

༡༡ བ་གཅིག་སྤྱ་མ་ལ་གསོལ་འདེབས་དྲན་བསྐྱེལ་
དད་པའི་གདུང་དབྱངས་བརྒྱགས་སོ།

A Prayer of Loving Devotion,
In Remembrance of the Only Father Lama

By Khenpo Tsewang Dongyal

Dharma Samudra

**By practicing on this may all sentient beings
achieve the perfect true-nature state of the lama.
May their highest aspirations be fulfilled
for the benefit of all sentient beings.**

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༄༅། བ་གཅིག་བླ་མ་ལ་གསེལ་འདེབས་བྱ་བ་སྐྱེལ་

དད་པའི་གདུང་དབྱེངས་བཞུགས་སོ།

A Prayer of Loving Devotion,
In Remembrance of the Only Father Lama

ཁ་མོ་གུ་རུ་བྱུང་མོ་ཆེ་མ་བྱུང་མོ་མ་ཇ་གི་ནི་བྱུང་མོ།

NAMO GURU BHYA NAMO DEVA BHYA

NAMO DAKINI BHYA

ཁ་ཆེ་མེད་མགོན་པོ་ཙོ་རྒྱལ་ཏེ་དཔག་མེད།

'CHI MED MGON PO O RGYAN TSHE DPAG MED

CHI ME GÖN PO OR JEN TSE PA ME

Chimed Orgyen,¹ protector of boundless life,

བདུད་བཞི་རྣམ་རྒྱལ་དཔག་ཆེན་གྱ་ལྷ་ར།

BDUD BZHI RNAM RGYAL DPAL CHEN KU MA' RA

DÜ ZHI NAM JAL PAL CHEN KU MA RA

Namgyal Kumara, great victor over four demons,²

འབྲེལ་མེད་བླ་མ་ཙུ་ག་སུ་མ་གྱུ་ན་འདུས་ལ།

DBYER MED BLA MA RTSA GSUM KUN 'DUS LA

YER ME LA MA TSA SUM KÜN DÜ LA

Lama of the three roots³ and whole assembly,

གསེལ་བ་འདེབས་སོ་དོན་བརྒྱུད་བྱིན་རྒྱལ་སྐྱེལ་ལ།

GSOL BA 'DEBS SO DON BRGYUD BYIN RLABS RTSOL

SÖL WA DEB SO DÖN JÜ CHIN LAB TSÖL

Please hold us in the heart⁴ of your lineage blessings.⁵

ལྷན་སྒྲིལ་ཡེ་ཤེས་ཇི་བཞིན་རྟོགས་པ་ལ།

LHAN SKYES YE SHES JI BZHIN RTOGS PA LA

LHEN CHE YE SHE JI ZHIN TOG PA LA

All those⁶ wishing to realize self-born wisdom

ཁོར་གས་གཉིས་བསགས་ཤིང་སྤྲ་མའི་བྱིན་རླབས་ལས།

TSHOGS GNYIS BSAGS SHING BLA MA'I BYIN RLABS LAS

TSOG NYI SAG SHING LA ME CHIN LAB LE

Must gain two merits⁷ and the lama's blessings.

ཐབས་གཞན་མེད་གསུངས་དོན་ལ་ཡིད་རྟོན་ནས།

THABS GZHAN MED GSUNGS DON LA YID RTON NAS

TAB ZHEN ME SUNG DÖN LA YI TÖN NE

Those were Buddha's words.⁸ Trusting only in that,

འདིར་ནི་མོས་གྲུས་གདུང་བས་གསོལ་བ་འདེབས།

'DIR NI MOS GUS GDUNG BAS GSOL BA 'DEBS

DIR NI MÖ GÜ DUNG WE SÖL WA DEB

I make this prayer of longing and remembrance.

སྤྱད་ཡོན་བརྩ་གཉིས་བྱུགས་དབུས་བསྟེན་བཞིན་དུ།

SBYANG YON BCU GNYIS THUGS DBUS BSTI BZHIN DU

JANG YÖN CHU NYI TUG Ü TI ZHIN DU

You took twelve ascetic practices⁹ to heart,

འདྲོད་རོན་འཆོགས་གནས་ཀྱི་ཆོག་ཤེས་ནས།

NGAN NGON 'TSHO GOS GNAS KYI CHOG SHES NAS

NGEN NGÖN TSO GÖ NE CHI CHOG SHE NE

Content with scant food, clothing, and shelter,

ཉིན་མཚན་གཡེལ་མེད་བསྟོན་སྤྱབ་ལ་བརྩོན་པའི།

NYIN MTSHAN G.YEL MED BSNYEN SGRUB LA BRTSON PA'I

NYIN TSEN YEL ME NYEN DRUB LA TSÖN PE

Practicing hard, day and night, without slack.

