





Line with arrows indicate either root guru or teacher.

Information from:

The Practice Lineages at <http://www.shambhala.org/members/practice/manual/sec1.html#Practice%20Lineages>

At Practice Manual <http://www.shambhala.org/members/practice/manual>

The Nyingma Lineage of The Buddhism of Tibet. The Dzogchen Ponlop Rinpoche

http://www.nalandabodhi.org/nyingma_lineage.html

The Kagyu Lineage of The Buddhism of Tibet. The Dzogchen Ponlop Rinpoche

The Kagyü Lineage (This also has images and biographies of each Karmapa and some other lineage teachers)

<http://www.kagyu.org/karmapa/kag/kag00.html>

Golden Kagyu Garland <http://www.karmapa.org/history/garland.htm>

The Karmapas and The Tulku Tradition of Tibet

<http://www.kagyuoffice.org/karmapa.background.tulkutradition.html>

Masters of Meditation & Miracles by Tulku Töndrup

The Nyingma School of Tibetan Buddhism by HH Dudjom Rinpoche

Kempo Namdröl Rinpoche, Vajrayana Seminary 1997, SMC (Talks 1 & 2, 12th & 13th July 1997)

Kempo Namdrol Rinpoche, “*Nyintik Yabshyi, its origins and transmission*”. Lerab Ling, July 1995.

Information also from a chart of these three lineages prepared in the 1980s, from which the idea of this layout and most of the connecting lines have come from. No indication on that chart as to who prepared it.

Appendix from Golden Kagyu Garland <http://www.karmapa.org/history/garland.htm>

One Karmapa has not been discussed in this account. The biography of Chogyur Lingpa, a Nyingma master and tertön (one who reveals the termas, or hidden teachings, of Padmasambhava), recounts that between the fourteenth and fifteenth Karmapas was a reincarnation, born into a family related to the fourteenth Karmapa, who lived for only two years.

If one counts this incarnation, Khakyab Dorje then becomes the sixteenth Karmapa, and Rangjung Rigpe Dorje the seventeenth, which makes more understandable the prediction of the fifth Karmapa, Deshin Shegpa, to the effect that between the end of the sixteenth and the start of the seventeenth Karmapas lives, Buddhist teaching will decline in Tibet, the Chinese will rise against their Emperor - whose line will end, the Chinese will invade and occupy Tibet, and that the two countries will suffer and endure poverty

Some traditions only mention Shri Singha receiving teaching from Manjushrimitra but in the Kandro Nyingtik tradition Shri Simha also received teaching directly from Garab Dorje (Prahevajra)

In “*Master of Meditation and Miracles*” by Tulku Thundup, Shambhala Publications 1996. “According to the *Khandro Nyingthig* and other sources, Shri Simha also went to Shītavana and received Nyingthig teachings from Prahevajra directly, and later he transmitted them to Guru Padmasambhava and Vairochana.” (p 63). Although there may be a translation misunderstanding in the next sentence as to who was his teacher for twenty five years.

Also on page 61

¹ “*Master of Meditation and Miracles*” Note 60 on page 365. “According to LRP 238a/1 & 243a/3, KKZ 283a/4-285b/3 and others, Mañjushrīmitra was Shri Simha’s main Nyingthig teacher. But Shri Simha also received Khandro Nyingthig and other teachings from Garab Dorje and transmitted them directly to Guru Rinpoche. So Longchen Nyingthig, being the essence of both early Nyingthigs, is transmitted by Garab Dorje to Shri Simha as well as coming through the lineage of Garab Dorje, Mañjushrīmitra, Shri Simha, and so on.” (p365). LRP= *mKha’ ‘Gro sNying Gi Lo rGyus Rin Po Ch’e’I Phreng Ba* by Chatralwa Zöpa, Knadro Nyingthig, Part II. (f 233a/5-254a/6) (Adzom). Reproduced by Lama Jigtrak and Tülku Pema Wangyal, Darjeeling, India. KKZ =?