

THE RUBY GARLAND:  
A GENEALOGY OF THE EMPEROR  
UHU WANG GENGHIS KHAN

BY GYURME PEMA CHOGYEL



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The Ruby Garland:  
A Genealogy of the Emperor Uhu Wang Genghis Khan  
The Divine Ruler of Clear Light, a Magical Emanation of  
Manjughosha's Wheel of Stability  
By Gyurme Pema Chogyel

Translated by Tib Shelf & Rachael Griffiths



## THE RUGY GARLAND A GENEALOGY OF GENGHIS KHAN

Mangalam

*Shining with a plethora of virtues and good qualities,  
Endowed with an uninterrupted stream of  
magnificent activities,*

*A treasury of attainments that fulfils all wishes and  
desires,*

*Auspiciously protect me through the supreme refuge,  
the three precious jewels.*

*Displays of the vajra come in various compassionate  
expressions:*

*Primordial wisdom and radiant intelligence of  
knowledge and love,*

*Like an ocean of inexhaustible auspicious glory,*

*Oh, glorious Guru, simultaneously bestow all these  
upon me!*

*By the blessings and power of Manjughosha,*

*During the waning moon whilst atop a mountain*

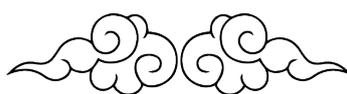
*The young prince of Brahma descended the stairway  
of heaven*

*Relying upon the sky cord—a divine lineage.*

*I will briefly pen the source of Genghis Khan's  
lineage.*

Well then, concerning the subject that I will discuss: The great scholar Lang<sup>1</sup> said, “Human ancestry is derived from the gods, and a stream comes from the snowy mountains.” Accordingly, I will arrange a condensed history of the royal lineage of the Divine Ruler and Manifestation of Manjughosha, Genghis Khan (1162–1227). Additionally, I will present those who have a connection with that history. This includes the royal lineage of the Great Ming (1368–1644)<sup>2</sup> and the many gurus and spiritual masters born for the benefit of all sentient beings.

A long time ago, a young, beautiful, and handsome son of the resplendent gods descended the nine stages of the divine *mu* cord.<sup>3</sup> He came to rest upon a mountain peak adjacent to the Five-peaked Mountain in China (*Wu Tai Shan*). He was (1) Borta Ching,<sup>4</sup> the son of gods of heaven. His son was (2) Tachi Gen, and his son was (3) Tamcha Ga.<sup>5</sup> According to the oral tradition of that locale, Tamcha Ga's son, (4) Chingji Mergen,<sup>6</sup> has the same basis of emanation as the great teacher Padmasambhava. Even in these times, it is said that



Padmasambhava resides in the southwestern [continent], subduing demons.

Chingji Mergen's son was (5) Laudza Bera Ol, and his son was (6) Sikin Dun.<sup>7</sup> Sikin Dun's son was (7) Semdza Odzi, and his son was (8) Laju.<sup>8</sup> His son was (9) Nunmer Gen.<sup>9</sup> After his death, when the queen called Alankho, or Lenlun Mo'o Ma<sup>10</sup> was widowed. It was at this time that a ray of light descended either from the sky or the sun and moon, striking her. Bliss enveloped her and she was impregnated. Consequently, she gave birth to a son named (10) Boton Char, or Charmer Gen.<sup>11</sup>

Charmer Gen's son was (11) Gachi Tei Hou, and his son was (12) Bikhir.<sup>12</sup> His son was (13) Manto Don, and his son was (14) Gaitu Gen.<sup>13</sup> Gaitu Gen's son was (15) Bai Shing, and his son was (16) Khora Togshing.<sup>14</sup> His son was (17) Dumbi Hai Khen, and his son was (18) Gabu Lagen.<sup>15</sup> Gabu Lagen's son was (19) Barten Badur, and his son (20) Yepur Gaba Dur,<sup>16</sup> the twentieth of the royal genealogy.

It was at this point that Emperor Genghis Khan<sup>17</sup> was born to Yesugei (1134–1171) and his queen Hoelun<sup>18</sup> in the Water Horse Year (1162).<sup>19</sup> His actual name was Temunjen, also known as (21) Emperor Taitsu Zhin Uhu,<sup>20</sup> and he was a great emperor akin to the glorious and meritorious autumn and a manifestation of Manjughosha's Wheel of Stability.

When he turned fifty-seven in the Earth Female Rabbit Year (1219),<sup>21</sup> he captured the Chinese Emperor Hu Wang's capital, becoming the emperor of the empire of astrological science and the great eastern land of the world—China. Hence, he brought all territories under [the Emperor of China] and most other areas under

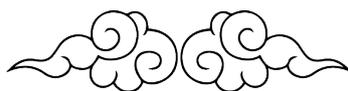
his domain. He governed the empire for twenty-three years, passing into the heavens at the age of sixty-six (1227).

From that time on, China's (Mongolia) political dominion had spread and flourished more than ever. Therefore, fortified castles were built in the borderlands and in each direction to sustain this power. Subsequently, the tradition of the hereditary princes<sup>22</sup> governing these fortified castles was established.

The eldest prince, Jochi Khan (1182–1227), was appointed as the king of Tokmok.<sup>23</sup> The second prince, Chagatai Khan (1183–1241), was given the rank of prince and was appointed as the ruler of the northern lands, principally Tokar,<sup>24</sup> belonging to the lower northern area of the Five-Peak Mountain, and all the areas to the north-east. He governed the Yerksen Fortress<sup>25</sup> and was the actual ancestor of Kalkha Dondrub Wang, the Ju clan, and the six tribes of the Barchung clan, all of which are known in Tibet.<sup>26</sup>

Chagatai Khan had five princes, of which the eldest, Abo La,<sup>27</sup> succeeded as regent. The second son, I Mama Huli, became the king of Kha Che (Islamic world) and resided at the Red Soil Fort.<sup>28</sup> The third son, Atira Maha Mari, became the king of India and resided at the Balasha Fort.<sup>29</sup> The fourth son, Kongkha Ratolo, became the king of Rom and resided at Domala Fort.<sup>30</sup> The fifth and youngest son, Temur, became the king of Oru Kho and was said to have resided at Bhuha Fort.<sup>31</sup>

The aforementioned great Emperor Genghis Khan's third son, Ogedei Khan (1185–1241), or (22) Emperor Taitsung Ingwen Hu,<sup>32</sup> ruled the empire for thirteen years. His son, Guyuk Khan



(1206–1248), also known as (23) Emperor Tingtsung Stiyan Pinghu,<sup>33</sup> ruled the empire for six months. The fourth son of Genghis Khan was Tongkha Tolo.<sup>34</sup> His eldest son ruled the empire under the names of Mongke Khan (1209–1259), Emperor Shiyen Tsunghu Bansuhu, and Monggol Gengya.<sup>35</sup>

All the Tibetan areas, including Utsang, Ngari, and upper and lower Do Kham, were gradually subdued by military forces during the [reign of] Prince Godan Khan (1206–1251),<sup>36</sup> Guyuk Khan, and Mongke Khan. Mongke Khan's son, (24) Kublai Khan (1215–1294), widely known to Tibetans and Mongols as Sechen Gengyar,<sup>37</sup> ruled the kingdom for thirty-five years. Under his rule, the sacred doctrine spread and prospered, making significant contributions in service of the Buddhist teachings. He honoured great beings and gurus from the Sakya, Nyingma, and Kagyu orders, living until the age of eighty.

Thereafter, the son of Kublai Khan<sup>38</sup> had already passed away. His name was Prince Bahu Wang,<sup>39</sup> or the Regent of Jing Gin. His son was Temur, or Emperor Chingtsung Kuwang Shio Uhu (26),<sup>40</sup> who became the king of Uljoi Tu, or Olja Du (Temur Khan; 1265–1307).<sup>41</sup> During his reign, he received the Great Unchangeable Precious Royal Seal, made of white jade and engraved with [the title] Kwi Zhiu Yungtang.<sup>42</sup> He ruled the empire for thirteen years.

