

Words of Aspiration to the Beating of My Heart: Yearning for the Swift Return of A Reincarnation

Om svasti! I respectfully greet the Guru of non-dual primal wisdom
who arises in a Vajra Kaya immune to birth and death,
the innate form of the immutable, vital essence of luminosity
that is fully immersed in the expanse of the mudra of great joy.

Glorious Vajra, miracle of Great Oddiyana,
spontaneous presence of the three Kayas, powerful and mighty Vajra Majesty,
Vidyadhara of Jambudvipa, Treasure Lord of Siddhas,
remember me with steadfast and heartfelt love until enlightenment.

Like the whinnying horse voice of Padmisvara,
the virtuosity of Tumchen Wang Drag is inherently perfect.
Your life upheld the very model of a blazing vajra of yogic discipline.
My only father, the Guru of my heart, remains deep in my heart.

Each and every one of your fearless acts of yogic conduct
and every single one of your unceasing, eloquent statements of truth
and every wise and loving aspect of your unerring compassion
fulfilled a Life Story of unlimited scope that is beyond our comprehension.

As you inherently are Guhyapati and Padmasambhava,
and so are secretly capable of rending the illusion of phenomenal existence,
not trapped within the network of concepts of "birth" and "death",
how could interdependent notions like "coming" or "leaving" even apply,
or make any difference to you?

Even so, in view of our habitual ideas that tend to hold on to things as
everlasting,
the image of an iron hook tugging away at one's heart still hardly describes
how it is to witness the example of your departing into the expanse so suddenly.
Think of me, think of me, Great Father who is so very kind.

As pearl-white flowers of wistful recollections of you
spring from my streaming tears of sadness and longing
until they form a brimming pool in my heart,
Dear Father, are you not watching me with your treasured love?

At the age of 23, in the presence of Laughing Supreme Horse,
you were told: "Come to Blazing Fire Mountain when seventy-six!"
Entrusted with prophecies, you delightedly committed to do so.
Father, is your love for your son that modest?

Suddenly roused from the all too brief, pleasant dream
of my father's fine home filled with warm currents of wisdom and love,
I, your orphaned child who has been left entirely on my own, am so troubled,
crying out my pain and grief to myself.

All of the tears falling from the petals of pairs of downcast eyes
of each of your disciples who hold faith and yearning for you in their hearts
align in a choreographed dance of sadness, of recall and longing,
that casts an overcast pall over the entire face of the globe.

We, your orphaned children who feel so sad and hurt
because we take imputed objects to be very real,
feel tightness in our chests and cannot catch our breaths,
so depleted are we of the energy spent yearning for you.

At the heart of the lotus blossom of our memories of you
gathers an endless stream of nectar of faith and longing.
Should this uncontrived, auspicious circumstance please you,
then swiftly exhibit the dancing flight of a magical bee!

Put everywhere on display limitless, magical formulations
of the sublime wisdom of Heroic Manjusri, which overflows from within,
of the treasury of compassionate love of the White Lotus Holder, which you
master,
and of the glory of the power and might of the Lord of Secrets (Guhyapati),
which you ably possess!

I aspire that you swiftly return in the form of a Supreme Emanation
who, with the dharani of perfect recall, retains all words that are heard,
in whom is born deep certainty about all subjects for reflection,
and for whom meditation and non-meditation arise as the true nature,
free of concept-bound limitations.

As soon as you are born, may the tendencies from your past training reawaken,
may the forces of love, compassion and intelligence grow strong within you,
and may you turn the dharma wheels of profound and vast sutra and tantra.
May you take fine birth as a Master who guides all those connected to him!

I pray that in a Kaya of primal wisdom whose nature is none other than Padma,
bearing a boundless ocean of mind treasures, the Father's wealth,
you swiftly return as a sublime, mad Terton emanation
who fully alleviates the fallen fortunes of the teachings and people of Tibet.

Reveal yourself right now as a King of spiritual friends
who is no different from our peerless teacher, the Victor Longchenpa
who holds the secret of unbounded, vital luminosity,
the face of empty-aware dharmakaya that equalizes samsara and nirvana.