།བྱ་བྟང་འཆི་མེད་རྣམ་རྒྱལ་དུས་འདིར་དྲན།།

BYA BTANG 'CHI MED RNAM RGYAL DUS 'DIR DRAN

JA TANG CHI ME NAM JAL DÜ DIR DREN

Chimed Namgyal,¹⁰ with this, I remember you.

།བཅས་རང་བསྐྱབ་པའི་བསྐྱང་མཚམས་ལྷུང་དུ་ཡང།།

BCAS RANG BSLAB PA'I BSRUNG MTSHAMS CHUNG NGU
YANG

CHE RANG LAB PE SUNG TSAM CHUNG NGU YANG

Even the smallest lapse in moral conduct,¹¹

།འདས་ན་ཕྱིར་བཅོས་སྟོབས་བཞི་ལྟ་ཡིས་འཁྲུ།།

'DAS NA PHYIR BCOS STOBS BZHI CHU YIS 'KHRU

DE NA CHIR CHÖ TOB ZHI CHU YI TRU

You cleansed with ritual¹² and four powers.¹³

།རྟག་ཏུ་དྲན་ཤེས་བག་ཡོད་རྒྱུ་དང་ལྷན།།

RTAG TU DRAN SHES BAG YOD RGYAN DANG LDAN

TAG TU DREN SHE BAG YÖ JEN DANG DEN

Crowned always with measured mindfulness,

།པ་གཅིག་བླ་མ་རྒྱལ་མཚོག་དུས་འདིར་དྲན།།

PHA GCIG BLA MA RGYAL MCHOG DUS 'DIR DRAN

PA CHIG LA MA JAL CHOG DÜ DIR DREN

Father, Lama Gyalchog,¹⁴ I remember you.

།འདོད་ལྷུང་ཚོག་ཤེས་བསྐྱབ་གསུམ་ཞོར་གྱིས་ལྷུག།།

'DOD CHUNG CHOG SHES BSLAB GSUM NOR GYIS PHYUG

DÖ CHUNG CHOG SHE LAB SUM NOR JI CHUG

Happy with little, rich in jewels of the three trainings,¹⁵

།བྱམས་དང་སྙིང་རྗེས་འགྲོ་ཀུན་པ་མར་ཤེས།།

BYAMS DANG SNYING RJES 'GRO KUN PHA MAR SHES

JAM DANG NYING JE DRO KUN PHA MAR SHE

With loving compassion, seeing all beings as parents,

།སྒོ་གསུམ་རྩེ་གསུམ་རྩེ་གསུམ་ལྷན་ཆེ།

SGO GSUM RDO RJE GSUM RTOGS SUM LDAN CHE
GO SUM DOR JE SUM TOG SUM DEN CHE

Through threefold realization, you made three doors three vajras.¹⁶

།དག་སྤྱོད་པདྨ་ཚུལ་ཁྱིམ་དུས་འདིར་དག།

DGE SLONG PADMA TSHUL KHRIMS DUS 'DIR DRAN
GE LONG PEMA TSUL TRIM DÜ DIR DREN

Holy monk¹⁷, Pema Tsultrim, with this I remember you.

།དད་པས་ཕུལ་བའི་ནོར་ལྷན་ལྷོ་ཡང་།

DAD PAS PHUL BA'I NOR RDZAS PHRA MO YANG
DE PE PÜL WE NOR DZE TRA MO YANG

Even the smallest gift, offered with devotion,

།གལ་ཆུང་མི་འཕོར་རྟག་ཏུ་བསྩོལ་བ།

GAL CHUNG MI 'BOR RTAG TU BSNGO SMON BYA
GAL CHUNG MI BOR TAG TU NGO MÖN JA

You did not treat as paltry, but gave your blessings,

།འཕྲོ་ཀུན་བདེ་བའི་སྒྲོན་ལམ་ཉིན་བཞིན་མཛད།

'GRO KUN BDE BA'I SMON LAM NYIN BZHIN MDZAD
DRO KÜN DE WE MÖN LAM NYIN ZHIN DZE

Praying every day for the good of all beings.

