard to the methodologies of translation, moral responsibilities of *Lotsawa* etc. were instructed while *Lotsawa* carrying out the translation of Sanskrit texts into Tibetan. It is a descriptive glossary which gives technical interpretation. It contains not merely the equivalents of Sanskrit terms but

³ Zhabs Drung, Tshetan. *Sum rtags kyi bshad pa thon mi'i zhal lung*, Sarnath: New Light Publications, 1989, p. 28.

⁴ This is the corrupted form of Sanskrit term "loka cakṣu" literally means "the eye of universe" here refer to professional Tibetan translator who were well versed in both Sanskrit and Tibetan and has engaged in the task of Sanskrit-Tibetan translation project.

⁵ These two lexicographical texts are incorporated in Tibetan canonical work *Tangyur*. (See sNa tshogs/miscellaneous section of *Derge Tangyur*)

also the philosophical interpretation to 414 of the entries available in *Mahāvīyutpatti*. Hence, in the history of Sanskrit-Tibetan translation work, these two lexicographical works played a very significant role and served as the guidelines or the manual for Sanskrit *Pandits* and Tibetan *Lotsawa* who were engaged in the Sanskrit-Tibetan translation project.

In the 11th century, Lotsawa Rinchen Sangpo (958-1055) with Indian Pandit Jarandhara translated the *Ayurvedic* medical classics i.e. *Aṣṭāṅgaḥṛdayasāmhita nāma* (Tibetan: Yan lag brgyad pa'i snying po bsdus pa zhes bya ba) of Vāgbhaṭa (Tibetan: Pha gol) and *Padārthacandrikāprabhāsa nāma aṣṭāṅgaḥṛdayavivṛtti* (Tibetan: Yan lag brgyad pa'i snying po'i rnam par 'grel pa tshig gi don gyi zla zer zhes bya ba) of Candranandana (Tibetan: Zla ba la dga' ba)⁶.

Followed by the emperor Songtsan Gampo (7th century) of *Yarlung* dynasty, the two other powerful emperors of *Yarlung* dynasty appeared during the 8th and 9th century namely Trisong Detsen (Wylie: Khri srong lde btsan) and Tri Ralpacan (Wylie: Khri ral pa can)⁷ firmly established and further propagated Buddhism on a very large scale with a royal support.

During these periods, learning of Sanskrit becomes very popular among the Tibetan scholars with the Indian Pandits through the original Sanskrit text because by then no Sanskrit grammatical texts have been translated into Tibetan during those days.

It was in the early 11th century CE that the first attempt was made to translate the Sanskrit grammatical texts namely i) *Kalāpa laghu vṛtti śiṣya hitā nāma* (Tibetan: Ka lā pa'i 'grel pa nyung ngu las slob ma la phan pa zhes bya ba) of Dro-wae Wangchug⁸, and ii) *Tripratyayabhāṣya* (Tibetan: rKyen gsum bshad pa) of (author not mentioned in the Tibetan *Tangyur* of Derge edition). These two texts were translated into Tibetan by Lha Shiwa Hoe (Wylie: Lha zhi ba 'od) and Rongsom Choesang (Wylie: Rong zom chos bzang) respectively in the early 11th century.

Second Phase of Sanskrit Learning:

With the emergence of Sakya Pandita Kunga Gyaltsan (1182-1251 AD) in the 13th century, began the new era of translation of non-philosophical text. He is responsible for pioneering and introducing the Indian Sanskrit literature of five major and minor sciences of knowledge (*daśa vidhyā sthāna*, Tib. rig pa'i gnas bcu).⁹ Hence, in the history of Tibetan literature, the Sakya Pandita period may be regarded as the *Renaissance* of Tibetan literature. With respect to the art of composition, he composed the text called "*mKhas pa la 'jug pa'i sgo*" (Entrance Gate for the Wise) in which he presents the partial translation of

⁶ These two *Ayurvedic* classics are incorporated in *Tangyur*. (see "He" section of Derge *Tangyur*)

⁷ These three kings are collectively known as "three ancestral dharma kings" (Tibetan: Chos rgyal mes dbon rnam gsum) in the history of Tibetan Buddhism.

⁸ In Peking edition of *Tangyur* (Le section, Vol. no. 140), Grags 'byor (Kīrtibodhi) is mentioned as the author instead of Dro-wae Wangchug (Wylie: sGrol ba'i dbang phyug).

⁹ Five major sciences; i) Śilpa (Arts & Crafts), ii) Cikitsā (Science of Healing), iii) Śabdavidyā (Grammar), iv) Hetu (Logic & Epistemology), v) Adhyātma (Philosophy). Five minor sciences; i) Kāvya (Poetry), ii) Abhidhāna (Thesaurus & Synonyms), iii) Chanda (Rhetoric/meter), iv) Jyotiṣa (Astrology/astronomy), v) Dance & Drama.

