THE LDE'U CHRONICLES: LDE'U

The rGya bod kyi chos 'byung rgyas pa of mKhas pa IDe'u

Sources

mKhas pa lDe'us mdzad pa'i rGya bod kyi chos 'byung rgyas pa. 1987. Lhasa: Bod ljongs mi dmangs dpe skrun khang.

TBRC: W21784

mKhas pa IDe'us mdzad pa'i Rgya Bod kyi chos 'byung rgyas pa. 2013. Delhi: Bod kyi gtsug lag zhib dpyod khang.

The 2013 edition should appear here:

http://tibetanclassics.org/en/media-resources/text/lotc-tibetan-texts

OUTLINE

The outline and extracts below are based on the 2013 edition.

Discourse on Buddhist doctrine [1987: pp. 1–181] (2013: pp. 3–115)

History of Buddhist doctrine coming to Tibet [1987: p. 181-411] (2013: pp. 116-256)

The royal genealogies [1987: p. 191–] (2013: p. 121)

Songtsen Gampo [1987: p. 252-] (2013: p. 159)

Administrative and legal measures [1987: pp. 253–77] (2013: p. 159–73)

The founding of the Lhasa temples and other activities [1987: pp. 277–99] (2013: pp. 174–87)

Subsequent kings and their activities [1987: p. 299–] (2013: p. 187)

EXTRACTS

Songtsen Gampo's administrative and legal measures:

[1987: pp. 252-53] (2013: pp. 159-160)

દ્ધું. બન્ન ચેયાન્ટયા દૂર્યા તાલું કર્યા કે ક્રિયાના કે કર્યા હ્યા કર્યા કર્ય

च.प्र.वार्थेट.त्यवेवी.तथ.प्र.यट.वावेव्य.ग्री.क्षेत्र.टे.श्रेचका.वंथ.ग्री.श्रा.वाक्षेय.टी.श्रूट.परी.वी.श्रेटी श्रूटः। ब्लिट.वावेका.टेट्च.वीय.कु.एट्टे.विक्टिया.तथा हर्ट.यट.वावेचा.ग्री.किंग.टी.कूत.च.वाव्या.एट्टे.इय.घ्या. प्र.वे.श्रवी.वर्षेश.ग्रीचा.श्रेवी.विक्टिया.वि.ची.व्या.व्या.वि.ची.व्या.व्या.वि.ची.व्या.वि.ची.व्या.वि.ची.व्या.वि.ची.व्या.वि.ची.व्या.वि.ची.व्या.वि.ची.व्या.वि.ची.व्या.वि.ची.व्या.वि.ची.व्या.वि.ची.व्या.वि.ची.व्या.वि.ची.व्या.वि.ची.व्या.वि.ची.व्या.वि.ची.व्या.वि.ची.व्या.वि.ची.व्या.वि.ची.वि.ची.व्या.वि.ची.वि.ची.व्या.वि.ची.व

Moreover, this ancestor, Srong btsan sGam po, was the incarnation of sPyan ras gzigs. Two Khotanese monks received a revelation through meditating on sPyan ras gzigs [in which he said]: 'Now that I have manifested as the king of Tibet, I am converting the Tibetans'. They arrived at Khra 'brug in Tibet, and in the central district they heard stories about Srong btsan sGam po inflicting punishments, including having eyes pulled out and knees cut off, which they could not believe. They went to Lhasa, but they could not believe that it was him (sPyan ras gzigs) at Dan 'bag. They said to themselves: 'It is said that he is the emanation of sPyan ras gzigs, but he is a demonic emanation', and they departed.

Srong btsan sGam po ordered a servant to go by horse to turn them back. He took off his headgear so that they could see the eleven faces. 'Since you are an emanation of Thugs rje Chen po (Mahākārunikā), how is it that you remove people's eyes and cut off their knees?' they asked. Srong btsan sGam po replied: 'I have manifested in order to convert Tibet. I first generated the mind of enlightenment. Up to the present day, I have not harmed a single hair of a sentient being. What spiritual accomplishments do you two seek?' 'We just wish to go back to our own country', they replied. 'Well then, close your eyes', he said, and tossed a handful of sand and fulfilled their hopes and wishes. They arrived in their country and found that the sand had turned to gold. So it is said.