།དག་སྤྱོད་བླ་མ་རྒྱལ་མཆོག་དུས་འདིར་དག།

DGE SBYONG BLA MA RGYAL MCHOOG DUS 'DIR DRAN
GE JONG LA MA JAL CHOG DÜ DIR DREN

Supreme sage, Lama Gyalchog,¹⁸ I remember you.

།གང་དུ་བཞུགས་ཀྱང་སྤྱོད་ཞིང་དུ་གཟིགས།

GANG DU BZHUGS KYANG SA SPYOD ZHING DU GZIGS
GANG DU ZHUG CHANG SA CHÖ ZHING DU ZIG

Wherever you were was the Pure Land to you,

།གང་ལྟར་བྱུང་གུང་མི་རྟག་བསྐྱེད་པ་འདེབས་མཛད།

GANG LTAR BYUNG KYANG MI RTAG BSKUL 'DEBS MDZAD
GANG TAR JUNG CHANG MI TAG KÜL DEB DZE

Whatever happened reminded you of impermanence,

།དལ་འབྱོར་རྟེན་ལ་དགའ་བ་རྒྱུ་ཆད་མེད།

DAL 'BYOR RTEN LA DGA' BA RGYUN CHAD MED

DAL JOR TEN LA GA WA JEN CHE ME

Always happy to be born with the eighteen endowments,¹⁹

།རྣལ་འབྱོར་བླ་མ་རྒྱལ་མཆོག་དུས་འདིར་དྲན།

RNAL 'BYOR BLA MA RGYAL MCHOOG DUS 'DIR DRAN

NAL JOR LA MA JAL CHOG DÜ DIR DREN

Yogi, Lama Gyalchog, I remember you.

།བཅོས་མིན་དད་དང་ངེས་འབྱུང་བརྩོན་འགྲུས་ཀྱིས།

BCOS MIN DAD DANG NGES 'BYUNG BRTSON 'GRUS KYIS

CHÖ MIN DE DANG NGE JUNG TSÖN DRÜ CHI

With natural joy and devotion, you renounced the world.

།ཟབ་གསལ་དོན་རྟོགས་སྤུས་པའི་རྣལ་འབྱོར་ཆེ།

ZAB GSANG DON RTOGS SBAS PA'I RNAL 'BYOR CHE

ZAB SANG DÖN TOG BE PE NAL JOR CHE

Great yogi, you secretly realized the secret teachings.²⁰

།གུ་ཡངས་འཇིགས་བླལ་གྱུན་སྤང་ཇོགས་ཆེན་པ།

GU YANGS 'JIGS BRAL KUN SPANG RDZOGS CHEN PA

GU YANG JIG DREL KÜN PANG DZOG CHEN PA

Vast, fearless dzogchen master and renunciant,

།སྤྲུགས་འཆང་པདྨ་ཚུལ་ཁྱིམས་དུས་འདིར་དྲན།

SNGAGS 'CHANG PADMA TSHUL KHRIMS DUS 'DIR DRAN

NGAG CHANG PEMA TSÜL TRIM DÜ DIR DREN

Vajra Master, Pema Tsultrim,²¹ I remember you.

།གང་གི་ཆོས་མཐུན་རྣམ་ཐར་མཚུངས་པ་མེད།

GANG GI CHOS MTHUN RNAM THAR MTSHUNGS PA MED
GANG GI CHÖ TÜN NAM TAR TSUNG PA ME

In your matchless life, you held dharma close.

།ཤེས་ནས་དད་པས་གསོལ་བ་བདེ་བའི་དགོས།

SHE'S NAS DAD PAS GSOL BA BTAB PA'I DGES
SHE NE DE PE SÖL WA TAB PE GE

Remembering that, I pray with fervent devotion,

།ཆོས་བརྒྱུད་སྐུ་མའི་གཡང་སར་མི་ལྟར་བར།

CHOS BRGYAD SGYU MA'I G.YANG SAR MI LHUNG BAR
CHÖ JE JU ME YANG SAR MI LUNG BAR

Let me avoid the pit of eight illusory cares²²

།བྲམ་མཁའ་ལྟར་ལྟར་མི་ཆོད་ན་ལྟར་ཤོག།

BLA MA KHYED LTAR MI TSHE DON LDAN SHOG
LA MA CHE TAR MI TSE DÖN DEN SHOG

And lead a life with the meaning of yours.²³

།དལ་འབྱོར་སྟོང་པོ་ལོན་པར་བྱེད་གྱིས་རྫོབས།

DAL 'BYOR SNYING PO LON PAR BYIN GYIS RLOBS
DAL JOR NYING PO LÖN PAR JIN JI LOB

Bless²⁴ me to put the eighteen endowments to good use.

