THE GENEALOGY OF THE GREAT MONGOL KING KAUŚRI HAN ALIAS BSTAN-‘DZIN CHOS-RGYAL (1582-1654)

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In the political history of Tibet of the 17th century, Kauṣri Han (Gushri Khan/Khu-ṣri/Ge-ṣri), an intrepid Mongol king is remembered for his military dominance over this country. He is better known by the name bston-'dzin chos-rgyal, by the Tibetans. He was born in 1582. In 1637 he already established himself at Kokonor. He crushed the principality of Beri, in Khams, whose religion was Bon-po, and then came to the aid of Derge. Kauṣri Han had been on a secret pilgrimage to Lhasa in 1638 and had been deeply impressed by the person of the fifth Dalai Lama. The Dalai Lama did not miss this opportunity of establishing a firm political domination by defeating his formidable enemy, the King of gTsar. With this he could make his dGe-lugs-pa sect champion in the religious field of Tibet. By 1640 Kauṣri and his dGe-lugs-pa friends emerged victorious. There was bitter fighting, but resistance was made difficult for the King of gTsar due to weakness and dissension of his main religious supporters just at that time. Anyway, Kauṣri and the fifth Dalai Lama were finally masters of Tibet. At the time of friendship between these two masters, the latter had a ‘governor’ (sde-shri) nominated by the mongol, imposed on him.

After Kauṣri’s death in 1656, two of his sons succeeded him jointly, but later divided the kingdom, so that bka’-is pa-thun (?), took the Kokonor territories and Tibet fell to the lot of Dā-yan (6). It is to be remembered that for five years or more after Kauṣri’s death Tibet was still nominally committed to the descendants of Kauṣri, Khan of Qosor Mongols, who still retained the title of ‘King of Tibet’, although the fifth Dalai Lama’s extraordinary ability and the lack of interest of Kauṣri’s successors had reduced the relationship to mere formality.
This connection between the Mongol kings and the Tibetan people most probably led the Tibetan historians to feel it necessary to record the Genealogy of this famous king. The following Genealogy of Kau-šri Han, given first, is found in Dezh-pher 'rgya-mtsho the exquisite work of Brag-dgon zhabs-drung bsTan-pa rab-rgyas (b 1801), the 49th abbot of the bLa-bran monastery. The author himself states that the account recorded here is according to the Mongolian document Sum-pa (1794-1788) being prior to bsTan-pa rab-rgyas, in his dGreg-bsum lhun-bran, (Fol No. 310) also gives the Genealogical table of Kau-šri. But bsTan-pa rab-rgyas' table is more adequate. The Genealogical table of Kau-šri, prepared by Sum-pa is full of so much diversities from that prepared by bsTan-pa rab-rgyas in many respects such as name, number of sons, etc., that one will be puzzled to determine which one is correct. Moreover, if we consider the spelling and attributes of the names in most cases in Sum-pa's table it seems better to take either of the two tables instead of comparing these. It is strange how so much differences took place. That is why I have separately gives the Genealogical table of Kau-šri according to Sum-pa. The order which Sum-pa maintained in the case of mentioning the names of Chos-rgyal's sons is not same as bsTan-pa rab-rgyas did. But I have changed it in accordance with bsTan-pa rab-rgyas' order only to facilitate comparison which may be a fascination to anybody.

According to Dezh-pher 'rgya-mtsho

bsTan-'dzin chos-rgyal had two wives, senior and junior. Senior wife had six sons:

A. 'Utshe-rin d-ta'i-chi
B. 'DrDu-rje tsa-la'i hua-tha'i-ji
C. Ho-rim-si eri-ts ta'i-chin
D. Sar-gar-bha
E. mCon-po tshe-dbar, and
F. bKra-gl gus pa-thur tha'i-ji

Junior wife had four sons:

G. Tsig'-detsu bstan-'dzin da-yam rgyal-po
H. A-tsa-chi che-chen hun-tha'i-ji
I. A-yu-'go-ba yan-a-ba-ke, and
J. Da-lan-tha'i-ji
A. The lineage of Chos-rgyal’s first son Tshe-rin el-ta’i-chi who lived in mTsho-g. yas ceased afterwards. There is another opinion according to which the lineage of up to the sixth son of El-ta’i-chi was in mTsho-g. yas.

B. Chos-rgyal’s second son tDo-rje taka’i hun-tha’i-ʃ (1) had four sons:

Ba-thur hori-tha’i-ʃ (2)
Tā-le da’i-chin hun-tha’i-ʃ (3).
Be-rot-za-na (4) and
dGa’ldan da-chin (5).

Bā-thur hori-tha’i-ʃ (2) had four sons:
Ero-he no-tson (6)
bsTan-dzin hun-tha’i-ʃ (7),
sKal-lidan bka’-rGis (8) and
sKal-lidan bstan-dzin (9).

The first and the third ones (6 and 8) had no sons. The second one’s (7) son bsTan-dzin mam-rgyal (10) had no sons. sKal-lidan da-chin, the fourth one’s (9) son was Be-li bKra-sis ishe-rin (11). The latter’s (11) son was Be-li bsTan-pa tshe-rin (12). The latter (12) had three sons:

Be-li ‘jigs-med ye-ses (13).
Lha-mgon stias dPal-lidan a-be (14) and
bla-ma Ta-le ḏre-thu alas ‘jigs-med Kun-dga’ (15). ‘jigs-med ye-ses (13) son was Be-li Jam-dpal dar-rgyas (16).

The latter (16) had two sons"
Be-li Nam-mkha’ dban-rgyal (17) and
Be-li bLe-bzan shbyin-pa (18).

Nam-mkha’ dban-rgyals (17) son Be-li Tshe-rin nor-bu (19) died at the age of 7. Then he (17) adopted the latter’s (19) uncle bLo-bzan shbyin-pa (18) as son. The latter’s (18) son was Chin-bo-bo (20).