Alaṃkāra from *Kāvyādarśa* (Tib. *sNyan ngag me long*) of Ācārya Daṇḍin (Tib. sLob dpon dbyug pa can). This is the first ever attempt in rendering the *Kāvyādarśa* into Tibetan.

Later on, to fulfill the advice of Sakya Pandita (1182-1251) before he passed away, his cousin brother Drogön Chögyal Phagpa (1235-1280), patronized Shongton Lotsawa Dorjay Gyaltsan (1240-?) made his way to India to learn Sanskrit texts. and after returning back to Sakya, he translated the whole chapters of *Kāvyādarśa* (Tib. *sNyan ngag me long*)¹⁰, *Nāgānanda nāṭaka* (Tib. *Klu kun tu dga' ba'i zlos gar*)¹¹, *Avadānakalpalatā* (Tib. *rTogs brjod dpag bsam 'khri shing*),¹² in the great Sakya monastery (*sPrul pa'i lha khang chen mo*) at Sakya in Central Tibet.

As a result of continuous effort of translating a vast Sanskrit Buddhist literature into Tibetan over several centuries, the Tibetan literature became one of the profoundest and richest literatures of Asia.¹³

The voluminous Tibetan Buddhist scriptures came into existence by the painstaking efforts made by the dedicated Indian masters and Tibetan *Lotsawa* over the centuries i.e. from 7th to 17th century was eventually led to the creation of voluminous corpus of Indo-Tibetan literature which are classified into two canonical works viz., *Kangyur* and *Tangyur*¹⁴. *Kangyur* refer to the words of Buddha translated into Tibetan and *Tangyur* refer to the commentaries of Indian masters translated into Tibetan.

Hence, the introduction of Sanskrit learning in Tibet is not just the recent one but it has the history of more than thousand years. Learning of Sanskrit grammar has been a mandatory and important curriculum in the Tibetan Buddhist academic curriculum for more than a millennium for the Tibetan monk scholars who were engaged in the task of translation of Sanskrit-Tibetan literature. But the actual learning of Sanskrit grammar through the Tibetan translation began in the 13th century. The *sūtras* are transliterated in Tibetan script along with its Tibetan translation. *Sūtras* are memorized not in Sanskrit but in Tibetan language. Tibetan monk scholars in Tibet who were and are well versed in Sanskrit grammar pursuit their learning of Sanskrit through the Tibetan translation and transliteration form but they do not know how to read and write *Devanagari*.

To pronounce the Sanskrit words accurately, the manual of exercising Sanskrit pronunciation was composed for Tibetan students namely *sNgags kyi klog thabs'bras bu 'byung ba'i me tog* by Sakya Pandita (13th century) and *sNgags bklag thabs bsdu pa'i ũkā mthong ba don gsal* of Narthang Lotsawa Sangha Shri (14th century). These manuals are composed not in *Devanagari* but in Tibetan transliteration form.

¹⁰ Incorporated in *Tangyur* (See "sGra mdo" section of Derge *Tangyur*).

¹¹ Incorporated in *Tangyur* (See "sKyes rabs" section of Derge *Tangyur*).

¹² *Ibid*.

¹³ Chandra, Dr. Lokesh, *Tibetan-Sanskrit Dictionary*, New Delhi: International Academy of Indian Culture, 1959, p. 9

¹⁴ The correct transliteration of Tibetan orthography is *bKa' gyur* and *bsTan gyur* which literally means "the translated teachings of Buddha" and "the translated commentaries of Indian Pandits" respectively. *Kangyur* and *Tangyur* is the Tibetan Buddhist canon contains a large number of *Sutras* and *Tantras* translated mainly from Sanskrit sources except some of which are from Chinese sources. Regarding classification of *Kangyur*, see Csoma de Koros' *Analysis on Kanjur*. For detail, see Kenneth K.S. Ch'en, "The Tibetan Tripitika", *Harvard Journal of Asiatic Studies* (ed) Serge Elisseeff et. al., Vol. 9, June, 1946, no. 2, Harvard-Yenching Institute, 1946.

In the second phase of diffusion of Buddhism in Tibet, learning of Sanskrit grammar was reintroduced and popularized by Sakya Pandita Kunga Gyaltsen (1182-1251) in the 13th century and then followed by him, the series of Tibetan *Lotsawa* namely Thar-lo Nyima Gyaltsen, Shongton Dorjay Gyaltsen, his brother Shongton Lode Tenpa and his disciple Lochen Jangchub Tsemo, his disciples Lotsawa Namkha Sangpo, Lhathong Lotsawa etc. widely disseminated the Sanskrit grammatical studies in Tibet.¹⁵

Third Phase of Sanskrit Learning:

In Tibet, it was the tradition to study *Sarasvatī vyākaraṇa* as a preliminary stage of Sanskrit learning which is then followed by introducing into the learning of *Kalāpa vyākaraṇa* and *Candra vyākaraṇa*.