།མོས་གྲུས་བྱང་སེམས་བརྟན་པར་བྱེད་གྱིས་རྫོབས།

MOS GUS BYANG SEMS BRTAN PAR BYIN GYIS RLOBS
MÖ GÜ JANG SEM TEN PAR CHIN JI LOB

Bless me to keep devotion and bodhichitta strong,

།ཆོས་ཀྱན་མི་ལམ་ལྟར་རྟོགས་བྱེད་གྱིས་རྫོབས།

CHOS KUN RMI LAM LTAR RTOGS BYIN GYIS RLOBS
CHÖ KÜN MI LAM TAR TOG JIN JI LOB

Bless me to realize all phenomena as a dream,

ཉིན་མོངས་རང་སར་གྲོལ་བར་བྱིན་གྱིས་རྫོབས།

NYON MONGS RANG SAR GROL BAR BYIN GYIS RLOBS

NYÖN MONG RANG SAR DRÖL WAR JIN JI LOB

Bless me so that all faults will be self liberated.

བྱིན་གྱིས་རྫོབས་ཤིག་སྤུམ་རིན་པོ་ཆེ།

BYIN GYIS RLOBS SHIG BLA MA RIN PO CHE

JIN JI LOB SHIG LA MA RIN PO CHE

Grant²⁵ me your blessings, O precious Lama,

འོད་གསལ་ཚྲོགས་ཆེན་སྐུར་ལམ་ཟབ་མོན་ས།

'OD GSAL RDZOGS CHEN MYUR LAM ZAB MO NAS

Ö SAL DZOG CHEN NYUR LAM ZAB MO NE

That through the clear, swift, deep path of dzogchen,

རང་དང་གཞན་དོན་མ་ལུས་མཐར་བྱིན་ནས།

RANG DANG GZHAN DON MA LUS MTHAR PHYIN NAS

RANG DANG ZHEN DÖN MA LÜ TAR CHIN NE

I benefit myself and all others,

ཞི་ཆུན་སྤུམ་རིན་པོ་འཕེད་སྐུར་ཐོབ་ཤིག །

O RGYAN BLA MA'I GO 'PHANG MYUR THOB SHOG

OR JEN LA ME GO PANG NYUR TOB SHOG

And quickly reach your state, Orgyen Lama!

ཅེས་པ་འདི་འང་མཆོག་གི་འདོད་ཆུང་ཆོག་ཤེས་སོགས་སྤྲུལ་པའི་ཡོན་ཏན་ལ་ངེས་ཤེས་
 གྱིད་དཔ་གཏིང་ནས་སྒྲིམ་ཞིང་། ཉིད་ཀྱི་རྣམ་ཐར་ལ་བསམ་ནས་སྒྲོ་བསྐྱར་དང་བྲལ་
 བའི་དོན་ལྷན་བརྒྱུད་པའི་གསོལ་འདེབས་སམ་བློ་བསྐྱེད་པའི་དོན།
 །དམ་པ་གང་གིས་སྤྲུགས་བརྗེ་བས་ཆོས་དང་འཇིག་རྟེན་གྱིས་བསྐྱེད་ས་ཤིང་འཆོ་བའི་
 སྐལ་བ་བཟང་བའི་གཅེས་སྤྲུག་ཆོ་དབང་དོན་རྒྱལ་གྱིས་པདྨ་བསམ་ཡས་གླིང་དུ་ལྷགས་
 སྤྲུལ་བོད་རྒྱལ་ལོ་༢༠༢༡་ཁྲུམ་མཁུ་༤་ཆོས་༤་ཕྱི་ལོ་ ༢༠༠༡་ཟླ་༩་

ཆོས་ ༢༤ ལ་གྲིས་པའོ།།

This prayer of remembrance about you, Supreme One, who needed little in life to be happy, has a meaning born from the depths of a devoted heart and the certain knowledge of your hidden virtues. Saying nothing more or less than that, Venerable One, I Tsewang Dongyal, your loving child, fortunate always, in dharma and the world, to be protected and nourished by your loving kindness, completed this prayer at Pema Samye Ling, on the eighth day of the eighth month of the Tibetan iron snake year, or September 25, 2001 on the western calendar.