As we are dangerously accustomed to solidifying our confused grasping and
fixation,
candidly appear as the executioner of obstructors in the three realms,
the keeper of the unending treasury of secrecy in a Victor's form,
and once more step forward as the illusory, heroic Lord of Secrets.

Incorruptible vidyadhara who has mastered vajra vitality,
whose infinite activity to the ends of space is spontaneously accomplished,
keep us all at the forefront of your retinue in every lifetime,
please arise as the undying, miraculous Master of the Sanctuary.

Since we think only of you, like a forlorn child missing its mother
or like someone dying of thirst yearning for water,
may that for which we hope and pray, day and night,
come true without delay through the blessings of the Three Jewels.

As dharmata is primordially unfabricated and pristine,
and since interdependent causes and effects are infallible,
through the power of our fully pure and genuine wishes and aspirations,
may our aims be accomplished and hopes bear fruit, swiftly and without any
hindrance.

The holy Terton emanation, Pema Tumdrag Dorje, when he was 23 years old, wrote of his vision of the Blazing Fire Mountain charnel ground, wherein was prophesied that in the appointed year of the variegated cow he would depart for the pure realms. Accordingly, the Terton, when he reached the age of 76, on just the second day of the new earth ox year of the Tibetan calendar, at precisely 9 o'clock in the morning, allowed his Attention to come fully to rest in the dharmadhatu.

With the pure aspirations of the supreme emanation Tsang Yang Jamtso and Tulku Durtrod Repa, among others, serving as an auspicious foundation, these very words of lamentation and aspiration for the swift return of a Tulku were composed by, among the progeny of the supreme Terton, the Lord of Refuge himself, the white water lily, the one to whom has been

applied the name of a rebirth of Do Khyentse Yeshe Dorje, Hung Kar Dorje, even while his thoughts were taken up with faith and sadness, on the tenth day of the very same month. May the virtue of this composition at the very time when we implore our Lama Rinpoche to rouse himself from the luminous domain of dharmata bring about its fulfillment just as we request!

This English translation was expeditiously prepared on the very same day by Sherab Dorje, upon whom His Holiness Orgyen Kusum Lingpa bestowed the name of Nesang Waxi Lama Dorje Nyima, a past master of His Holiness' own family lineage. May the auspiciousness of this connection endure forever and ever, until every last one of His Holiness' aspirations and activities for the welfare of sentient beings is fully realized and accomplished. Ge'o!

OM SVASTI!

GA CHEN CHAG JA'I YING SU RAB DUM CHING
MI SHIG OSAL DANG MA'I RANG ZUG SU
CHE CHI JIG MED DORJE'I KUR ZHENG PA
NYI MED YESHE LAMAR GU PAY JAL

ORJEN CHENPO'I JU TRUL DORJE'I PAL
KU SUM LHUN DRUB NU TU DORJE'I ZI
DZAM LING RIG DZIN DRUB PA CHENPO'I TER
CHANG CHUB BAR DU YEL MED TUG TSE GONG

PEMA WANG GI TA KED TSER WA TAR
TUM CHEN WANG DRAG JU TSAL TING NAY DZOG
TUL ZHUG DORJE BAR WA'I NAM TAR CHANG
PA CHIG NYING GI LAMA NYING LA ZHUG

JIG MED TUL ZHUG CHOD PA RE RE DANG
GAG MED DEN DON SUNG YANG RE RE DANG
TRUL MED CHEN TSE'I TUG JE RE RE LA'ANG
TA YAY NAM TAR DZOG PA SU YI POG

SANG WA'I DAG DANG PED JUNG RANG SHI DANG
NANG SID JU MAR ZHIG PA'I SANG WA'I KHAM
CHE CHI TSEN MA'I TRO TSOG MI NAY NA
SHEG ZHUG TAG PA'I TEN DREL PEN NOD CHI

ON TE TAG DZIN BAG CHAG KUN TOG NGOR
LO BUR YING SU SHEG PA'I NAM TAR NI
NYING LA CHAG CHU TAB PA'I PER MA 'U
GONG SHIG GONG SHIG YAB CHEN KA DRIN CHEN

