

The Seventh Abbot of [Long-nying Chöling Monastery](#), Khenpo Namchak Dorje

[Khenpo Namchak Dorje](#), the seventh in the line of the monastic seat of Long-nying Chöling Monastery, was born to Lama Drolma Wangdi and his consort, Sonam. He is the grandson of Ven. Lama Norbu Wangdi and the great-grandson of Ven. Lama Sonam Wangchuk. Lama Sonam Wanchuk descended from the tertön [Guru Chöwang](#) and the Nyö clan from Kurtö Dungkar Choeje, in Lhüntsé. This lineage has upheld an unbroken tradition of distinguished Dharma practitioners.

He was born in the year of the Fire Rabbit (1987), at the beginning of the 17th [Rabjung](#), a 60-year calendrical cycle followed in Tibetan astrology and on the 1st day of the 11th lunar month of the Tiger, considered the beginning of the year according to elemental astrology (Jungtsi), at 1 AM, the first hour of the morning.

His birthplace, Longkar, is located near Long-nying Chöling Monastery in the block of Khamdhang, within the district of Tashiyangtse. This district is part of the eight-spoked wheel district of eastern Bhutan, known as a holy dharma land of the Medicinal Herbs. [Tashiyangtse](#) is rich in sacred hidden sites associated with [Guru Padmasambhava](#), including Pema Ling, Ombha, and the Tiger's Nest of eastern Bhutan, among many others.

The day before his birth, his grandfather, Lama Norbu Wangdi, who was in a three-year retreat at that time practicing the sadhana of the Gathering of Vidyadharas ([Rigdzin Düpa](#)) of [Longchen Nyintik](#), witnessed some auspicious signs and dreamt of the whole village of Longkar filled with flower petals. Concurrently, his father, Lama Drolma Wangdi, who was in Gelephug, southern Bhutan at that time, receiving the empowerments and oral transmissions of the Treasury of Precious Termas ([The Rinchen Terdzö](#)) from [the fourth Dodrupchen](#), also had auspicious dreams.

A few days later, he was taken to his grandfather's retreat house at the monastery, where ablution and blessing ceremonies were performed, marking his auspicious entry into the world of Dharma.

His name, Namchak Dorje, was derived from [Dujom Tersar's](#) Phurpa [Namchak Pudri](#), as requested by Ven. Lama Ser-pang-pa, an uncle of his grandfather Lama Norbu Wangdi, who served as the chief [Umze](#) (chant master) under [H.H. Dudjom Jigdral Yeshe Dorje](#). During that year, Lama Ser-pang-pa visited [Long-nying Chöling Monastery](#) and presided over the three-day [Tsechu festival](#) with sacred mask dance performances, which were established for the first time at the monastery. Coinciding with the dance of invocation of the blessings called "Zhengshik Pema Junge,¹" the Kudung (dead body) of [H.H. late Dudjom Rinpoche](#), the first supreme head of the Nyingma school, was flown right across the monastery as his body was transported around Bhutan in a helicopter to bless the country at the request of the Bhutan government to Nepal.

¹ The Prayer Requested by Khandro Yeshe Tsogyal, which is found in the Seven Chapter Prayer to Guru Rinpoche and used to perform the sacred daka & dakini dance to invoke the blessings.

At about the age of four, khenpo's father, Lama Drolma Wangdi, passed away right after completing his three-year retreat. His grandfather, Lama Norbu Wangdi, was left heartbroken from losing his only son at the young age of 25 and thus took care of Khenpo, his mother and younger sister by himself. At that time, he began to have recollections of his past life as Yogi Lama Phuntsog Dorje, the second abbot of Long-nying Chöling Monastery, who was also a husband of one of the aunt of Ven. Lama Sonam Wanchuk, his great-grandfather.

He had prolonged dreams and impressions that the house where he was born did not belong to him, but a specific structured bamboo hut retreat cabin seemed to be his true home. This cabin was the retreat place of Ven. Yogi Lama Phuntsog Dorje, used during his three-year retreat atop Brongla Mountain above Long-nying Chöling Monastery.

He spoke about these memories to his grandfather, Lama Norbu Wangdi, both somniloquy in his sleep and upon waking. He often visited the other site where another bamboo hut retreat cabin existed near the upper side of Long-nying Chöling Monastery belonged to Yogi Lama Phuntsog Dorje and frequently went there alone or with his toddler friends. Although the area had already turned into a thick bush with some fruit trees and the ruins of foundation walls, he would sometimes sleep under the walnut and peach trees growing there.

As a toddler, he always wanted to hike to the retreat place on top of Brongla Mountain but could not go alone due to the distance and treacherous paths. Later, when he was around ten years old, he would still eagerly hike to that mountain retreat with friends or adults from the village, spending whole days there. He told his family he was going to fetch bamboo for roofing, as other young boys and adults did in the village.

