



Teachings and Transmissions, received by Geshe Rinchen Tenzin Rinpoche

7-9 years

Traditional prayers of the Bon religion, learning reading and writing.

9 years (1978)

Transmission, comments and secret instructions on the **Word of The Enlightened Teacher Victorious Shenrab Miwo** (Biography, Sutra, Tantra, Abhidharma).

Text from the Sutra section, which is the king of all medical treatises of Shangshung and Tibet, *Bdud rtsi bang mdzod* “**Vase of Four Bumzhi Sutra’s Nectar**”, its subsection being a medicinal root text *Thugs ‘bum mkha’ sngon* “**Blue Sky-like Essential Sutra**”.

Transmission, comments and oral secret instructions on the first Location from the White Sutra of Healing – “**Pulse and Urine Diagnostics Sutra**”.

Brda dag rin chen gter khyim, “**The Family of the Precious Treasury of Grammar and Orthography**” by Kyungtrul Jigme Namkhai Dorje; Sumchunpa’s root text on grammar *Srid pai sgron me* “**Lamp of Existence**” and *Tagjuk*.

10-11 years

Bdud rtsi mdzod ‘bum “**Vase of nectar**” – the commentary, transmission and oral instruction on its second section *Gso byed dpyad ‘bum khra bo* “**Variegated Healing Sutra**”.

13-15 years

Instructions, comments and transmission of the third part of the Bumzhi: *Gso bay nad ‘bum nag po* “**Black Sutra of Diseases to be Healed**”.

Comments and transmission of the *Akhrid thun mtshams bco lnga bka’lung rgya mtsho* “**The Ocean of Words and Instructions, Atri of Fifteen Sessions**” on the stages of preliminary Ngondro practices by the Victorious Shardzawa.



Learning and applying inner preliminary practices:

1. To invoke belief and trust in the special objects of the refuge, protecting us from provisional suffering and general suffering of samsara, he has taken Refuge and recited the **Refuge Prayer one hundred thousand times**.
2. To purify afflictions and defilements of himself and other sentient beings, he has performed **one hundred thousand prostrations**.
3. He has recited **one hundred thousand prayers to cultivate Bodhicitta or enlightened intent**, which have the following motivation: “In order to purify all sentient beings, who were our mothers, from the three types of intolerable suffering of samsara, may I swiftly attain the Buddhahood”.
4. To purify afflictions and defilements of himself and other sentient beings, using four powers has offered **penance and recitation of the one hundred syllable mantra of the four Jewels** (Guru, Buddha, Dharma, Sangha) **one hundred thousand times**.
5. To accumulate huge merits for all the sentient beings, has **offered the mandala for one hundred thousand times**.
6. To receive the blessing of Lama’s and the Three Jewel’s Body, Speech and Mind into his mindflow, and to receive the four initiations, has **recited a hundred thousand Guru Yoga prayers**.
7. To conceive the Unborn Body of Bon, the Dharmakaya, which is the aspect of Emptiness, has recited the **Kunsang Selwa Guzab mantra one hundred thousand times**.
8. To obtain the Uninterrupted perfection body, Sambhogakaya or Dzogku, which is the aspect of Clarity, has recited **one hundred thousand eight-syllable mantras Khorwa Tonrug**.
9. To achieve the Inseparability of Clarity and Emptiness and obtain the form body of Nirmanakaya, has recited **one hundred thousand Ngensong Tonrugyi Nyingpo mantras**.

16-17 years

Instructions and transmissions of *Sman ‘bum dkar po* “**The White Sutra of Healing**”.

18 years (1987)

Studying from Lama Pula Sonam Rinchen Rinpoche on the practice of Drenpa Father Lama and Spiritual Sons, the deep method of *Sku gsum bcud dril* “**The Accumulation of the Three Bodies’ Essence**”, Phowa transference practice (and received signs of accomplishing it).

From the realized Togden Khawo Sherab Phuntsog received comments to the Body Offering practice (Chod) *Lus sbyin mkha’ ‘gro gad rgyangs* “**Dakini’s Loud Laughter**”.



19 years (1988)

Entered the Pula Yungdrung Tenphel Ling monastery, where he has received from his teacher Tsultrim Tharchin the transmissions of **outer, inner and secret yidam practices** and different **tantric practices and rituals**, has learned the melodic variations, instructions on making Namkhas and Gyanris from the threads, instructions on drawing lines and making sand mandalas according to the Victorious Dru tradition.