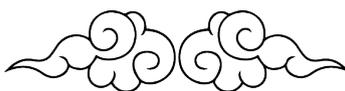
There were five or six royal generations from the time of Genghis Khan until these emperors. They conquered almost everyone on the planet: from the subjects of Khincha<sup>43</sup> in the north to all those in the other three directions up to the islands in the sea, including Zhison, Hpusang, and Siyang.<sup>44</sup> By bringing many of these under

their control, their empire was twice the size of both the Han (206 BCE–220 CE) and Tang (618–907) dynasties. The empire was called the Great Yuan, or the Great Hor.<sup>45</sup>

After some time had passed, Emperor Olja Du's eldest brother's son, Emperor Utsung Shan Shoihu (27), otherwise known as Emperor Khuluk or Goyuk (Kulug Khan; 1281–1311),<sup>46</sup> governed the empire for years. His younger brother, Emperor Ayu Parsata Zhin Shiuu (28), or Emperor Buyantu (Ayubarwada Buyantu Khan; 1285–1320)<sup>47</sup> ruled for nine years. His son, Emperor Shubho Pala Yingtsung Wenshi Uhu (29), or Emperor Kokon (Gegeen Khan; 1302–1323)<sup>48</sup> ruled for three years. Up until him, all the previous emperors maintained the tradition of wearing the hats and attire of the Hor. However, it appears that Yingtsung changed them all to Chinese attire.

Then Jing Gin's grandson, Emperor Yisun Temur Jing Wang Titing (30),<sup>49</sup> ruled for five years. After him, some sources also assert that his eldest son Rakyi Pak, or Asukiba (31),<sup>50</sup> ruled the government for forty years. However, some sources say that after three months on the throne, Emperor Utsung's youngest son, Tuktomur,<sup>51</sup> seized power from him and pretended to give it to his older brother, Emperor Kushala Mingtsung (32).<sup>52</sup> Although, Emperor Kushala Mingtsung also passed away after approximately eight months [of ruling].

The majority of sources say Kula Gotu, or Kushala Mingtsung, stayed on the throne for one month. In any case, it is also said that in the end, Emperor Temur Wentshung Jayatu (33)<sup>53</sup> ruled for five years while some other sources say three years. When he was about to die, his final testament was to appoint Mingtsung's younger



son, Rinchen Pel (34),<sup>54</sup> to sit on the throne. Following his final demands, Rinchen Pel was enthroned, but he died about a month later. At that time, the throne was vacant for six months, with Minister Emtamur Tashi<sup>55</sup> ruling the empire.

The eldest son of Mingsung, named Emperor Togan Temur Huitsung Zhunhu (35), or Emperor Uha (Toghon Temur; 1320–1370),<sup>56</sup> ruled for thirty-six years. After that point, he had to abdicate and leave for lower Hor. Concerning the reason for his abdication, he appeared to be a great religious scholar. However, he lacked knowledge in temporal and state matters, causing multiple disagreements and creating countless conflicts leading to an upheaval in the empire. For instance: there were twenty-three great bandit leaders and many less significant leaders who brought bouts of significant suffering to China, Hor, Mongolia, and Tibet. A short while after this, the Great Ming Emperor Taitsung<sup>57</sup> took the land under his dominion and pacified it, conquering the capital of China (Beijing) and becoming emperor. It is said the Mongol emperors descendent from Genghis Khan until to Togar Temur<sup>58</sup> occupied the capital of China for one hundred and forty-seven years, nine months, and ten days. After Genghis Khan had ruled over China, Togen Temur was the fifteenth emperor in the royal succession. From his time onwards, they only ruled their own territory, the land of the Hor.

Some two hundred and sixty-six years later, the twentieth emperor, Hor Lekden Zhutok, allied with Karma Tenkyong Wangpo,<sup>59</sup> the regent of Tsang, Tibet. The emperor marched to Tibet in support of the Kagyu doctrine but died on the

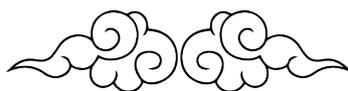
journey. It is said that this empire [of Northern Yuan] fell apart due to these unsuccessful conditions. In that way, the narrative on the royal lineage of the Great and Divine Ruler Genghis Khan of Hor is complete.

Here, I will explain the lineage of the Great Ming emperors, who, like the Hor of the past, were benevolent to us, the heavenly descendants of Genghis Khan, our kings, ministers, and populace, as well as all the monks, principally the state preceptors,<sup>60</sup> in all possible ways. This includes bestowing appointments and being graciously protective, respectful, and resourceful.

It is not easy to find this family lineage's origin, but the first ruler was Emperor Taitsung (Taizu; 1368–1398).<sup>61</sup> Taitsung was a monk in the Huang Kyou Zi Temple<sup>62</sup> during Togan Temur's time. It was a period marked by banditry, an era where gangs robbed and ransacked. After hearing a great bandit leader arrived in the vicinity of the monastery, Taitsung's friends fled.

Finding himself in such a predicament, he thought, "If I run away, then the sacred objects will be ruined—they will set the temple ablaze and other such calamities. Even if I do not flee but stay and fight, I will surely not be able to protect them. Yet, if I do surrender, I fear I might become one of the bandits. What should I do?"

Subsequently, he performed a divination in front of a [Buddhist] statue, which indicated that it would be better to surrender, so he waited for the bandit leader. In the process of surrendering, they conversed in Chinese, and the bandits realized that he was extraordinary



and unlike others. Therefore, the people raised him up upon their shoulders, and he was given a great and powerful position through which he gradually accrued power. Thereafter, when the bandit leader died, Taitsung took the position as the head leader of the bandits. He continued to grow in prestige from then on, spreading his influence and bringing all his people under his power. After that, in the Male Earth Monkey Year (1368) he even conquered the capital city of the Great Hor.

Since the empire's control did not extend to the north and west, it was weaker than the time of the Hor (Yuan Dynasty). However, it was highly prestigious and not too dissimilar from the time of the Han and Tang dynasties when it came to other matters. The name of the empire was Great Ming. In general, its administration had good connections with Bon, Buddhist, and Vedic [traditions]. It also maintained a priest-patron relationship<sup>63</sup> with the early translation Nyingma, Kagyu, and Sakya. In that way, he ruled the kingdom for thirty-three years. His son Kyihun (Emperor Jianwan; 1398–1402),<sup>64</sup> the second royal successor, ruled for two years. His son Yewang Yung Lochenpo (Yongle Emperor; r. 1402–1424),<sup>65</sup> the third royal successor, paid excellent service to the Buddhist teachings, ruling the empire for twenty-two years.

His son and the fourth successor, Zhinzung,<sup>66</sup> ruled for four years. His son and the fifth successor, Zonde,<sup>67</sup> ruled for eight years. His son and the sixth successor, Chi Tung,<sup>68</sup> ruled for thirteen years. His son and the seventh successor, Kyinta,<sup>69</sup> ruled for seven years. His son and the eighth successor, Tenshun,<sup>70</sup> ruled for eight years. Thus, it is said from the first Great Ming Emperor, Taitsung, to the last

[emperor], Tenshun,<sup>71</sup> the Great Ming Emperors occupied the capital of China for ninety-seven human years.

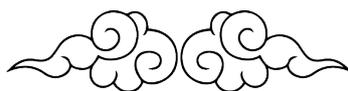
Apart from the first Great Ming emperor and the third [emperor called] Yewang,<sup>72</sup> the majority of the other emperors were too weak. It is said their reigns shortened due to such things as losing control of the eunuchs and corrupted ministers. It is also said that after Emperor Teshun,<sup>73</sup> there were four people: [Emperor] Utsung, the Bon favouring [Emperor] Zhitsung, the ugly [Emperor] Shontsung, and [Emperor] Krungtsun.<sup>74</sup> These four caused conflicts to ripen, triggering the loss of the empire to the hands of a bandit leader called Litsi Ching.<sup>75</sup>

In the legendary narratives and writings of our ancestral chieftains, it says:

“In the Water Bird Year (1633), the eighth year of the eighth successor the Great Ming Emperor Tenshun's reign, King Taitsung Bokto conquered the capital city of China with his army. Taitsung Bokto's actual name was Emperor Zhitsuhu and was also known as Mukton. More recently, Tibetans refer to him as Manju Sokpo Chinhwa.<sup>76</sup> Subsequently, the Great Ming Emperor Tenshun took control of the four cardinal borderlands of greater China where his royal descendants still reside. It is said that in two hundred years, the royal descendants will return and claim the throne of China.”