The text continues by describing the activities of Songtsen Gampo as a young man, when he divided Tibet into the four horns and brought the twelve minor kingdoms under his dominion. He appointed ministers, soldiers and border guards, herdsmen, merchants, and so on. [1987: p. 254] (2013: p. 160)

ट्यो.टा.सहे.जा.ट्रंय. क्री.ट्या.चंट्य.व्या.जीया.ट्यो.च्या.टालं.क्रीट.टाया.अस्.प्रया.टट.चटाया.जा.चंट्या.क्रीया.चंट्या.चंट

At that time, there were laws and customs (*khrims chos*) concerning the ten *tshan* (larger administrative districts) and the ten *sde* (smaller sub-districts), which bound Tibet, in general. The five kinds of edict (*zhal mchu*) cleared up internal hostility. The five types of soldiers subdued external enemies. The six kinds of armour protected inner life forces. The thirty-six (six by six) codes (*tshig*) created well-being in Tibet. The six qualities (*rkyen*) of the superior were for the benefit of living beings. The pastures were apportioned according to the herds of livestock

(thul).¹ The fields were measured out into the gu. During the time of the seven great ministers (dgung blon chen po), boats were established for rivers, shrines (lab rtse) were built on mountain passes, and the army leaders were gathered together. The Chinese and Turks on the borders having been conquered, the Tibetan thousand-districts (stong) were established. [The people] were bound with unshakeable edicts (bka' khrims). The orders of the lords were based on consultations. [They] gave brotherly advice on the petitions of the subjects.

At that time, the sixteen rules of human conduct (*mi chos*) governed behaviour. When rules for religious conduct (*lha chos*) had been established on the basis of the ten virtues, the bodily and verbal practice of the ten virtues showed the way to the higher realms and liberation.

The text continues by specifying the circumstances in which the laws were made by Songtsen Gampo. It then gives an outline of the following provisions, concerning the different administrative measures introduced by the emperor. It then moves into the specifics, starting with the ten *tshan* (the sixteen administrative districts in each of the four 'horns' of Tibet), and the ten *sde* (the eight thousand-districts, the minor thousand-districts, and the royal guard regiment, in each horn). Then it describes the nine *bkra* (inscribed wooden slips) and the nine *che* (ministers):

[1987: pp. 261-63] (2013: p. 165)

टिट सं. इ. मूं. लिया कु. टिट सं. झैं। चया झे. सं. सं. टट जैस टिट सं. विशेषा यु. चिया कु. हुं हुं हुं से का कु. हिट सी विद्धा यु. भीषा वा किवा स्. मूं चिया सं. हैं की संसूर इंटर सं. विशेषा यु. चिया कु. हुं हुं हैं से का कु. हिट सी विद्धा यु. भीषा वा कुवा मुं से स्. हैं वा संसूर्ण कि संस्ति कु. हिट सं. दी सं. सं. सं. कु. हिट सं. सं. सं. कु. हिट सं. कु. हिट सं. हिष्य संस्ति के सह. हैं से संस्त

As regards the nine *bkra*, these were the nine clear (inscribed) wooden slips (*byang bu dgu bkra*): the accusation slip (*byang gzas*);² the good undefiled (*zang yag*); the striped middle; the snake's head; the black hole; the swallow; the drawing-out slip; the red-notched slip; and the seal slip.

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¹ Dotson (2006: 69) considers that *thul* is an area of measurement.

² Dotson (2009: 208) has 'rebuke slip'.

Three of the slips are general slips for court orders (*zhal lce*); five are the parties' (*blo yus*)³ slips; and one is used for everything.

As regards the three order slips: these are the good undefiled, the striped middle, and the red-notched. The seal slip is used for everything.

As regards the five parties' slips: they correspond to the five *na* orders.⁴ When an order [is sought] for suitable blood money, to initiate the law-suit⁵ the insignia of rank, the blood price, the punishment contended for, are written down. The means by which this is sent to the court (*zhal Ice'i gra*) is called the accusation slip (*byang gzas*). The slip with the argument in response rejecting [the accusation] is called the snake's head. Further arguments in response are given by what are called the black hole slips. At this stage, [each] party may only put forward three arguments (*mchid shags*). The means by which notice of the separation of the compatriots is sent to the court is called the drawing-out slip. The initiation of the law suit is like this. Strong denials and means of refutation are written down on a slip. When there is an order for oathhelpers to expose falsehoods, the means by which notice of this is sent to the court is called the swallow slip. These are the five parties' slips.

