One Sky, One Mind

Kyabjé Chime Rinpoche Memorial



Kyabjé Chime Rinpoche

10th October 1939 – 24th March 2026



"Entrusting ourselves to the hands of a Lama, we're completely relying on one whose competence, both in the scriptures and practice, expands like the moon; growing full and complete."

~ Kyabjé Chime Rinpoche

One Sky, One Mind

Rinpoche's vast compassion, loving kindness, and timeless wisdom touched all our hearts, and to find such a realised and perfect teacher is precious beyond words.

Rinpoche himself said that when we are all together, he will be with us too. With this in mind, it is especially fitting that we come together for this special weekend: a meaningful opportunity to remember, honour and celebrate the life of our precious teacher.

We are deeply blessed to have been part of Rinpoche's enlightened efforts to establish the essence of the authentic teachings of Vajrayana Buddhism here in the West.

Together, we can help ensure that the precious Dharma teachings which Rinpoche dedicated his life to preserving and sharing, continue to flourish and benefit generations to come. We offer our love, devotion and heartfelt wish for Rinpoche's swift rebirth.



With deep gratitude and much love from us all.

Rinpoche's centres: Marpa House (UK) and Kagyü Chökhor Ling (Gerrmany)

Tribute



Today, while I was near the sacred cave of Milarepa in the Himalayas, I received the very sad news of the passing of my uncle, Chime Rinpoche.

For me personally, he was one of my dearest uncles, a source of inspiration, kindness, and wisdom. For many others, he was among the first Tibetan lamas to go to the West, where he established Dharma centers and touched countless lives. He guided and transformed the hearts of so many beings.

Hearing this news brings deep sadness. Yet, as Buddhists, we are reminded of the truth of impermanence that all compounded things must pass. In this way, even this moment becomes part of the path and the teaching.

I would like to offer my deepest condolences to all his students, friends, and family. Although he is no longer physically with us, his legacy, his teachings, and the positive impact he made on Buddhism will continue to live on.

May his activities swiftly manifest again for the benefit of all beings.

Kyabjé Shechen Rabjam Rinpoche
24th March 2026



Rinpoche with His Holiness the 14th Dalai Lama.



Rinpoche with His Holiness the 16th Gyalwa Karmapa.



Rinpoche with His Holiness the 12th Tai Situpa.

Biography

Kyabjé Chime Rinpoche
10th October 1939 – 24th March 2026

Kyabje Chime Rinpoche was one of the first tulkus to establish Vajrayana Buddhism in the West, and a brilliant, much-loved teacher who guided students with endless compassion, joy, warmth and wisdom.

Child of Tibet, you're a gift from the sun

Chime Rinpoche was born on the tenth day of the tenth month in the Male Iron Dragon year*, in a black yak-hair tent near Jyekundo in the Kham region of Eastern Tibet. Kyabje Sangye Nenpa Rinpoche the 9th and Kyabje Dilgo Khyentse Rinpoche were his maternal uncles. He was recognised by His Holiness 16th Gyalwang Karmapa as the Radha Tulku, one of the four tulkus of Benchen Monastery (the land for which had been donated by his ancestor Radha Phuntsok). Rinpoche had several brothers and sisters, including Chojor, the translator.



Rinpoche received a full classical education at Benchen Monastery and completed the traditional Karma Kagyü three-year retreat there. He had four main teachers: he received Mahamudra transmissions from H.H. the 16th Gyalwang Karmapa and the 9th Sangye Nyenpa Rinpoche; he received Dzogchen teachings from Dilgo Khyentse Rinpoche and his root guru, the exceptional Khenpo Gangshar Wangpo of Shechen Monastery, who introduced him to the nature of his own mind.

Rinpoche later attributed his ability to adapt to life in the West to the 'mind' instructions he received from Khenpo Gangshar.



The young Chime Rinpoche, Trungpa Rinpoche and Akong Rinpoche at 13A St. Margaret's Road, Oxford in 1965.

Journey to the UK

In 1959, due to the Chinese occupation, Rinpoche fled Tibet and headed to India via Bhutan. Later, he attended the 'Young Lama's Home School' in Dalhousie, which was set up by Freda Bedi, later known as Sister Palmo. In the 1960s, Rinpoche decided to come to England. He stayed for some time with the Vidyadhara Trungpa Rinpoche and Kyabje Akong Rinpoche in a flat in Oxford and said he was very happy during this period.

Eventually, Rinpoche decided to apply for British Citizenship. Christmas Humphreys, who was President of the Buddhist Society and a well-known Barrister and Judge, agreed to take financial responsibility for him.

Rinpoche accepted the invitation of Ron and Kerry Ede, early students of his, to live with them in South London. Soon people keen to engage with the Dharma began to visit him, attracted by his kindness, wisdom, and down-to-earth style.