Homage to Padmakara!

Now, I will present the successors [and history] of our ancestors' descendants and the great ministerial state preceptors<sup>77</sup> connected with



them. I have already discussed the succession from Genghis Khan, the Divine Ruler of Manjughosha, up to the twentieth royal descendant in the section of the history of the Hor.

The twenty-first royal successor, Emperor Taitso Zhing Puhu,<sup>78</sup> controlled the capital city of eastern China.

The twenty-second successor is considered his son, the Second Tistsi, the Emperor Chagatai La Chinwang<sup>79</sup> and ruler of the Yerikhen Fortress.<sup>80</sup> His younger brother and fifth son of Genghis Khan, Master Sansu Tanzhin, or Dharma Lord Yonten Pel,<sup>81</sup> was the First Great Ministerial State Preceptor. He was a profoundly and extensively skilled victory banner of scholars and a proponent of the three baskets (*tripitaka*) [of the Buddhist teachings]. He was a direct disciple of both Katok Tsangton Dorje Gyeltsen and Jampa Bum.<sup>82</sup>

The twenty-third successor, Awola Jingwang,<sup>83</sup> lived a long and full life of one-hundred and seven years. His younger brother was the Second State Preceptor and Dharma Lord, Yeshe Gyeltsen Pel, who received the victory banner and title of Tungshu Wanda Shai.<sup>84</sup>

The twenty-fourth successor was Hanwang Khola Jing.<sup>85</sup> His elder brother was the Third State Preceptor and Dharma Lord, Gelek Pel, who received the victory banner and the title of Hpozhiiku Wanggi Pouda Shai, or the Radiant Sun Rays of the Victor's Doctrine.<sup>86</sup>

The twenty-fifth successor Tawang Negoye constructed Tau Titur Temple<sup>87</sup> at the Yerikhen Fortress, which was unrivalled under the sun. The temple was filled to the brim with

representational objects of the enlightened body, speech, and mind. His half-brother from a different mother was the Fourth State Preceptor and Dharma Lord, Jinpa Pel, received the victory banner and title of Wuwan Hpapagi Youda Shi, or the Lineage Holder who Protects the Teachings.<sup>88</sup>

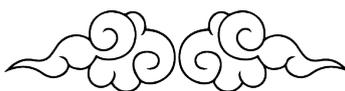
The twenty-sixth successor was Sanwang Tomer.<sup>89</sup> His elder brother was the Fifth State Preceptor and Dharma Lord, Gyamtso Pel, who received the victory banner and title of Uwan Hpatou Yin Mioushi Wandai Shai, or the Lineage Holder and Courageous Lord who Disseminates the Doctrine.<sup>90</sup>

The twenty-seventh successor was Yerikhen Dazhi Tawang.<sup>91</sup> His nephew was the Sixth State Preceptor and Dharma Lord, Jampa Pel, who received the victory banner and the title of Wuwan Hpatung Su Wanda Shai, or the Realised Lineage Holder.<sup>92</sup>

The twenty-eighth successor was Hputai Wang Ulkebe.<sup>93</sup> His elder brother was the Seventh State Preceptor, Khyilwa Kunga Pel, who received the victory banner and the title of Tuwan Hputungsi Wanda Shai, or the Lineage Holder of Great Courage.<sup>94</sup>

The twenty-ninth successor was Shrir Nadalai Wang.<sup>95</sup> His younger brother was the Eighth State Preceptor and Dharma Lord, Gyeltsen Bum,<sup>96</sup> who did not receive any titles.

The thirtieth successor was Maga Shri Palayon Wang.<sup>97</sup> His elder brother was the Ninth State Preceptor and Dharma Lord, Jangchub Pel, who received the victory banner and title of Tuwan Hpu Shuan Ude Shai, or the Compassionate Lineage Holder.<sup>98</sup>



The thirty-first successor was Sanwang Olgo Temu.<sup>99</sup> His younger brother was the Tenth State Preceptor, Purnye Shri,<sup>100</sup> who did not receive any titles.

The thirty-second successor was Emperor Chinggin Dalai Wang Kunga Dorje,<sup>101</sup> and he had nine princes. The eldest prince, San Zhita Wangching,<sup>102</sup> was the successor to his father and controlled the Yerkhen Fortress. It is said that the current Hor Khalka Dondrub Wangchenpo is his descendant.<sup>103</sup> The second prince under San Zhita Wangching was the Eleventh State Preceptor, Master Zhiwa Pel, the ruler of Huwang Mei Zi'i. He received the victory banner and title of Tunghu Da Shai, or the Dharma Lord of Supreme Intellect.<sup>104</sup>

The other six young princes were individually given golden edicts<sup>105</sup> and titles of lords of six large districts under the power of [Yerkhen]. These days it is said that the eighth prince Hau Puyan Tako<sup>106</sup> is the forefather of the Ju clan in Tibet. It later came to pass that he became the ruler of the Mong Ra Fortress. His lineage was called the Thirteen Black Spear Holding Anye Mantra Practitioners.<sup>107</sup> This name was bestowed since their dharma protector bears a black silk clan flag, which I will talk about in a later section.

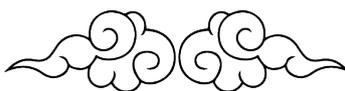
The ninth and youngest prince was acutely intelligent, exceptionally wise, highly tolerant, a prodigious orator, and a quick thinker. Even the noblest, such as the great ministers, could not compete with him. As he was King Kunga Dorje's favourite son,<sup>108</sup> the father kept six of the eighteen major districts for himself and gave six to his son. His father praised and bestowed upon him such items as his own imperial golden

edict and golden seals from the Mongolian capital of China.

The thirty-third successor was Chinggin Sanwang Gaushri Wangchuk Gyeltsen.<sup>109</sup> It was not known in China, Hor, nor Mongolia; however, the Barchung clan, here in Tibet, was established by him. This prince resided in the district of Ule Yerkhen Dazhi on the border of Sang Hor and Oro.<sup>110</sup>

The thirty-fourth successor was Tiwang Yeten Toktu.<sup>111</sup> His elder brother was the Twelfth State Preceptor and Dharma Lord, Drime Pel, who received the victory banner and title of Tungshi Wan Minyi Giyou Yamida Shai, or the secret lord, the scholastic-adept of sutra and mantra.<sup>112</sup> During this patron-priest [relationship], the great Hor was in distress. Many greater and lesser bandit leaders began to gather, and many bandit hideouts sprang up in the lower part [of Mongolia]. Although an ocean of suffering began to overflow in the upper and lower parts [of Mongolia], we [our ancestors] could barely save our own six districts from becoming subservient to them. The Lord Togen Temur<sup>113</sup> also fled to the lower lands of Hor. Not long thereafter, the Great Ming Emperor Tai Tsung<sup>114</sup> settled in China's capital city, bringing peace to the land.

The thirty-fifth successor was the elder prince, Tale Wangtang Tirti Mangga Shri.<sup>115</sup> His younger brother was the Thirteenth State Preceptor and Dharma Lord, Taye Pel, who received the victory banner and title of Mintan Tato Yuwan Zhunthunggi Youda Shai, or the Supporter of the Victor's Teachings—supreme unification of the oral transmission of instructions and the repository of treasure teachings of qualities.<sup>116</sup> From that time forward,



the Great Ming emperors showed more prominent respect to Genghis Khan's royal descendants by bestowing titles, golden seals, hats signifying high rank, et cetera.