It was remarkable that, despite the retreat house having disappeared and the place turning into a bush before Khenpo was even born, and not being told by anyone, he had strong impressions of the retreat cabin and its surroundings. His recollections, such as the direction the huts faced, the fruit trees, and the pond under the oak tree from where they fetched drinking water, all matched exactly with the descriptions from Lama Phuntsog Dorje's daughter, Lekzemo, now in her 80s. His predecessor also had a son, Lopon Yonten, now in his 90s.

Given these indications and some lamas noting his extraordinary intelligence and mischievous nature, many suggested bringing him to a high-ranking lama for validation as a [Tulku](#) or incarnate child and proper enthronement as his predecessor's successor. However, his grandfather, Lama Norbu Wangdi, was not interested in fame and did not want his only grandson taken away from him.

In particular, at that time, everyone began to criticize the custom of fathers making their sons tulkus. He said, "If my grandson is a special person, he will definitely demonstrate or prove it by studying well and being someone to serve the Buddha Dharma. Therefore, I will first give him a good opportunity for study, both spiritual and secular." Thus, he made no contact with the predecessor's family, nor did he share this incident with the people of the village. He told Khenpo to keep quiet, threatening punishment if he spoke of it. Consequently, Khenpo himself rarely mentioned it in school or later in the shedra, fearing the stigma of being labeled a fake Tulku.

Despite being considered the reincarnation of their father and grandfather by his predecessor's family, Khenpo has never claimed this title, sharing it only with some of his lamas.

During his childhood, although he rarely had the chance to play with friends, he would often gather them and simulate giving teachings and blessings. He would take dead animals, such as cats, dogs, and birds, to nearby creeks and cremate them on pyres, mimicking the funeral rites performed for deceased villagers. He would sometimes play the chod drum and recite prayers for the animals. His childhood was marked by various unusual and mysterious behaviors that set him apart from other children. Occasionally, he would even yell "Phet" and unintentionally frighten his neighbors.

At the age of five, his grandfather took him to [Mon Tawang](#) in Northeast India, where they lived for a few months each year until he was eight. His grandfather began teaching him to read and write Tibetan by conducting an auspicious ceremony of ablution and [Sang offering](#) called "Gyak-ngan." Along with this, a hair-cutting ceremony and the donning of monastic robes were performed, marking the initiation with perfect auspiciousness.

Remarkably, within a month, he was proficient enough to read the Tibetan scripts, including [Diamond Sutra](#). Within five months, he could read seventy pages of sutras per day from the [Kangyur](#) (the Buddhist Canon), impressing everyone around him. Over the next three years, he memorized the entire volumes of Collected Liturgical Text (Chöchod), most sections from the volume of the Liturgical Arrangement of [Longchen Nyingtik](#), and many sections of the Collections of [Dhāranī](#) Sutras (Zungdü or Domang in Tibetan), such as [Diamond Sutra](#), [Sitātapatrā](#), and the [Recitation of Mañjuśrī's Name](#).

During this period, he also learned various Vajrayana rituals, including the liturgical chants of the [Longchen Nyingtik](#) tradition, the art of tormas making, and the use of ritual implements from his grandfather. He was invited, along with his grandfather and other lamas, to perform these rituals and to recite the [Kangyur](#), the [Tengyur](#), and the extensive, medium-length, and concise versions of the [Prajnaparamita Sutras](#) numerous times for both the living and the deceased in many households. On many occasions, despite being a young boy under the strict supervision of his grandfather, he would lead the group as the [Umze](#) (Chant master), reciting all the liturgies by heart. Everyone was astonished by the talent of this young prodigy.

At the age of seven, he met Kyabje Thegtse Rinpoche and made a strong impression, prompting his grandfather to prepare for his enrollment at [Mindroling Monastery](#). However, this plan was postponed. That same year, he and his grandfather attended the initiation of the glorious [Kālacakra](#) by the Fourteenth Dalai Lama in [Sikkim](#), where they received the entire transmission. During this time, he also visited significant sites such as the seat of the [16th Karmapa](#) in [Rumtek](#), the [kudung](#) of [Khyentsé Chökyi Lodrö](#) at the Sikkim palace, and the stupa at [Dodrupchen Monastery](#).

Starting around the age of eight, he learned various [sacred mask dances](#), including the three [Gying dances](#) of [Pemalingpa](#). He performed these dances alongside other [gomchens](#) during the three-day [Tsechu Festival](#) at Long-nying Chöling Monastery. He continued to perform these sacred mask dances at the festival annually until he was sixteen. Despite the festival often coinciding with

his school exams, he never missed a performance, walking back to the monastery from school to participate.

He also learned and participated multiple times in the fasting ritual ([Nyungne](#)) of [Gelongma Pelmo](#), where he maintained [One day lay vows](#) (Skt. Upavāsatha) — one of the [pratimoksha vows](#) which comprise eight specific vows which are kept for one day. Additionally, he learned and performed various rituals to benefit the sick and avert negativities and obstacles, including the [Heart Sutra](#) averting ritual, [Tara](#) averting ritual, the ritual of the Four Hundred Offerings, the Averting Ritual of Curses, and many others from the "Tobum," a collection of rituals. He also learned and engaged in [Chö](#) practices such as [Khandro Gegyang](#) (Dakini Laughter) and [Jewel Garland of Chö](#).