As regards the three general slips for court orders: the good undefiled slip affirms the claims of [one of the] parties and determines that they are truthful; the striped-middle slip indicates that it is false and states that that party's wealth is to be confiscated; the red-notched slip indicates that instructions are attached. These are the three slips.

As regards the seal slip: [in connection with] faults and defects, if a good seal is attached at the beginning of the slip, this is called the seal slip.

These are known as the nine bkra.

[1987: p. 263] (2013: p. 166)

वाकुंबा र्वाक्षेत्रा, स्.प्रे.पटाय्यावाच्यात्राज्ञ त्याःयो कु.प्वीप्र्री। कु.प्वी.बुी जबाःचत्रबा.क्र्यां,क्र्यां,य्वी.जा.चेप्री |पिवीयः,चूच कु.पचुपा.क्ष्यावाध्या यतः,चूच कु.पचुपा.क्ष्यावाध्या व्यापा.क्ष्यायाः कुत्राची विद्यायाः।

³ Dotson (2009: 208) suggests this is a synonym for *yus bdag*, indicating a complainant, but these slips also seem to concern actions by the accused, so the more general 'parties' is indicated.

⁴ As Dotson (2009: 209) suggests, the *na* seem to indicate stages in the law-suit, while the phrase *zhal lce* may indicate the accompanying order.

⁵ shags kyi mgo rgyangs su, literally, 'fill up the beginning' of the claim, suggesting provision of the relevant facts.

रा \क्ट.च, र म.क्ट.चट.चर्च क्ट.चरा जिया.क्ट.जस.अय.क्री.जा.अझ्यां टे.क्ट.च्या.स्वीक.स्वीया। राष्ट्री जिया.क्ट.वायुत्र:क्री.जा.कुर.सूर्या विट.झ्य.स.क्ट.टट.जू.जवान.जक्ट.स.च.चुट.स्वीया.क्ट.चर्च हिंदा विवास

As regards the nine *che*, they are the ministers who carry out all the [official] work. There are three ranks of great ministers, high, middle, and low; there are three ranks of interior ministers, high, middle, and low; there are three ranks of justices (*bka' yo 'gal 'chos pa*), high, middle and low. Being greater than other subjects, they are called the nine *che* (great ones).

The duty of the high-ranking great ministers is to act like a husband, to deal with external affairs and to resolve them completely. The interior ministers are to act like a wife, and to deal with internal affairs.

The justice is to act like a chosen ritual dagger: to the good, even if it is the son of an enemy, he gives rewards; to the bad, even if it is his own son, he metes out punishment.

As for the highest ranking of the great ministers, he is unrivalled. If he is killed, his compensation price is [as high as] eleven thousand. His insignia of rank is the large turquoise.

As for the middle ranking of the great ministers and the highest ranking of the interior ministers, the compensation price of both of them is ten thousand and their insignia of rank is the small turquoise.

As for the lower ranking great ministers, the middle ranking interior ministers and the justices, the compensation price of all these three is nine thousand, and their insignia of rank is the large golden insignia.

As for the lower-ranking interior ministers and the middle-ranking justices, the compensation price for these two is eight thousand, and their insignia of rank is the small golden insignia.

For the lower-ranking justices, the compensation price is seven thousand and their insignia of rank is the highest gilt insignia ('phra men').

These are the nine bkra and the nine che.

The text continues with the eight *kha* (trading centres) the eight *khe* (merchants), the eight *kher* (profits), the seven *che* (particular leaders), and the seven *dpon* (officials):