The thirty-sixth successor was Ila Sikyi Wangpa Chara.<sup>117</sup> His elder brother was the Fourteenth State Preceptor and Dharma Lord, Tashi Gawai Pel, who received the victory banner and title of Lintan Date Khaisan Shiotunggi Youda Shai, or the Supporter of the Victor's Teachings who simultaneously spreads the three trainings of oral transmission of instructions and the repository of treasure teachings of qualities.<sup>118</sup>

During this priest and patron relationship, Chongti Dewa Temple was built in the district of Ule Yerken Dazhi Fortress. It was filled with unfathomable sacred objects symbolic of the enlightened body, speech, and mind, as well as a wrathful [statue] of

*Ashtasahasrikaprajnaparamita*. Rapu Dewa Temple was built in the district of Orong. Ayur Dewa Temple was built in the district of Mala Punrar. Siu Pati Dewa Temple was built in the district of Daun Tsung. Sesi Soto Dewa Temple was built in the district of Mongra Khar. On Sage Dewa Temple was built in the district of Tewo Rasi. Minyigi Dewa Temple was built in the district of Oshanwa Si. Thus, seven great temples were built in six districts as well as a fortified palace.<sup>119</sup>

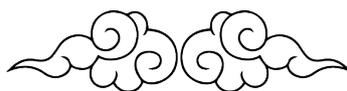
The thirty-seventh successor was Elche Wangsan Gaushri,<sup>120</sup> who lived for eighty-nine years. He provided unrivalled support for the Buddha's precious doctrine in the service of the Great Ming Emperor Yewang, or the Great Yunglo (Emperor Yongle; 1360–1423 CE).<sup>121</sup>

His elder brother was the Fifteen Great State Preceptor and Dharma Lord, Lachen Ozer Pelwa.<sup>122</sup> He received the victory banner and title of Tui Luzi Giyou Tutsun Tungdau Tungton Titan Shi'i Khing Shou Tarleu,<sup>123</sup> or the elder master who completely and unbiasedly ascertains the doctrine of the victors, the lord of the perfectly pure primordial wisdom of the realisation of the path, and the dharma king and great abbot endowed with immutable life. It is said that out of all the highest tantric gurus, none were more learned or had more excellent qualities than him, as the great scholar and victor Longchenpa (1308–1364)<sup>124</sup> had already left Tibet.

The thirty-eighth successor was Tawang Tolo Gechi.<sup>125</sup> His younger brother was the Sixteenth State Preceptor, Rana Kotu, and was not bestowed any titles.<sup>126</sup>

The thirty-ninth successor was Tale Wangsiwi Tanata,<sup>127</sup> who was a great physician. His elder brother was the Seventeenth State Preceptor and the Dharma Lord, Gyeltsen Pel, who received the victory banner and the title of Khaisan Thiokyang Thuwang Datheng Kyemin Tanshi'i,<sup>128</sup> or the lineage abbot of the oral transmission and treasure teachings of the precious qualities of the Mahayana and of the bodhisattva vows, the one who propagates the three excellent trainings.

A younger brother of his, Tale Badur Tarwa Kyab,<sup>129</sup> lived in a separate household. It was said that he was not a family descendant, as he was an adopted son. The six Barchung groups spread from the descendants of Tale Badur Tarwa Kyab and his elder brother, King Tale Wangsi.<sup>130</sup>



The actual descendants of the physician King Wangsi were the older Penkor, the middle Kyabkor, and the youngest Yagkor. These three were collectively known as the three groups of lords.<sup>131</sup> As for the descendants of Badur Tarwa, they were the older Jamo, the middle Taglen, and the youngest Gurshul, which made up the six groups.<sup>132</sup>

The fortieth successor was the first prince Sanwang Tashir Ola Pen,<sup>133</sup> who stayed in the capital. The second prince was called Daben Tsering Kyab. The third prince was Sukini Tolo Yak.<sup>134</sup> The second and third lived in separate households. The fourth prince was the Eighteenth State Preceptor and Dharma Lord, Lekpa Pel, who received the victory banner and the title of Hputsung Hunggi Youda Shai, or the lineage protector and the disseminator of the doctrine.<sup>135</sup>

The forty-first successor of the great Genghis Khan was Yewan Tebun Tsita Gaushri.<sup>136</sup> His younger brother was the Nineteenth State Preceptor and Dharma Lord, Sonam Pel, who received the victory banner and the title Sahpo Kiyopu Manda Shai,<sup>137</sup> or the perpetually happy one. In this period, changes ensued in the capital of China, and a huge crisis befell the empire due to the activities of the Great Ming Emperor Toshun (Emperor Chongzhen; 1627–1644).<sup>138</sup>

A significant fragmentation occurred, as most people in the empire fled from areas such as the Hor land and the upper and lower parts of Oro, scattering to various places. Most of them escaped to the upper and lower parts of Kokonor. Some people from the Forty Oro Tsoyan group scattered to the sunny and shaded sides of the upper part of Ma.<sup>139</sup> The King

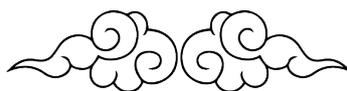
Dwaichen and some others fled to both the sunny and shaded sides of Shardza,<sup>140</sup> and it was at this time that they acquired new abodes.

At that time our own Great and Powerful Genghis Khan<sup>141</sup> (the lord of the clan) also abandoned and fled from the district of Ule Yerkhen Dazhi to the area of upper Barwon,<sup>142</sup> located in the upper part of Kokonor. There they acquired new land as they settled under black and white tents. The subjects of the six controlled districts and their chieftains scattered in all directions. Some became the victims of gangs of bandits and were completely annihilated, whilst others are said to have fled, wondering to any place they could find.

People from the six districts and around our fort who followed the Lord's family had three lords and nine groups of subjects.<sup>143</sup> In total, there were a little over three hundred households. During this time, Emperor Mugton Tangtsung Bogto, also known by some as Mongolian Manju Changha,<sup>144</sup> had settled in the China's capital, leading to a terrible and tumultuous war that subsided after about twelve years.

At that time, Hor Lekden<sup>145</sup> was unsuccessful in Tibet and returned with his two queens and two princes. Along with three thousand soldiers of the eight Chakar groups,<sup>146</sup> he surrendered to Emperor Bogto. It was at this time he offered the royal seal of the Precious, Immutable Swastika to Mugton Bogto. It is said that the power of this seal established the relationship in which China, Hor, Manchu, and Mongolia came under the one-state policy of the [Manchus].

The forty-second successor was Sanshri Gung Gonpo Gyel,<sup>147</sup> who did not have a priest. When



he was middle-aged, King Bogto's son, Emperor Dekyi (Emperor Qianlong, 1711–1799),<sup>148</sup> became a patron of the Geluk tradition. His great minister, Mongolian King Gaushri Tendzin Chogyel,<sup>149</sup> became very powerful. Subsequently, he put the Mongolian settlements, Ziling, Dranak,<sup>150</sup> and others all under miserable conditions. An uprising arose as he began to proceed with his army to Tibet.

In the face of this, Barchung Chede Yaggyel and Yagkor Uchen Pema Wangdrak,<sup>151</sup> who were relatives of our chief, refused to obey the chief's orders. They took about one hundred different families and went to the south of the Dzachu River to surrender to Hor Mazur Tsang.<sup>152</sup> Once again, the two brothers did not get along well, and Che Yaggyal departed with about seventy families, settling in the valley of Washul Tramtar.<sup>153</sup>

Some leaders came from [within those two groups] back to us in need of a clan to join, as well as provisions. These are the ones residing in Shuggur<sup>154</sup> to this day. The Uchen Sewang group could also not settle and came to Da Valley to reside.<sup>155</sup> Some of them came to settle in Ser Valley.<sup>156</sup> It is also said that many families of the clan separated due to infighting. At that time, the leader of the unrest, San Gung [the forty-second successor], did well in negotiating with Sog Gau Shri. Due to this, no harm was done to the people and they [were even] granted some benefits.