Khenpo attended [Tsenkharla Middle Secondary School](#) for nine grueling years. During the nine-month summer term, he focused on his education, while the three-month winter vacations were spent under the strict tutelage of his grandfather, a lama. These months were filled with rigorous Buddhist training and performing various rituals in village households. His grandfather, unyielding in his discipline, demanded Khenpo rise at four-thirty every morning and not retire until ten at night, leaving no time for play. Khenpo remained under his grandfather's watch until he was 16, enduring a strict regimen that shaped his character and determination.

The journey to school was a daily ordeal. With no transportation available, Khenpo had to walk fourteen kilometers each day in sun and rain for eight long years. At just eight years old, he had to stay at the boarding school, where facilities were dire. He washed his own clothes and took care of himself, unable to visit his village even on weekends. On Saturdays, he would go to a spot near the school where he could glimpse his village, removing lice from his clothes and body before returning, as attendance was taken every night.

For the next few years, Khenpo became a day schooler, braving the seven-kilometer walk each way. Threats from wild animals like monkeys, langurs, and wild boars were a constant danger. Eventually, a few friends from his village joined him, providing some measure of safety.

In class, Khenpo was diligent, striving to complete his homework during breaks to avoid carrying a heavy backpack home. By the time he reached home, it was already dark, and he was too exhausted for further study. With no electricity, the family relied on kerosene lamps, which sometimes singed his hair if he fell asleep while studying. Mornings brought the grim task of cleaning soot from his nose. His mother, who had turned to alcohol after his father's untimely death, was often drunk and asleep when he returned from school. Basic necessities were scarce, with cow butter used as facial cream and wooden oils for hair.

Lunch at school was meager, usually white rice or maize grits (known as kharang) with lentils and potatoes. Khenpo used to hid his plate and mug in the bushes, sometimes losing them and having to share with friends. Despite these hardships, Khenpo remained determined to succeed.

Winter vacations offered no respite. He helped his mother tend cows and fetch bamboo from the mountain forest for building sheds, all while memorizing texts assigned by his grandfather. Playtime was a rare luxury, only granted for a few hours during Losar, the New Year.

Even on his daily walks between school and home, his grandfather's strict rules followed him. He was required to recite prayers that he memorized before and mantras of [Mañjuśrī](#) and [Vajra Guru](#) hundreds of times each morning.

Through sheer resilience and his grandfather's unwavering support, Khenpo excelled. He consistently secured the top position in his class for nine years, excelling in subjects such as mathematics, science, language, and history. His academic brilliance amazed both teachers and peers, a testament to his strength and determination amidst a challenging childhood.

During this time, Khenpo had the good fortune to meet many great masters, including [Namkhai Nyingpo Rinpoche](#), from whom he received empowerments and oral transmissions for the [Northern Treasures](#). He also received refuge vows from [His Holiness the Je Khenpo](#), the chief abbot of Bhutan, along with many other blessings from various esteemed lamas and tulkus.

At the age of sixteen, Khenpo received refuge vows and the [Nyingtik Yabshyi](#)'s empowerment and transmission from [Tulku Sang-ngag Rinpoche](#). He then entered the monastic university called Ngagyur Tholop Thek-gü Lekshe Ling, now known as Martam Nyingma Institute, a Higher Buddhist Studies and Research Center in Sikkim, India.

When he was 20 years old, he had the once-in-a-lifetime opportunity to receive a series of significant religious ordinations within a few days. He was granted the [upasaka](#), [novice](#), and the highest form of [Pratimoksha](#) discipline, known as the [bhikshu](#) ordination, which is the fullest ordination among the seven types of [Pratimoksha](#) vows. These ordinations were conferred by [Kyabje Trulshik Rinpoche](#), the fifth supreme head of the Nyingma School of Tibetan Buddhism, at [Khachod Palri Lake](#) in Sikkim, India.

Through the kindness of the founder of the [Shedra](#), [Rigzin Dorjee Rinpoche](#), a direct disciple of [H.H. Chatral Sangyé Dorjé](#), Khenpo was able to study and contemplate without interruption for nine years at the monastic college. During that time, including the three-month winter vacations, he diligently learned from the teachers of his own monastic college and others. He immersed himself in the following textual studies:

He first studied texts related to Tibetan literature, including grammar, [Tibetan poetry](#), and history: the "Spelling Guides for Children" (Ji-pa dak-yig); ["The Wish-Fulfilling Tree: The Essence of Thönmi's Masterpiece 'The Thirty Verses'"](#); "The Mirror That Dispels Difficult Points: The Essence of the Application of Gender Signs"; "The Lamp of Speech" (Ngag-Dron), a verse orthographical dictionary; the ["Root Grammar in Thirty Verses" \(sumchupa\)](#); the "Application of Gender Signs" (Tak-juk); as well as poetry, and the religious and political history of Tibet, Bhutan, and India.