Lha-mgon’s (14) son sKya-bo tha’i-ʃ (21) is living still now.4

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Dāi-chin hun-tha'i-ji's (5) son was Erkhe tha'i-ji (22). The latter (22) had four sons:

Cun-lvān phun-tshogs (23),
Ja-sag sGrol-ma-skylabs (24),
rDo-rje mam-rgyal (25) and
Tshe-'phel erti-ni tha'i-ji (26).

Phun-tshogs (23) had three sons:
Jun-lvān dKon-chen bkra-sis (27),
blLo-bzan dam-chos (28) and
dGa'-ldan a-bo (29).

The first one's (27) son was bSod-nams rdo-rje Iva'ri (30). The latter's (30) son was Lva'ri Tshe-rin don-grub (31). The latter (31) had three sons:
o-rgyan-skylabs (32),
Ja-sag Rin-chen mam-grol (33) and
skBu'-bum Mi-rgag sprul-sklu (34).

bLo-bzan dam-chos (28) had no sons.
dGa’-ldan rab-brtan a-bo's (29) son was Ta-le hu-ghog-thu
sKal bzan rab-rgyas (35).

sGrol-ma-skylabs' (24) son was Ja-sag Dar-rgyas tshe-rin (36),
rDo-rje mam-rgyal (25) had no sons.

Jam-dpal she-'phel's (26) son was bLo-bzan tshe-rin (37). The latter's (37) son was Thu-sa-tshen chi dPal-b'byor ja-sag (38). As the latter (38) had no sons, he (38) adopted rDo-rje bsam-grub (39), the younger brother of bSod-nams rdo-rje Iva'ri (30), as son. rDo-rje bsam-grub's (39) son was Ja-sag dban-chen don-grub (40). The latter's (40) son was Ja-sag dPal-bar bkra-sis thun-grub (41). Since the latter (41) had no sons, he (41) adopted Ja-sag Rin-chen mam-grol (42) as son. The latter (42) has a number of sons.

Be-ro-tsa-na (4) had three sons:
Du-ral tha'i-ji (43),
A-bo-che-chen tha'i-ji (44) and
gZuns-skylabs erti-ni tha'i-ji (45).
It is said that these three (47, 44 and 45) preached in favour of justice for the sake of the kingdom.

C. Chos-rgyal's third son Ho-rim-sū rerti-ny iā'i-chiṅ (1) had six sons:

Thar-ba (2),
Phun-thsogs (3),
dBan-chen (4),
Lha-bum (5),
Ba-thu-ji ta'i-chiṅ (6) and
Sedge ha-than pa-čur (7).

Thar-ba's (2) son was Ngag-dtshul chos-'phel (8). Be-si Tshe-riṅ don-grub (9), the son of the latter (8) had no sons.

Phun-thsogs (3) had no sons.
dBan-chen's (4) son was Chos-grags (10). The latter (10) had two sons:

Erte-ne Bo-sog-thu (11) and
dPal-'byor (12).

But both of them (11 and 12) had no sons.

Lha-bum's (5) son was dDo-rje tshe-btrtan (13). But the latter (13) had no sons.

Ba-thu-ji ta'i-chiṅ (6) had two sons:
Ja-sag Tshe-btrtan Bo-sog-thu (14) and
bsTan-'dzin be-si (15).

Tshe-btrtan's (14) son was Ja-sag Tshe-riṅ rdol-rje (16). The latter's (16) son was blo-bzan tshe-riṅ (17). The latter's (17) son was dpal-'byor ja-sag (18). The latter's (18) son or adopted son was dGa'-ldan bstan-skyor (19). The former one (18) had two sons:
Ja-sag dGe-legs rab-btrtan (20) and
Lin-ho-be (21).

Among them dge-legs rab-btrtan's (20) son was Ja-sag Bu-yan sā-le (22). It is known that the latter (22) also had a son.

bsTan-'dzin be-si's (15) son was Phyag-rdor-skyors be-si (23). The latter (23) had four sons:
‘Jam-dpal rdo-rje (24) who was an incarnation of gSer-tog ta’i-chiṅ, Be-si Tā-le’i ch-ch’en sog-thu mtsho-skyes rdo-rje(25). Tshes-dban rig’-dzin (26) and Bya-khyun mdo-po zhab-drun blo-bzang dbaṅ-phug rgya-mtsho (27).

mtsho-skyabs rdo-rje (25) ablas Tše-brtan rdo-rje’s son was Be-si Ratnasiddhi (26). The latter’s (26) son was Be-si bSod-nams ’phel-rgyas (29). Nowadays the latter (28) is called gSer-tog be-si.

Ta’i-chiṅ no-yon tshes-dbaṅ rig’-dzin (26) had two sons:

Ku’-bum smon-rams-pa byams-pa (30) and Tho-yon blo-gsal (31).

Delo-bzang dbaṅ-phug’s (27) son was Thub-bstan ni-ma-gsum (32).

Sefge ha-dban’s (7) son was bKra-šis don-grub (33). But the latter (33) had no sons.

D. Chos-rgyal’s fourth son was Saṅ-gar-tsha (1). The latter’s son (1) was Po-sod ho-sus-chi (2). The latter (2) had two sons:

Ta-bun be-li (3) and bSod-nams bkra-sis (4).

Ta-bun’s (3) son was Rin-ch’en mnam-rgyal (5). But the latter (5) had no sons.

bSod-nams bkra-šis (4) had three sons:

Thu-sa-lał-chi sKal-ldan don-grub (6), sKal-ldan dbaṅ-rgyal (7) and Be-si Miṅ-ne (8).

The first two (6 and 7) among them had no sons.

Miṅ-ne (8) had four sons:

Be-si bLo-bzang tše-brtan (9), Ja-sag dpal-sk’iyid (10), Yi-dam (11) and Tšes-gzuns (12).

The first one (9) had three sons:

abaṅ-rgyal bstan-dzin (13),
Phun-tshogs rab-brtan (14) and
tshe-rin dar-rgyas (15).