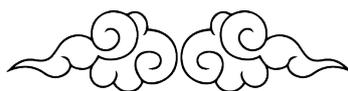
The forty-third successor was the chief of Gungru Jasak called Lord Namlha Yak.<sup>157</sup> His father passed away when he turned fifteen. Not long after that, Khandro Lobzang Tenkyong<sup>158</sup> from Upper Mongolia created conflicts between

the Tibetans and Mongols, provoking large unrest.

At that time, three groups, (1) Ju Nangso, (2) Sog Dewa rod, and (3) Sershul fled to upper Dza, initially settling there.<sup>159</sup> The Ju Nangsog are descendants of Hau Puyan Tako and share the same blood lineage as ours. They were the lords of Mongra Fort, a minor fort under [the control of] Yerksen.<sup>160</sup> Then gradually (4) Tarshul, (5) Bumshul Nying, (6) Ponpo, (7) Badur, (8) Trims Zagong, (9) Gemang, (10) Mangge, (11) Chitan, and (12) Chewo were the first to come. Those who came later were, (13) Getse Gong, (14) Gegab, (15) Trom Gab, (16) Arig Za, (17) Pongyu, (18) Ase Bayan, and (19) Bum Sar.<sup>161</sup> Thus, there were eighteen Mongolian clans together with the Ju clans of Hor. These nineteen clans swore allegiance to the [king] of Derge.

It was at that time the three groups of lords and nine groups of subjects continued through the land of Machu and settled on the shaded side of the Dar Valley<sup>162</sup> in Machu. Since the aforementioned Sanshri Gung Gonpo Gyel and Jasak Namlha Yak were without priests, there were no state preceptors for two generations.

The eldest prince of Jasak was Orgyen Tsering, who lived separately. Jasak's middle son was Lord Tsangsangs Tendzin.<sup>163</sup> The youngest son was the Twentieth State Preceptor and Dharma Lord the Excellent Guru Gyurme Tashi Gyamtso (1714–1793), also called the great scholar and adept A Tsuta Maha Pandita Maha Guru Sara.<sup>164</sup> In the Male Wood Horse Year, called Victorious, he was born in Chag Trang<sup>165</sup> situated in the lower part of the Dar Valley in the land of Ma.



In the Fire Monkey Year (1716), when [Tashi Gyamtso] was three years old, most of the Tibetans and Mongols from the Gelug tradition were provoked by [the god of desire], Metok Dachen.<sup>166</sup> When the impudent borderland army of the Dzungar Mongols marched to Central Tibet, it is said that they passed over a small part of Upper Ma.

In the Earth Dog Year (1718), they caused large scale destruction to the teachings, principally the Nyingma teachings, especially at such monasteries as Dorje Drak and Mindroling.<sup>167</sup>

When they returned in the Earth Pig Year (1719), a large Chinese army annihilated the Dzungar troops and their leaders. Simultaneously, a great majority of other Mongolian gurus and leaders were also annihilated by the law. As a result, the area became relatively peaceful.

In the Iron Mouse Year (1720), most of the nomadic settlements in Ma escaped to other places as there were hidden enemies and bandits who were pillaging. It was difficult, in particular, to distinguish and know if the travellers claiming to be Mongolian were friends or foes. Losing hope, they decided this was not a place to reside for a significant period of time.

These were the chief houses of Genghis Khan. The three groups of lords together with the nine settlements of subjects which are (1) Jamo, (2) Taklen, (3) Gurshul, (4) Gyarok Beli, (5) Tsanno Behu, (6) Achok Bechang, (7) Sokpo, (8), Gotsa, and (9) Gyeza.<sup>168</sup> In total, around one hundred and eighty families travelled here to the south.

In Derge, the Dharma King Tenpa Tsering (1678–1738)<sup>169</sup> had just been enthroned [in 1714],

and it was a great time for the clans to meet and submit to him. The chief house was given the position of a great lord like before. Chief Orgyen Tsering and Penkor Barchung Delek Rabten of separate houses were given the position of the great managers of Derge. Kyabkor Barchung Yeshe Tseten and Yagkor Barchung Gyeltsen Bum were given the position of the interior court. Gya, Tsan, and A were given the position of ministers like before as well as excellent resources and respect following the tradition of the kingdom.<sup>170</sup>

Thereafter, during the time of land distribution, [the king] purposely sent the general secretary Tashi Wangchuk and gave [the Barchung] the opportunity to choose from the Dzachukha area, an incomparable place. They chose all the land of Dzahu Rama, the lands from the lower Chaktak Drangkha and the upper and lower Sakuti to the plain of Dza, the lands from Dzasang Hachak Gamapu to the entire area of Hura, Margo Womporing, upper and lower Sang Trichan, the entire land of Dzagyab Mukmo,<sup>171</sup> and the land that belong to the families of Lake Mang can. Thus, he gave excellent and vast lands to the smallest settlements for their resources.

In brief, there were twenty-two successors of the Divine Ruler Genghis Khan of the Great Hor. Beginning from the reign of the twenty-second successor King Chagatai La Chinwang, who took control of the immutable Fort Yerikhen Dazhi in the land of north-eastern Tokar, to the forty-third successor Chief Gungru Jasak called Lord Namlha Yak, who was an owner of a nomadic black-haired tent.

From the time of Chagatai La Chinwang's younger brother, the first of the Great State



Preceptors Sansu Tanzhin, or the precious Dharma Lord Yonten Pel, until Namlha Yak's younger son the [Twentieth] State Preceptor A Tsuta Maha Pandita, Gyurme Tashi Gyamtso, the Dharma Lord of the great Translated Words of the Buddha, there were twenty excellent gurus. During these years, they were exclusively the lords who maintained and disseminated the lineage of the teachings and were the disciples of the victorious dharma lords of Katok [Monastery]. They also made offerings to and relied upon the deities of the *Eight Pronouncements*: Yamantaka, Vajrakila, and the protector the Mahakala as their supportive deities.

They engaged exclusively in the root of all teachings called the Nyingma—the profound path of the secret Vajrayana [tradition] of the great and secret Early Translations, the tradition of the victorious Lake-Born,<sup>172</sup> who is the immortal and universal embodiment of all the victorious ones of the three times. Since the gurus and chiefs [of this clan] were self-composed, they could continue with their own tradition. They did not follow other traditions other than [Nyingma] and were not distracted by the vast selection of new or higher teachings.

The forty-fourth successor and twenty-second successor [counting from Genghis Khan] was the great lord and doctor Sanggye Tendzin.<sup>173</sup> During his time, he performed excellent services to the Dharma King [of Derge] and his nephew. The king favoured him, granting great privileges. Our people found that he was quite dignified and paid him high respects as they prospered in wealth and reputation. At the age of eighty-seven he passed away, having greatly

benefited beings, teaching medicine, and administering treatments

His younger brother, the [Twentieth] State Preceptor, the great scholar and adept Gyurme Tashi Gyamtso received, trained in, and learnt [many teachings], relying upon many excellent teachers. These included Katok Drung Rinpoche, Minling Trichen Namgyel (1765–1812), Venerable Guru Mingyur Peldron (1699–1769), and the Second Dzogchen [Gyurme Tekchok Tendzin] (1699–1758).<sup>174</sup>

There were many people to whom he offered the gift of the excellent teachings. These included the glorious and sacred master Katok Drung Rinpoche, Drime Zhing Gonpo (b. 1724), Gyelse Orgyen Tenpel, Gyelse Pema Namgyel, Karshing Rigdzin Chenpo, Minling Tri Trinle Namgyel (1765–1812), Khenchen Orgyen Tendzin Dorje (b.1742), Dordrak Rigdzin Chenpo Kham Sum Zilnon, the Eighteenth Lhatsun Zhabdrung, and Khampa Dzogchen Tulku Ngedon Tendzin Zangpo (1759–1792).<sup>175</sup>

Most of their monastic students and other countless students from the north [of Tibet] were united through a single golden thread of bearing commitments to the teachings. These include people of Gome (Dome), Rongpo, Tsako, and Gyelmo Rong as well as the King of Dardo Chakla and the Lord Prince Lodro Gyamtso along with his mother, minister, and other government officials.<sup>176</sup> In brief, during the entirety of his life, his good and excellent deeds shone in all directions, and he passed away in the Water Ox Year (1793) at the age of eighty.

