

## DEB THER DMAR PO GSAR MA

*The New Red Annals*

### INTRODUCTION

The text was written by Sonam Drakpa (bSod nams grags pa) (1478–1554) in around 1538. Sonam Drakpa was the abbot of the Gelukpa monasteries of Drepung ('Bras spungs), Sera (Se ra), and Ganden (dGa' ldan), in succession. This was a period of warfare, political manoeuvring, and struggles for power in central Tibet, principally between the Rinpung (Rin spungs) and Tsang (gTsang) families

Schaeffer (2013: 352) describes the text as a 'political and military history'. It was intended to supplement the *Red Annals (Deb ther dmar po)*, written in the mid fourteenth-century by Tsalpa Kunga Dorjé (Tshal pa Kun dga' rdo rje).

### Sources

*The Red Annals. Recension nova.* 1968. New Delhi: Reproduced by Prof. Lokesh Chandra from an incomplete manuscript in the library of Rai Bahadur Densapa in Gangtok, Sikkim.

TBRC: W940

*Rgyal rabs 'phrul gyi lde mig gam deb ther dmar po gsar ma'am deb gsar ma.* 1989. Lhasa: Bod ljongs mi dmangs dpe skrun khang.

TBRC: W21657

Tucci, Giuseppe. 1971. *Deb T'er Dmar Po Gsar Ma.* Rome: Istituto Italiano per il Medio ed Estremo Oriente.

[Contains the photographic reproduction of a manuscript version from Lhasa and an English translation].

### References

Schaeffer, Kurtis. 2013. Battles over Central Tibet. In K.S. Schaeffer et al. (eds), *Sources of Tibetan Tradition.* New York: Columbia University Press.

### OUTLINE

The outline and extracts below are drawn from the manuscript reproduced in Tucci (1971), using the folio numbers indicated there.

- 1 Introduction
- 2 The royal genealogies of India

- 3 The royal genealogies of Shambhala
- 4 The royal genealogies of Tibet
- 5 The royal genealogies of China and the Hor
- 6 The manner in which the Chinese and the Hor came to rule over Tibet
- 7 [Other polities and great estates]

## EXTRACTS

### Introduction

[fol 1a]

རྒྱལ་རབས་འཕུལ་གྱི་ལྷ་མིག་ཞེས་བྱ་བའི་དེ་བཟེང་གསར་མ། བཙམ་ལྷན་འདས་དེ་བཞིན་གཤེགས་པ་དག་བཙམ་པ་ཡང་  
དག་པར་རྫོགས་པའི་སངས་རྒྱལ་ཁྲིམས་གཉིས་ཀྱི་བདག་པོ་ལ་ཕྱག་འཚལ་ལོ།

A new chronicle named *An Introduction to the Marvellous Royal Genealogies*. Homage to the *Bhagavan Tathāgata*, the *arhat* who is the completely perfect Buddha, the master of the two laws.

### The royal genealogies of Tibet

This chapter contains an account of the genealogies of the Tibetan emperors. In the time of Songtsen Gampo (Srong brtsan sgam po), it is said, Tonmi Sambhota (Thon mi sam bho ta) was sent to India to learn writing and grammar, after which he made the Tibetan alphabet. It recounts how ministers were sent to Nepal to ask for the princess, as wife for the king. Ministers were then sent to China to ask for the Chinese princess as wife for the king. The Chinese king was not pleased, however, and said:

[fol 19a]

ཁྱེད་བོད་ཀྱི་རྒྱལ་པོ་ལ་དགེ་བ་བརྩའི་ཁྲིམས་འཆའ་བ་དང་། གཙུག་ལག་ཁང་རྩེག་པ་དང་། འདོད་ཡོན་ལྡན་ལ་ལོངས་སྤྱོད་  
རྒྱས་པ་ཡོད་དམ། ཡོད་ན་བུ་མོ་སྟེར་བས་དྲིས་ཤོག་ཟེར།

Is your Tibetan king capable of making laws based on the ten virtues, of building temples, and of enjoying the five earthly pleasures? If he is, I will give my daughter. Go and ask him.

After the Chinese king had been persuaded to send his daughter to be Songtsen Gampo's queen, she

arrives in Tibet with the Jowo (Jo bo) statue and there are festivities and rejoicing. The king becomes the patron of the religion and founds many temples, along with his two queens.