He also studied the roots and commentaries on the following texts: ["Letter to a Friend" \(Suhrllekha\)](#); ["The Thirty-Seven Practices of the Bodhisattvas"](#); "Fifty Verses of Novice

Precepts" (Kārikā); "[The Praise of the Buddha](#)" (Ke-par Pak-tö); "[The Noble Sūtra of Recalling the Three Jewels](#)"; "[Beacon of Certainty](#)"; "[The Sword of Wisdom for Thoroughly Ascertaining Reality](#)"; "[Distinguishing the Views and Philosophies](#)" (Tadrup Shenje); "[Introduction to the Bodhisattva's Way of Life](#)" (Bodhicharyavatara); "[The Ketaka Gem](#)," a commentary on the ninth chapter of the Bodhicharyavatara; "[Ascertainment of the Three Types of Vows](#)" (Dom-sum Nam-nge); and "[The Entrance to the Way of the Wise](#)" (Khenjuk).

In the field of Middle Way ([Madhyamika](#)) philosophies, he studied: "[Ornament of the Middle Way](#)"; "[The Root Verses on the Wisdom of the Middle Way](#)" (Mulamadhyamaka-karika); "[Four Hundred Verses Madhyamika Treatise](#)"; "[Introduction to the Middle Way](#)" (Madhyamakāvātāra); and the entire "[Collection of the Six Middle Way Reasonings](#)."

For [Abhidharma](#) philosophies, he explored: "Upper Abhidharma of the Mahayana" and "Lower Abhidharma of the Shravakayana" including "[The Treasury of Abhidharma](#)" (Abhidharmakośa); and "[The Compendium of Abhidharma](#)" (Abhidharmasamuccaya).

In Buddhist epistemology ([Pramāna](#)), he studied: "Reasoning through Logics" (Tag-rig); "Presentation of Awareness and Knowledge" (Lo-rig); "[Compendium of Valid Cognition](#)" (Pramāṇa-samuccaya); "[Commentary on Valid Cognition](#)"; and the "all [the Seven Treatises on Valid Cognition](#)"; and "[Treasury of Valid Reasoning](#)."

He also studied the [Five Treatises of Maitreya](#): "[The Ornament of Clear Realization](#)" (Abhisamayalankara) including the commentaries of [Patrul Rinpoche](#) and [Bötrul Dongag Tenpe Nyima](#); "[The Ornament of the Mahayana Sutras](#)" (Mahāyānasūtrāṅkāra); "[Distinguishing the Middle from Extremes](#)" (Madhyāntavibhāga); "[Distinguishing Dharma and Dharmata](#)" (Dharmadharmatā-vibhaṅga); "[Uttaratantra Shastra](#)" (Mahāyānottaratantra Śāstra); "[The Lion's Roar: A Commentary on Sugatagarbha](#)."

In the [Vinaya](#) sutras, he studied: "[The Root Text on Vinaya and Its Autocommentary](#)" (The Vinayasutra); "[The Sutra of Individual Liberation](#)" (prātimokṣasūtra);

He also studied other texts such as "[Introduction to the Way of the Great Vehicle](#)"; and "[Explanations on the Difficult Points of General Philosophical Texts](#)" and many other textual traditions of the expository vehicle of causality.

In brief, he studied most of those treatises composed by [the Six Ornaments and Two Supreme Ones](#), the great Indian commentators on the Buddha's teachings, and [the thirteen great texts](#)—thirteen of the most important Indian [shastras](#), which, together with the commentaries by [Khenpo Shenga](#), formed the basis of the curriculum in many of the shedras.

Although the above-mentioned texts that Khenpo studied were mainly [Nyingma](#) commentaries such as those by [Mipham Rinpoche](#), he also studied all other available commentaries by scholars of the [Gelug](#), [Kagyu](#), [Sakya](#), and [Jonang](#) traditions of [Tibetan Buddhism](#).

He also studied the following texts of Vajrayana: "[The Words of My Perfect Teacher](#)"; "[Yönten Dzö—The Treasury of Precious Qualities](#)" and its commentaries; "[The Guhyagarbha](#)

Tantra" including "[Dispelling Darkness in the Ten Directions](#)"; "[Essence of Clear Light](#)," an overview of the Guhyagarbha Tantra by Mipham Rinpoche; "[Key to the Precious Treasury: A Brief Overview of the Glorious Secret Essence Tantra](#)" by [Dodrupchen Jikmé Tenpé Nyima](#); and many other commentaries such as "Oral Instructions of the Lord of Secrets," "Ornament of the Wisdom Mind of the Lord of Secrets by [Lochen Dharmashri](#)," and so on.

He studied [Longchenpa's](#) works such as: "[The Wish-Fulfilling Treasure](#)"; "[Treasury of Philosophical Tenets](#)"; and "[Trilogy of Finding Comfort and Ease](#)."