The Sanskrit grammar known as *Sarasvatī vyākaraṇa*¹⁶ was translated into Tibetan in the 17th century by Balabhadra, Gokulanāth Miśra and Darpa Lotsawa Ngawang Phuntsok under the aegis of 5th Dalai Lama (1617-1682).¹⁷ Darpa Lotsawa was responsible for introducing and popularizing the study of *Sarasvatī vyākaraṇa* in Tibet, the tradition of which is extant till today. The contemporary Tibetan scholar Tāranāth (Tibetan: sGrol ba'i mgon po) also translated the *Sarasvatī vyākaraṇa* in collaboration with the Indian master Kṛṣṇabhāṭṭa. *Sarasvatī vyākaraṇa* was composed by south Indian scholar Ācārya Anubhuti Sarva Rupa. There are 6 Sanskrit commentaries to it in India according to Tibetan sources.

During the reign of Great 5th Dalai Lama, (1617-1682), Pandit Gokulanāth Miśra, and his elder brother Pala Bhadra travelled to Tibet. These two Indian Pandits belong to Kurukṣetra (Western part of India) were asked to teach *Paṇini vyākaraṇa* to Darpa Lotsawa Ngawang Phuntsok by the great fifth Dalai Lama. Darpa Lotsawa translated *Paṇini vyākaraṇa* into Tibetan and he also composed the commentary to it in 1658.

The 49 major and minor Sanskrit grammatical texts were translated into Tibetan by the Indian Pandita and Tibetan *Lotsawas* which are all incorporated in Tibetan canonical text *Tangyur*. The list of tables is given in the following page according to Derge edition of *Tangyur*. All of these texts are said to be grouped under the five major Sanskrit grammatical works that translated into Tibetan namely;

- i) *Paṇini vyākaraṇa sūtra* (Tib. *brDa sprod pa pā ṇi ni'i mdo*) by Paṇini & translated into Tibetan by Ngawang Phuntsog Lhundrup (Vagīśvara Lakṣmīnirabhoga) in the 17th century.
- ii) *Candra vyākaraṇa sūtra* (Tib. *Lung ston pa candra pa'i mdo*) by Candragomin & translated by Pandit Lakṣmikāra, Mahīndra Bhadra and Shongton lotsawa Dorjay Gyaltsen, in the 13th century AD,
- iii) *Kalāpa sūtra* (Tib. *Ka lā pa'i mdo*) or Kātantra, of rGyal po'i lha; translated by Lode Tenpa.

¹⁵ Tsering, Wangdue & Gyatso, Thrinley. *Bod kyi sgra sgyur lo rgyus dang lo tsa ba rim byon gyi mdzad rnam gsal ba'i me long*, Peking: Mi rigs dpe skrun khang, 2001, p. 168. See also Rabgyae, Tsognyi & Drakpa, Gonpo. *sGra rig blo gsal dga' skied*, Sichuan: Sichuan Mi rigs dpe skrun khang, 1996, p. 12,

¹⁶ Incorporated in *Tangyur* (See "sGra mdo" section of Derge *Tangyur*).

¹⁷ Anubhuti. *Sarasvatīvyākaraṇa sūtra* (Tibetan translation by Balabhadra, Gokulanāth Miśra & Darpa Lotsawa Ngawang Phuntsok in the 17th century) *Tangyur*: Derge edition, "Se".

iv) *Sarasvatī vyākaraṇa sūtra* (Tib. *brDa sprod pa dbyangs can gyi mdo*) of Anubhūti was translated into Tibetan by Balabhadra, Gokulanāthmīśra, Darpa Lotsawa Ngawang Phuntsok Lhundup in 17th century. It was also translated by Kṛṣṇabhaṭṭa & Tāranātha (1575-1634). Probably Lhathong Lotsawa was the first *Lotsawa* to translate both the root text and the commentary of *Sarasvatī vyākaraṇa sūtra*¹⁸ in 14th century.

v) *Mañjuśrīsabdakṣaṇa* (Tib. *'Jam dpal gyi sgra'i mtshan nyid*) by Legpar Drakpa was translated by Dharmapāla. While the first four grammatical texts are quite popular in India but the fifth one seems unknown among the Indian grammatical tradition.

In the 18th century, a few Tibetan grammarians have compiled Sanskrit-Tibetan lexicography entitled *Prajñā* of 1771 AD which was later published by the Namgyal Institute of Tibetology, Sikkim in 1961. Tibetan Sanskritist Namgyal Tsering compiled a Sanskrit-Tibetan-Chinese lexicography published in Beijing by Mi rigs dpe skrun khang, China in 1991. There are still other Sanskrit-Tibetan lexicographical works compiled by Tibetan Sankritists in the earlier centuries. In fact, all these Sanskrit lexicographical works are transcribed not in *Devanagari* script but in Tibetan script known as U-can with a systematic and standardization form of Transliteration.