20-23 years

Received from Lama Pula Sonam many transmissions, initiations and comments on outer, inner and secret yidam practices. Performing offering rituals in the Protector's Temple has conducted several **one hundred day retreats on yidam Palchen Gecko practice** and has achieved realization signs when studying the **practice of consciousness transfer Phowa for the others**.

From the Insightful Togden Khawo Sheram Phuntsog Rinpoche he has received the teaching on the text of *Sku gsum rang shar* "**The self origination of Three Kayas**" by Victorious Shardzawa, comments and transmissions of the Tsalung practice of winds and channels and the Tummo practice of inner heat *Ye shes me spung* "**The Fire of Primordial Wisdom**" and practiced them, first performing the Sambhogakays recitation practice *Stang ra*, then the Middle Wind *Bar rlung*, then Soft Wind *'jam rlung* and the Harsh Wind of *Drag rlung* and others.

Has practiced the *'khrul 'khor* Yantra Yoga with its sections of *A khrid* and *Snyen rgyud*, received the signs of obtainment in *Bde drod* bliss heat, *Chu ras* drying wet cloth with a naked body in the frost, *Rlung ras* when dry cloth becomes wet on the naked body in the wind.

The practice of water purification *Chu sbyangs* through *Rgyab thur*, the practice of fasting *Sku gsum bcud len* "**Extracting the essence of the three bodies**". In one hundred and fifty days he had **completed the tum mo and bcud len practices**.

24 years (1993)

When Kyabje Menri Yongdzin Tenzin Rinpoche has visited the monastery, Geshe Rinchen Tenzin has received the **four initiations of Ma rgyud yidam**. In some time he made a **one hundred days solitary retreat on Magyu**.

The transmission of Yundrung Bon's tradition Kangyur from the Insightful Khawo Sherab Phuntsog Rinpoche.

Entered the **Pal Shenten Menri Shedrub Dude** monastery.



Comments and transmissions to the Menri Khenchen Nima Tenzin's text on the teaching in general and the foundations of the logic *Thun mong bsdus grwa' rnam bzhag* by Tunmong Dudre Namshak "**The Presentation Of The Regular Assembly of Bodies**".

25 years (1994)

Transmissions and comments on the *Nyer mkhoi rtsod pa* "**Important points of the disputes**" and *Thun mong bsdus grwa' rig lam* "**The Extensive, Middle And Minor Logical Paths of the Usual Collection of Topics**", showed good results in the practice of countering the opinion of the opponent, presenting his own opinions and debating.

26 years (1995)

Comments and transmission to the text on the Reasoning Logic: *Rtags rig tsad mai dgongs don* "**The meaning of logical ideas**", mastered the logic of indirect formation of Jepak Tsema. Also, every day he has learned and memorized a decorative passage on poetry from *Snyan ngag rin chen lde mig* "**The Precious Key of Poetry**", writing three examples to each passage daily.

27 years (1996)

Comments, oral instructions and transmission to the text by Je Rinpoche Unparalleled Sherab Gyaltzen *Tshad ma rnam 'byed 'phrul gyi sgron me* "**The Wonerful Lamp, explaining the Logic**" and such aspects as the Presentation of the Conceived Object, Presentation of the Concieving Mind and the Presentation of the Two Types of Special Logic, and through the disputes he has cut off the mind constructs in the *Blo rig*, the science of consciousness.

28 years (1997)

Theg 'grel me long dgu by the Eighth Leading Teacher Victorious Shenrab Miwo "**Nine Mirrors – Explanations of the Vehicles.**"

Studying the creation of horoscopes of life and overcoming obstacles by the text of Khedrub Lungtok Gyamtso *Snang srid me long*, "**The Mirror of Appearances and Existence**".

29 years (1998)

Comments and transmission on the text by Je Rinpoche Unparalleled Shenrab Gyaltzen "**The Wonderful Lamp of Paths and Lands**" *Sa lam 'phrul gyi sgron me*, the presentation of the two truths, which is the foundation of the preliminary practices of the Paramita Sutra Path.