Other Vajrayana texts included: "[Mañjuśrīnāmasaṃgīti](#)" the tantra of [Chanting the Names of Manjushri](#) and its various commentaries; "[The Essence of Accomplishment: A General Presentation of the Eight Herukas Practice](#)"; "[The Garland of Views: An Instruction by Padmasambhava](#)"; "Establishing All Appearances as Divine"; "[Staircase to Akanishtha](#)"—an important text on kyerim composed by Jigme Lingpa; and "[Four Nails that Secure the Life-force of the Practice](#)."

Thus, he studied and contemplated the textual commentaries of the [sūtras](#), [tantras](#), and the branches of Buddhist sciences, day and night, sometimes spending nights in the library without taking off his clothes, even on weekends.

As he completed these studies, consistently securing the first position in every academic year, he received various certificates, including "**Tha-dral Mra-wai Wang-chuk**" (The Lord of Speech Free from Extremes) upon completion of the fourth-year Shedra studies on mostly the Madhyamika philosophies, which is considered equivalent to a higher secondary degree; "**Phar-chin Rab-jam-pa**" (Master of the Perfection of Wisdom), also known as the [Shastri degree](#), upon completion of the seventh-year Shedra, equivalent to a bachelor's degree; "**Gyud-dey Gong-wog Gyug-tröd**" (Completion of the Study of the Higher and Lower Tantras), also known as the [Acharya or Lopon degree](#), upon completion of the ninth-year Shedra, equivalent to a master's degree; and finally, the title of [Khenpo](#), a doctorate in Buddhist Philosophy, for possessing excellent qualities in exposition, debate, and composition, as well as the [threefold higher trainings](#) (morality, concentration, and wisdom) and being steadfast in discipline and learning.

During his time studying at [shedra](#) in India and during the three-month winter vacations each year in Bhutan, he also studied various subjects including computer, English language, and the [Longchen Nyintik](#) rituals in the traditions of [Palyul](#), [Dodrupchen](#), [Kathok](#), and Druk [Nyima Lung](#). He also learned the ritual traditions of the Kusum Gondü and Namchak lineages, as well as the [chö](#) practices such as [Dudjom Tröma](#). Additionally, he studied all aspects of [Tibetan Astrology](#), which is a fusion of Kalachakra Astrology, [Chinese astrology](#), and [Hindu Astrology](#).

Furthermore, he received numerous [empowerments](#), [oral transmissions](#), and liberating instructions of secret [Vajrayana](#) from various masters, including:

On several occasions, he received the [bodhisattva vow](#), the empowerments for the [Kalachakra Tantra](#) and [White Tara](#), teachings on the Introduction to the [Bodhisattva's Way of Life](#), [the Three Stages of Meditation](#), [Finding Comfort and Ease in the Nature of Mind](#), and more from His Holiness the Dalai Lama.

From Kyabje [Tulku Sang-ngak Rinpoche](#), he received the empowerments of the profound terma cycle of [Namchak Tsasum Lingpa](#) and instructions of this cycle such as the [preliminaries](#), [generation stage practices](#) (e.g., Pema Traktung, Tukdrup [Sampalhundrupma](#), [Yangphur](#)), [completion stage practices](#) (e.g., [dream yoga](#), [luminosity](#), [Illusory body](#), [Bardo](#), [Phowa](#)) and Dzogchen practices such as “the Natural Freedom of Samsara and Nirvana²” and Lama Kadak. He also received the empowerments of the Kusum Gongdü treasure cycle of [Pedgyal Lingpa](#), including teachings on the Red Vajrasattava, Khandro Gongdü, and other significant instructions such as “Taking Happiness and Suffering Along the Path” & “Twenty-One Encouragements to Be Earnest.”

Regarding the [Nyingtik](#) cycles, he received the empowerments and transmissions of the Four Parts of Nyingtik ([Nyingtik Yabzhi](#)) twice and the empowerments and transmission of all existing cycles of [Longchen Nyingtik](#) multiple times. For instructions, he received preliminaries ([Ngöndro](#)) of Longchen Nyingtik, including [Illuminating the Excellent Path to Omniscience](#), [Words of My Perfect Teacher](#), Hundred Day Mind Training ([Lojong](#)), Staircase to Liberation, and a Commentary on the Common Preliminary Practice of the Seven Points of Mind Training and [generation stage practice](#). In terms of [completion stage practices](#), he received instructions on Practices of the [Channels, Wind-Energies](#) (Tsalung), and associated [yogic exercises](#) (Trulkhor), including [Tumo](#) (Inner heat) practices.

Regarding [Dzogchen](#) instructions, he received [Yeshe Lama](#) with repeated [Trekchod](#) and [Tögal](#) section instructions, and other Dzogchen texts such as the Great Perfection Tantra of the Expanse of Samantabhadra's Primordial Wisdom, the Subsequent Tantra of the Great Perfection Pith Instructions, Samantabhadra's Wisdom Mind Experience, Vajra Verses on the Natural State, Differentiating Three Points of the Great Perfection, the Omniscient One's Oral Instructions³, The Lion's Roar for Cutting Through Errors and Deviations, Nakedly Seeing the Natural State of the Great Perfection: Requisites for a Beginner, and the Prayer of the Ground, Path & Fruition.