Gyurme Tashi Gyamtso was alive, sometime during his fifties, he received from Changkya Rolwai Dorje<sup>177</sup> the title of State Preceptor A



Tsuta Maha Pandita Maha Guru Sara,<sup>178</sup> or the supreme guru of the great crown jewel. Manchu Emperor Po Hwong also granted him many privileges and an ample amount of high respect. Emperor Po Hwong was the son of Kanshin, who was in turn the son of Emperor Dekyi, son of Pogto, the first Manchu Emperor.<sup>179</sup>

During the time of this guru and lord, the remaining noble familial lineage of Barchung Tseyak Gyel of Tromkyi Shugu had ceased.<sup>180</sup> As such, they earnestly said there is no other way [for them to continue their familial line] unless they were gifted a son from the genuine, great, and noble Genghis Khan family—the Pen, Kyab, and Yak [families].

The lords agreed that it was suitable [for them to receive a child] from the highest family [of Genghis Khan]. However, there were only two boys, one of whom would be a guru and the other a lord. Penkor Delek Rabten's second son, Gyamtso Tar, was chosen to be given to the Parkha family as their lord following the divinations and astrological calculations.<sup>181</sup>

The forty-fifth successor, Lord Gonpo Wanggyel,<sup>182</sup> was a sound person, but he was weak and lost his power to the hands of others. At this time, the misdeeds of Lakho, an incapable person of the Yakkor community,<sup>183</sup> came to fruition, and a great number of our clan fled towards Namtsho Lake in the north. Afterwards, many of our settlements and families scattered to places like Serkhok, Gyade, and Shokpa.<sup>184</sup> The Lord [Gonpo Wanggyel] himself did not live past his fifties.

The younger brother, Je Won Guru Tendzin Norbu,<sup>185</sup> was the twenty-first successor [counting from Genghis Khan]. He relied upon

many excellent masters principally his paternal uncle who was a guru and the great state preceptor. He performed admirable deeds of the excellent ones such as scholarship, nobility, and kindness, passing away at sixty-six.

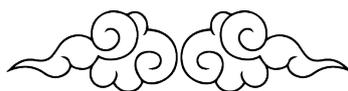
The forty-sixth successor was Lord Kunzang Namgyel, and his younger brother was Gegen Choying Tendzin.<sup>186</sup> During their adolescence, the Derge representatives could not hold onto their governance, losing it to the selfish and powerful lords of Getse. These lords did what they wanted, taking the remaining settlements and entire territory of Barchung.

The forty-seventh successor was Barchung Sanggye Tashi, even though he was not given the title of Lord. He and his younger brother, Guru Jigme Chodar, were the last actual successive lords of Genghis Khan's descendants.<sup>187</sup>

After these two brothers there were no more successive guru seat holders who were genuine descendants of the Genghis Khan lineage. However, the lord Won Guru Tendzin Norbu's direct student was Guru Drubchen Pema Wanggyel of Adro.<sup>188</sup>

I, Gyurme Pema Chogyel, an itinerant monk, and supposedly his reincarnation, possessing the name of an emanation and of the Dru lineage, am the current lineage holder, and I am still alive.<sup>189</sup>

Furthermore, Adro Guru Pema Gyamtso, an excellent and supreme student of Gyurme Tashi Gyamtso, and the Derge retreatant and excellent guru, our own nephew Guru Kunzang Dargye also lived at the same time as Je Won Guru [Tendzin Norbu].<sup>190</sup>



## COLOPHON

Thus, *The Ruby Garland* is a document of the genealogy of the Divine, Great Emperor Uhu Genghis Khan, an emanation of Manjughosha, and the state preceptors and gurus connected with that genealogy. Gyurme Pema Chogyel, also known as Rigdzin Tubten Gelek Pelzangpo Chokle Nampar Gyelwai De, the Twenty-Third State Preceptor of Genghis Khan's lineage wrote it.<sup>191</sup> It was composed on a virtuous day in the sixth month of the Water Mouse Year (1852?) to fulfil the wishes of Lord Rigdzin,<sup>192</sup> a descendant of Gyamtso Tar, who is unmistakably Genghis Khan's descendent and State Preceptor, Santang Ola Pen.<sup>193</sup>

May it be victorious!

As the ancient saying goes: "The immutable fort is the Fort of Yerkhen Dazhi. The immutable lords are the descendants of the heavenly Genghis Khan. The immutable subjects are the communities of the three and nine districts. The number of subjects is said to be one hundred and fifty-five thousand, two hundred and ten."

A later saying posits: "The descendants of the heavenly Genghis Khan governed the left, right, lower, and central regional divisions of Kokonor. There were three thousand and two hundred black nomadic tents, sixty families,

<sup>1</sup> rlangs

<sup>2</sup> ta'i ming, 大名

<sup>3</sup> dmu thag

<sup>4</sup> sbor ta' ching

<sup>5</sup> ta' chi gan; tham cha ga

<sup>6</sup> ching ji mer gan

<sup>7</sup> la'u dza be ra 'ol and sis kin dun

and over three hundred lord families. Thus, these are the two sayings [associated with the descendants of Genghis Khan]."

After some time, when they arrived in the south, there were three communities of lords: Pen, Kyab, and Yak. There were nine communities of subjects: Ja, Tak, and Gur, three communities of ministers: Gya, Tsen and A, and the three communities of subjects: Gon, Sok, and Gyo. Within those twelve<sup>194</sup> communities numbered around one hundred and eighty families. It is said that during the time of the Lord Tsodze Chenpo<sup>195</sup> and the state preceptor gurus and brothers [Tashi Gyamtso and Sanggye Tendzin], the status [of the whole community] was higher than that of Brahma.

May it be virtuous!

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<sup>8</sup> sems dza 'o dzi and la ju

<sup>9</sup> nun mer gan

<sup>10</sup> a lan kho and len lun mo'o ma

<sup>11</sup> bo ton char and char mer gan

<sup>12</sup> ga chi the'i ho'u; sbi khir

<sup>13</sup> man tho don; ga'i thu gan

<sup>14</sup> ba'i shing; kho ra thog shing



<sup>15</sup> dum bi ha'i khan; ga bu la gan

<sup>16</sup> bar than bA' dur; ye phur ga bA dur

<sup>17</sup> ching gis rgyal po'am jing gir

<sup>18</sup> ye phur ga ba dur; mo hu lun

<sup>19</sup> The original text states this is the Water Male Tiger Year.

<sup>20</sup> the mun jen and tha'i tsu zhing u hu wang rdI, 皇帝

<sup>21</sup> The original text states thirty-eight.

<sup>22</sup> gdung brgyud this tsi, 太子

<sup>23</sup> ju chi; thog mog

<sup>24</sup> cha ga ta'i; chin wang, 亲王; thod dkar

<sup>25</sup> Yardkand or Yarkent (yer khen) is currently a county in Uyghur Autonomous Region and used to belong to Chagatai Khanate.