Flourishing in the West

Rinpoche also taught at the Buddhist Society in London. He then established Kham Tibetan House in

1973, which later became known as Marpa House, the first Tibetan Buddhist Centre in England.

Marpa House, in the North Essex countryside, immediately became the focal point for Rinpoche's teaching activities and a place for his increasing number of students to practice meditation. Over the years, Rinpoche invited many high lamas to teach and give empowerments, including H.H. 16th Gyalwang Karmapa, who conferred the Black Crown Ceremony and Vajrayogini empowerment; Kyabje Dilgo Kyentse Rinpoche gave the Vajrakilaya empowerment. Other visiting teachers included H.H. Sakya Trinzin, H.E. Tai Situ Rinpoche, Kyabje Kalu Rinpoche, Kyabje Shechen Rabjam Rinpoche, Kyabje Tenga Rinpoche, Venerable Khenchen Thrangu Rinpoche, Mingyur Rinpoche and many others.



Rinpoche with HH 16th Karmapa and students, 1974.

Rinpoche got married in 1972 and embraced family life. He worked at the British Museum, commuting by train from Ashdon to London. He also continued to teach and guide the many people who came to see him during this time. Rinpoche established the spiritual practices and daily schedule at Marpa House, which remain to this day. On many occasions, Rinpoche told his students that it was the teachings of Khenpo Gangshar which enabled him to survive and flourish in the West – he embodied the truth of these precious teachings in everything he did and seamlessly integrated the essence of Mahamudra and Dzogchen into ordinary everyday life.

Although Rinpoche taught at Marpa House on many occasions, since the 1970s, from 2004 onwards he began to regularly give three days of teachings every Early May Bank Holiday. These May Teachings became a wonderful annual gathering of Rinpoche's



Rinpoche with some of his students at the Marpa Institute, c.1975.

students and a precious opportunity to benefit from his wisdom.

Rinpoche's style was to give direct pointing-out instructions during his teachings, which could cover a range of profound topics on many different levels. Often, people found that Rinpoche had answered their questions before they even asked!

Rinpoche made every effort to give the May teachings, even in the face of physical illness, with the last occasion in 2024. Rinpoche's presence, profound insight and love touched the hearts of many. He offered his students everything, from practical life advice to deep wisdom with humour and reassurance. Over the years, he frequently visited Marpa House informally and spontaneously, and sat in the tearoom to give advice with a beaming smile and a joke. In addition to Marpa House, he established the Marpa Institute in 1975, a centre where people could live and work whilst practising Dharma.

Rinpoche frequently taught at his London Centre, Amrita Dzong, and would occasionally arrive unannounced, delighting his students who had gathered there to meditate. He also accepted many invitations to teach across the UK. He sometimes said that all he needed to teach was a rock to sit on. Many were drawn to his practical approach and his personal experience of practicing the Dharma within Western culture.

In later years, Rinpoche gave teachings in Cornwall



on several occasions. He also taught in Europe and America, Bhutan, Australia and New Zealand, inspiring thousands of people to practice the Dharma.

A special connection with Germany

Rinpoche had a particularly special connection with Germany and with his many devoted students there. At one point, he said he was going to Germany to 'find' his students from the monastery again. Through Rinpoche's key teachings on Bodhicitta and the importance of practising love and understanding for each other in daily life, he inspired his German students to organise an annual nine-day Summer School, first held in August 1984 in Schwangau, then in 1987 moving to Baerenthal, France, where it has been ever since. The Summer School became the focal point of the year for several hundred of his students, who gathered from all over the world to listen to Rinpoche's teaching, attend meditation classes and workshops, enjoy the natural surroundings, and renew the fellowship of Sangha. These events expressed Rinpoche's core message that Dharma practice and family life can both be

embraced and practiced together wholeheartedly. Later, in 1993, Rinpoche established Kagyü Benchen Ling (now Kagyü Chökhor Ling), set in the beautiful mountains of the Black Forest in Germany.

The distinctive beauty of the rich, lush grass plains of Rinpoche's homeland in Kham, with its wildflowers, clear streams, yak herds and surrounding snowcapped mountains, instilled in Rinpoche a deep love of nature. Whether in a park in London or while travelling, he always enjoyed seeing flowers, which inspired his love of photography. At times, he even seemed to communicate with birds and squirrels.

As a child, he played a small traditional flute. For Rinpoche, performance and making music was a way of bringing people together, being in the present moment and communicating from the heart with each other. This he would foster at the annual Summer School.

When David Bowie met Rinpoche and became his student, Rinpoche encouraged the young musician to pursue his talent and make it a gift to the world.