[1987: p. 266] (2013: p. 167) ଦ୍ୟୁଷ୍ଟ ସ୍ଟ୍ରେସ୍ ବ୍ରିୟୁଷ୍ଟ ସ୍ଥିୟଷ୍ଟ ଅପ୍ୟୁଷ୍ଟ (ଦ୍ରୁଷ୍ଟ ସ୍ଥ୍ୟୁଷ୍ଟ (ଦ୍ରୁଷ୍ଟ ସ୍ଥ୍ୟୁଷ୍ଟ (ଦ୍ରୁଷ୍ଟ ଧୁଷ୍ଟ କ୍ଷ୍ୟୁଷ୍ଟ (ଦ୍ରୁଷ୍ଟ ଅଧ୍ୟୁଷ୍ଟ କ୍ଷ୍ୟୁଷ୍ଟ କ୍ଷ୍ୟୁଷ୍ଟ (ଦ୍ରୁଷ୍ଟ ଅଧ୍ୟୁଷ୍ଟ କ୍ଷ୍ୟୁଷ୍ଟ କ୍ଷ୍ୟୁଷ୍ଟ କ୍ଷ୍ୟୁଷ୍ଟ କ୍ଷ୍ୟୁଷ୍ଟ (ଦ୍ରୁଷ୍ଟ ଅଧ୍ୟୁଷ୍ଟ କ୍ଷ୍ୟୁଷ୍ଟ କ୍ଷ୍ୟୁଷ୍ଟ କ୍ଷ୍ୟୁଷ୍ଟ କ୍ଷ୍ୟୁଷ୍ଟ କ୍ଷ୍ୟୁଷ୍ଟ କ୍ଷ୍ୟୁଷ୍ଟ କ୍ଷ୍ୟୁଷ୍ଟ କ୍ଷ୍ୟୁଷ୍ଟ (ଦ୍ରୁଷ୍ଟ କ୍ଷ୍ୟୁଷ୍ଟ କ୍ଷ୍ୟ କ୍ଷ୍ୟ

As regards the seven officials, the duty of the regional officials (*yul dpon*) is to be the root of the law (*khrims kyi rtsa*) in the villages, to keep in line (lit. herd) the high, and to protect the low.

Then come the six great insignia, the twenty-one other insignia, the six qualities (rkyen), and the five bla (officials). Next are the five na:

[1987: pp. 267-69] (2013: p. 168-69)

લતા.કુત્રા! વ.સ.યુ.લના.કુ.ક્ર.ક.સ.કે.કું યુ.કૂંદ. ત્વોતુ.લના.કું! તોવેચ.કુંટ. ક્ર્યા.ગુે.લના.કું! કૂંચ.ફૂંન.તેમત્ર.યુતુ.લના.કું! થર્ટ.ત્ત્વ.લે.તાફૂટ.ગુે.લના.કું! વે.રે.ક્ર્ય.ગુે.લના.કું! કૂંય.ફુંન.તેમત્ર.યુતુ.લના.કું! થર્ટ.ત્ત્વ.લે.તાફૂટ.ગુે.લના.કું! વે.રે.ક્ર્ય.ગુે.

ત્સ્ત્રા ક્રાંગ ક્રિયા ક્રિયા ક્રિયા ક્રિયા ક્રિયા ક્રિયા ક્રિયા ક્રિયા તાલુવા ક્રિયા તાલું ક્રાયા ક્રિયા તાલુ - તાલું તાલું તાલું કર્યા ક્રિયા ક્રિયા ક્રિયા ક્રિયા ક્રિયા તાલું કર્યા ક્રિયા તાલું ક્રાયા ક્રિયા ક

याचु। हुषु तयटास् कुबोत्तपु दिवासी कुका द्रापासू साजिए ये. याकुबो सून जिस्ता विका वो विकास तक सून सून तप्त साजि साव प्राप्त स्वाप्त स्वाप्त

थ.बु/ क्रुंब,दानासू,सिप,सून्व,सून्व,सून्व,सून्व,सून्व,सून्व,सून्व,सून्व,सून्व,सून्व,सून्व,सून्व,सून्व,सून्व,सून्य,सून्व,सून्व,सून्य,सून्

As regards the five *na*, they are the five types of order that are to be made: an order concerning suitable blood money; the order that enumerates compatriots; the order for oath-helpers to expose falsehood; the order that determines the summary of what is offered and received; the practice of reconciliation [through/with] kinsmen.

As regards the five kinds of laws (*khrims*): the first is the law of Khri rtse 'bum bzher; the second is the law of sTong 'jams chun lag; the third is the proclaimed royal law; the fourth is the general law of the governors; and the fifth is the subordinate law of Lady 'Bro byang chub.