The Path, stages of the union of method and wisdom: the Presentation of the four truths, the Instructions on the method of obtaining deity-Teacher, the Presentation of taking Refuge in special objects, Bodhicitta in the tradition of the Great Vehicle *Gyung drung sems dpai ranm bzhag* and the Presentation of entering of a common being to the path *Lam zhugs so skyei rnam bzhag*.



First, three paths of accumulation *Tshogs lam*: the bigger, the medium and the smaller, in order to understand the general meaning of emptiness. Then the Path of Union *Sbyor lam* of the four times of primordial wisdom, where the general meaning manifests clearer. On the Arian path: first, when emptiness is first conceived experientially, the first stage or land is achieved. The vision path *Mthong lam*, explained in the *Mthong lam nges 'byed yan lag bdun gyi rnam bzhag* Presentation of the Discerning Vision Path in Seven Components.

Second, after having seen the suchness (of all phenomena), one achieves the greater, middle and smaller Paths of Meditation *Bsgom lam*, where one becomes accustomed to that perception.

There are three sections in each, nine in total, and one land-level per each section. So nine lands, and added one land-level of the Vision Path, Ten Lands are presented.

At the end, the Presentation of the Non-studying Path *Mi slob lam*, the method of achieving the union of the Dharmakaya Bon body and Nirmanakaya. Through the disputes he had mastered Five Paths and Ten Lands of the Sutra tradition.

He has completed studying the Astrology text *Snang srid me long* “**The Mirror of Appearance and Existence**”.

30 years (1999)

Has received the 250 full vows of Gelong.

The text, created by the abbot Menri Kunkhen Nyima as an explanation of the Prajnaparamita Sutra *Bka gnad tshig don rab gsal* “**Clarification of Main points, Words and Meaning**”.

The first period of Prajnaparamita, “**Existence Realm**” *Srid khams*, where, according to the text, compiled by the Teacher Leading Victorious Shenrab Miwo Kunle Nampar Gyalwa, the qualities of instructions, comments explaining the words of the Victorious in the Times of arguments, when the period of human life is a hundred years, and the components of the Existence Realm are explained.

During the second Prajnaparamita period he has received the instructions, transmission and comments on *Rin po che rgyun gyi khams* “**Precious Realm of the One On The Path**” and its components, and through the disputes having wiped out all the excesses in the understanding of the words and meanings.

Had studied *Lnga bdun gyi rnam bzhag*, the “**Presentation of the Five and of the Seven**” on the text of the White Stellar Astrology *Yid zhin dbang rgyal*, written by Khyungtrul Jigme Namkha.



31 years (2000)

Studying the text by Yongdzin Namdak Odser of the third period of Prajnaparamita — *Sngan bai khams* Realm of Appearances, the fourth period – *Stong pai khams* The Realm of Emptiness, of the fifth period – *So so gsal bai khams* The Realm Of the Individually Clarifying Distinction Wisdom, of the sixth period – *Rig pai khams* The realm of self-aware primordial wisdom, of the seventh period – *Klong chen dbyings kyi khams* Realm of the Great Space Sphere, of the eighth period – *Mnyams pai khams* Realm of Equal Parts, and the components for each of these realms. Having these instructions, attained the Three Types of Wisdom and the Four Types of Actions in the Prajnaparamita Sutra tradition through disputes, and so becoming aware of the Presentation of the Eight Great Reals or the result — Dharmakaya Bon Body.

32 years (2001)

Comments and transmission of the root text by Thukje Tsunme Tong Sheram Odser, *Dbu ma bden gnyis* “**Two Truths of Madhyamaka**” and the corresponding commentary. Has attained the view, free from the eight extremes of the mind constructs, and through disputes has studied the Base: the two truths, the path: method and wisdom, and the result: the union of the two bodies, i.e. Dharmakaya Bon Body and the Rupakaya Form Body.

Studying three higher supports for the body, voice and mind of the Victorious ones, all possible supports for the body of the Victorious – different types of stupas and the one hundred twenty types of drawings for stupas, three types of tantric mandalas, outer, inner and secret symbols, building sand mandalas, the substances and line drawings.