<sup>26</sup> khal kha don 'grub wang, 'ju, and 'bar chung

<sup>27</sup> sras this tsi; a b+ho la

<sup>28</sup> i ma ma hu li; sa dmar gyi mkhar

<sup>29</sup> a ti ra ma hA ma ri; bA la sha'i mkhar

<sup>30</sup> kong kha ra to lo; rom and sdom la'i mkhar

<sup>31</sup> the mur; o ru kho; and mkhar b+hu ha

<sup>32</sup> u go ta; tha'i tsung ing wen hu wang rdI

<sup>33</sup> go yug; ting tsung sti yan phing hu wang rdI

<sup>34</sup> stong kha tho lo

<sup>35</sup> mung khe; Shi yan tsung hu ban su hu wang rdI; mong gol gan gya

<sup>36</sup> u la go ta

<sup>37</sup> hu pi la'i; se chen gan gyar

<sup>38</sup> se chen gan gya

<sup>39</sup> ba hu wang

<sup>40</sup> the mur, or ching tshung ku wang Shi'o 'u hu wang rdI

<sup>41</sup> ul jo'i thu', or ol ja du

<sup>42</sup> kwi zhi'u yung thang

<sup>43</sup> khin cha

<sup>44</sup> gzhi son; h+phu sang; si yang

<sup>45</sup> dwa'i yu'an, 大元; and chen po hor

<sup>46</sup> u tshung Shan Sho'i hu wang rdI, or khu lug, or go yug

<sup>47</sup> a yu par sa ta zhin tshung khin Shi'u hu, or bu yan thu rgyal po

<sup>48</sup> shu b+ho pha la yin tsung wen Shi 'u hu wang rdI, or ko kon rgyal po

<sup>49</sup> yi sun the mur jing wang thi'i ting rgyal po

<sup>50</sup> ra khyi phag, or a su ki ba

<sup>51</sup> thug tho mur

<sup>52</sup> ku sha la ming tsung rgyal po, or ku la go thu

<sup>53</sup> the mur wen tsung ja ya thu

<sup>54</sup> rin chen dpal

<sup>55</sup> blon chen em tha mur tha shris

<sup>56</sup> tho gan the mur hu'i tsung zhun hu wang rdI, or u hA rgyal po

<sup>57</sup> tA'i ming tha'i tsung rgyal po

<sup>58</sup> tho gar the mur

<sup>59</sup> hor legs ldan zhu thog rgyal po; gtsang pa sde srid karma bstan skyong dbang po

<sup>60</sup> tI shri

<sup>61</sup> tha'i tsung rgyal po

<sup>62</sup> hu'ang kyo'u zi lha khang

<sup>63</sup> The priest-patron relationship, or mchod yon, played a pivotal role in the history of Tibet by establishing connections with other dynasties including the Yuan, Ming, and Qing.

<sup>64</sup> kyi hun

<sup>65</sup> ye wung g.yung lo chen po

<sup>66</sup> bzhin rdzung

<sup>67</sup> zon de

<sup>68</sup> ci thung

<sup>69</sup> kyin tha

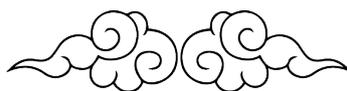
<sup>70</sup> then shun

<sup>71</sup> There are spelling variances in the text with ton shun, thon shun, and ten shun, alluding to the same individual.

<sup>72</sup> ye dbang

<sup>73</sup> the shun

<sup>74</sup> u tsung, zhi tsung; shon tsung; khrung tsun



<sup>75</sup> li tsi ching

<sup>76</sup> tha'i tsung bog to rgyal po; zhi tsu hu wang rdI;  
mug ton; man ju sog po ching hwa

<sup>77</sup> tI shri blon chen po

<sup>78</sup> tha'i tsu zhing phu hu wang rdI

<sup>79</sup> this tsi gnyi pa cha ga tA'i la chin wang rgyal gpo

<sup>80</sup> Yerkhen and Yarkant are the same fortress.

<sup>81</sup> tI shri blon chen po 01, chos rjes yon tan dpal, slob  
dpon gsan su twan zhin. It is also important to  
mention here that bla rab and tI shri are  
interchangeable in the text.

<sup>82</sup> kaHtok gtsang ston rdo rje rgyal mtshan; byams  
pa 'bum

<sup>83</sup> a bO la Jing wang

<sup>84</sup> tI shri blon chen po 02, chos rje ye shes rgyal  
mtshan dpal; thung Shuwan dA sha'i

<sup>85</sup> han wang kho la jing

<sup>86</sup> tI shri blon chen po 03, chos rje dge legs dpal;  
h+pho zhi ku wang gi po'u dA sha'i

<sup>87</sup> tA wang gnas go ye; lha khang ta'i tis tur

<sup>88</sup> tI shri blon chen po 04, chos rje sbyin pa dpal; wu  
wan h+pha h+pha gi yo'u dA shi'i

<sup>89</sup> gsan wang tho mer

<sup>90</sup> tI shri blon chen po 05, chos rje rgya mtsho dpal; u  
wan h+pha tho'u yin mi'o'u si wan dA sha'i

<sup>91</sup> yer khen dA zhi Ta wang

<sup>92</sup> tI shri blon chen po 06, chos rje byams pa dpal; wu  
wan h+pha thung Shu wan dA sha'i

<sup>93</sup> h+phu tA'i wang u lke be

<sup>94</sup> tI shri blon chen po 07, 'khyil ba kun dga dpal;  
Thu wan h+phu thung si wan dA sha'i

<sup>95</sup> shrIr rna dA la'i wang

<sup>96</sup> tI shri blon chen po 08, chos rjes rgyal mtshan  
'bum

<sup>97</sup> ma ga shrI pha la yon wang

<sup>98</sup> tI shri blon chen po 09, chos rjes byang chub dpal;  
Thu wan h+pha Shu'an u dE sha'i

<sup>99</sup> gsan wang ol go the mu

<sup>100</sup> ti shri 10 pur+N+ye shri

<sup>101</sup> ching gin dA la'i wang kun dga' rdo rj rgyal po

<sup>102</sup> gsan zhi tA wang ching

<sup>103</sup> hor khal ka Don 'grub wang chen po

<sup>104</sup> tI shri blon chen po 11, slob dpon zhi bad pal, hu  
wang me'i zi'i bdag po; thung hu dA sha'i

<sup>105</sup> gser yig

<sup>106</sup> ha'u phu yan tA ko

<sup>107</sup> a mnyes sngags pa mdung nag can bcu gsum

<sup>108</sup> kun dga' rdo rje

<sup>109</sup> ching gin gsan wang gau shri dbang phyug rgyal  
mtshan

<sup>110</sup> u le yer k hen dwa zhis rdzong; bsang hor; o rod

<sup>111</sup> tI wang ye then thog tu

<sup>112</sup> tI shri blon chen po 12, chos rjes dri med dpal,  
thung Shi wan mi nyi gi yo'u ya mi dA sha'i; mdo  
sngags mkhas grub gsang ba'i bdag po

<sup>113</sup> bdag po tho gan the mur

<sup>114</sup> tA'i ming tha'i tsung rgyal po

<sup>115</sup> tA las wang thang Thir thi mang+ga shri

<sup>116</sup> tI shri blon chen po 13, chos rjes mtha' yas dpal,  
min than Ta to yu wan bzhun thung gi yo'u dA sha'i;  
gdams pa'i bka' babs yon tan gter mdzod kha sbyor  
mchog ldan rgyal bstan 'degs pa

<sup>117</sup> i la si kyi wang pa cha ra

<sup>118</sup> tI shri blon chen po 14, chos rjes bka shis dga' wa'i  
dpal, lin than dA te kha'i san Shi'o thung gi yo'u dA  
sha'i; gdams pa'i bka' babs yon tan gter mdzod bslab  
gsum 'dom spel rgyal brtsan zhabs nas 'degs pa

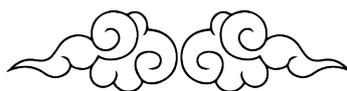
<sup>119</sup> The temples and their districts include: (1) lha  
khang chong ti dE ba – u le yer k hen dwa zhis  
rdzong (2) lha hang ra phu dE ba – o rong rdzong (3)  
lha khang a yur dE ba – ma la pu n+rar rdzong (4)  
lha khang si'u pa ti dE ba – dA'un tsung gi rdzong  
(5) lha khang sas si so to dE ba – mong ra mkhar  
rdzong (6) lha khang on sa ge dE ba – the bo ra si  
rdzong (7) lha khang mi nyi gi dE ba – 'o shan ba si  
rdzong

<sup>120</sup> el ce wang gsan gau shri

<sup>121</sup> tA'i ming ye dbang ngam gyung lo chen po

<sup>122</sup> tI shri blon chen po 15, chos rjes bla chen 'od zer  
dpal ba

<sup>123</sup> TU'i lu zi gi yo'u tu tsung thung dA'u thung Ton  
Ti Than shi'i khing zho'u Tar le'u