Regarding that of Khri rtse 'bum bzher: if the wealth of a king and ruler is stolen, the compensation is ten thousand; for the sangha it is ten thousand and is set at a higher amount because the compensation for ordinary people is one thousand.

As regards the rule of sTong 'jams chun lag: if property is stolen [by someone from] another area, and it appears in the upper part of that area, it is inappropriate to punish those from the lower part of that area.

As regards the laws of the governors: the rule is that when a lord's tomb is being constructed, if a man does not appear for one day [there is a fine of] one goat; and if a woman does not appear, there is [a fine of] one donkey.

As regards the proclaimed royal law: if someone steals the property of a king, the compensation is one hundred-fold; the compensation for the sangha is eighty-fold; the compensation for ordinary people is eight-fold.

⁶ In this sentence (*mdo lon zhu gcod kyi zhal lce*), 'what is offered and received' would seem to be a reference to the evidence. Dotson (2006: 259, 263) suggests 'the law of mDo lon' and the equivalent passage in *Jo sras* reads *mdo blon zhus bcad*, indicating a law made at the request of a minister, mDo blon (see the extract from *Jo sras*, p. 2).

As regards the subordinate law of Lady 'Bro byang chub: husbands should be taught the duties of men, and wives should be taught the duties of women; the basis of wealth is to put boundary stones on one's fields, and act in accordance with the astrological signs of autumn and spring.

The text continues with the five types of soldiers and provisions for their funerals. Then it specifies the five types of heroes:

As regards the five types of hero (dpa'): the quality (dge) of heroes is that they suppress enemies; the quality of the wise is that they rule the political council; the quality of advocates $(smras\ pa)$ is that they make good arguments (shags); the quality of the powerful is that they are broad-chested men; the quality of accumulators [of wealth] is generosity.

The text continues with the four *bka'* (orders), the four *rtsis* (accounts), the three *khams*, and the three customs (*chos*):

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[1987: p. 269] (2013: p. 169)
ৰূপাণাপ্তৰ বেশ্বনাৰ কৰা দুল্লন কৰা ক্ৰিলাক্ৰমাৰ্থা
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The three customs are: customs of speech (bka' chos) (teachings), customs of music, 7 and customs of astrology.

Then follows the pair and the ruler.

The text then announces the thirty-six laws and institutions. It continues with the six great principles (*bka' gros*) and then the six laws (*khrims*):

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[1987: p. 270] (2013: p. 170)
ਬੇਲਕਾ-ਰੂਧਾ-ਕਾਰੀ ਕੁੱਸ-ਧੀਬਿ ਲੇ ਕਰਲਾ-ਸ਼ਰੇਤ ਗੁੰਬਲਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਕਰਲਾ-ਧੀਕਤ ਬਸ-ਸ਼ਰ-ਕੁਕਾ-ਗੁੰਬਲਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਗੁੰਬਲਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਗੁੰਬਲਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਗੁੰਬਲਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਗੁੰਬਲਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਗੁੰਬਲਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਗੁੰਬਲਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਗੁੰਬਲਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਗੁੰਬਲਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਗੁੰਬਲਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਗੁੰਬਲਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਗੁੰਬਲਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਗੁੰਬਲਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਗੁੰਬਲਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਗੁੰਬਲਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਗੁੰਬਲਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਗੁੰਬਲਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਗੁੰਬਲਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਗੁੰਬਲਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਗੁੰਬਲਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਗੁੰਬਲਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਗੁੰਬਲਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਗੁੰਬਲਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਗੁੰਬਲਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਗੁੰਬਲਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਗੁੰਬਲਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਗੁੰਬਲਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਗੁੰਬਲਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਗੁੰਬਲਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਗੁੰਬਲਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਗੁੰਬਲਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਗੁੰਬਲਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਗੁੰਬਲਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਗੁੰਬਲਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਗੁੰਬਲਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਗੁੰਬਲਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਗੁੰਬਲਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਗੁੰਬਲਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਗੁੰਬਲਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਗੁੰਬਲਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਗੁੰਬਲਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਗੁੰਬਲਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਗੁੰਬਲਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਗੁੰਬਲਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਗੁੰਬਲਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਗੁੰਬਲਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਗੁੰਬਲਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਗੁੰਬਲਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਗੁੰਬਲਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਗੁੰਬਲਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਗੁੰਬਲਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਗੁੰਬਲਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਗੁੰਬਲਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਗੁੰਬਲਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਗੁੰਬਲਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਗੁੰਬਲਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਗੁੰਬਲਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਗੁੰਬਲਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਗੁੰਬਲਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਗੁੰਬਲਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਗੁੰਬਲਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਗੁੰਬਲਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਗੁੰਬਲਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਗੁੰਬਲਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਗੁੰਬਲਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਗੁੰਬਲਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਗੁੰਬਲਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਗੁੰਬਲਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਗੁੰਬਲਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਗੁੰਬਲਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਗੁੰਬਲਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਗੁੰਬਲਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਗੁੰਬਲਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਗੁੰਬਲਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਗੁੰਬਲਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਗੁੰਬਲਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਸ਼ਰ-ਸ਼ਰ-ਕੁਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਸ਼ਰ-ਕੁਕਾ-ਸ਼ਰ-ਸ਼ਰ-ਕੁਕਾ-ਸ਼ਰ-ਸ਼ਰ-ਕੁਕਾ-ਸ਼ਰ-ਸ਼ਰ-ਸ਼ਰ-ਕੁਕਾ-ਸ਼ਰ
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As regards the six laws: the first is the law of the great Khri rtse 'bum bzher; the second is the law of 'Bum gser thang sha ba can; the third is the law that takes the kingdom as its model; the fourth is the law about deciding upon a summary of what is offered and received; the fifth is the law created at the insistence of the revenue collectors (khab so nan); and the sixth is the proclaimed royal law.