Sanskrit Learning in Tibetan Monasteries and Institutions:

Sarasvatī vyākaraṇa is considered an important part of the monastic curriculum which is still taught in the Tibetan Buddhist monasteries in Amdo province in north-eastern region of Tibet. Sanskrit learning is now been introduced in the modern secular university such as Tibet University (Boe-jong Lob-dra Chen-mo) in Lhasa. But whether it is in the monasteries or in the modern university in Tibet, the Sanskrit grammar is taught through Tibetan translation and transliteration. The examples of Sanskrit words are transliterated in Tibetan U-can script and the sutras are memorized through Tibetan translation. Hardly anyone could read *Devanagari* in Tibet even the teacher as the Sanskrit texts are only available in Tibetan version. The Sanskrit teachings are mainly carried out by Tibetan monks in Tibet.

Whereas in the modern university like the Central Institute of Higher Tibetan Studies based in Sarnath provide Sanskrit teaching in original Sanskrit text by the Indian scholars. Unlike in Tibet, the Institute based the teaching on *Laghusiddhānt kaumudī*.

Just as we use a Latin word in our English writing as a fashion, similarly using a Sanskrit word in Tibetan poem or composition is a sort of fashion and of course it gives much value to one's writing.

In early 90's in Dharamsala (Himachal Pradesh of Indian state), I had the occasion to learn Sanskrit grammar with the Tibetan incarnated monk from Tibet. Though my master unable to read *Devanagari*, he

¹⁸ Tsering, Wangdue & Gyatso, Thrinley. *Bod kyi sgra sgyur lo rgyus dang lo tsa ba rim byon gyi mdzad rnam gsal ba'i me long*, Peking: Mi rigs dpe skrun khang, 2001, p. 168.

taught me the first few chapters from *Sarasvatī vyākaraṇa sūtra* through the Tibetan translation. There is a tradition in Tibet that when the student completes their *Sarasvatī vyākaraṇa*, the master will give him the Sanskrit name connected with *Sarasvatī*.

Later part of the 8th century Tibetan version of *Rāmāyāna* fragments were discovered from Tunhuang caves (now situated in north-western China along the silk route) in the early 20th century). It is said that there are four different translations of *Rāmāyāna* in Tibetan. It is therefore, safe to claim here that the Tibetan is the first foreign language in which the *Rāmāyāna* was translated. The new translation of *Rāmāyāna* was translated by erudite scholar Gendun Chopel (1903-1951) and Rakra Tethong Rinpoche (1925-2012)¹⁹. *Mahābhārat* The story of *Pañch pāṇḍavas* characters from *Mahābhārat* epic is taught in the Tibetan school syllabus. Selected *alaṃkāra* from *Kāvyaḍarśa* of Ācārya Daṇḍi and *Amarkośa* is also taught in the Tibetan monasteries, Tibetan schools and colleges. Sanskrit grammar is also taught in the Tibetan Medical & Astrological Colleges as the Tibetan astrologers must have a rudimentary knowledge in Sanskrit while preparing an almanac.

CONCLUSION

According to Derge edition of *Kangyur* and *Tangyur* (Tibetan canonical text), the total number of 4567 Sanskrit texts (including few texts in Chinese and Tibetan indigenous works) were translated into Tibetan from 7th to 17th century. The subject ranging from Buddhist Philosophy, *Tantra*, Logic & Epistemology, Sanskrit Poetry and Rhetoric, Sanskrit Grammar, Sanskrit Drama, *Ayurvedic* medicine, Indian astrology, Sanskrit lexicography like *Amarkośa*, *Avadāna* literature, *Jātakamālā*, Sanskrit *Niṭiśāstra* etc. As a result of continuous process of translation of Sanskrit literature, the Tibetan literature has been profoundly influenced by Sanskrit literature.

The lost treasures of Indian Buddhist Sanskrit texts are still preserved in Tibetan canonical works viz., *Kangyur* and *Tangyur*. Hence, the lost Indian cultural heritage can only be restored through the Tibetan translation as Tibetan translation maintained the faithful translation (even the proper nouns are translated) without adding any additional words or skipping any single word from the Sanskrit original text.

Keeping this in view, the restoration work of lost Sanskrit texts from Tibetan counterpart texts is carrying out the Central Institute of Higher Tibetan Studies at Sarnath since long ago.