<sup>124</sup> klong chen pa dri med 'od zer, BDRC P1583

<sup>125</sup> tA wang tho lo ge chi

<sup>126</sup> tI shri blon chen po o2, ra rna ko tu

<sup>127</sup> tA las wang gsi bi Tha nA tha

<sup>128</sup> tI shri blon chen po 17, chos rjes rgyal mtshan dpal; kha'i san Thi'o kyang Thu wang dwa Theng kyas min than shi'i

<sup>129</sup> tA las bA dur thar ba skyabs

<sup>130</sup> rgyal po tA las wang gsi

<sup>131</sup> 'phen skor; skyabs skor; yag skor; and rje nges tsho gsum

<sup>132</sup> 'ja' mo; stag len; and gur shul

<sup>133</sup> gsan wang tA shir o la 'phen

<sup>134</sup> dwa ben tshe ring skyabs; su ki ni tho lod yag

<sup>135</sup> tI shri blon chen po 18, chos rjes legs pa dpal; h+phu tsung hung gi yo'u dA sha'i; brgyud skyongs bstan spel

<sup>136</sup> ye wan the bun tsi tA gau shri

<sup>137</sup> tI shri blon chen po 19, chos rjes bson nams dpal; sa h+pho ki yo phud man dA sha'i

<sup>138</sup> tA'i ming tho shun rgyal po

<sup>139</sup> mtsho sngon; o rod tsho yan bzhi bcu; rma stod

<sup>140</sup> dwa'i chen rgyal po and shar rdza

<sup>141</sup> jing gir wang chen po

<sup>142</sup> According to 'ju dgon po sprul sku, bar won is in them chen district under Qinghai province.

<sup>143</sup> 'bangs

<sup>144</sup> mug ton thang tsung bog to rgyal po; sog man ju chang hwa

<sup>145</sup> hor legs ldan

<sup>146</sup> cha dkar mtsho brgyad

<sup>147</sup> gsan shrI gung mgon po rgyal

<sup>148</sup> bde skyid rgyal po

<sup>149</sup> blon chen sog po rgyal gau shri bstan 'dzin chos rgyal

<sup>150</sup> zi ling and sbra nag

<sup>151</sup> 'bar chung che de yag rgyal; yag skor dbu chen pad+ma dbang drag

<sup>152</sup> rdza rgyud; hor ma zur tsang

<sup>153</sup> wa shul khram thar khog

<sup>154</sup> shug gur

<sup>155</sup> dbu chen sad dbang; zla khog

<sup>156</sup> gser khog

<sup>157</sup> gung ru ja sag dpon gnam lha yag

<sup>158</sup> mkha' 'gro blo bzang bstan skyong

<sup>159</sup> 1. 'ju nang so; 2. sog sde bA; 3. ser shul

<sup>160</sup> ha'u phu yan tA ko; mong ra mkhar rdzong

<sup>161</sup> 4. thar shul; 5 'bum shul rnying, 6 dpon po; 7 bA dur; 8 khrims bza' gong; 9 dge mang; 10 mang dge; 11 chis tAn; 12 che wo; 13 dge rtse gong; 14 dge 'gab; 15 khrom 'gab; 16 a rig bza'; 17 dpon rgyu; 18 a se bA yan; and 19 'bum gsar

<sup>162</sup> dar lung

<sup>163</sup> o rgyan tshe ring; dpon tsang sangs bstan 'dzin

<sup>164</sup> tI shri 20, chos rjes 'gyur med bkra shis rgya mtsho; mkhas grub chen po 'a tsU Ta ma hA paN Ti ta ma hA gu ru sa ra; BDRC P8741

<sup>165</sup> lcags 'phrang

<sup>166</sup> me tog mda' can ('dod lha ) is the god of desire.

<sup>167</sup> rdo rje brag dgon; smin grol gling

<sup>168</sup> 1 'ja' mo; 2 stag len; 3 gur shul; 4 rgya rog bE li; 5 tsan no be hu; 6 a lcog be cang; 7 sog po; 8 mgo rtse; 9 gye za

<sup>169</sup> sde dge rgyal po 10 bstan pa tshe ring, BDRC P4095

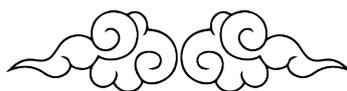
<sup>170</sup> 'phen skor 'bar chung bde legs rab brten – gner chen; skyabs skor 'bar chung ye shes tshe brtan and yag skor 'bar chung rgyal mtshan 'bum – mdun skor nang ma; and rgya, tsan, and a – blon

<sup>171</sup> rdza hu ra ma; lcags thag 'phrang kha man; sa ku ti; rdza gsang ha cag 'ga' ma phu; hu ra; mar sgo womp u ring; gsang khri; rdza rgyab smug mo

<sup>172</sup> mtsho 'khrung

<sup>173</sup> sangs rgyas bstan 'dzin

<sup>174</sup> kaH thog drung rin po che; smin gling khri chen o5 'phrin las rnam rgyal, BDRC P674 (It is not clear to us whether this is the Third Throne Holder rin chen rnam rgyal (1694–1758; BDRC P674) or the Fifth Throne Holder mentioned in this paragraph.); rje bla ma mi 'gyur dpal sgron, BDRC P678; and



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rdzogs chen grub dbang o2 'gyur med theg mchog  
bstan 'dzin, BDRC P677

<sup>175</sup> kaH thog drung rin po che; dri med zhing mgon  
po, BDRC P5972; rgyal sras o rgyan bstan 'phel; rgyal  
sras pad ma rnam rgyal; mkhar shing rig 'dzin chen  
po; smin gling khri chen 'phrin las rnam rgyal; smin  
gling mkhan chen o3 o rgyan bstan 'dzin rdo rje,  
BDRC P683; rdor brag rig 'dzin chen po khams gsum  
zil gnon; lha btsun 18 zhabs drung; khams pa rdzogs  
chen grub dbang o3 nges don bstan 'dzin bzang,  
BDRC P7404

<sup>176</sup> sgo me/rdo me; rong bo; tsa kho; rgyal mo rong;  
dar mdo lcags la mi che sa'i rgyal ba/mi nyag lcags la  
rgyal po; bdag po lha sras blo gros rgya mtsho

<sup>177</sup> lchang skya rol pa'i rdo rje

<sup>178</sup> tI shrir tsU Ta ma Ti ma hA ru sa rA

<sup>179</sup> man ju bog to sras/ bde skyid rgyal po/ de sras  
khang shin/ de sras rgyal po hwong

<sup>180</sup> krom kyi shu gur 'bar chung tshe yag rgyal

<sup>181</sup> rgya mtsho thar; 'phen skor bde legs rab brten;  
phar kha

<sup>182</sup> dpon mgon po dbang rgyal

<sup>183</sup> yag skor ba bla kho

<sup>184</sup> gser khog; rgya sde; shog pa

<sup>185</sup> rje dbon bla ma bstan 'dzin nor bu

<sup>186</sup> dpon kun bzang rnam rgyal; dge rgan chos  
dbyings bstan 'dzin

<sup>187</sup> 'bar chung sangs rgyas bkra shis; bla ma 'jigs med  
chos dar

<sup>188</sup> a gro bla ma sgrub chen pad+ma dbang rgyal

<sup>189</sup> 'gyur med pad+ma chos rgyal; 'bru rigs

<sup>190</sup> a gro bla ma pad+ma rgya mtsho; kun bzang dar  
rgyas

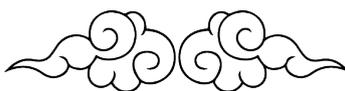
<sup>191</sup> bla rab 'dzin pa 23 rig 'dzin tub bstan dge legs dpal  
bzang po phyogs las rnam par rgyal ba'i sde

<sup>192</sup> dpon rig 'dzin

<sup>193</sup> gsan Tang tI shri o la 'phen

<sup>194</sup> The text states thirteen communities, however,  
there are only twelve.

<sup>195</sup> dpon 'tsho mdzad chen po





# TIB SHELF

TRANSLATE | PRESENT | PRESERVE