⁷ dbyangs for dbyang.

⁸ See note 6 above.

It continues with the six institutions, the six insignia of rank, the six seals, the six emblems of heroism, and then the six royal laws:

[1987: p. 270-71] (2013: p. 170)

As regards the six proclaimed royal laws: first is the law concerning the taking of life, which provides for blood money (*stong thang*) and wound price (*gsos thang*); the second concerns theft, and provides that for a king the compensation is one hundred-fold, for clerics it is eightyfold, and for ordinary men it is eight-fold; the third concerns sexual misconduct and provides that the response to adultery is to cut off the nose and pull out the eyes; the fourth concerns doubts about lying and provides for the swearing of oaths taking the Jewels and the spirits—*lha*, *klu*, and *gnyan*—as witnesses; the laws concerning servants not revolting and not digging up tombs, makes six. These are the laws that appear in Khri rtse 'bum bzher.

The text continues with long sections concerning the six institutions, the four horns, civilian districts, workers, rulers, and herdsmen. Then there are shorter sections concerning the eighteen shares of power, and the upper, middle, and lower regiments. Then there is a section concerning the ministerial laws:

[1987: p. 275–76] (2013: p. 173)

चित्रम्याक्ष अप्तर्म त्यु प्रथम क्ष्यां प्रथम अप्तर अपनित्यं प्रथम अप्तर प्रचित्र प्रथम अपनित्यं प्रथम अपनित्य अपनित्यं प्रथम अपनित्यं अपनित्यं प्रथम अपनित्यं प्रयम् अपनित्यं प्रयम् प्रयम्य प्रयम् प्रयम् प्रयम् प्रयम् प्रयम् प्रयम् प्रयम् प्रयम् प्रयम्य प्रयम् प्रयम् प्रयम् प्रयम् प्रयम् प्रयम् प्रयम् प्रयम् प्रयम्य प्रयम् प्रयम् प्रयम् प्रयम् प्रयम् प्रयम् प्रयम् प्रयम् प्रयम्य प्रयम् प्रयम् प्रयम् प्रयम् प्रयम्य प्रयम् प्रयम्य प्रयम् प्रयम् प्रयम् प्रयम् प्रयम्य प्रयम् प्रयम् प्रयम्य प्रयम्य प्रयम्य प्

As regards the combined ministerial laws: they were the three deeds, the three non-deeds, the three praises, the three shames, and the three non-harms, making fifteen.