From [Mipham Rinpoche's](#) Dzogchen teachings, he received Pith Instruction on the Three Crucial Statements, the Key Points of Trekchöd, the Nature of Mind, the Essence of Mind, the Essence of Wisdom, and a Lamp to Dispel Darkness.

From the Dzogchen teachings composed by [Paltrul Rinpoche](#), he received the root and commentary of [The Special Teaching of the Wise and Glorious King](#) and [the Self-Liberating Meditation](#), a Profound Method for Attaining Enlightenment According to the Ultimate Great Perfection.

Additionally, from [Dudjom Rinpoche's](#) compositions, he received Fortunate One's Heart Treasure: An Introduction to Dzogchen, Spontaneous Song of the Genuine Nature, [a Prayer of](#)

2 The Natural Freedom of Samsara and Nirvana: a Commentary on the Enlightened Intent of the Instructions on the Ultimate Meaning of the Dzogchen Empowerment into Dynamic Energy from the Cycle of the Wrathful Lama Pema Traktung.

³ the actual full title is : “The Secret Discourse Delighting the Awareness Holders and Dākinīs, A Hammer Destroying the Mentally Fabricated Tenets, Pith Instructions That Place the Essentials in the Palm of Your Hand, Vajrapāṇi's Spontaneous Warrior Song of Joy, Drops of Amṛta: The Omniscient One's Oral Instructions”.

[Calling the Guru from Afar](#), and Realization of the Three-fold Space or Blending of the Three Skies.

He received many other Dzogchen teachings such as [Shabkar's Flight of the Garuda](#), the [Prayer of Samantabhadra](#) revealed by [Rigdzin Gödem](#), the Stainless Oral Transmission, [Kongrul's Instruction on the Four Parts of Nyingtik](#), Guided Meditative Instructions called The Excellent Path to Enlightenment, Longchepa's Semnyi Ngalso, [Dance of Illusion](#): the Autobiography of [Khenpo Ngawang Palzang](#), Perpetual Wisdom Practice, Kunzang Tuk Kyi Tikka, [Vajrakilay Bunnak](#), and more.

Regarding [Mahamudra](#), he received Wish Granting Instruction on Mind, the teaching on Mind (the Wish-fulfilling Gem), the Ganges Mahāmudrā Instructions, Stillness, Movement and Awareness, [Aspiration Prayer of Mahāmudrā](#), and the Single Statement Heart-advice of the Mahāmudrā of Definitive Meaning.

Concerning the cycle of [Yangti Nakpo](#), he received the empowerments and transmissions of all four heart essence cycles, including instructions ranging from the preliminaries, generation stages (e.g., Trikaya Lama, Trikaya Dakini, Heart Essence of [Shitro, the Hundred Peaceful and Wrathful Deities](#)), and completion stage practices such as the [Six Yogas](#) including channels and subtle energy ([tsalung](#)), and [Trekcho](#) and [Togal](#) of the Dzogchen sections.

From [Do Kyentse Yeshe Dorje's](#) Dzinpa Rangdro (Natural Liberation of Grasping) cycle, he received preliminaries, White Dakini Tsogyal Karmo empowerments and transmissions, and [Trekcho](#) teachings.

He also received empowerments, transmissions, and teachings of various [Chö](#) practices such as Sangwa Yeshe from Namchak cycle, Dakini's Laughter from [Longchen Nyingtik](#), and Do Kyentse's Dzinpa Rangdrol.

He received the empowerment and transmission of [Gongpa Zangthal](#), the highest Dzogchen teachings of the [Northern Treasures](#) tradition revealed by [Rigdzin Gödem](#), the empowerments of [Gyutrül Shyitro](#) (the mandala of the Hundred Peaceful and Wrathful Deities from [the Web of Magical Illusion](#)), [Könchok Chidü](#) (The Universal Embodiment of the Precious Ones) discovered by [Rigdzin Jatsön Nyingpo](#), [Düddul Wangdrak Dorje Drolö](#) (The Wish-Fulfilling Siddhis, A Sadhana Practice of Dorje Drolö) revealed by [Dudjom Rinpoche](#), and many other general teachings such as [Shamatha and Vipassana](#), the Hundred Verses of Advice—Tibetan Buddhist Teachings on What Matters Most by [Padampa Sangye](#), [Turning Suffering and Happiness into Enlightenment](#), and instructions on how to fill up the relics and [dharanis](#) in sacred statues and [stupas](#).

From [Kyabje Bakha Trulku Rinpoche](#), he received the reading transmission of the treasure teachings of [Terton Dorje Lingpa](#).

