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 monasties of Drepung ('Bras spungs), Sera (Se ra), and Ganden

(dGa' Idan), 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

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incomplete manuscript in the library of Rai Bahadur Densapa in Gangtok, Sikkim.

TBRC: W940

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TBRC: W21657

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

translation1.

References

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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]

यट्या.स्.ज.स्या.पक्षा.स् मैल.प्रया.पर्वेल.क्री.कृष्या.बृथ.के.यपु.पुरा.स्य.बाराजा यङ्ग.क्ष्य.पर्यय.पुरायोगायाच्या.पर्या.यङ्ग.तास्य.प्रायः स्वायःपप्रयाच्यात्रायः स्वायःपप्रयाच्यात्रायः स्वायःपप्रयाच्यात्रायः स्व

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]

मुद्र। मुद्र। सुद्र-ग्री-मुन्य-द्र-ज-द्रमो न्य-यन्तृद्र-मुम्य-तम्बद्ध-तम्बद्धमा-जन्य-ह्रमा-य-द्रद्या-य-द्रद्य-भूत-स्व -

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]

યું ત્રામાં જોવા તાલુવા કુવા ત્રામાં તાલુવા સાંગાવિતા સાંગાપન તાલુવા સાંગાપન તાલુવા સુધ્યાનું સુધ્ય ત્રામાં સુધ્ય ત્રામાં ત્રામાં તાલુવા સાંગાપન તાલુવા સાંગાપન તાલુવા સાંગાપન તાલુવા સુધ્ય ત્રામાં સુધ્ય ત્રામાં સુધ્ય ત્રામાં ત્રામા ત્રામા ત્રામા ત્રામા ત્રામા ત્રામા ત્રામાં ત્રામા ત્રામા ત્રામા ત્રામા ત્રામા

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]

क्ष्यान्यपुर्य त्यान्यान्त्रस्य स्वान्यान्त्रस्य स्वान्य स्

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]

हेट अट वी चर में अवर प्राप्त के अप अवर प्राप्त के अवर क

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]

ববা.ড়८.ঀৣ৾৻ঢ়ৢয়৶৾ঌৄয়৻৻৾৾

He promulgated laws concerning prostitutes and chang.