Hardly any Sanskrit manuscripts of Buddhist scriptures exist in India today. Ancient Tibetan monasteries were translation of Sanskrit-Tibetan took place preserved palm leave Sanskrit manuscript. Hence, Tibet is considered one of the richest treasuries of precious Sanskrit manuscripts. With this end, the prolific writer and linguist Pandit Rahul Sankrityayana (1893-1963) conducted an expedition in Tibet in search of lost Sanskrit manuscript in Tibet. He brought back 22 mules of Tibetan texts from central Tibet to India which is

¹⁹ Chopel, Gedun & Tethong, Rakra. *Rāmāyaṇakathā* (gSar bsgyur rā mā ya ṇa'i rtogs brjod), Peking: Mi rigs dpe skrun khang, 2005.

now preserved in Patna Museum. Rahul came across few Sanskrit palm leaves' manuscripts in Tibetan monasteries during his visits in Tibet. He was guided by Gedun Chopel (1903-1951) as just mentioned above. The detail information of Pandit Rahul Sankrityayana and Gedun Chopel's Tibet's expedition is reflected in their travelogues.

To gain a thorough knowledge in Buddhist philosophy, learning of Sanskrit grammar was deemed necessary which became a mandatory in certain Tibetan monasteries in Tibet.

SANSKRIT GRAMMATICAL TEXTS AS INCORPORATED IN DERGE EDITION OF *TANGYUR* (TIBETAN CANONICAL TEXT) IN RE, LE, SE & SNA TSHOGS SECTIONS.

The following Sanskrit grammatical texts were translated between 13th to 17th century.

S. No.	Sanskrit Title	Tibetan Title	Author	Translators (Indian Pandit and Tibetan Lotsawa) ²⁰	Reviser of translation
1.	<i>Candra vyākaraṇa sūtra</i>	<i>Lung ston pa candra pa'i mdo</i>	Candragomin	Dorjay Gyaltsen ²¹	Lodoe Tenpa
2.	<i>Vimsaty upasarga vṛtti nāma</i>	<i>Nye bar sgyur ba nyi shu pa'i 'grel pa zhes bya ba</i>	Candragomin	Jetakarna & Nyima Gyaltsen	
3.	<i>Varṇa sūtra nāma</i>	<i>Yi ge'i mdo</i>	Candragomin	Nyima Gyaltsen	
4.	<i>Varṇasūtra vṛtti nāma</i>	<i>Yi ge'i mdo'i 'grel pa zhes bya ba</i>	Dharmapāla (Chos skyong)	Jetakarna & Nyima Gyaltsen	
5.	<i>Adhikāra saṁgraha nāma</i>	<i>sPyir btang ba yang dag</i>		Lodoe Tenpa	

²⁰ The term *Lotsawa* is the corrupted form of Sanskrit origin "lokacakṣu" which literally means "the eye of universe" (Tib. 'jig rten mig) here refer to professional Tibetan translator who were equally well versed in both Sanskrit and Tibetan language with a Buddhist philosophical background and has engaged in the task of Sanskrit-Tibetan translation project.

²¹ In Peking edition of *Tangyur* (Le section, Vol. no. 140), Jetakarna and Nyima Gyaltsen Sangpo is mentioned as translators and no name for reviser is mentioned.

		<i>par bsdus pa zhes bya ba</i>			
6.	<i>Vibhakti kārika</i>	<i>rNam dbye'i tshig le'ur byas pa</i>	Senge bzang po ²²	Sawang Sangpo & Shongton Lodoe Tenpa	
7.	<i>Tiñ anta</i>	<i>Ti nga'i mtha'</i>	(author not mentioned) ²³	Lodoe Tenpa	
8.	<i>Sambandhoddeśa</i>	<i>'Brel pa mdor bstan pa</i>	Kāyasthacarka dāsa	Lodoe Tenpa	
9.	<i>Dhātukāya</i>	<i>Byings kyi tshogs</i>	Zla ba gang ba	Thug-je Pal Sangpo	
10.	<i>Sambandhasiddhyabhi dhānaprakriya</i>	<i>'Brel ba grub pa zhes bya ba'i rab tu byed pa</i>	Nyi ma'i snying po	Dharmapālabh adra	
11.	<i>Uṇādivṛtti</i>	<i>Un la sogs pa'i 'grel pa</i>	Candragomin	Rinchen Choekyong Sangpo	
12.	<i>Aṣṭasāhasrikāmañjuśrī śabdavyākaraṇavṛtti</i>	<i>'Jam dpal gyi sgra brda sprod pa'i 'grel pa stong phrag brgyad pa</i>	rGyal po'i lha	Dharmapālabh adra	
13.	<i>Mañjuśrīśabdavyākara ṇa pañcamakaṇḍa dvitiyavivaraṇa</i>	<i>'Jam dpal gyi sgra brda sprod pa'i skabs lnga pa'i rkang pa gnyis pa'i rnam par</i>	rGyal po'i lha	Dharmapālabh adra	

²² In Peking edition of *Tangyur* (Le section, Vol. no. 140), the name 'Phrog byed bzang po (Haribadra) is mentioned as the author.