From [Kyabje Rabjam Rinpoche](#), he received the empowerment and transmission of [Jikme Lingpa's Collected Works](#), the transmission of [Paltrul Rinpoche's Collected Works](#), the empowerments and transmission of the [Collected Works of Jamyang Khyentse Wangpo](#), [Chetsün](#)

[Nyingtik](#) among the “[seven authoritative transmissions](#)” of the great [Jamyang Khyentse Wangpo](#), [Tsamum Osel Nyingtik](#), [Khandro Sangwa Düpa](#), the ‘Secret Gathering of the Dakinis’, [Pema Khandro Rigje Tsal](#), [Chimé Pakmé Nyingtik](#) 'The Heart Essence of the Sublime Lady of Immortality', the oral transmission of the omniscient [Longchenpa's Seven Treasures](#), [Trilogy of Natural Freedom](#), [Trilogy of Finding Comfort and Ease](#), [Trilogy of Dispelling Darkness](#), [Thirty Pieces of Advice from the Heart](#), The Thundering Roar of Brahmā: An Overview of the Mantra Vehicle, and a Collection of Miscellaneous Writings. He also received the oral transmission of [Shechen Gyaltsab Gyurme Pema Namgyal's](#) Collected Works, the empowerment and transmission of [Rongzom Pema Khandro](#), the Dakini of [Rangjung Pemé Nyingtik](#), a mind terma of [Kyabje Dilgo Khyentse Rinpoche](#), and the commentary on [the Seven Point Mind Training](#) instruction of [Khyentse Wangpo](#).

From [Kyabje Dodrupchen Rinpoche](#), he received the empowerments of [Nyingtik Yabzhi](#) and the [Three Roots of Longchen Nyingtik](#). From Kyabjé [Taklung Tsetrul Rinpoche](#), he received the empowerments and transmissions of [Gongpa Zangthal](#).

From [Kyabje Dzongsar Jamyang Khyentse Rinpoche](#), he received the empowerments and oral transmissions of [Sera Khandro's](#) collected works and instructions on the [Nang Jang \(Purifying Appearances\)](#), one of the most secret instructions of [Dudjom Lingpa](#).

From [Kyabje Namkhai Nyingpo Rinpoche](#), he received [Longchenpa's Seven Treasures](#), The Thundering Roar of Brahmā: An Overview of the Mantra Vehicle, [Jatsön Nyingpo's](#) terma collection in six volumes—the Jatsön Pö Druk, the empowerment and transmission of [Zabchö Shitro Gongpa Rangdrol](#), a cycle which contains the famous [Bardo Tödrol Chenmo](#) (the so-called [Tibetan Book of the Dead](#)) revealed by tertön [Karma Lingpa](#); the Amitabha practice from the [Namchö cycle](#); Cultivating the Pure Realm of Manifest Joy, Vajrasattava practice from Longchen Nyingtik; [Tendrel Nyesel](#), a terma revealed by [Tertön Sogyal](#), containing sadhanas and teachings for eliminating flaws in interdependent circumstances; the long-life practice called Iron Tree from [Rigdzin Gödem's](#) treasure cycle, and so forth.

From [Kyabje Khenchen Rigzin Dorjee Rinpoche](#), he received the empowerments of [Gyutrül Shyitro](#) (the mandala of [the Hundred Peaceful and Wrathful Deities](#) from the [Web of Magical Illusion](#)), the [Three Roots of Longchen Nyingtik](#), [Tiklé Gyachen](#), the Sealed Quintessence (the innermost secret lama practice in the Longchen Nyingtik cycle), and [Lhatsün Namkha Jikmé's Rigdzin Sokdrup](#) cycle, including the instructions on the preliminaries as well as the empowerment of the Three Roots and Tara empowerments. He also received the Longchen Nyingtik [Phowa](#) and practiced until the signs manifested.

From Kyabje Minling [Khochhen Rinpoche](#), he received the empowerment and transmission of the Wrathful Guru, the Long-life practice Yang Nying Kundü, [Minling Dorsem](#) (a famous practice of Vajrasattva revealed as a [terma](#) by [Terdak Lingpa](#)), and [Lama Sangdü](#) (a revelation of [Guru Chöwang](#)).

From Padma Shri Thegtse Rinpoche, he received [Lama Sangdü](#), [Tröma](#), the root verses of [Guhyagarbha](#), and other teachings.

From Minling [Gyalse Tulku Rinpoche](#), he received "The Essence of Accomplishment: A General Presentation of the Eight Herukas Practice" and the generation stage instruction of Kunkyen Tenpe Nyima.

From [Khenrinpoche Tsewang Sonam](#), he received the transmission and instruction of "[Key to the Precious Treasury: A Brief Overview of the Glorious Secret Essence Tantra \(The Guhyagarbha Tantra\)](#)" by [Dodrupchen Jikmé Tenpé Nyima](#), "Establishing All Appearances as Divine" by [Rongzom](#), "[Staircase to Akanishtha](#)" (an important text on kyerim composed by Jigme Lingpa), and "A Stainless Crystal Mirror: A Commentary on the Praṇa-Based Perfection Stage of Bliss and Emptiness" from the Heart Essence of the Vast Expanse by [Khenpo Ngagchung](#).

He also received [Apam Tertön's Seven Line Prayer Sadhana](#) transmission from [H.H. Sakya Gongma Rinpoche](#).

Having received these [empowerments](#), [oral transmissions](#), and pith instructions, he also dedicates himself to practice and meditation through solitary retreats. At the age of twenty-five, he embarked on a three-month [Mañjuśrī](#) retreat in Paro, followed by several months in other parts of Bhutan.