33 years (2002)

Comments and transmission of the text by Je Nyanme Chenpo, *Mdzod 'grel 'phrul gyi sgron me* “**Wonderful Lamp That Explains the Abhidharma**”, which includes:

First – *Srid pa gsum gyi gnas*, Three Existences

Second — *Bskal ba dgui gnas* Nine Kalpas of Absence

Third — *Mi gyo ba dbyings bzhi yi gnas* Four Immutable Spheres

Fourth – *Gsal bai ye shes lnga yi gnas* Five Primordial Wisdoms of Clarity,

Fifth – *Kun gnas snos bzhi gnas* Four vases for everything,

Sixth – *Skye 'phel bcud gsum gyi gnas* Birth, Growing and Essence

Seventh – *yul gcod pr byed pi dbang po drug gi gnas* Six Organs of Sences, Conceiving the Object,

Eighth – *Phra rgyas dug gsum gyi gnas* Three Poisons, Sublime and Dispersed

Ninth – *Rten cing 'brel ba gnyis kyi gnas* Interdependence of Consciousness and the Support,

Tenth – *'dus pai phung po lnga yi gnas* The Accumulation of the Five Aggregates,

Eleventh – *Mngon rtogs skye mched drug gi gnas* Six Sources of Emotional Perception – Clearly Percieving



Ayatanas,

Twelfth – *rgya che bai khams nig sum gyi gnas* Three Vast Realms,

Thirteenth – *rang bzhin mtshan nyid gnyis kyi gnas* Two Characteristics of the Self Nature,

Fourteenth – *Las dang spyod pa lnga yi gnas* Karma and Behavior, five types,

Fifteenth – *'gro bai lam ni bzhi yi gnas* Four Paths of the Sentient Beings,

Sixteenth – *Rten gzhi sa ni gsum gyi gnas* Support, Foundation and Land,

Seventeenth – *Sgrub pai 'bras bu bzhi yi gnas* Four Achievable Results.

Studying the offering of mantras to the body, speech and mind of the Victorious ones, i.e. the rules of empowering statues with mantras and the rituals of *Rabne* consecration.

34 years (2003)

Je Nyame Chenmo's text '*dul 'grel sgron me* "**Wonderful Lamp, Explaining the Vinaya**", including the eight Pratimoksha vows of personal liberation, the qualities of the teachers who ordain these vows, the qualities of the students who take these vows, how they are taken, the number of rules, main and secondary, to support the vows, the failing and violations, how they can happen and how the vows could be restored in case of violations (The Essence of Vinaya).

For three years he has performed the duties of the singing master during big sermons in the Menri monastery. He has received the initiations of the *Gsas mkhar mchog lnga*, Five Higher Mandalas, Kachen Degu and other initiations of the Vehicle of Primordial Wisdom from the four sections of Tantras, through the section of Inner Tantras in the Vehicle, Apparently Manifesting Compassion *Mngon bskyed thugs rjes rol pai theg pa*. Also through the Extremely Essential All-Accumulating Vehicle *Shin tu don ldan kun rdzogs theg pa* he has received the initiation of *Ma rgyud gsang mchog mthar thug* and other initiations of the Great Primordial Wisdom.

35 years (2004)

The Text by the Teacher Leading Eighth Victorious Shenrab Miwo, *Theg pai rim pa mngon du bshad pai mdo rgyud* "**The Levels of Vehicles, Explicit Explanation of Sutra and Tantra**". From Four Sections of Tantras in the section of Outer Tantras — The Vehicle of Action - Pure behavior of Primordial Initiation *Bya ba gtsang spyod ye dbang gi theg pa* (Kriya Tantra), and the Vehicle of Clairvoyance, Having All Aspects *Rnam pa kun ldan mngon shes kyi theg pa* (Charya Tantra).

In the section of Inner Tantras – The Vehicle, Apparently Manifesting Compassion *Mngon bskyed thugs rjes rol pai theg pa* and the Vehicle Wherein Everything is Perfect and Meaningful *Shin tu don ldan kun rdzogs theg pa*. In each of these four Vehicles – studying the view to conceive, commitments to hold, stages of meditation, accomplishment method, behavior, actions and the result achieved.

The transmission and comments to the text by Yondzin Tendzin Namdak Rinpoche: *Sngags rim chen mo*



gsang sngags bka' 'grel gsal bar byed pa “**Stages of Tantra, Clarification and Explanation of the Word of Tantra**”, on how to become aware of the Base of all four sections of Tantras — Primordial Self-Originated Wisdom, The Path is the way to find the condition of Four Vidyadharas, based on the union of the development and accumulation stages, and the Result: spontaneous good qualities of the three bodies etc.