²³ In Peking edition of *Tangyur* (Le section, Vol. no. 140), Simply the dPal (Sri) is mentioned as the name of the author.

		'grel pa			
14.	<i>Kalāpa sutra</i>	<i>Ka lā pa'i mdo</i>	rGyal po'i lha ²⁴	Lodoe Tenpa	
15.	<i>Kalāpasūtra vṛtti nāma</i>	<i>Cha bsags kyi mdo'i 'grel pa zhes bya ba</i>	Durga Sinha	Drakpa Gyaltzen ²⁵	
16.	<i>Kalāpa laghu vṛtti śiṣya hitā nāma</i>	<i>Ka lā pa'i 'grel pa nyung ngu las slob ma la phan pa zhes bya ba</i>	Dro-wae Wangchug ²⁶	Shiwa Hoe	
17.	<i>Dhātukāya</i>	<i>Byings kyi tshogs</i>	Droe-ka Senge	Richen Drup	
18.	<i>Śiṣyahitā vyakaraṇakalāpasūtra vṛtti nāma</i>	<i>Lung ston pa ka lā pa'i mdo'i 'grel pa slob ma la phan pa zhes bya ba</i>	Jo-bo Drag-jor	Jangchub Tsemo	
19.	<i>Syādyanta prakriyā</i>	<i>Si la sogs pa'i mtha'i bya ba</i>	'Jampal Drakpa (Mañjukīrti)	Lodoe Tenpa	
20.	<i>Kalāpasūtravṛtti syādivibhaktiprakriyā</i>	<i>Ka lā pa'i mdo dang 'grel pa'i si la sogs pa'i rnam dbye'i</i>	Mām-hi-ka-wi (?)	Lodoe Tenpa & Choedrag-pal Sangpo	

²⁴ No author is mentioned in Peking edition of Tangyur.

²⁵ In Peking edition of *Tangyur* (Le section, Vol. no. 140), Palden Lodoe Tenpa is mentioned as translator instead of Drakpa Gyaltzen.

²⁶ In Peking edition of *Tangyur* (Le section, Vol. no. 140), Grags 'byor (Kīrtibodhi) is mentioned as the author instead of Dro-wae Wangchug (Wylie: sGrol ba'i dbang phyug).

		bya ba			
21.	<i>Tyādyanta prakriyā vicārita nāma</i>	Ti la sogs pa'i mtha'i bya ba rnam par dpyad pa zhes bya ba	Sarvadhara	Dorjay Gyaltsen ²⁷	
22.	<i>Sarvabhāṣā pravartana vyākaraṇa sāstra</i>	sMra ba kun la 'jug pa'i sgra'i bstan bcos	Subhāṣakīrti	(translator(s) not mention)	
23.	<i>Sarvabhāṣā pravartana vyākaraṇa sāstra vṛitti</i>	sMra ba kun la 'jug pa'i sgra'i bstan bcos 'grel pa	Subhāṣakīrti	(translator(s) not mention)	
24.	<i>Prayoga mukha vṛtti</i>	Rab tu sbyor ba'i sgo'i 'grel pa	Navidharma	(translator(s) not mention)	
25.	<i>Piṇḍa nivartana nirdeśa kārikā</i>	lDog pa bsdus pa bstan pa'i tshig le'ur byas pa	Navidharma		
26.	<i>Piṇḍa nivartana nirdeśa vārttika</i>	lDog pa bsdus pa bstan pa'i rnam 'grel	Navidharma ²⁸		
27.	<i>Sarasvatī vyākaraṇa sūtra</i>	brDa sprod pa dbyangs can gyi mdo	Anubhūti	Balabhadra, Gokulanāthmi śra, Ngawang Phuntsok Lhundup	
28.	<i>Vyākaraṇa mahāśāstra sarasvatī vyākaraṇa</i>	brDa sprod pa'i bstan	Anubhūti	Balabhadra, Gokulanāthmi	

²⁷ In Peking edition of *Tangyur* (Le section, Vol. no. 140), Śrī Maṇika & Palden Sonam Sangpo etc. is mentioned as translators.

²⁸ In Peking edition of *Tangyur* (Le section, Vol. no. 140), the author name is mentioned as Nividharma (Nirvidharma).

	<i>vr̥tti prakriyācaturā nāma</i>	<i>bcos chen po dbyangs can byā-kar-ṇa 'i 'grel pa rab tu bya ba gsal ldan zhes bya ba</i>		śra, Ngawang Phuntsok Lhundup	
29.	<i>Amarkoṣa nāma</i>	<i>'Chi ba med pa 'i mdzod</i>	<i>'Chi med seng ge (Amarsimha)</i>	Kirticandra, Yarlung Drakpa Gyalten	Dharmapālabh adra
30.	<i>Amarkoṣa ṭīkā kāma dhenū nāma</i>	<i>'Chi ba med pa 'i mdzod kyi rgya cher 'grel pa 'dod 'jo 'i ba mo zhes bya ba</i>	Rabjor Dawa (Subhūticandra)	Dharmapālabh adra ²⁹	
31.	<i>Chando ratnākara nāma</i>	<i>sDeb sbyor rin chen 'byung gnas zhes bya ba</i>	Rinchen Jungney Shiwa (Ratnākaraśānti) ³⁰	Jungchub Tsemo	Choe-kyong Sangpo
32.	<i>Chando ratnākara nāma</i>	<i>sDeb sbyor rin chen 'byung gnas zhes bya ba</i>	Rinchen Jungney Shiwa (Ratnākaraśānti)	Choedan Ras- pa, Drakpa Gyaltsen	Namkha Sangpo
33.	<i>Vṛtta mālā stuti</i>	<i>sDeb sbyor gyi phreng ba 'i bstod pa</i>	Yeshe Pal Shenyen (Jñānaśrīmitra)	Shongton Dorjay Gyaltsen, Palden Lodoe Tenpa ³¹	
34.	<i>Paṇini vyākaraṇa sūtra</i>	<i>brDa sprod pa pā ṇi ni 'i mdo</i>	Paṇini	Ngawang Phuntsog Lhundrup	

²⁹ In Peking edition of *Tangyur* (Le section, Vol. no. 140), Kirticandra, Yarlung Drakpa Gyalten is mentioned as translators.

³⁰ In Peking edition of *Tangyur* (Le section, Vol. no. 140), Kālikālasarvajña Ratnākaraśāntipāda is mentioned as the author.

³¹ In Peking edition of *Tangyur* (Le section, Vol. no. 140), simply Palden Lodoe Tenpa is mentioned as the translator.

				(Vagīśvara Lakṣmīnirabh oga)	
35.	<i>Kalāpadhātusūtra</i>	<i>Ka lā pa'i byings kyi mdo</i>	(author not mentioned)	Jangchub Tsemo & Jamyang Raldri	
36.	<i>Sārasvatavyakaraṇa</i>	<i>brDa sprod pa dbyangs can</i>	(author not mentioned)	Kṛṣṇabhaṭṭa & Tāranātha	
37.	<i>Dhātusūtra</i>	<i>Byings kyi mdo</i>	Gang ba'i zla ba	Lodoe Tenpa & Jangcub Tsemo	
38.	<i>Kalāpoṇādisūtra</i>	<i>Ka lā pa'i u ṇa la sogs pa'i mdo</i>	Durgasimha	Namkha Sangpo	
39.	<i>Uṇādivṛtti</i>	<i>Uṇa la sogs pa'i 'grel pa</i>	Durgasimha	Śrīmaṇika, Palden Sonam Sangpo, Dorjay Gyaltsen	
40.	<i>Uṇādi</i>	<i>Uṇa la sogs pa</i>	Candragomin	Namkha Sangpo	
41.	<i>Candroṇādivṛtti nāma</i>	<i>Tsandra pa'i uṇa la sogs pa'i 'grel pa</i>	Candragomin (?)	Thug-je Pal Sangpo	
42.	<i>Subantarātnākara nāma</i>	<i>Su pa'i mtha' rin chen 'byung gnas zhes bya ba</i>	(author not mentioned)		
43.	<i>Vyākaraṇasubanta nāma</i>	<i>Lung ston pa su banta zhes bya ba</i>	(author not mentioned)		
44.	<i>Tripratyaṇabhāṣya</i>	<i>rKyen gsum bshad pa</i>	(author not mentioned)	Rong-som Choe-sang	

45.	<i>Mañjuśrīśabdalaṅkāra</i>	<i>'Jam dpal gyi sgra'i mtshan nyid</i>	Legs par grags pa	Dharmapāla	
46.	<i>Tyādyanta kriyāpadarohaṇa nāma</i>	<i>Ti la sogs pa'i mtha'i bya ba'i tshig gsal ba zhes bya ba</i>	dGa' ba'i grags pa	Bu-ston, Dharmasrībha dra	
47.	<i>Candra vyākaraṇa varṇa sūtra vṛtti</i>	<i>Lung ston pa candra pa'i (yi ge'i) mdo'i 'grel pa</i>	Candragomin	Kyog-ton Lotsawa Rinchen Tashi	
48.	<i>Chando ratnākara nāma</i>	<i>sDeb sbyor rin chen 'byung gnas zhes bya ba</i>	Rinchen Jungney Shiwa (Ratnākaraśānti)	Taktsang-pa Serab Rinchen	
49.	<i>Kalāpāvatāra</i>	<i>Ka lā par 'jug pa</i>	(author not mentioned)	Tāranāth	

In Peking edition of *Tangyur* the following Sanskrit text which is not incorporated in Derge *Tangyur*.