It is said that the first one’s (13) son was called Be-si dGe-legs
nam-rgyal (16).

It is also said that blo-bzan tshe-brtan (9) had six sons [not
only three (13, 14 and 15)]:

bsTan-'dzin dba'-rgyal (13),
dKon-mchog rab-brtan (14),
Dar-rgyas tshe-rin (15),
Thu-sa-lag-chi Tshe-rin rdo-rje (17),
Lha-bsруn-skyabs (18) and
bsSam-grub rgya-mtsho (19).

dPal-skyid’s (10) son was Lha-skyabs (20).
Yid-dam (11) and Tshe-gzuns (12) had no sons.

E. Chos-rgyal’s fifth son mGon-po tshe-dban had no succes-
sors.

F. Chos-rgyal’s sixth son A-khu bKra-sis pa-thur (1) was
appointed the sovereign ruler of Kolonor by the fifth Dalai Lama.
He (1) had two sons:

blo-bzan bstan-'dzin lvan (2) and
Thaṅ Lha-skyabs (3).

bsTan-'dzin lvan (2) had two sons:
Ba-the tsha-gan (4) and
E-min-gan (5).

It is the general opinion that E-min-gan’s (5) one elder son
who was in the palace and Kha-'jigs-byed-skyabs-these two lived at
the time of Kya-chin rgyal-po.

Thaṅ Lha-skyabs (3) had no sons.

G. Chos-rgyal’s seventh son bsTan-'dzin da-yang rgyal-po (1)
had five sons:

Katna dā-la'i han (2),
bbsou bksra-sis (3),
bSod-nams rdo-rje (4),
bSod-nams mgon-po (5) and

15
dGe-'dun merged no-yon (6).
Ratna (2) had two sons:
  bsTan-'dzin dbas-rgyal (7) and
  Lha-bzad (8).
The former (7) had no sons.
The latter (8) had two sons:
  dGa-'ldan bstan-'dzin (9) and
  Sur-tsha (10).
The former one (9) was the adopted son of Huñ-tha'i-ji 8.
It is said that Sur-tsha's (10) son called Tshe-brtan-guñ (11) lives in Cha bar still now.
  bSod-nams bkra-sis' (3) son was Nor-bu phan-tshogs (12).
The latter's (12) son was bKra-sis dpal-'byor (13). But the latter (13)
  had no sons.
  bSod-nams rdo-rje's (4) son was Chos-'khor (14). The latter's
  (14) son was sKal-'ldan-gun (15). The latter (15) had three sons:
    bsTan-'dzin-guñ (16),
    Thu-sa-la-g-chi rGyal-mtshan (17) and
    Guñ dpal-chen (18).
    But all of them (16, 17 and 18) had no sons.
  bSod-nams zgon-po (5) had two sons:
    Tshe-rin-guñ (19) and
    Tsu-sa-la-g-chi Chos-skyoñ rgya-mtsho (20).
  Tshe-rin-guñ's (19) son was Guñ bKra-sis-sk yab (21). The
  latter's (21) son was Gan dGe-'dun don-grub (22). The latter (22) had
  two sons:
    Ye-ses dar-rgyas (23) and
    Tha'i-ji leg-pa-bzad alias rNam-joms (24).
    Ye-ses dar-rgyas' (23) son was Guñ 'Gyur-med thub-bstan
    tshe-rin (25). The latter's (25) son was Guñ Chos-dar (26).
    Chos-skyoñ rgya-mtsho's (20) son was Guñ bSod-nams
    stobs-rgyas (27). But the latter (27) had no sons and his (27) younger
    brother Ratna-siddhi (28) was adopted as his (27) son. Ratna-siddhi's
    (28) son was Tshe-dpag-guñ (29).
Tha'-işi legs-bašad's (24) son was Thu-sa-lag-chi rTa-mgrin (30), dGe'-den mergan ne-yon (6) had two sons:
Tshe-rin-gun (31) and dPal-'byor (32).
The first one (31) had two sons:
Tshe-btan-guñ (33) and 
Guñ dKon-mchog-skyabs (34).
Among them the first one (33) had no sons.
dKon-mchog-guñ (34) had two sons:
Chos-skyon-skyabs (35) and 
Nag-bna legs-bṣad (36).
Among them the first one's (35) son was dGe-legs rab-gyas (37). The latter's (37) son was Guñ rTa-mgrin-skyabs (38).
It is said that rTa-mgrin-skyabs (38) had two sons named:
Ru-rus (39) and 
Bandé (40).
Thu-sa-lag-chi dPal-'byor (32) had five sons:
Mgon-pa-skyabs (41),
Kun-bzang (42),
Tshe-dpag rgya-mtsho (43),
bsTan-'phel thon-yon (44), who was a dge-bisas of the Se-ra monastery, and 
Thu-sa-lag-chi Tshe-bna grags-pa (45).
The first one (41) had three sons:
Tshe-gzun-skyabs (46),
Tho-yon chos-'phel (47) and 
Ba-ye-ta (48).
H. Cho-rgyal's eighth son A-tsa-rwa che-chen hun-tha'i-ji (1) had three sons:
Mergan hun-tha'i-ji (2),
Jo-rig-thu da'i-chul (3) and 
Che-chen the'i-ji (4) 9.
Mergan hun-tha'i-ji (2) had two sons 10:
rNam-rgyal erie-ni hun-tha'i-ji (5) and
Mergan da'i-chin ab-la rab-brtan (6).

rnam-rgyal (5) had two sons:

Chiṅ hun-tha'i-jī (7) and
Lvaś blo-bzan tsho-dbañ (8).

The latter (8) had four sons:

Guṅ tsha-rgyal da'i-chin (9),
'jam-dpal grags-pa (10),
dGe-legs stobs-rgyas (11) and
rDorje tsho-rin (12).

Ja-sag Kun-bzan tsho-rin (13), the son of Lha-rgyal (9) had no sons.