Rinpoche at Summercamp 2014.

Return to Tibet

For Rinpoche, 1982 was a momentous year, as he returned to Tibet for the first time. Rinpoche was able to reconnect with relatives and to take some video footage at his monastery. In 1992, he visited again with a group of English and German students, travelling to Benchen Monastery and to Tsurphu Monastery near Lhasa.

On his final visit in 2005, Rinpoche met Lama Ado again, with whom he shared a special connection and

whom he greatly respected for his uncompromising perseverance in practice. On the plains of Patang and in the nearby town of Jyekundu, he met family and childhood friends who were overjoyed to see him. He was received with a full ceremonial procession at Benchen Monastery and, for the first time since he left Tibet, took his place on the throne of the Radha tulku.



An unbroken connection to Tibetan culture

Throughout his life, Rinpoche remained deeply connected to Tibetan culture and quietly supported the Tibetan community in Britain in many different ways. He served as the first chairman of the Tibetan Community in Britain (1970–71) and was a generous patron of the Tibetan Community Dance Group, recognising the importance of music, dance and cultural expression in preserving a sense of identity and belonging in exile.

He also supported the Tibet Society and the Buddhist Society, helping sustain institutions that provide spiritual guidance and work to preserve and



Rinpoche at Benchen Monastery, Tibet.

share an understanding of Tibet and its culture. His involvement extended into many aspects of Tibetan life, including serving for many years as President of the Tibetan Terrier Association!

In contrast, his informal and pragmatic approach to teaching was well known. He encouraged his students to incorporate Buddhist practice into their everyday lives. He would say, "To find enlightenment, you don't have to go to India or wear Tibetan clothes. Wear your English clothes! That's what you are!" This approach reflected how he adapted Dharma teachings to life in the West, focusing on the spiritual essence rather than cultural habits.

Throughout all of this, Rinpoche's kindness extended far beyond any particular tradition or community. He welcomed and cared for people of every age and background, whether Buddhist or not, with the same warmth, generosity and openness.



Rinpoche enjoying the 50th Celebration event in May 2016.

A life fulfilled

In May 2016, Rinpoche and his students celebrated fifty years since he, Trungpa Rinpoche and Akong Rinpoche came to the West. The event 'A Celebration of Vajrayana Buddhism Coming to the West' was held at Friends Meeting House in London and attended by many high lamas and their disciples, as well as many of Rinpoche's own students.

From 2017, Rinpoche began to authorise some of his lay students in Europe to continue his legacy by helping and guiding others. Rinpoche gave each of these students a white robe, and they continue to share his teachings accross the world.



In 2025, Marpa House celebrated over half a century since its founding. Students shared deeply moving memories of establishing the centre and the many teachers who visited. Rinpoche was an extraordinary teacher. His kindness, love, generosity, wisdom and compassion were limitless.

His Buddha activities were vast, and whether in robes giving a formal teaching at a Dharma Centre, or sitting with a stranger on a park bench or in a small cafe, his compassion and wisdom never wavered.

A legacy to benefit future generations

On the morning of the 24th of March 2026 (the sixth day of the second month of the Fire Horse Year in the Tibetan calendar), Rinpoche passed peacefully into Parinirvana, in London, at the age of 86. He was cremated privately, in accordance with his wishes. On the 49th day after his passing, the grandson of Dilgo Khyentse Rinpoche, Rabjam Rinpoche and some khenpos of Shechen Monastery, together with Lama Kunga Dorje of Thrangu Monastery, were invited to Marpa House, where they performed the Minling Dorsem practice.

Rinpoche left behind a vast wealth of teachings which his students are endeavouring to make widely available for the future, with the wish that even



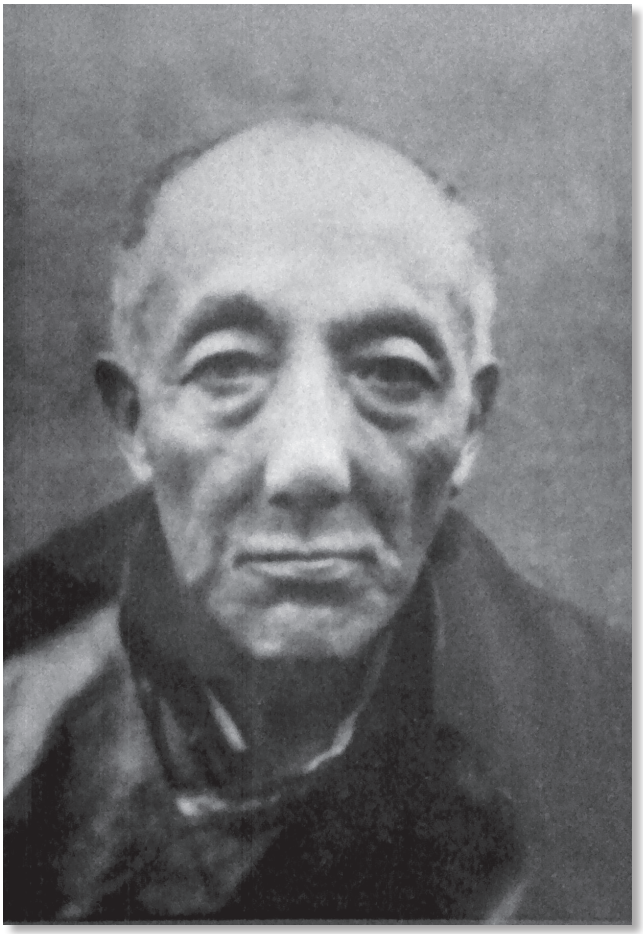
The first members of the White Sangha, 2017.