As regards the deeds: by subduing external enemies, ensure interior peace; tend to internal affairs and gather your people around you; undertake religious practices (*lha chos*) to reach enlightenment; making three.

As regards the three non-deeds: since the divine religion is a quality of nobility, do not teach it to servants; since secret mantras (*gsang sngags*) are the cause of Buddahood, do not sell them for wealth but cherish them in your heart; do not set servants up as rulers—as there is no [visible] distinction between men, and since one cannot praise (elevate) the son of a servant, establish [visible] differences.

As regards the three praises: if heroes are not rewarded with [the insignia of] tigers, it will be meaningless to act like a hero; if the wise are not rewarded with literary insignia (*yig tshang*) they will have inactive minds; if those who do good deeds are not rewarded with things that please them, they will not inspire others to do good deeds.

As regards the three shames: if cowards are not shamed with [the insignia] of foxes, then it will not be possible to distinguish between heroes and cowards; if the wicked are not suppressed, it will not be possible to distinguish between the wise and the wicked; if criminals are not punished, then their bad habits (*lang shor*) will become engrained.

As regards the three non-harms: if you harm the parents who gave you life, then there will be retribution and people will scorn you, so do not allow this harm; if you harm your own child, then hostility and shame will result, so do not allow this harm; if you harm your wife, your merit will decrease and finally you will be impoverished, so do not allow this harm.

This is an account of the way in which the royal laws were created.

The text continues by describing the way in which the religious law (*chos khrims*) was created. It describes the development of good relations between China, Tibet, Nepal, and Zhang Zhung, the founding of one hundred and eight temples, and the invitations issued to princesses from China, Nepal, and Zhang Zhung. The author refers to the sBa' bzhed as the source for this passage.

The text continues with further details about the temples that were built.

A later section describes subsequent kings and their activities. The passage on Ralpachan (Ral pa can) includes the following:

[pp.363–64] (2013: 224–27)

त्य है, क्ष्यंत, र्श्ची, पक्क, त. हैं, व्यत्त्रें से टेग्ने, त. त्यां, तृत्या की जात्र जा स्वाल, जार्सी, हैं जात्र जा की जात्र जात्र जा की जात्र जा की जात्र जा की जात्र जा जात्र जात्य जात्र जात्य जात्र जाव्य जात्र जात्य जात्र जात्र जात्र जात्र जात्र जात्र जात्य जात्र जात्य जात्य जाव्य जात्र जात्र जात्य जात्य जात्र जात्य जात्र जात्य जात्य जात्य ज

Up until that time, an excellent strategy subdued foreign enemies. The royal law (rgyal khrims) was like a golden yoke, heavy in weight; the religious law (chos khrims) was like a silken knot, binding softly; the people's customs (mi chos) were like a straw rope, with many [strands] bound together. The lord above had an exalted attitude, the people below heard the edicts and followed the law (bka' nyan cing khrims la gnas). The ordinary monks' livelihoods were treated as important, virtue was readily practised, travellers had no enemies, wandering horses were not ensnared, and cattle were unfettered. From the three regions of Stod mnga' ris, the secret measure;9 from the four border entrances, duty was offered; from the eight valley mouths gifts were sent. The forty-two wild regions of the west (stod) were tamed; the twelve Yu mo districts were obedient. As far as Nepal, Ta la, Ti, the expanse of Brag ra, Khotan (li yul), 'U then, and China, the well-settled regions were brought together under [one] dominion. All arrangements (khod) and laws (khrims) were demonstrably in accordance with to the ancestors' ways. Everywhere the forts were well-built and speech was pleasant. The brave [soldiers?] were organized into divisions and ranks of the learned were distinguished. People were uplifted by the sun, animals were brought together by the seasons, people and deities worshipped the Three Jewels at [regular] times. The power of the lord was as extensive as the limits of the sky, and his dominion over the subjects ('bangs kyi chab srid) was like the course of a river. Tibet, its lord, and people had become the joyous swastika of a shining sun. The ways of men (mi lugs) were superseded and, like the Gandavyuha buddha-realm, the holy doctrine flourished and developed.

⁹ Reading *gsang 'jal* as *srang 'jal* would suggest some sort of monetary payment.