

Lama Tharchin Rinpoche's words about Kyabje Dungse Thinley Norbu Rinpoche's Dechö



“Regarding *Dechö*, In this instance, “*De*” is the time when Kyabje Dungse Rinpoche passed into Parinirvana and “*Cho*” is the aspect where the student can make offerings to connect with the blessings of Rinpoche’s wisdom mind.

“Dechö is important because the time becomes very holy and special. We celebrate Buddha Shakyamuni’s Twelve Deeds, and once a month we celebrate Guru Rinpoche’s activities and particular manifestations as being powerful holy days, for example, when special things happened. For us, our Lama’s Dechö is equal to that of Buddha Shakyamuni and all past Buddhas, and is in fact more important because Kyabje Dungse Thinley Norbu Rinpoche is our root lama: He shows us the path, gives teachings, guides us on the path and we rely on Rinpoche until we become fully enlightened and inseparable with him. It is like doing one mantra on a holy day where the merit multiplies by millions. During this time, we can remember Rinpoche’s wisdom, his kindness, how much that has penetrated our mind, how our lives would be inconceivable without him.

“I am not saying that when Rinpoche was alive there was less blessing. I am saying that when Rinpoche passed and the structure of his body opened, Rinpoche’s wisdom mind was/ is able to pervade everywhere and the penetration of Rinpoche’s blessings became more powerful.

“For example, when Garab Dorje passed away, his disciple Shri Singha fainted out of great sadness. On regaining consciousness, Garab Dorje reappeared to him and passed a small box directly to his hand. On receiving this, total realization dawned in Shri Singha’s mind, his realization became equal to that of Garab Dorje and they became inseparable. During a lama’s Dechö, this can happen through faith, devotion and trust.

“The reason we will focus on Vajrasattva during the Dechö is because Kyabje Dungse Thinley Norbu Rinpoche identified himself as Vajrasattva.

“In his own Vajra words (the first 4 lines of Semo Yeshe’s Swift Rebirth compilation prayer), Kyabje Rinpoche wrote:

Namo Guru

The wisdom mind of the dharmakaya, always free from birth and death,

Is the dharmakaya guru, source of all gurus, baseless from the root.

This empty exaltation is Vajrasattva.

To the feet of Thinley Norbu we supplicate!

“In another example, I remember discussing with Rinpoche how to represent his form in a thangka or sculpture. At that time, we talked specifically about a Khandro Thukthik refuge tree thangka. Kyabje Rinpoche said he should be represented as Vajrasattva, in the nirmanakaya not sambogakaya form, holding a vajra at the heart, a bell resting on the left knee, wearing a chuba and white Zen.

“And when Rinpoche was passing, he instructed us to do Dorsem Lama Chöpa puja.

“These in brief are the many indications how Rinpoche identified himself with Vajrasattva. For this reason we are doing Dorsem Lama Chöpa for Rinpoche’s Dechö.

“I am inviting all our sangha who are followers of the Dudjom Tersar lineage plus anyone who wants to come, to our root Lama’s Dechö. I explained how very important this time is. Kyabje Rinpoche was immeasurably kind to us. He gave Dzogchen teachings here at Pema Osel Ling, which he rarely did elsewhere. I am inviting you all here together because we have the same practice, follow the same path, and hold the same samaya. We can come together and pray, make aspiration prayers together that immediately this life has set we can be reborn in the Pureland, that we can practice together and attain fully enlightened Buddhahood always together. Then we don’t have any separation, from life to life.”