those who didn't meet him in person will benefit from connecting with the precious wisdom of such a highly realised and authentic teacher.

May Rinpoche's enlightened mind continue to benefit beings for as long as needed, and may his love and compassion manifest unceasingly for all beings everywhere.

**Rinpoche's passport stated his birthdate as 10.10.1939, as this seemed to be the Western equivalent. His official birthday according to the Tibetan lunar calendar is the 10th day of the 10th month in the Male Iron Dragon year.*

Kyabjé Chime Rinpoche's Teachers



The 9th Sangye Nyenpa Rinpoche
(1897 - 1962)
Geleg Drubpe Nyima

The 9th Sangye Nyenpa Rinpoche, Geleg Drubpe Nyima, was the Abbot of Benchen Monastery and a highly respected Tibetan Buddhist master. He was the principal teacher of Chime Rinpoche and the root teacher of Ven. Kyabje Tenga Rinpoche of Benchen Monastery. He was also the older brother of His Holiness Dilgo Khyentse Rinpoche.

Sangye Nyenpa Rinpoche was recognised as the authentic incarnation of the 8th Sangye Nyenpa, Tendzin Drubchog, by the 15th Karmapa, Khakyab Dorje (1871–1922). This recognition came through a vision the Karmapa experienced of the protective deity Palden Lhamo. In the vision, he saw a vajra appearing in the mirror held by Palden Lhamo and heard the name "Sangye Nyenpa" together with the family name "Dilgo."

He subsequently became an important lineage holder and teacher at Benchen Monastery, leaving a lasting spiritual legacy through his students and the continuation of his teachings.



Khenpo Gangshar Wangpo **(1925 - 1964)**

Khenpo Gangshar Wangpo was a brilliant and highly realised Lama from Tibet and the root guru of Chime Rinpoche. Renowned for his profound realisation and exceptional spiritual qualities, he demonstrated remarkable talent from an early age and received the title of Khenpo at just 16 years old.

Khenpo Gangshar was a student of the great Jamgon Kongtrul of Shechen Monastery and became an influential teacher within the Tibetan Buddhist tradition. Among his principal students were Chime Rinpoche, Chögyam Trungpa Rinpoche and the 9th Thrangu Rinpoche, all of whom went on to become highly respected teachers in their own right.

He was particularly renowned for his unconventional and direct approach to teaching. Rather than restricting pointing-out instructions to formal teaching situations, he would give these profound instructions directly to those he encountered, with remarkable efficacy. His teachings and realisation had a lasting influence on the lineage and on the many students who received his guidance.

Khenpo Gangshar Wangpo died in prison in 1964, leaving behind a powerful spiritual legacy through his students and the continuation of his teachings.



His Holiness Dilgo Khyentse Rinpoche
(1910 - 1991)
Tashi Paljor

His Holiness Dilgo Khyentse Rinpoche, Tashi Paljor, was a renowned Vajrayana master, Tertön, scholar, poet and teacher, widely regarded as one of the greatest realised masters of Tibetan Buddhism. He was one of Chime Rinpoche's foremost teachers and had a profound influence on his spiritual development.

He was particularly renowned for the depth of his wisdom, knowledge and realisation, together with his extraordinary loving kindness and compassion. To those who met him, he was a source of warmth, wisdom and spiritual guidance.

A highly respected holder of the Nyingma tradition, Dilgo Khyentse Rinpoche was also an eminent proponent of the Rime, or non-sectarian, tradition. He served as head of the Nyingma school of Tibetan Buddhism from 1988 until his passing in 1991.

Through his teachings, writings and the many students he guided, Dilgo Khyentse Rinpoche left a profound and enduring legacy within Tibetan Buddhism.