This was translated in New York City, on October 29, 2001, forty nine days after September 11, by Orgyen Chötso and Pema Dekyi Chödrön, fortunate to be held in Gyal Chog Rinpoche's loving compassion, which embraces, even now, all beings of the three times. It was Edited and printed by Philippe Turenne and Nancy Roberts.

Notes

1. In the first three lines, Rinpoche invokes the blessings of some of the most significant buddhas in the Nyingma lineage. In naming the buddhas, he incorporates the parts of his father's name, "Chimed Namgyal Lama." Thus, "Chimed," meaning "deathless," modifies "Orgyen, protector," which invokes Sangye Öd Pa Me, Sangye Tse Pa Me, and Guru Rinpoche. "Namgyal," meaning "victorious one," modifies "Kumara," which is the name of Dorje Phurba. In line 3, Lama Chimed Rinpoche is called "Lama of the three roots." The lama is the essence of the three roots and three jewels, and thus embodies all the buddhas.
2. The four demons are obstructions to achieving both spiritual and worldly aims. They are: 1) the five aggregates or elements; 2) death; 3) the poisons of emotion, like anger, attachment, and ignorance; and 4) mental and sensory distractions.
3. The three roots are named in the homage at the beginning of the prayer. In Tibetan, they are lama, yidam, and khandro. In Sanskrit, they are guru, dewa, and dakini.
4. Rinpoche's phrase is "*don brgyud byin rlabs rtsol*," which means the "absolute lineage blessings."
5. Long prayers often start with an invocation of blessings from the buddhas and lineage masters. Rinpoche invokes these blessings in his opening homage to the three roots. In this first stanza, he again invokes all the lineage blessings through the supreme blessing of the human teacher, whose kindness surpasses that of the buddhas, in passing the teachings directly to the student. Thus, Rinpoche invokes all the lineage blessings through the absolute (*don*) blessings of the root lama, who is the essence of the three roots and the three jewels.

6. The Tibetan does not explicitly say "all those," although that undoubtedly is implied by "*Dir Ni*" in line 4, which means "at the place" where the prayer is being recited. The way the verse is written, the first three lines refer both to the reader and to the writer, linking them in a shared aspiration. Like the writer, the one reciting makes this earnest prayer as one trusting wholly in the Buddha's teachings and relying on the lama's blessings, which writer and reader together invoke in one voice.

7. The two merits are accumulation merit and wisdom merit.

8. Rinpoche says this was the essence of the Buddha's teachings (*gsung don*). The Uttaratantra of Maitreya Buddha says, "The absolute truth of self-born nature is realized by devotion itself." In the tantras is written, "The self-born wisdom of absolute truth, only by gaining merit and cleansing faults, and through the lama's blessings, is attained. Otherwise, one knows only ignorance." In the sutras is written, "Thus, absolute truth is realized through devotion."

9. The twelve ascetic practices were practiced and taught by Buddha Shakyamuni. Relating to food, clothing, shelter, and general deportment, they are: 1) begging for food; 2) eating only once in a day, at one sitting; 3) refusing food outside of the one meal; 4) wearing the three robes of dharma; 5) wearing robes made only of shabby wool; 6) wearing robes made of other people's discarded materials; 7) dwelling only in hermitages; 8) dwelling in the forests; 9) dwelling in abandoned ruins of buildings; 10) dwelling in cemeteries; 11) while resting, remaining in a sitting posture; and 12) at the time of sleeping, lying down wherever one happens to be.

10. Rinpoche addresses his father as "*bya btang*" or "renunciant," which we omitted for metrical reasons.

11. "Moral conduct" is rendered by the technical term "*bcas rang bslab pa*." Morality or "*bslab pa*" has two parts:

one, "*bcas*," relating to deeds proscribed by the written law; and the other, "*rang*," relating to misdeeds proscribed by common sense, such as killing, lying, and stealing.

12. Rinpoche uses the technical term, "*phyir bcos*," which means making amends for faults through the vinaya methods, or through outward rituals of purification.

13. The expression, "*stobs bzhi*," or "four powers" is a technical term for the vajrayana methods of purification which, in contrast to the "*phyir bcos*," are inner techniques. This purification is accomplished through: 1) meditation on the deity; 2) recognizing one's errors as errors; 3) applying antidotes, like mantra recitation or visualizing Vajrasattva's stream of blessings; and 4) resolving to abstain from future errors. Rinpoche links these two techniques in his verse through the word "*chu*," or water, which has both physical and metaphorical connotations, depending on whether it is associated with "*phyir bcos*" or "*stobs bzhi*." We used the verb "cleanse," to similar effect.