He (13) adopted dNos-grub dbar-phug (14), the son of one of his (14) uncles (10, 11, 12), as son. dNos-grub dbar-phug's (14) son was Ja-sag Dharma-sri (15) of the present time. dNos-grub dbar-phug's (14) uncle [= Ja-sag Kun-bzan tsho-rin's (13) brother] was Tha'i-jī bzañ-po (16).

Tha'i-jī bzañ-po (16) had three sons:

Mu-khen thā'i-jī (17),
stobs rgyas-sas rdo-rje (18) and
Tho-yon rab-byams-pa Tshul-khrims bzañ-po (19).

rDo-rje tsho-rin (12) had three sons:

dBar-rgyal (20),
rTa-mgrin (21) and
Ye-ses dbar-rgyal (22).

The last one's (22) son was Mergan da'i-chin rin-chen bkraśis (23). The latter (23) had three sons:

rTa-mgrin tsho-brtan (24),
Ja-sag Bo-bo (25) and
Ja-sag Padma tsho-brtan (26).

rTa-mgrin tsho-brtan's (24) son Žes-rub Ži-ma (27) and the above Bo-bo (25) had no sons.

Ja-sag Padma tsho-brtan's (26) son was dBar-rgyal Ja-sag (28). The latter's (26) son was dGe-dun-skyabs (29). The latter's (29)
son was Ja-sag mDon-po-skyabs (38). It is said that the latter’s (38) also had a number of sons.

Ab-ikarab-brtan’s (6) son was Ja-sag mGon-porab-brtan (31). The latter’s (31) son was Ja-sag Manju bstan-bshe (32). The latter’s (32) son was Ja-sag bSod-nams m’gyur (33). The latter’s (33) son was Ja-sag Don-grab dban-rgyal (34) had a number of sons.

Jo-ng-thu-da’i-chi’s (3) son was bLo-bzang bkra-sî (35).
Che-chen ta’i-chi’ (4) had two sons:
’Jigs-byed-skyabs (36) and
Ja-sag Tshe-rin rdo-rje (37).

The latter’s (37) son was Ja-sag Grags-pa nam-rgyal (38). The latter’s (38) son was Ja-sag Nor-bu rin-thon (39). The latter (39) had two sons:
Ja-sag ’Jigs-med (40) and
Tho-yon dge-'phel (41).
’Jigs-med (40) had no sons. He (40) adopted bSod-nams dban-rgyal (42) as son.

bSod-nams (42) was the son of a person named Thos-sa-tsi, chi Don-go and was also the younger brother of Tho-yon sNgor-rgya-mtsho. His (42) sons were one Tho-yon (43) and Ja-sag Lha-mgon bshe-rgyal (44). The last one (44) also had a number of sons.

1. Chos-rgyal’s ninth son A-yu-ta’i-la ub-sa (1) had twelve sons:

   Erkhe tha’i-jü (2),
   Sangha Margan tha’i-jü (3),
   Dā-dur ju-nan (4),
   Bo-dhi nor-bu rgya-mtse (5),
   Dol-ba Chos-rje (6),
   Thu-se-we-thu-ha-sag (7),
   E-the-gel (8),
   Nig-tha (9),
   Bod-pa (10),
   Bo-lo dpon-po (11),
   Rdo-rje-skyabs (12) and
   Cab (13).
Sangha mergans's (3) son was Ša-ra-gol (14).

Bā-dur ju-nan's (4) son bLo-bzaṅ rdo-rje (15) became the son-in-law of the Chinese king and went to A-lag-sa where he became known as E-bou-lvan. His (E-bou-lvan) son A-lag-sa Jan-juñ (16), and others appear to be in the Lvan dynasty still now.

Bod-pa (10) had three sons:

Tshe-rin don-grub (17),
Hon-chi-be (18) and
A-bo no-yon (19).

Hon-chi's (18) son was Li-thar-guñ (20). The latter (20) had five sons:

Sāns-rgyas (21),
Dbāṅ-rgyal (22),
Tshe-kho (23),
Lha-bum (24) and
Jam-dbyans grags-pa (25).

A-bō no-yon's (19) son was Tshe-gzurul (26). The latter (26) had two sons:

Thu-sa-lag-chi bSod-nams dar-rgyas (27) and
mThu-stobs (28).

Cab's (13) son was Ja-sag Ha-khi (29). The latter's (29) son was Sāns-rgyas ye-des (30). The latter (30) had three sons:

Ja-sag Tshe-rin rdo-rje (31),
Tho-yon dpal-byor (32) and
Ja-sag Lha-sruñ (33).

The second one's (32) sons were one Ban-dhe (34) and Ja-sag Don-grub (35). The latter one (35) had a younger son but the name is not definitely known.

The other lineages which are not recorded here are not clear. So the entire thing concerned is full of disagreements.

J. Chos-rgyal's tenth son Dā-lan tha'i-ji (1) had two sons:

A-chi bā-thur (2) and
Phun-tshogs (3).

The latter (3) had no sons.
The former's (2) son was Thug-tho-sor erti-nil Ivań (4). The latter (4) had six sons:
  Thar-pa (5),
  Rab-rgyas-guṅ (6),
  Thu-sa-lag-chi bSo-d-ams bkra-shis (7),
  Jun-Ivań bSo-d-ams bstan-'dzin (8),
  Ja-sag bLo-bzani-skyabs (9) and
  rDo-rje-guṅ (10).

Thar-pa (5) had no sons.
Rab-rgyas-guṅ's (6) son was Thu-sa-lag-chi Lha-mgon (11). The latter (11) had two sons:
  Thu-sa-lag-chi Don-grub (12) and
  bSo-d-ams bkra-shis kun-dga' (13).

bSo-d-ams bstan-'dzin Ivań's (8) son was Tsan-tsa-Ivań dKon-mchog skyabs (14). The latter (14) had three sons:
  Jun-Ivań Don-grub bShag-rgyal (15),
  Ye-ses dar-rgyas (16) and
  Sa-chi del-gir (17).

