

## 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 royal genealogies

In the account of the historic kings is a description of the activities of Nyatri Tsenpo (gNya' khri btsan po).

[p. 102]

དེ་ནས་མིང་བ་སྟག་ཅེར་བྱོན་ཏེ་དར་དཀར་གྱི་ཡོལ་བ་དགུ་རིམ་བགྱིས་ནས། སྤེའི་སྐུ་ཡ་རབས་རྣམས་གྱིས་བསྐོར་ནས།  
གཙུག་ལག་གི་ཐང་ཁྲིམས་ནི་ལྟེ་ལུགས་སྦྱང་དང་ལྡེ་ལུ་ཅམ་ནི་བྱུང་། དགོངས་པ་འཕྲུལ་གྱི་རས་ཆགས་པས། གསང་  
གྲོས་རྣམ་གསུམ་གྱིས་ཕྱི་ནང་གི་དམིགས་ཕྱེ། མི་ལ་ཆད་རྣམ་གཉིས་དང་བཞེད་རྣམ་ལུས་བོད་ཀྱི་ཁྲིམས་བཙུག་ཡིག་ཚང་  
སྤེ་དགུ་དང་དཔའ་མཚན་རྣམ་བརྒྱད་བཀའ་རིམ་པར་གནང་ཏེ། ཇོ་བོ་སྤྱི་ན་མཐའ་བཞེད་རྒྱལ་པོ་བཞེ་ཡང་དཔུ་  
འཕྲུལ་ལོ།

Then he (Nyatri Tsenpo) went to Tiger Peak in Phying ba and acquired nine layers of white silk drapes. The nobility wrapped them around the noble (king's) body (*bla'i sku*).<sup>1</sup> In the law (*thang khrim*s) of ancient tradition (*gtsug lag*) the deity legends (*lha'i lugs sgrung*) and riddles (*lde'u*) were manifest. When [his] thoughts turned towards the magical cloth (*'phrul gyi ras chags*), three secret pieces of advice opened [his] eyes to inner and outer [affairs]. Through two decisions and five proclamations, given in a series of oral edicts, he gave to the people the nine insignia of rank (*yig tshang*)<sup>2</sup> of the newly-established laws of Tibet and the eight characteristics of heroes (*dpa' mtshan*).<sup>3</sup> In the wider world, he offered taxation [powers] to the four kings of the four borders.

### 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་ལྷན་པ་ལྟ་སྲིད་བཅུ་ལྔ་པ་

The five types of law that bound Tibet.

And:

[p. 110]

མི་ཚོས་བརྩམས་པའི་སྲིད་ལམ་གྱི་གཞི་བཟུང་། ལྷ་ཚོས་དགེ་བ་བརྩམས་པའི་སྲིད་ལམ་གྱི་དཔེ་བཟུང་། ལྷ་ཚོས་དགེ་བ་བརྩམས་པའི་སྲིད་ལམ་གྱི་དཔེ་བཟུང་། ལྷ་ཚོས་དགེ་བ་བརྩམས་པའི་སྲིད་ལམ་གྱི་དཔེ་བཟུང་།

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

<sup>1</sup> This phrase is very obscure. It is possible that *bla* refers to officials (cf. Dotson), in which case the officials would be wrapping the drapes around their excellent bodies. The *sku bla* is also a deity associated with the emperor in Old Tibetan sources (Hill 2015).

<sup>2</sup> This phrase appears in *lDe'u* (p. 263/ p. 166).

<sup>3</sup> This phrase appears in *KhG* (p. 191), where there are six, while in *lDe'u* (1987, p. 271) there are six *dpa' rtags*.

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]

འབྲེལ་ལྷན་པ་ལྟ་ནི། རྗེའི་བཀའ་ཁྲིམས་ཇི་ལྟར་ཅུལ་པ་དབང་གཅད་སྤྱི་ཁྲིམས། བསྐྱོས་པའི་རྒྱལ་པོ་བཞིའི་སྤྱོད་ལམ་ལ་  
ལྷོས་བཅས་པ་རྒྱལ་ཁམས་དཔེ་སྒྲངས་ཀྱི་ཁྲིམས། བོད་ཀྱི་ཐང་ཡིག་ཆེན་པོ་བཀོད་པ་ལ་བརྟེན་ནས་འབྲུམ་གསེར་ཐང་ག་  
བ་ཅན་གྱི་ཁྲིམས། དབུལ་པོ་ཐུབ་དཀའ་ལ་བརྟེན་ནས་མི་རྒོད་བཅོན་ཐབས་ཀྱི་ཁྲིམས། འཛོལ་པ་འཕྲུལ་ལྷགས་ལ་བྱས་  
པའི་མདོ་སློབ་ལུས་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 kyī 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>4</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.

Then:

[p. 113–14]

ཁྲིམས་ཚིག་སྐྱུལ་བཅུ་ཅུ་དུག་ལ་རྒྱལ་པོའི་ཁྲིམས་བཅུ་གཉིས་ལ་བསྟོན་པ་ལ་གསུམ། སྤྲོད་པ་གསུམ། མཛོད་པ་གསུམ།  
མི་མཛོད་པ་གསུལ་ལ་སོགས་པའོ། སྤྱི་ལྷན་དུག་ནི། ཡ་རབས་དང་ཞང་སློབ་ཀྱི་ལྷན་དུ་ཆོས་དང་ཡིག་ཚང་བསྐྱོས། མ་

<sup>4</sup> The equivalent passage in *IDe'u* is *mDo lon zhu gcod kyī zhal lce*, suggesting a summary of what is offered and received, that is, the evidence (see the *IDe'u* extracts, at p. 8).

རབས་གཡུ་པོའི་རྒྱུན་དེ་བོ་ཐོ་ཐེར་དང་ཐགས་བསྐྱོས། འཛངས་པའི་རྒྱུན་ཏུ་ཡིག་ཚང་དཀ་པའི་རྒྱུན་ཏུ་སྟག་རྒྱ། དཔའ་  
བོའི་རྒྱུན་ཏུ་གུང་སྟག་ སྤར་མའི་རྒྱུན་ཏུ་ལྷ་དོམ་བསྐྱོས་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>5</sup> of nobility and the ministerial aristocracy; the saying of oaths<sup>6</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>7</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་སྤད་ལ་ཚོས་ཀྱི་རྒྱལ་པོའི་ས་བཟུང་ནས་ཚོས་ཁྲིམས་ཀྱི་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.

<sup>5</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>6</sup> *bro bor* for *bro bon*.  
<sup>7</sup> *wa dom* for *lba dom*.