His Holiness the 16th Gyalwang Karmapa (1924 - 1981)

Rangjung Rigpe Dorje

His Holiness the 16th Gyalwang Karmapa, Rangjung Rigpe Dorje, was the spiritual head of the Karma Kagyü lineage of Tibetan Buddhism and one of the most revered and influential Buddhist masters of his time. He was renowned for his intuitive wisdom, joy, loving kindness and profound compassion, and was highly respected not only within the Karma Kagyü tradition but throughout the Himalayan Buddhist world.

Following the upheaval in Tibet, His Holiness played a pivotal role in preserving and establishing the Karma Kagyü tradition outside Tibet. Under his leadership, monasteries, institutes and Buddhist centres were established internationally, allowing the teachings and practices of the lineage to flourish and reach people around the world.

The 16th Karmapa was known for his extraordinary presence and compassionate activity, which transcended concepts and boundaries. Masters from other Tibetan Buddhist traditions would also seek his guidance, reflecting the great respect in which he was held across the Himalayan region. He became particularly well known in the West through his visits and teachings, inspiring many with his warmth, wisdom and joyful presence.

The title "Karmapa" denotes the spiritual head of the Karma Kagyü lineage, and the Karmapas are traditionally regarded as enlightened masters whose compassionate activity benefits beings through their presence, teachings and example.

A Supplication to Khenpo Gangshar

by Kyabjé Dilgo Khyentse Rinpoche

Namo Maha Guru We

The mere appearance of your three secrets to my mind has the power to awaken the vajra-wisdom in my heart, Vidyadhara of supreme accomplishment and power, who is most generous in sharing the riches of the Arya's path, I supplicate you.



Rinpoche with his guru, Khenpo Gangshar Wangpo.

The natural expanse, primordial, unchanging, empty-awareness, is simply the way things are – no matter how you choose to express it. Having realised this within the very depths of your heart, this primordial coronation is the very empowerment you bestow – king of the dharma, I supplicate you.

No matter how the natural radiance of the spontaneous four visions of the primordially pure dhatu arises, it is simply a four-fold vision. However, the richness of exhausting all within the expanse of suchness is the quality, you, my guru, have spontaneously perfected, I supplicate you.

The great dhatu of your three secrets – uncontaminated qualities, self-arisen and spontaneous – arise as Samanthabhadra, he who spontaneously fulfils the two-fold aim; yogi, both powerful and supreme, I supplicate you.

Glorious guru, your self-liberated dharmakaya is filled with spontaneous perfection. I pray this great power of the ultimate lineage will awaken the expanse of the ever-youthful kaya in the vase of my heart and bless me to seize the primordial, everlasting domain.

My loyal and loving nephew, Lama Chime Yungdrung Tulku, asked me to compose this supplication. Therefore, I, Jigme Khyentse Oser, a wayfarer from Kham and the humblest servant of the Lordly Buddha of Shechen, wrote it alongside the prayer that any merit gained from it may serve as a cause for us all to quickly behold the face of our guru's wisdom.
Mangalam



A Historical Account of the Prayer:

While fleeing from the Communist forces in 1959, Kyabje Dilgo Khyentse Rinpoche and his party, of which I was a member, reached the border of Bhutan. ~ realising that I would not see my dear master, Khenpo Gangshar Wangpo again, I turned towards Kham, Tibet, and prayed single-mindedly to him: it was an incredibly moving and emotional time. Observing this, Kyabje Dilgo Khyentse Rinpoche inquired what I was doing and the situation. I explained my circumstances and asked him to write a supplication to Khenpo Gangshar, capturing a moment of pure devotion and longing. Rinpoche kindly composed these lines of supplication, which I have kept ever since and recite daily without fail.

Lama Chime Yungdrung Tulku

The Karma Kagyü Lineage



The Karma Kagyü Refuge Tree.

The Karma Kagyü lineage is one of the major traditions of Tibetan Buddhism, belonging to the Kagyü, or "oral tradition", also known as the "practice lineage". Its teachings emphasise the direct transmission of wisdom from teacher to student, meditation practice, and the realisation of the nature of mind.

The lineage traces its origins to the great Indian masters Tilopa (928 – 1009) and his disciple Naropa (956 – 1040). Naropa's teachings, including the profound practices known as the Six Doctrines of Naropa, were transmitted to the renowned Tibetan translator Marpa Lotsawa Chökyi Lodrö (1000 – 1081). Although a married householder, Marpa travelled to India three times to study with his gurus, returning to Tibet with precious scriptures and teachings.

Marpa's principal disciple was the great yogi and saint Milarepa (1052 – 1135), who became renowned for the extraordinary austerity and dedication of his spiritual life. His profound realisation found expression in the beautiful songs through which he conveyed the Dharma to his many disciples.