The first one's (15) son was Gans-dlak Ivań (18). As the latter (18) had no sons, he adopted his uncle Ye-ses dar-rgyas (16) as son.
Ja-sag bLo-bzani-skyabs' (9) son was Ja-sag Kun-dga' tshe-brtan (19). The latter's (19) son was Ja-sag Phyag-rdor (20).
Ye-ses dar-rgyas (16) had no sons. He (16) being a member of the Ivań family, got again the title of Ja-sag bestowed on him. He united two regions resulting in being (a single province called) Ho-so'd.

Phyag-rdor's (20) son was Me-rί Ivań dKon-mchog 'jigs-med (21) of the present time. One of the latter's (21) son was called Ta'i-chi (22) and the other son was Tho-yon Nag-dbaṅ phul-byun (23) who was in sku-bum. It is said that the first one (22) has a son or two.

rDo-rje-guṅ (10) had a number of sons: One Thu-sa-lag-chi, one dGe-lStor, and others. Among them Don-grub (24), the younger one had two sons:
Bê-te (25) and dPon-chun (26).

The former's (25) son was Guru (27).

[According to dPog-lсан lJom-bzai]

A. (Chos-rgyal's fifth son) El-du-cha tshe-rin (1) had two sons:

Mal-gro (2) and Bo-sog-thu cu-nañ dar-rgyas (3).

The former (2) had no sons.

The latter (3) had four sons:

dPal-bar (4),
bsTan-'dzin tshe-brtan (5),
De'i-chin ho-so-chi (6) and Khen-thar (7)

dPal-bar (4) had three sons:
Erkhe ta'i-chin (8),
Dun-grub (9) and A chi-thu mo-min-han (10).

The last one (10) had no sons.

bsTan-'dzin tshe-brtan's (5) son was Lha-skyabs (11). The later (11) had three sons:

Tshe-dbañ reb-brtan (12),
dBan-phyug rab-brtan (13) and dBan-phyug chin-lvan (14).

The first one (12) had no sons. The second and the last ones (13 and 14) had one son each named Nag-dbañ dar-rgyas (15) and dBan-ldañ do-rje ba-'lam lVani (16) respectively.

Ho-so-chi (6) son was Dun-grub dbañ-rgyal (17).

Khen-thar's (7) son was bsTan-skyon (18).

B. (Chos-rgyal's sixth son) do-rje daldie hun-the-ji (1) had four sons:

Be-ro-ba-na (2),
dGyi-'ldan tshe-dbañ (3),
De-li de'i-chir (4) and Dâyan bya-khun met-gen de-chin (5).
Be-ro-tsa-na (2) had two sons:

\[\text{irda-ni the-ji bhan-ba-skyabs} (6)\] and

\[\text{A-pu-ji che-chen the-ji} (7)\]

A-pu-ji (7) and dGa'-dan thse-dbang (3) had no sons.

Da-li de'i-chin (4) had two sons:

\[\text{jam-drud irda-ni the-ji} (8)\] and

\[\text{Erkhe the-ji dpal-rNor} (9)\]

The latter (9) had three sons:

- Phun-tshogs dBang-rgyal lvaṅ (10),
- Ye-ses sgrol-skyabs (11) and
- rDo-rje m胺-rgyal (12),

Phun-tshogs dbang-rgyal (10) had three sons:

- dKon-mring bkra-shis lvan (13),
- Dam-chos (14) and
- dGa'-dan rab-brtan lvaṅ (15).

The last one's (15) son was Ta-li hu-chog thu (16).

Ye-ses sgrol-skyabs' (11) son was Dar-nyas thse-rin ji-sag (17).

Da-yan bya-khyun's (5) son was Da-yan hun-the-ji (18).

C. (Choe-rgyal's seventh son) Hu-rin-se erde-ni de'i-chin (1) had six sons:

- Thar-pa (3),
- dBang-chen (3),
- Phun-tshogs (4),
- Lha-bum (5),
- Bni thu-ji bsood-nams rab-rgyas (6) and
- Señge ha-than pa-thur (7).

Thar-pa's (2) son was dBang chus-dpa (8). The latter's (8) son was Tshe-rin don-grub (9).

- dBang-chen (3) had two sons:
  - Choe-grags no-chi the-ji (10) and
  - dPak-bar (11),

Lha-bum's (5) son was bS tan-dzin rab-brtan (12). The latter's (12) son was bLo-bzan phun-tshogs (13).

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Bin thu-ji (6) had three sons:

bsTan-'dzin bo-sog-thu (14),
Tshe-dbaṅ bkra-šis (15) and
bsTan-'dzin bse-se (16),

The first and the third ones (14 and 16) had one son each named Tshe-rin rdo-rje (17) and Phyag-rdo-skya-bzis bse-se (18) respectively.

Seṅga ha-than’s (7) son was bKra-šis dan-grub (19).

D. (Chos-rgyal’s ninth son) San-gha-rgyal’s (1) son was Tha bI-bo-lod ho-so-du (2). The latter (2) had two sons:

Ta’i-baṅ don-grub bkra-šis (3) and
bsod-nams bkra-šis bse-si (4).

bsod-nams bkra-šis bse-si (4) had three sons:

dGa’-don don-grub (5),
dGe’-laṅ dbaṅ-rgyal (6) and
Mar-ne bse-si (7).

Mar-ne bse-si (7) had two sons:

bLo-bzang tshe-brtan bse-si (8) and
Mi-pham (? Yi-dam)-skyabs (9).

E. (Chos-rgyal’s eighth son) mGon-po tshe-dbaṅ had no sons.

F. (Chos-rgyal’s tenth son) A-khu bkra-šis pa-thur the-ji lha’i (3) son was bLo-bzang bstan-dzin (2). The latter (2) had two sons:

Pa’-can (3) and
Tsha-gen e-bu-gen (4).

G. (Chos-rgyal’s first son) Cig-se-thu Da-yang rgyal-po (1) had six sons:

Ratna dä-la’i han (2),
Mer-gen rdo (je) no-yon (3),
bLo-bzang phun-thogs hi-li (4),
dGe’dun mer-gen no-yon (5),
bsod-nams mgon-po (6) and
bsed-nams bkra-šis (7).