CHO DUNG CHI MA'I JUN LAY TRUNG WA YI
DREN SEM MU TIG KAR PO'I ME TOG NI
NYING GI DZING BUR CHUR WAR TAM PA'I TSUL
PA CHIG TSE WA'I TER JI MI ZIG SAM

NYER SUM GUNG LOR TAM CHOG ZHED PA'I DRUNG
DON DRUG ME RI BAR WAR PEB SHOG ZHE
LUNG TEN NANG WA JE PAY ZHAL ZHE NANG
PA CHOD BU LA TSE WA MA CHUNG NGAM

CHEN TSE'I DROD LAB YO WA'I PA CHIM CHOG
YUN TUNG GA WA'I MILAM SED PA'I MOD
DROG TONG LHAG PAY NAR WA'I DA TRUG NGAY
DUG NGAG O DOD RANG GI RANG LA BOD

DED DUN NYING LA NYAR WA'I LOB MA RE'I
YID PAM MIG ZUNG DAB MA RE RE NA
DREN DUNG CHI MA RE RE'I CHO GAR JI
DZAM LING DUM PO'I SHIN RAY ROG POR CHAY

TAG PA'I DON LA DEN PAR ZHEN PA YI
CHO DUG SEM LA NYONG WA'I DA BU DAG
UG CHI JU WA TO WAR MI SHONG NAY
SHUG RING SHOR WA'ANG CHED LA DUNG WA'I TU

DREN SEM PEMA JAY PA'I TE WA RU
DED DUNG TSI CHUD MI ZED CHIL WA DI
GON CHOD JE PA'I TEN DREL CHO MIN NA
JU TRUL BUNG WA'I GAR TAB NYUR DU JUR

JAM PAL PA WO'I CHEN RAB LONG NAY DOL
PED KAR CHANG WA'I TUG TSE'I DZOD LA WANG
SANG WA'I DAG PO'I NU TU'I PAL DEN PA'I
TA YAY JU TRUL KOD PA CHIR YANG TON

TO PA'I TSIG NAM MI JED ZUNG CHI DZIN
SAM PA'I YUL LA NGE SHE TING NAY TRUNG
GOM DANG GOM MED TA DRAL SHI SU CHAR
CHOG GI TRUL WA'I KU RU NYUR JON MON

TRUNG MA TAG NAY JANG WA'I BAG CHAG SED
JAM DANG NYING ME LO DRO POB BA JAY
ZAB JAY DO NGAG CHO CHI KHOR LO KOR
DREL TSED DREN PA'I GON POR LEG TRUNG SHOG

PEMA'I SHI DANG NYI MED YESHE KUR
RAB JAM GONG TER JAM TSO'I PA NOR CHAY
GANG CHEN TEN DRO'I GUD PA YONG SEL WA'I
TRUL WA'I TER NYON CHOG TU NYUR JON MON

TA YAY OSAL SOG GI SANG WA CHEN
SID ZHI NYAM NYID RIG TONG CHO KU'I ZHAL
TON PA NYAM MED LONG CHEN JAL WA DANG
MI NYI SHE NYEN JAL POR DA TAR TON

ZUNG DZIN TRUL WAR A TAY TSE WAR GOM
KHAM SUM GEG CHI SHED MAR YONG SHAR ZHING
TA YAY SANG WA'I DZOD DZIN JAL WA'I KU
SANG DAG PA WO'I JU MAR LAR YANG NGOM

GUD DRAL RIG DZIN DORJE'I SOG LA WANG
RAB JAM TRIN LAY KHA NYAM LHUN JI DRUB
DAG SOG TSE RAB KHOR JI TOG MAR ZUNG
CHI MED JU TRUL LING WAR ZHENG SU SOL

DREN PAY DUNG WA'I CHE'U MA TAR DANG
KOM PAY JIG PA CHU LA MON PA ZHIN
DAG SOG NYIN TSEN MON DUN DRAG PO LA
CHOG SUM JIN LAB YEL WA MED PAR DZOD

CHO NYID DOD NAY TRO PA RAB ZHI ZHING
JUM DRAY TEN JUNG LU WA MI NGA DANG
NAM DAG SAM MON LU WA MED TOB CHI
RE DRAY GEG MED YID ZHIN NYUR DRUB DZOD