36 years (2005)

Transmission and comments to Asha Drogon Lodro Gyaltzen's *Yid bzhin rnam par bkod pai rgyan* “**Well-located Wish-fulfilling Gem**”, a comment to the Aggregation of common (tantras), the root tantra *Spyi spungs rtsa rgyud gsang ba gsan thub*, and studying the following:

First, deep views of the Secret Mantra: through examples, meanings and symbols the liberation from grasping to samsara and nirvana, and how one should become aware of the manifestation way — that all the manifestations of *rol pa* are the spontaneous uninterruptedly appearing natural state, i.e. unborn, free from deliberations great nature of selfness *bdag nyid chen mo*.

Second, behavior. On how to adhere to Great Behavior. The meaning of the Great secret mantra: Secret Behavior, Yogic Behavior, Victorious Impartial Behavior through the union of Method and Wisdom.

Third, meditation: first, grasping of the mind, then having grasped it — holding-abiding, then abiding when the nature of the mind manifests clearly.

Based on these stages, then studying the following:

First, meditation with characteristics or visualization, and in it: meditation on the text and performing ritual actions, the way to perform sadhana practice and mantra recitation. Also, meditating on the place and path, relying on one's body as a method or relying on the body of the other as wisdom, through any of these means the method of practicing Great Bliss and Emptiness.

Second, meditation without characteristics: based on the concentration on the meaning of the natural condition, on resting the mind in it without distractions, and on avoiding grasping the extremes, which don't correspond to the meaning of meditation, meditation on the single sublime tige of the mind as such, and the permanent meditation without creating anything, and the way to dispel the dangerous darkness of the clinging to duality.

Third, meditating on the real nature as such: grasping or subjugating the mind with the stage of development and the concentration of the mind with the stage of completion.

In Dzogchen the liberation from the recognition of outer objects using confidence, absence of attachment to the mind inside and absence of joy regarding secret experience, absence of attachment to the experience of



Bliss, experience of clarity and non-conceptual experience. Briefly, learning the application of these practices, studying the errors in conceiving and other meditation faults, and how to correct them.

Fourth, the commitments. Five root general commitments to support and one hundred thousand higher commitments of the Samaya, i.e. the need for accepting and rejecting and so on. Also, the supreme primordial commitment, i.e. the commitment that doesn't need holding.

Fifth, the stage of deeper actions. Having the foundation in the benefit for oneself, benefit for others, benefit for both oneself and others, first: the meaning of the Words — actions of the sadhanas, i.e. method of accomplishing five bodies, five actions and five types of primordial wisdom through the practice of recitation of peaceful and wrathful yidam mantras. Secondly, on the basis of the nine stages of the Vehicle of beings, nine different accomplishing activities, i.e. method, showing that one must pacify different types of students. Third, through reciting mantras, practicing yidam and deities and performing completion actions, attaining the state of Vidyadhara, realizing both common and supreme siddhis.

Sixth, on introducing the deeper higher Vidyadhara Path of Liberation: outer initiation with the power to avert attachment to truthfulness, inner initiation, liberating from clinging to skandha characteristics, secret initiation, bringing to the shine of impeccable primordial wisdom in the mindflow, another secret initiation, which leads to the self-liberation emerging in the flow of the mind. Thus, by receiving four initiations, one gradually completes the lands of the eight Vidyadhara paths of liberation, a clear way to attain three bodies.

Seventh, two aspects of the deep result. Common result, i.e. five aspects: life, health, material wealth, blessings and magic. Supreme result, i.e. five clear aspects: view, meditation, behavior, commitments and actions. Through the four types of actions, five deities, five bodies, five families, five powers, five types of primordial wisdom and five eyes of primordial wisdom, bringing benefit to sentient beings etc.

From that year on, during three years Geshe Rinchen Tenzin Rinpoche was representing the doctors, practicing medicine by the Bumzhi treatise, in the higher assembly of Tibetan doctors in exile, has read daily lectures on rituals and practices of Medicine and Astrology, and on humanities.

