

## THE LDE'U CHRONICLES: JO SRAS

### Source

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### OUTLINE

- 1 On the teachers of the doctrine and their commentaries (pp. 5–90)
- 2 The emergence of the doctrine in Tibet (pp. 90–99)
- 3 The royal genealogies (pp. 99–108)
- 4 The activities of Songtsen Gampo (Srong brtsan sgam po) (pp. 108–18)
- 5 The descendants of Songtsen Gampo (pp. 118–22)
- 6 How Tri Song Detsen (Khri srong lde btsan) built the Samye Tsuglakhang (bSam yas gtsug lag khang) (pp. 122–33)
- 7 The succeeding kings (pp. 133–54)
- 8 The spread of the doctrine in the post-imperial period (pp. 154–63)

### EXTRACTS

#### The activities of Songtsen Gampo

After describing his birth and ascent to the throne, the Khotanese monks are briefly mentioned: they received a prophecy from Songtsen Gampo, as the emanation of Avalokiteśvara (sPyan ras gzigs) (p. 108).

The king's ministers are listed, along with the fact that he took queens from China, Nepal, and Zhang Zhung (pp. 108–09).

There is then an outline of the administrative measures introduced by Songtsen Gampo. These include:

[p. 109]

འཇིགས་ཀྱི་པ་ལྔ་པོ་དེ་གྱི་བཅའ་ཁྲིམས།

The five types of law that bound Tibet.

And:

[p. 110]

མི་ཚོས་བཅུ་དྲུག་གིས་སྤྱོད་ལམ་གྱི་གཞི་བཟུང་། ལྷ་ཚོས་དགེ་བ་བཅུ་ལ་དོན་གྱི་དཔེ་སྤངས། ལུས་ཀྱི་དགེ་བ་སྤྱད་པར་  
བསྐྱེད་བས་མཐོ་རིས་དང་ཐར་པའི་ལམ་བསྟན་ནོ།

Ways of behaving according to the sixteen human customs (*mi chos bcu drug*) were established. The ten virtues of the divine customs (*lha chos dge ba bcu*) were used as a model. Through encouragement of the practice of the bodily virtues, a path to the higher realms and to liberation was demonstrated.

The text continues with further detail on the four horns, the watch posts, the subjects and ministers, the *che* (ministers), the heroes, the clans and territories, workers, rulers, herdsman, and traders (pp. 110–13).

It describes five kinds of laws:

[p. 113]

ཁྲིམས་རྣམས་པ་ལྟ་ནི། རྗེའི་བཀའ་ཁྲིམས་ཇི་ལྟར་ཅུལ་པ་དབང་གཅན་སྤྱི་ཁྲིམས། བསྐྱོས་པའི་རྒྱལ་པོ་བཞིའི་སྤྱོད་ལམ་ལ་  
སྟོས་བཅས་པ་རྒྱལ་ཁམས་དཔེ་སྤངས་ཀྱི་ཁྲིམས། བོད་ཀྱི་ཐང་ཡིག་ཆེན་པོ་བཀོད་པ་ལ་བརྟེན་ནས་འབུམ་གསེར་ཐང་ག་  
བ་ཅན་གྱི་ཁྲིམས། དབུལ་པོ་སྐབ་དཀའ་ལ་བརྟེན་ནས་མི་ཚོད་བཅན་ཐབས་ཀྱི་ཁྲིམས། འཛངས་པ་འཕྲུལ་ལྷགས་ལ་བྱས་  
པའི་མདོ་སློན་ལྷུས་བཅད་དང་ལྟོ།

Concerning the five kinds of laws: on the orders of the lord, there was a general law to create divisions of power; by attending to the conduct of the four appointed kings, a law was modelled on the kingdom; on the basis of the *Bod kyi thang yig chen po*, the legal code of 'Bum gser thang sha ba can was created; on the basis of the poverty that is hard to overcome the law for controlling wild people was created; on the basis of the *'Dzangs pa 'phrul lcags*, a decision was made at the request of the mDo blon,<sup>1</sup> making five.

The text then describes five kinds of statutes (*zhal mchu*) (concerning strongholds, livelihoods, wealth, men, and ritual specialists and monks). It lists five kinds of soldiers and six types of armour.

<sup>1</sup> The equivalent passage in *IDE'u* is *mDo lon zhu gcod kyi zhal lce*, suggesting a summary of what is offered and received, that is, the evidence (see the *IDE'u* extracts, at p. 8).

Then:

[p. 113–14]

འཇིགས་ཚོགས་སུ་བཅུ་ཙུག་ལ་རྒྱལ་པོའི་འཇིགས་བཅུ་གཉིས་ལ་བསྟོན་པ་ལ་གསུམ། སྤྲོད་པ་གསུམ། མཛད་པ་གསུམ།  
 མི་མཛད་པ་གསུམ་ལ་སོགས་པའོ། ལྷའི་རྒྱུ་རྒྱུ་ནི། ཡ་རབས་དང་ཞང་ལྷོན་གྱི་རྒྱུ་རྒྱུ་ཚོས་དང་ཡིག་ཚང་བསྟོས། མ་  
 རབས་གཡུ་པོའི་རྒྱུ་རྒྱུ་དེ་བོ་བོ་ཟེར་དང་ཐགས་བསྟོས། འཛངས་པའི་རྒྱུ་རྒྱུ་ཡིག་ཚང་དན་པའི་རྒྱུ་རྒྱུ་སྟག་རྒྱ། དཔའ་  
 པོའི་རྒྱུ་རྒྱུ་གུང་སྟག་ ལྷ་མའི་རྒྱུ་རྒྱུ་ལྷ་དོམ་བསྟོས་སོ།

Within the thirty-six legal codes there were twelve royal laws, consisting of three praises, three shames, three deeds, three non-deeds, and so on. As regards the six superior *rkyen* (qualities): religion (*chos*) and insignia were established as the indications (*rkyen*)<sup>2</sup> of nobility and the ministerial aristocracy; the saying of oaths<sup>3</sup> and *thags* were established as the indications of the lower classes; texts were established as the indications of the wise; the tiger seal was established as the indication of the *dan pa*; the leopard [and] tiger were established as the indications of the brave; the fox and the bear<sup>4</sup> were established as the indications of the cowardly.

The text continues with the four kinds of pleasure and the seven and a half wise men (pp. 114–15). It concludes:

[p. 115]

དེ་ནས་རྒྱལ་པོས་ཚེ་སྤྲོད་ལ་ཚོས་གྱི་རྒྱལ་པོའི་ས་བཟུང་ནས་ཚོས་འཇིགས་གྱི་སྲོལ་བསྟོན་དེ།

Then, in the latter part of his life, the king achieved the status of *dharmarāja* and promoted the traditions of the religious law.

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<sup>2</sup> This is to read *ryen* as a metonymy, referring both to the quality, itself, and to the markers of those who possess that quality.

<sup>3</sup> *bro bor* for *bro bon*.

<sup>4</sup> *wa dom* for *lba dom*.