14. Rinpoche echoes the title to his prayer, addressing his father by his given name, "Gyal Chog," which is what people in his home village in Tibet called him. But the expression "only father, Lama Gyal Chog" (*pha gcig blama rgyal mchog*) also means "only father, supreme lama," so Rinpoche is playing on Lama Chimed's name. In the following verses, we generally omitted "Lama Gyal Chog," for metrical reasons, except in verse 6, where we translated it as "Supreme Lama." In the United States, most of Lama Chimed Rinpoche's students called him, at his request, simply "Lama" or "Lamalag."

15. The three trainings of mind are morality, meditation, and wisdom.

16. The three doors are body, speech, and mind. When these are transformed by the three realizations of wisdom, they are known as the three vajra states, or the body, speech, and mind of the buddhas.

Rinpoche precedes his father's name, "Pema Tsultrim," with "Bhikshu" (*dge slong*), a technical term for one who has taken monk's vows. "Pema Tsultrim" was the name Lama Chimed Rinpoche received when he took the vows of a fully ordained monk at Tso Pema in 1965. Tso Pema, in Western India, is the place where the king of Zahor tried to burn Padmasambhava alive. Padmasambhava turned the burning fires into a lake, now called "Tso Pema," "Padma's Lake".

18. Rinpoche precedes his father's name, "Lama Gyal Chog," with the address "Supreme Sage" or "Renunciant" (*dge sbyong blama rgyal mchog*).

19. According to Longchenpa's teachings, the eighteen endowments are the eight freedoms and ten favorable circumstances. The eight freedoms are: freedom from birth in the three lower realms 1) as a hell being, 2) as a hungry ghost, 3) and as an animal; freedom from birth 4) as a long-living god, 5) in an uncivilized place, 6) as a confirmed heretic, and 7) as a deaf and dumb person; and finally, freedom from birth 8) in a land where no Buddha has come. Of the ten favorable circumstances, five are individual and five relate to social conditions. The five individual circumstances are to be born: 1) as a human being, 2) in a central place, accessible to Buddha's teachings, 3) with one's complete faculties; 4) free of a livelihood conflicting with the dharma (such as prostitution); and 5) with faith in the dharma. The five social conditions are to be born in a place where: 1) Buddha has come; 2) Buddha has taught; 3) the Buddha's teachings still remain; 4) one finds the dharma; and 5) one finds a spiritual guide.

20. Literally, Rinpoche says the "essential secret meaning" (gSang Don).

21. Rinpoche precedes "Pema Tsultrim" with "Supreme Vajrayana Practitioner" (*sngags 'chang*).

22. The eight illusory worldly concerns are preoccupation with: 1) wealth, 2) lack of wealth, 3) pleasure, 4) pain, 5) praise, 6) criticism; 7) good reputation, and 8) lack of good reputation.

23 In this line, Rinpoche again inserts his own name into his poem by using the two main nouns forming his own name, "Tsewang Dongyal." The expression "*mi tshe don ldan*" means "a life with the meaning." Thus, Rinpoche names himself on the aspiring side of his wish. On the realization side of his wish, he explains what kind of meaning he would like his life to have: "*bla ma khyed ltar*," a life with the same meaning as his father's. Thus, father and son are linked on two sides of aspiration, one as the exemplary model, the other, as the devoted aspirant.

24 Verses 10 and 7 complement each other. In verse 7, Lama Chimed Rinpoche is praised for his dharma realization, which was grounded in his appreciation and good use of a fortunate human birth with the eighteen endowments. Such a birth is said to be as rare as a blind sea turtle's surfacing the ocean water and fitting his head into a yoke floating on the surface. Of the six realms, the human realm is said to offer the greatest opportunity for practicing dharma. In verse 10, the number ten evokes the ten *bhumis* or path to complete enlightenment. In this verse, Rinpoche expresses his own aspirations and ours to follow in the perfect lama's footsteps. Putting himself in the place of an aspirant in verse 10, Rinpoche reverses the order of verse 7, naming the ground of buddhahood first, which is a human birth with the eighteen endowments. He then encapsulates all his aspirations in the movement from the bodhichitta commitment in line 2 to the perfection of realizing all phenomena as a dream in line 3, ending finally with the transformation of all faults into the dharmakaya state, which completes the path, the verse, and this eulogy to his father.

²⁵ In this verse, Rinpoche re-invokes the lama's blessings and makes the dedication of merit.