37 years (2006)

Transmission from Kyabje Menri Ponlop Trinley Nyima Rinpoche on “**Three Tantras of Yidam Buddha Magyu Compassion Sun**” *Yid dam gsang sngags ma rgyud thugs rjes nyi mai sangs rgyas rgyud gsum* of the Secret Mantra of Great Primordial Wisdom Tradition or the Extremely Essential All-Accumulating Vehicle. Also, the comment of Gyaltshen Milu Samlek to this text, which includes the following:

BASE – From the **Primordial Buddha Tantra**, starting from **Primordial Wisdom Tigle** to the **Action Tigle**, thirteen tiges, used to introduce the Base — after the method to become aware of the self-emerging



primordial wisdom, i.e. the natural condition of the base of everything.

PATH – From the Apparent Buddha tantra, from the Path Tigle to the Permanent Tigles, twenty two tigles, which bring to the path of sixth methods and accumulation path stages, joining, vision and meditation, and through liberation, maturing and riddance achieving the state of the four Vidyadharas.

RESULT – From the **Tantra of Perfect Buddha** from **Resultative Tigles** to **Tigle of the Mind As Such**, the result of the ten tigles — achieving the three bodies of spontaneous land of the Victorious one etc. Through disputes understanding the words and meaning of *Ma rgyud thig le zhe lngai dgongs 'grel* “**The Explanation of the Intent of Fourty Five Thigles of Magyu**”.

38 years (2007)

Transmission and comments to the text by the Teacher Leading Eighth Victorious Shenrab Miwo on the levels of Vehicles: “**Nine Mirrors — Explanations of Vehicles**” *Theg 'grel me long dgu skor* by Kyabje Menri Ponlop Trinley Nyima Rinpoche. In this text the view of attaining the tradition of the tradition of the Highest Peak of the Great Perfection of Dzogchen, views to obtain, commitments to support, stages of meditation, method of accomplishment, behavior, actions and the achieved result.

Transmission and comments on the Great Perfection *Nyams rgyud rgyal bai phyag khrid* “**Comments on the Experiential Transmission By the Victorious one**”,

on the на Great Perfection *nam mkha' 'phrul gyi mdzod chen* “**The Great Marvelous Container of Space**”, on the Great Perfection of *tshad ma gal mdo* “**The Important Sutra of Pramana**” and others. The Basis Of Great Perfection — Manifestation of the Ayatanas *skye mched* of suchness, the Path — exhaustion of four visions in the support on Tregcho and Togonal, and the Resulting method of apparent achievement of the Three bodies of the Greater Phowa of undefiled rainbow body in the body of the Young Vase of Bonku Dharmakaya *gzhon nu bum pai sku*.

The text “**Four Chapters on the Listening Lineages of ShangShung Supreme Great Perfection**” *Bla med rdzogs pa chen po zhang zhung snyan rgyud bka' rgyud skor bzhi* from the biography of the transmission lineages of the higher lams, studying their asceticism practices and achieving the final rainbow body.

The preliminary part of the path, on the Dharmic behavior of Bon and so on, “**Self-purification of each of the sixth types of beings**” *rigs drug rang sbyang gi skor*.

The main part of the Path. Outer: “**Twelve chapters of secret instructions about cutting off general views**” *Lta ba spyi gcod kyi skor man ngag lei bcu gnyis*, “**The practice of concentration and meditation**” *mnyam bzhas sgom pai lag len*, “**The Lamp, enlightening the Sutra Commentaries**” *Mdo 'grel gsal bai sgron me* and others, cutting off general views of the lower vehicles. Ayatana manifestations of the suchness of natural state, i.e. great concentration, following only the self-awareness wisdom, uninterrupted self-enlightening,



virtuous self-aware primordial wisdom, empty, undefiled by concepts, without deliberations of development and meditation. Or, according to other texts, the way of impure perception of samsara and the pure perception, four immeasurable components of the Enlightenment path, Ten Paramitas, Five Paths, Beneficial qualities of the Tantric stages of development and accomplishment etc.

39 years (2008)

Achieved the title of the **Great Geshe** from the Venerable 33-rd Menri Trizin Rinpoche and Venerable Kyabje Lobpon Rinpoche.

43 years (2012)

50-day dark retreat on *Snyan rgyud od gsal bdun skor* “[Instructions] on the oral lineage on clear light in seven chapters”, the methods for seeing the Clear Light or **Thodgal**.