[fol. 21]

མདོར་ན་རྒྱལ་པོ་ཉིད་ཇོ་བོ་སྤྲུགས་རྗེ་ཆེན་པོ་དང་། བརྩམ་མོ་གཉིས་ལྷ་མོ་གཉིས་ཀྱི་སྤྲུལ་པར་ཐག་ཚད་ཅིང་། འོན་པོ་ཕལ་  
ཆེར་ཡང་སྤྲུལ་པར་གྲགས་པ་ཉིད་ཀྱིས་འཇམ་བུ་གླིང་གི་སྤུམ་གཉིས་དགེ་བ་བརྩམ་ཀྱིས་ཁྲིམས་ཀྱིས་ཁྲབ། ལྷ་གོ་དང་  
ཡམས་ནད་དང་འབབ་ཚོད་ཀྱི་ནི་མིང་ཙམ་ཡང་མེད།

The king was the Lord of Great Compassion (*jo bo thugs rje chen po*), the two queens were manifestations of female deities (*lha mo*), and most of the ministers were also renowned manifestations. Through them, the king's laws of the ten virtues spread to two thirds of the world. Famine, epidemics, and fighting were not even heard of.

The chapter continues with the deeds of Songtsen Gampo and his successors. It describes how, during the reign of king Ralpachan (Ral pa can), sinful ministers revolted against the king.

[fol. 31]

དེ་རྗེས་རྒྱལ་པོ་དགུང་ལོ་སོ་དྲུག་པ་ལྷགས་བྱའི་ལོ་ལ་སྤྲུལ་སྤྲུག་སྣ་ཅན་དང་། ཅོ་རོ་ལྷ་ལོང་། ཅོ་ག་རོ་ལྷ་ལོང་། ། གཉིས་  
ཀྱིས་ཞལ་ལྷག་པར་བསྐྱོར་ནས་སྐྱོངས། དེ་ནས་བརྩམ་སྟེ་བོད་ཁམས་ཀྱི་བསོད་ནམས་ནི་སྤུམ་ཟད་ཀྱི་མར་མེ་བཞིན་ཟད།  
དགེ་བ་བརྩམ་ཀྱིས་ཁྲིམས་ནི་སོག་རུལ་ཀྱི་ཕོན་ཐག་བཞིན་ཞིག་ནག་ཕྱོགས་ཀྱི་སྤྱོད་པ་ནི་ཡུལ་ངན་། རྒྱ་ལྷོ་བ་  
བཞིན་ལངས་ནས་ལོ་བཅུ་དང་མཚོན་གནས་རྣམས་ལ་ཞབས་རྟོག་མེད་པར་སོ་སོའི་ཡུལ་ལ་བཞུགས་པར་གྱུར་ཏེ།

Then the king, who was thirty-six, in the iron-bird year (1501–02), was killed by sBas stag sna can and Cog ro lha lod. After that, the merits (*bsod nams*) in Tibet were exhausted, like a butter lamp in which the oil has been used up; the laws of the ten virtues disintegrated, like a grass rope that has rotted; evil deeds rose up like a gale in a stormy land; and, since services were no longer offered to the religious scholars and ritual practitioners, they remained in their own countries.

### Other polities and great estates

A long section describes the Pagmodru (Phag mo gru) and the activities of Ta'i Situ Jangchub Gyaltsen ('Byang chub rgyal mtshan). It describes how he founds the great monastery of Tsetang (rTse thang) and, to provide sustenance for the teachers and their disciples, he endows the

institution with fields; he also establishes three rules (*tshul*) for the provision of food, soup, and tea. Later, he establishes forts, with their own lords (*dzong dpon*), who are to serve for terms of three years, and makes a survey of his territories.

[fol. 74a]

དེང་སང་གི་བར་དུ་ཡང་ཕག་མོ་གྲུ་པའི་སྡེ་སྲིད་ཅེས་མཐོ་དམན་ཀུན་གྱི་མཉམ་ཁྲོག་གཉེན་ བར་གསེར་གྱི་མཉམ་  
ཁྲོག་གཉེན་ འིང་བས་ལྷི་བ་འདི་གོང་མ་དེའི་ཕྱག་རྒྱེས་ཡིན།

To the present day, the Phag mo gru sDe srid is known for the fact that the golden yoke weighs upon both high and low. This is the legacy of this great leader (*gong ma*).

The chapter goes on to describe the deeds of Drakpa Gyaltsen (Grags pa rgyal mtshan, 1377–1432). It is said that the king Taiming Yewang (Ta'i ming ye dbang) gives him a golden seal and the diploma of Wang (*dbang*), and that he also receives the rock crystal seal. He takes care of both the political and the religious aspects of his domains. With the exception of one or two wars against Nyangstö (Nyang stod), there is no trouble and Ü and Tsang becomes like one soft piece of silk and his authority is high.

The chapter then describes the activities of Drakpa Jungné (Grags pa 'byung gnas, 1414–1445).

[fol 84]

ནག་ཆང་གི་ཁྲིམས་སྒྲོམ་པ།

He promulgated laws concerning prostitutes and *chang*.