Ratna (2) had two sons.
bsTan-'dzin dban-rgyal (8) and
Lha-bzarn rgyal-po (9).
bsTan-'dzin dbar-rgyal (8) had no sons.
Lha-bzarn rgyal-po (9) had three sons:
sKal–Idan bstan- 'dzin (10),
Sur-tsa mam-rgyal (11) and
Tshe-btshan (12).
The first one’s (10) son was dPal-'byor (13).
The second one (11) had two sons:
Grags-pa (14) and
Na-gtsha (15).
Mer-gen rdo no-yon (3) had two sons:
Erdi-ni Chir’i the-ji tshe-btshan (16) and
chos-khu'n tha’i-ji (17).
Tshe-btshan’s (16) son was bKra-sis don-grub (18). The latter’s (18) son was bKra-sis dpal-'byor (19).
chos-khu'n’s (17) son was dGe-'ldan bila-sis guñ (20). The latter’s (20) had three sons:
rgyal-mthshan don-grub (21),
bsTan-'dzin mam-rgyal guñ (22) and
bdod-nams dpal-ci guñ (23).
bsLo-bzmn phun-tshogs brel (4) had two sons:
bsLo-bzarn bila-sis (34) and
bo-sog-duk rab-btshan dbar-po (25).
But both of them (24 and 25) had no sons.
dGe-'dun mer-gen no-yon (5) had two sons:
Tshe-rin guñ (26) and
dPal-'byor (27).
The former (26) had two sons:
Tshe-rin rab-btshan guñ (28) and
dKon-mchog-skysabs guñ (29).
dKon-mchog-skysabs guñ (29) had two sons:
chos-skysabs guñ (30) and
dGa'-ldan (31).

dPal-byor (27) had four sons:
- bLa-ma kun-bzan (32),
- Phu-la-tshan (33),
- Dan-pa rgya-mtsho (34) and
- bsTan-phel (35).

bSod-nams mgon-po (6) had two sons:
- Tsho-rin guñ (36) and
- Chos-bzan rgya-mtsho (37).

The first one (36) had three sons:
- bKra-sis rdo-rje (38),
- bKra-sis-skabs guñ (39) and
- Yiri-sa-thor (40).

Chos-bzan rgya-mtsho’s (37) son was Ban-dhe (41). bSod-
nams bKa-sis (7) had three sons:
- Lhun-grub (42),
- Nor-bu phun-thugs (43) and
- gNam-gañ (44).

The second one’s (43) son was bKra-sis dPal-byor (45).
gNam-gañ (44) had no sons.

H. (Chos-rgyal)’s second son A-tsa-ra hun-tha'i-ji (1) had two sons:
- Co-rig-thu de'i-chen (2) and
- Mer-gen hun-tha'i-ci (3).

Co-rig-thu’s (2) son was bLo-bstan dar-rgyas (4). The latter’s (4) son was ’Jigs-byed-skabs ja-sag (5). The latter’s son was Tsho-rin
rdo-rje ja-sag (6).

Mer-gen hun-tha'i-ci (3) had five sons:
- Rin-chen mam-rgyal erte-ni hun-tha-ji (7),
- Rin-chen bka-sis (8),
- Dar-rgyas (9),
- E. khe rab-brtan (10) and
- Bla-ma ’phrin-las (11).

Rin-chen mam-rgyal (7) has two sons:

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Chin hušt-ji 'byor-btstan (12) and
bLo-bzang tshe-dbang guñi (13).
The former (12) had no sons. The latter (13) had four sons:
rdDo-rje je-sag (14),
dGe-legs stobs-rgyas (15),
rGyal-mtshan grags-pa (16) and
Tshe-rin bdod-nams (17).
rdDo-rje ja-sag's (14) son was Kun-bzang ja-sag (18).
Rin-chen bkra-shis (8) had five sons:
Padma tshe-btstan (19),
Rab-btstan (20),
rtBa-mgrin tshe-btstan (21),
bsTan-'dzin (22) and
Bo-bo the-ji (23).
The first one (19) had two sons:
Ye-ses bzang-po (24) and
dBaan-rgyal ja-sag (25).
Ye-ses bzang-po's (24) son was mGon-po (26). Res-btstan (20)
had no sons. rTa-mgrin's (21) son was Ses-rab bPa-ma (27).
E-khe rab-btstan (10) had two sons:
mGon rab-btstan ja-sag (28) and
mGon-po rab-rgyas (29).
The former's (28) son was Man-ji (30).
1. (Chos-rgyal's third son) A-Yu-ste ta-le'i u-ba-si (1)
formerly had eight sons:
Mer-gan hun-the-ji (2),
Erge the-ji (3),
Dor-la the-ji (4),
Ba-thu cu-nañ ho-ra-la (5),
Ha-la-ha (6),
Bo-dhi (7),
dPon-po-lod (8) and
dPon-po (9).
Mer-gen hur-th-the-ji (2) had three sons:
  Sa-ra-yi gul (10),
  Sa-ra-ba-thur (11) and
  bLo-bzan (12).

Sa-ra-yi-gul (10) had three sons:
  dGe'-dun no-yon (13),
  Go-go (14) and
  bKra-'a (15).

The first one's (13) son was rGyal-moshan the-ji (16). The latter's (16) son was Tho-btsun chos-byor (17). But the latter (17) had no sons.

Sa-ra ba-thur (11) had no sons.
Go-go's (14) son was Ma-mo (18) and the latter's (18) son was O-ba-'a (19).

bKra-'a (15) son was Yi-dam thu-sa-la-chi (20). The latter (20) had three sons:
  Tshe-ma-gon (21),
  bSod-nams rdo-rje (22) and
  Nima thsos-yon (23).

The last one (23) had no sons.
bLo-bzan's (12) son was No-yon dKu'-bcu (24) but the latter (24) had no sons.