Milarepa's foremost disciple was Gampopa (1079 – 1153), whose teachings brought together the traditions he had received from Milarepa with the Kadampa teachings in which he had previously trained. This synthesis gave rise to the Dagpo Kagyü tradition, from which the Karma Kagyü lineage subsequently developed.

Düsum Khyenpa (1110 – 1193), Gampopa's chief disciple, became the first Karmapa and established the Karma Kagyü lineage. Through this succession of masters, the teachings of Tilopa, Naropa, Marpa, Milarepa and Gampopa have been transmitted through an unbroken lineage of teachers to the present day.

Key to the Karma Kagyü tradition is the practice of Mahamudra, a profound system of meditation concerned with the nature of mind and its inherent wisdom. Together with the Six Doctrines of Naropa and the many other practices transmitted through the lineage, Mahamudra remains at the heart of the Karma Kagyü path of meditation and realisation.

Dzogchen and Mahamudra

Kyabje Chime Rinpoche was a master of both Mahamudra and Dzogchen; he had Kagyü and Nyingma teachers. His life and teachings illustrate the deep connections between these two lineages, brought together through shared masters.

Rinpoche was educated primarily at Benchen Monastery, a Karma Kagyu monastery in Kham, Tibet. His spiritual training, however, extended across lineages, and he received profound transmissions from the Nyingma tradition, including Dzogchen.



Rinpoche and Ratna Vajra, 2017.

From Kyabje Dilgo Khyentse Rinpoche, he received comprehensive teachings on Dzogchen 'The Great Perfection' which are the most profound in the Nyingma school.

Rinpoche's root guru was the highly realised master Khenpo Gangshar Wangpo, who embodied profound understanding. Khenpo Gangshar introduced Rinpoche to the essential nature of mind, providing a foundation for his lifelong practice and realisation.

Rinpoche was also closely connected to the Sakya lineage through his maternal family. This connection is especially significant in relation to Dilgo Khyentse Rinpoche, who, although globally renowned as one of the supreme masters of the Nyingma school, was himself born into a family whose lineage and spiritual inheritance were deeply connected with the Sakya tradition.

Chime Rinpoche's life reflected the Rimé approach as it was firmly rooted in the Karma Kagyü tradition but enriched by Nyingma transmissions, and connected through family to the Sakya lineage.

Four-Line Supplication

From Jamgon Kongtrul's Calling the Lama from Afar

གསོལ་བ་འདེབས་སོ་བླ་མ་རིན་པོ་ཆེ། །

solwa deb so lama rinpoche

Precious guru, to you I pray;

གདུང་བས་འབོད་ངོ་དྲིན་ཅན་ཆོས་ཀྱི་རྗེ། །

dungwé bo do drinchen cho kyi je

With longing I call upon you, kindly lord of Dharma.

སྐལ་མེད་བདག་ལ་རེ་ས་ཁྱོད་ལས་མེད། །

kalme dak la resa khyö lé mé

I have no other hope but you, wretched as I am:

ཐུགས་ཡིད་དབྱེར་མེད་འདྲས་པར་བྱིན་གྱིས་བརླབས། །

tuk yi yerme drepar jingyi lob

Bless me that wisdom and mind may merge as one!



ཅོཾ། །སྐུར་བྱོན་གསོལ་འདེབས།

A Prayer for the Swift Return of Chime Rinpoche

by Shechen Rabjam Rinpoche

ཨོཾ་སྭ་སྟི།

om svasti

Oṃ svasti.

ཕྱོགས་བཅུའི་ཞིང་བཞུགས་རྒྱལ་བ་རྒྱ་མཚོའི་ཚོགས། །ཉན་ར་ང་བྱང་སེམས་དཔའ་བོ་རྣལ་འབྱོར་མ། །

chok chü shing shuk gyal wa gyam tsö tsok **nyen rang jang sem pa wo nal jor ma**

I supplicate the Guru, the all-pervading lord of all families, / The great being who embodies and yet transcends all —

ཀུན་འདུས་ཀུན་ལས་སྒྲུབ་པའི་བདག་ཉིད་ཆེ། །རིགས་ཀུན་ཁྱབ་བདག་ཟླ་མར་གསོལ་བ་འདེབས། །

kün dü kün le lhak pay dak nyi che **rik kün khyab dak la mar söl wa deb**

All the oceanic hosts of victorious ones dwelling in the pure lands of the ten directions, / Śrāvakas, pratyekabuddhas, bodhisattvas, heroes, and yoginīs.