In 2014, he traveled to the United States, where he spent six months on the [preliminary practices of Longchen Nyingtik](#) in Montana. Since then, he has annually engaged in 2 to 3 months of retreat practices in Santa Fe with Tulku Sang-ngag Rinpoche at the Longchen Ritro and in Bhutan by himself, focusing on the [Three Roots of Longchen Nyingtik](#), [Tsalung](#), [Trulkhör](#), [Tummo](#), [Dzogchen](#), and [Yangti Nagpo](#) Ngöndro.

During the pandemic, he undertook an extensive retreat lasting 11 months in the US and 7 months in Bhutan, continuously engaging in practices ranging from [preliminaries](#) to [generation stage practices](#) such as the three roots, to [completion stage practices](#), and [the Great Perfection](#) practices of [Yangti Nagpo](#) and [Longchen Nyingtik](#) cycle. Regardless of his location, whether in the East or the West, he typically engages in two sessions of practice each day.

Additionally, through his deep engagement and participation in numerous [Drupchens](#), [Drupchods](#), and various Vajrayana events, and rituals of the [Nyingma](#) lineage at many monasteries and Dharma centers around the world since his childhood, he has gained profound experience and training in [Vajrayana](#) Buddhism practices and event organization. This extensive experience has made him an invaluable resource in organizing major Vajrayana events, such as significant empowerments, [Drupchens](#), [Drupchods](#), both in the East and the West.

In addition, while Khenpo was still a seventh-year student in the [shedra](#), Sikkim, India, he served as the chief librarian, [chief chant master](#), teaching assistant, English language teacher, astrology teacher, and Abhidharma teacher. At the Yulokod Nunnery in Yangleshö, Nepal, he taught "[Beacon of Certainty](#)" and "[Treasury of Precious Qualities](#)." At the Thegtse Sang-ngak Chökhör Ling Monastery in Mön Tawang, India he taught [the Entrance to the Way of the Wise](#), Madhyamaka, poetry, and astrology, and also contributed to research and editing works.

Additionally, he served in various administrative roles, including secretary positions in monastic administration in India, Bhutan, and Nepal. He has also participated in many international Buddhist conferences and seminars such as the International Nalanda Buddhist Conference and the Buddhist Textual Editing Workshop.

Since his arrival in the West, he has served as Kyabjé Gochen Tulku Sang-ngag Rinpoché's personal secretary and assisted in non-profit organizations such as Ewam. Concurrently, he has worked as an editor and researcher at the Ewam Publishing House of Kama and Terma, and the Namchak translation group under Tulku Sang-ngag Rinpoche's supervision. In these roles, he has contributed to editing translation projects of Namchak, Kusum Gongdü, Yangti Nagpo, and Dzinpa Rangdro treasure cycles, as well as researching and editing the history of the Namchak lineage. His work included editing and researching of the texts ranging from preliminary texts, generation stage texts (sadhanas), completion stage texts related to channels, winds, and inner heat, and Great Perfection texts. He has been involved in proofreading and researching original Tibetan texts, translating them into English, and providing guidance on the design and formatting of the books, including images. Additionally, he has compiled vocabulary associated with these profound treasure cycles, now incorporated into the Monlam Tibetan Dictionary.

He also collaborated with scholars in Bhutan on editing and researching of the sacred sites of Bhutan such as in the "Seeds of Faith."

In his spare time, he has been teaching at various Dharma centers in the US and managing the Long-nying Chöling monastery back in Bhutan. He provides teachings to lay monks, retreatants, and monks both in person and online. His teachings cover uncommon ritual aspects of the vajrayana, such as the practice of the melody, [torma](#), [sacred dance](#), and the meaning of the generation and completion stages, as well as various Buddhist philosophies.

All the offerings and wages he has earned in the US, along with supports from his friends, have been used to help the poor and needy in Bhutan. Notably, he funded the construction of a [three-year retreat center](#) at [Long-nying Chöling monastery](#), providing all necessary facilities. He also built a [school for the monks](#), supplying them with food, drink, clothing, and teachers. Additionally, he financed the [monastery's annual events](#), such as [Drupchens](#), [Drupchös](#), the [tenth](#) (monthly Guru Rinpoche day) and the twenty-fifth (monthly dakini day) days of the lunar calendar, and provided scholarships for monks to engage in advanced Buddhist studies in India.

In short, he has devoted himself to the [ten dharmic activities](#), such as study, reflection, and meditation, while selflessly and tirelessly working for the benefit of others, day and night, without interruption.

Through his unwavering dedication to the study, practice, and teaching of Vajrayana Buddhism, Khenpo Namchak Dorje has made significant contributions to the preservation and propagation of the Dharma. His efforts in education, community service, and religious practice continue to inspire and benefit countless individuals. As he tirelessly works for the spiritual growth and well-being of others, Khenpo Namchak Dorje remains a beacon of wisdom, compassion, and commitment to the path of enlightenment.