Enge the-ji (3) and Dur-la the-ji (4) had no sons.
Ba-thu ca-na (5) had six sons:
  Pa-thu (25),
  Yum-chu (26),
  A-bu Iva (27),
  'Chi-med (28),
  'Bum-ru-na (29) and
  bsTan-'dzin (30).

The first one's (25) son was Kun-dga' rab-brtan (31).
The second one's (26) son was Sha-bi rdo-rje be-si (32). But Kun-dga' rab-brtan (31) and Sha-bi rdo-rje be-si (32) had no sons.
A-bu Iva (27) had two sons:
mGon-po a-gi (33) and
bLo-bzar rdo-rje ché-th-wa'-ri (34).
Among them (33 and 34) the former (33) had no sons. The
latter (34) had five sons:
Kun a-phu dbang-chan dpal-’bar (35),
Mahi-tala (36),
A-gi dbang-chan tshe-rin (37),
g. Yu-’drung tshe-btstan (38) and
Ban-byur (39).
‘Chi-med (28) had four sons:
dKon-mchog guš (40),
U-ba-śe (41),
bla ma bkra-śis (42) and
Sa-ra han (43).
The last three (41, 42 and 43) had no sons.
The first one (40) had three sons:
Dvags-po zhabs-drung (44),
rDo-rje tshe-btstan guš (45) and
Ban-de (46).
‘Bum-cu-nan (29) had no sons.
bsTan-drin’s (30) son was bSod-nams rdo-rje guš (47). The
latter’s (67) son was Or-thun-su-thu guš (48).
Ha-la ha (6) had three sons:
Rin-chen (49),
bLo-bzang bstan-drin (50) and
Er-ti-ni (51).
The first and third ones (49 and 51) had no sons.
The second one (50) had two sons:
bSod-nams bka-la-śis (52) and
Badza (53).
The former (52) had four sons:
Don-grub (54),
mGon-po (55),
mKhad-grub thu-sa-la-chi (56) and
Bu-be (57).
rKhas-grub's (56) son was 'jigs-byed thu-sa-la-chi (58).
Badzra's (53) son was Dar-rgyas no min-han a-ril-log-san (59) has no sons.

Bo-dhi's (7) son Padma tshi-bdan (60) had no sons.
Dpon-po-lad (8) had no sons.
Dpon-po's (9) son bA-dad the-ji (61) had no sons.
Later, (Chos-rgyal's third son) Ba-y-an a-ba-ge alas A-yu-si da-l'i u-ba-si (1) had eight more sons:
blLo-bzsn chos-phe'el (2), Nor-bu rgya-mtsho (3), l-thi-gel (4), Tho-yon (5), l-nanta (6), Bod-pa (7), sKyabs (8) and rDo-rje-skYabs (9).

blLo-bzsn chos-phe'el's (2) son was Don-grub mer-gen no-yon (10).

The latter (10) had four sons:
dGe-tshul the-ji (11), Tshe-dbar rdo-rje (12), bSod-nams rdo-rje (13) and blLo-bzsn rMi-ma (14).

Among them the last one (14) had no sons.
Rab-rgyas (15), the son of Nor-bu (3) had no sons.
l-thi-gel (4) had three sons:
Tshe-rin-thar (16), Tshe-dban bsIas-'dzin (17) and Tshe-rin'-bum (18).

All of them (16, 17 and 18) had one son each, named mCon-po (19), CraIgs-pa (20) and Msan-sa (21) respectively.
Tho-yon (5) had no sons.
l-nanta (6) had two sons:
Padma bkra-sis (22) and
But both of them (22 and 23) had no sons. Bod-pa (7) had two sons: Hon-chib-bas (24) and A-bo (25).

The former (24) had no sons. The latter’s (25) son was Tshag-gzuds (26).

dkhyabs (8) had four sons:
- Ha-khi (27)
- dKon-mchog (28)
- Man-lji (29) and
- Bo-bo (30)

The first one (27) had two sons:
- Saris-gnas (31) and
- bSoe-nams tshe-rin (32).

The third and the fourth ones (29 and 30) had one son each named rDo-rje ‘bum (33) and mGon-tshe-rin (34) respectively.

J (Chos-gnyal’s fourth son) Dzhan-the’s (1) son was mChips-thur mgon-po (2). The latter (2) had three sons:
- Erten-i erthe thugs-tho-ni lwa (3)
- Phun-tsogs (4)
- Nag-dbang grags-pa (5).

Theg-thons (3) had five sons:
- U-ba-si (6),
- Rab-gnas (7),
- bSod-nams bkra-shis (8),
- bSod-nams bsian-'dzin lwa (9),
- Tshe-rin rDo-rje (10).

U-ba-si (5) had no sons.

Rab-gnas (7) had three sons:
- rDo-rje gun (11),
- Lha-mgon (12) and
- No-yon (13).
bSod-nams bkra-śis' (8) son was Kun-dga' tshe-rin (14).
bSod-nams bstan-' (9) son was dKon-mchog-skya-bzags (15).

The latter's (15) son was Don-grub nam-rgyal cvan (16).
Tshe-rin rDo-rje's (10) son was Kun-dga' ja-sag (17).
Phun-tshogs (4) had no sons.
Nag-dbañ grags-pa's (5) son was rDo-rje tshe-rin (18).