ཆོས་དབྱིངས་འོད་གསལ་དོན་དམ་བྱང་ཆུབ་སེམས། །ཀུན་ཁྱབ་ཀུན་གྱི་འབྱུང་གནས་འདུས་མ་བྱས། །

chö ying ö sal dön dam jang chub sem **kün khyab kün gyi jung ne dü ma je**

The dharmadhātu's clear light, ultimate bodhicitta, / The all-pervading, unconditioned source of all—

ཡེ་གྲོལ་འཆི་མེད་གཉུག་མའི་བཙན་ས་ཆེར། །མི་གཡོ་སྙོམ་པར་བཞུགས་མཛད་མགོན་ཁྱེད་དགོངས། །

ye dröl chi me nyuk me tsen sa cher **mi yo nyom par shuk dze gön khye gong**

As you rest evenly and unwaveringly in this great fortress of primordial freedom and natural immortality, / O protector, please consider us.

སྲས་བཅས་རྒྱལ་བའི་ཐུགས་བསྐྱེད་དམ་བཅའི་མཐིལ། །མ་གྲོལ་འགྲོ་ཁམས་དབུགས་དབྱངས་སངས་རྒྱས་སར། །

se che gyal way tuk kye dam chay til **ma dröl dro kham uk yung sang gye sar**

The pledge and oath of the victorious ones and their children / Is to provide relief to unliberated, wandering beings and lead them all to buddhahood.

མ་གྲོལ་དེ་སྲིད་མཐའ་ཡས་འགྲོ་བའི་དོན། །དབྱེས་བཞེས་མཛད་ཟླར་འགྲོ་ཁམས་རྗེས་འཛིན་མཛོད།

ma dröl de si ta ye dro way dön **gye she dze tar dro kham je dzin dzö**

As you joyfully pledged to care for infinite beings until they are all liberated, / Please continue to care for and guide the beings of this world!

མགོན་ཁྱེད་རིགས་དང་ཡོན་ཏན་དཔལ་གྱིས་མཐོ། །
gön khye rik dang yön ten pal gyi to

ཕྱགས་བསྐྱེད་དམ་བཅའ་མི་འགྱུར་གཡུང་དྲུང་སྟར། །
tuk kye dam cha min gyur yung drung tar

O protector, exalted through the splendour of your family and qualities, / Your aspiration and vow as unchanging and eternal as a swastika.[1]

རྫོགས་སྨིན་སྦྱང་བའི་གོ་ཆ་བརྟན་གྱུར་ན། །
dzok min jang way go cha ten gyur na

བསྟན་འགྲིའི་དཔལ་དུ་ཡང་སྤྲུལ་ཅིས་མི་ངོམས། །
ten drö pal du yang trül chi mo ngom

As long as the armour of perfecting, ripening, and purifying holds firm, / How could you tire of manifesting again for the glory of the teachings and beings?

མཁའ་སྟར་རབ་ཡངས་མཆོག་གསུམ་བདེན་མཛུད་དང་། །
kha tar rab yang chok sum den tu dang

ཉི་སྟར་བྱིན་སྣང་རབ་གསལ་ཟླ་བའི་གཟི། །
nyi tar jin nang rab sal da way zi

With the power of the truth of the Three Jewels as vast as the sky, / Blessings as radiant as the sun and the splendour of a brilliant moon,[2]

མཚུངས་པ་མེད་པ་མགོན་ཁྱེད་ཕྱགས་སྐྱེད་ཀྱིས། །
tsung pa me pa gön khye tuk kye kyi

དམ་པའི་རོལ་བས་བསྟན་འགྲོར་སྨིན་གྱུར་ཅིག །
dam pay röl we ten dror min gyur chik

And, through your unparalleled compassionate aspiration, / O protector, may your sacred display ripen for the teachings and beings.

ཅེས་པའང་མཆོག་སྤྲུལ་དམ་པ་ར་གདའ་འཆི་མེད་གཡུང་དྲུང་དགོངས་པ་ཞི་དབྱིངས་གཤེར་བ་ལ་གང་གིས་སྨོན་ཚོགས་རྣམས་ཀྱིས་མྱུར་འབྱོན་གསོལ་འདེབས་ཞེག་དགོས་ཞེས་བསྐུལ་མ་བྱུང་དོན་ཉར་ཞེ་ཆེན་རབ་འབྱམས་བདུན་པའི་མཚན་འཛིན་ནས། རབ་གནས་མེ་རྟ་དགོ་བྱེའི་ཚེས་ཉིར་རྩྭ་ལ་བྱིས་པ་དོན་དང་ལྡན་པར་གྱུར་ཅིག ॥

When the supreme incarnation Radha Chime Yungdrung Rinpoche passed into the peaceful expanse, his disciples requested a supplication prayer for his swift return. Accordingly, I, one bearing the name of the Seventh Shechen Rabjam, wrote this on the twenty-sixth day of the second month of the Fire Horse year (13 April 2026). May it prove meaningful!

Translated by Sean Price, 2026.

1. G.yung drung (yung drung) Tibetan translation of the Sanskrit 'svastika'.
The term had many usages in ancient India. Of those, the two main meanings that came into Tibetan language were 'permanent, unchanging,' and the sign itself being a sign of auspiciousness. Buddhism and Bon both use it as a sign of the primordial condition, the condition which, because it is permanent and unchanging is ultimate goodness.

(Footnote added by Marpa House, taken from 'Illuminator' Tibetan dictionary)

2. Rab gsal zla ba, the name of Chime Rinpoche's uncle and guru, Kyabjé Dilgo Khyentse Rinpoche.

One Sky, One Mind

Kyabjé Chime Rinpoche Memorial

Programme

We are deeply honoured that Khenpo Gyurme Tsultrim Rinpoche, the Deputy Abbot of Shechen Monastery, will join us for the proceedings.

Saturday 26th September

From 2:00 pm – 6:30 pm approx.

2:00 pm Welcome and introduction / Opening prayers.

2:15 pm Rinpoche's mandala – in his own words. With archive clips and talks by students and guests.

3:30 pm Refreshment break.

4:00 pm Rinpoche's mandala – in his own words (contd.).

5.00 pm Messages from teachers and friends.

5:00 pm Calling the Lama from Afar and offering of Khataks/candles..

From 6:30 pm – 9:00 pm approx.

6:30 pm Tibetan Supper.

8:00 pm Short Chenrezik practice.

8:30 pm Music with Susa Berivan.

9:00 pm Close.

Sunday 27th September

From 10:00 am – 2:00 pm approx.

10:00 am Teachings.

12:00 pm Calling the Lama from Afar.

12:45 pm Closing Prayers and Dedication.

1:00 pm Light lunch and time together as a sangha.

2:00 pm Close.

Programme is subject to change. All times are approximate for both days.



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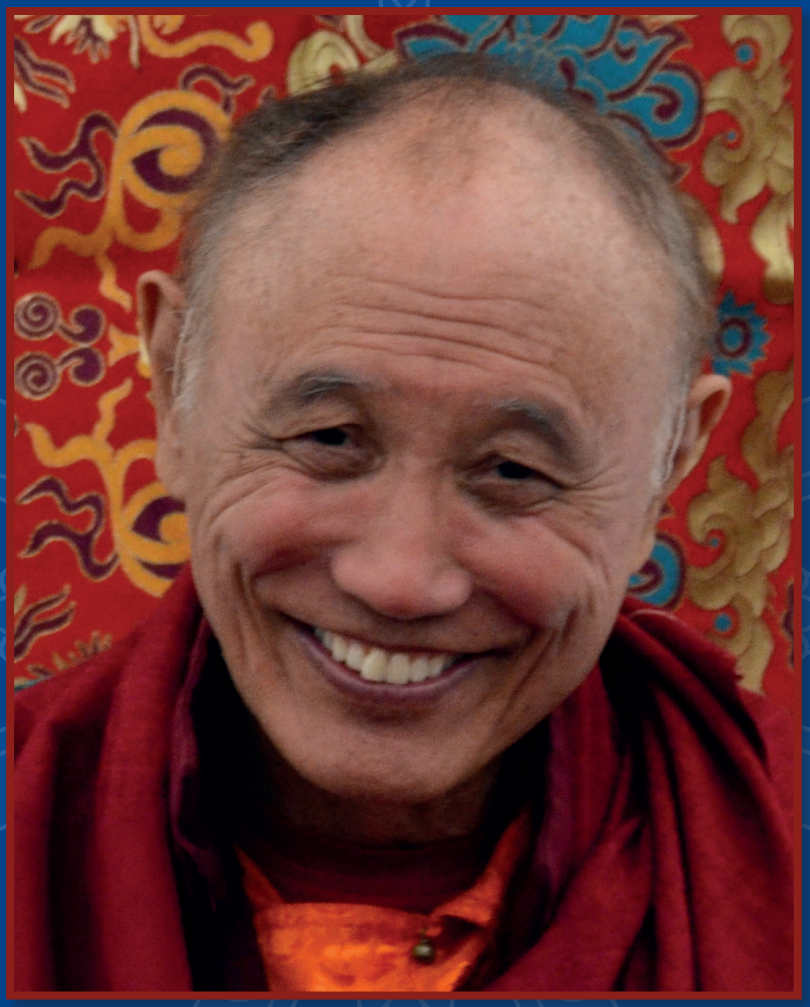

"When I am happy, may my loving kindness flow to others, may joy fill the skies. When I am unhappy, may the sorrow of all beings be mine, may the ocean of suffering run dry."

by Kyabjé Chime Rinpoche

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