Upsarga lakṣaṇa bhāṣya (Tibetan: *Nye bsgyur gyi mtshan nyid kyi bshad pa*) of Indradatta (Tib. dBang pos byin) which was Translated into Tibetan by Namkha Sangpo (14th century?).

BIBLIOGRAPHY

1. Angdu, Sonam (ed.). *Tibeto-Sanskrit Lexicographical Materials*, (The Sgra sbyor bam po gñis pa, the Dag yig za ma tog, and the Dag yig li śi'i gur khañ) Leh: Basgo Tongspoon Publication, 1973.
2. Bu-ston. *The History of Buddhism in India and Tibet*, (Trans. from Tibetan by Dr. E. Obermiller), Delhi: Sri Satguru Publications, 1996.
3. *bsTan 'gyur las sgra bye brag rtogs byed chen mo bod rgya shan sbyar ma*. Beijing: Mi rigs dpe skrun khang, 1992.
4. Dash, Narendra. *A Survey on Sanskrit Grammar in Tibetan Language*, Delhi: Agam Kala Prakashan, 1993.
5. Dorjee, Penpa. *Madhyavyutpattiḥ: Compiled by the Indian Pandits and Tibetan Translators in the 9th Century AD*. Sarnath: Central University of Tibetan Studies, 2011.
6. Drup, Buton Rinchen. *Bu ston chos 'byun*, Xining: Krung go'i bod kyi shes rig dpe skrun khang,

- 1988.
7. Genpa, Tenzin (ed.). *dPyad rtsom 'dems bsgrigs*. Krung go'i bod kyi shes rig dpe skrun khang, 1996.
 8. Gyal, Thondup & Yin, Trichin. *bTsan po khri lde srong btsan gyi lo rgyus mdo tsam brjod pa*, Beijing: Mi rigs dpe skrun khang, 1984.
 9. Gyaltsen, Sakya Sonam. *rGyal rabs gsal ba'i me long*, Beijing: Mi rigs dpe skrun khang, 2005.
 10. Gyaltsen, Sakyapa Sonam. *The Clear Mirror (A Traditional Account of Tibet's Golden Age)*. New York: Snow Lion Publications, 1996.
 11. Kőrös, Alexendar Csoma de. *Sanskrit-Tibetan-English Vocabulary*, New Delhi: Gaurav Publishing House, (1934) 1991.
 12. Samten, Jampa and Niisaku, Hiroaki. *Catalogue of the Ulan Bator rGyal ste them spangs ma Manuscript Kangyur*. Tokyo: The Sankibo Press, 2015.
 13. Samten, Jampa. *History of Tibetan Translation of Buddhist Tripitaka (Kagyur & Tangyur)*, Sarnath: Central Institute of Higher Tibetan Studies, 2015.
 14. Sang Dag (ed.), *Bod kyi shes rig dpyad rtsom phyogs bsgrigs*, (Vol. 2), Krung go'i bod kyi shes rig dpe skrun khang, 1991.
 15. Suzuki, Dr. Daisetz T. *Tibetan Tripitaka*. Tokyo-Kyoto: Tibetan Tripitaka Research Institute, (Peking edition), Vol. no. 144, 1961.
 16. Tado (ed.). *dKar chag 'phang thang ma, sGra sbyor bam po gnyis pa*. Beijing: Mi rigs dpe skrun khang, 2003.
 17. Trengwa, Pawo Tsuglag. *Chos 'byung mkhas pa'i dga' ston*. Beijing: Mi rigs dpe skrun khang, 1965.
 18. Trinlay, Dungkar Lobsang. *Dung dkar tshig mdzod chen mo*, Dharamsala: Tibetan Cultural & Religious Publication Centre, 2004.
 19. Tsering, Buchung & Gyatso, Trinley. *Bod kyi sgra sgyur lo rgyus dang lo tsa ba rim byon gyi mdzad rnam gsal ba'i me long*. Beijing: Mi rigs dpe skrun khang, 2001.
 20. Tsering, Wangdue & Gyatso, Thrinley. *Bod kyi sgra sgyur lo rgyus dang lo tsa ba rim byon gyi mdzad rnam gsal ba'i me long*, Beijing: Mi rigs dpe skrun khang, 2001.
 21. Ui, Prof. Hakuju et. al. *A Complete Catalogue of the Tibetan Buddhist Canons*, Japan: Tohoku Imperial University, 1934.
 22. Verhagen, Pieter Cornelis. *A History of Sanskrit Grammatical Literature in Tibet*. Leiden: E. J. Brill, 1994.