Notes (General)
Lack of uniformity in spelling of a number of personal names is noticed in the Tibetan text of Deb-tser rgyu-mtsho. Usually there is nothing to do in the matter where, according to a general practice, a name can be used in fuller form as well as in nomenclary form by leaving some elements of the name, and also by adding some honorific elements with the name in some cases. But it is permitted to some extent where the identification is not difficult. In the present text we meet where the above case can be clarified, such as Rampa dbang-lha (G 2) was also called by the name Rampa only, Be-si Mîl-n (D 8) by the name Mîl-n only, dGa'-'id-'don a-bo (B 29) by the name dGa'-'id-'don rab-brtan a bo also, Tahe-'phel ert-ui thal-pi (B 26) by the name Jam-'dul-tsal-tsho-phel also, Tahe-dban rig-'dzin (C 26) by the name Ta'i-chi no-yon tse-dban rig-'dzin also, and so forth. Actually lack of uniformity is seen in the following cases: El-ti-chi and El-ta-i-chi (A), rDo-rje Ts-le hui-tha-tha-pi and rDo-rje Ts-la hui-tha-tha-pi (B 1), Ta-yen rgyal-po and Dâ-yen rgyal-po (G 1), A-tsar-tha-tahe-chi hui-tha-tha-pi and A-tsar-tha-tahe-chi hui-tha-tha-pi (H 1), Dâ-la-tho and Dâ-la-tho (J 1), Ts-le t-chi hui-tha-tha-pi and Dâ-i-chi hui-tha-tha-pi (B 3), Be-ro-tsa-na and Be-ro-tsa-na (B 4), Bui-thu-ju ta-i-chi and Bui-thu ta-i-chi (C 6), Senge ha-than pa-dur and Senge han-dan (C 7), Jo-ri-thu ja-l-chi and Jo-ri-thu da-i-chi (H 3), Che-chen thal-tha and Che-chi ta-i-chi H 4), A-bsh no-yon and A-bsh no-yon (J 19), and Thar-pa and Thar-ba (J 5). It would not be improper to ignore the minor differences in order to attain uniformity what I have exactly done without hesitation.

Sometimes change of order in the names is seen, e.g. Tahe-riü dar-rgyas and Dar-rgyas tse-rin (D 15), dbañ-rgyal bstan-'dzin and bsTan-'dzin dbañ-rgyal (D 14). In a solitary case one dKon-nchog rab-brtan (D 14) is mentioned by the name Phun-tshogs rab-brtan also, aKal-bstan 'dzin (B 9) was called by the name aKal-mdan dS-rel-chi. Though the identification of the persons can be made from the context, still to take either of the two spellings or any assimilated form of the names should be avoided for the sake of possibility of being aliases. In a few cases actually the aliases are mentioned.

Lastly, to remove the readers' doubt it should be noted that Brag-dgon bstan-pa rab-rgyas is silent to record any information as to the lineages of some sons, e.g. H 8, H 11, H 12, etc.
1. I have consulted the printed edition of this work entitled Histoire Du Bouddhisme Dans L'Amérique published by l'Institut pour l'Étude des Hautes Études, Paris.

2. There are two divisions of the gTs'an province, one right (y.gus) and the other left (y. gon). They are not recorded.

3. Though it is mentioned that he had three sons, but the names of only two sons are recorded.

4. It is 1865 when bSton-pa rab-rgyas wrote his De-bshes rgya-mtsho.

5. Here bSton-pa rab-rgyas recorded some activities of the father and son i.e. Jon-ten dKon-nchog bkra-dus (B 27) and lugs-nams rdo-rje bzhi (B 30). They became very much assiduous in Buddhism and took sacred vow with respect. dKon-nchog bkra-dus (37) took ordination under Pan-chen rin-po-che. Then he was called Lha-bram Jon-dbyangs ggsa-mtsho. He got the monastery of Bu-lan with temple, built. He invited the second incarnation of Kun-mkhyen (i.e. dKon-nchog rgyi-med dbang-po (1728–1791)). dKon-nchog bkra-dus (B 27), his wife and son along with other persons such as Ts'e bu-thog-thu, red-pa mgar rin-chen, and others, more than 2000 lattes and greges in all received initiation of Dpas-khor, BuDe-nchog, gSas-dus, The-dral and gDugs-dkor (dettes), from him. They heard endless religious preaching also with philosophical instructions (lugs-khril) etc.

"lugs-nams ma-ba, a person of dKon-nchog bkra-dus" (B 27) family of Lha-bram-pa (an educational degree) and latter became dba-les of the great monastery. He made the seventh Dala Lama gSal-bstan rgya-mtsho (1708–1757) get admitted as a novice monk and himself practised Kalacakra in the Dzang-rgyal school of Po-la-la. This lugs-nams zla-ba, lugs-nams dba-rgyal who was the great abbot of bkra-dus-khyil and lugs-nams gnags-pa...these three were called mTsho-kha-lugs-nams rnam-gum, i.e. "Three lugs-nams" residing in the surrounding areas of the lake Kokozor. They seemed to be famous at a time. lugs-nams zla-ba went to bkra-dus-khyil and gave instructions to the students of Kálačakra school, on ritualistic music, performance, preparation of sandy colourful mandalas etc. He prepared a colourful mandala in his own responsibility and then Kun-mkhyen (II) gave initiation of Kalacakra in the bkra-bsis-khyil monastery. Srad lugs-nams rdo-rje lvas used to invite Kun-mkhyen (II), earlier or later. The labdras heard with confidence and respect (from him) the endless mystic preaching on the great initiation of Mitra, Kálačakra (tantric dettes), and others, vel-removing initiation and mIun-ma. Chin. lvas-执法人员 these without delay but were unsuccessful due to lack of sincerity practice."

6. gSgs-lzan ston-bstan-skron (C 19) is not confirmed as dPal-lugs po-sang's (C 19) own son. But these two are confirmed as dPal-lugs's own sons, not adopted ones.

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7. The name of this son is not mentioned.

8. See note No. 10.

9. The two names jo-rig thu da'i-chin (H3) and che-chen tha'i-jii (H4) were in reverse order in the actual text. I have changed the order because in description of the lineages of these two, bsTan-pa rab-rgyas himself rotated the order.

10. In the text Mergan bu-ni-tha'i-jii (H2) is mentioned to have three sons, but we find the names of two sons only. I doubt one Hun-tha'i-ji mentioned a little before may be (Mergan bu-ni-tha'i-ji, H2) the father of the adopted son dGa'-ldan bsTan-dzin (G 9).

11. I am not satisfied with my translation of the portion which I quote below: