

OM SVASTI

The incomparable, perfect Buddha, who has attained full renunciation and realization,
The genuine dharma of scripture and realization, which eliminates the torment of samsara,
The noble sangha, the supreme field of merit—
Bestow the auspiciousness of these three precious jewels.

That was the opening verse of homage. Now, where time, place, teachers, and students have come together perfectly, the gracious Tseyang Palmo, the khandro-la of the Shambhala sangha's glorious protector, the Sakyong, Jamgön Mipham Rinpoche, is being empowered according to tradition as the Sakyong Wangmo at this auspicious, celebratory event. Headed by the master of the complete Early Translation teachings, His Holiness Drup Wang Penor Rinpoche; with the sangha of tulkus and lamas who protect beings and the teachings; together with the students, virtuous in their faith, commitment, and pure aspiration, and vastly knowledgeable in both spiritual and secular traditions—to this wise assembly who have come and gathered to this celebration, I would like to briefly introduce the life of our gracious Sakyong Wangmo.

In the snowy land of Tibet, during the later spreading of the dharma, renowned were the four great and eight minor lineages that came from the line of disciples of the great being, Marpa Lotsawa the translator. Among them, Barong Darma Wangchuk of one of the four great lineages had a direct disciple named Tishri Repa Karpo. From *his* lineage, in the district of Nangchen, came the upper, lower, and middle Ripas, and the eighteen practice centers. This lineage brought forth nothing but accomplished masters who maintained lifestyles just as the former sages of the practice lineage did.

The Ripa warrior, through the strength of the karma and aspiration of his disciples, came and stayed in a place within the three lands of She, Yo, and Zé called Na Pu—a place within the upper part of Tsawa in the south, near the sacred spot of Padmasambhava's meditation cave in Zalmo Ri. Having raised the victory banner of practice with his retinue and students, he then realized the unified state of Vajradhara in a single lifetime.

His incarnation, the second in the Ripa line, lord Pema Deje Rolpa, was born as the son of Tsa Sher Tertön Rigdzin Shiné Dorje. He followed many learned and accomplished gurus. Having received extensively the empowerments, transmissions, and instructions, and then practicing one-pointedly, he actualized the accomplished state. He founded the main temple—the structure and everything contained therein—of the Ripa monastery, Tashi Chöling, where the long-standing tradition of the profound treasures of the great Tertön, Taksham Nuden Dorje are held.

Just as was foretold by the dakinis, this lord took Kartso, the daughter of the Jasu family, as his khandro-la. Their children were emanations of the lords of the three families, and generations of Ripa Lamas appeared in turn. From among them, as for our Sakyong Wangmo's father, there were many genuine, accomplished masters from India and Tibet who successively took rebirth. In particular, there was the lord Gesar of Ling. Remembering himself in a former life to be Gesar's elder brother, Gyatsa Shalkar of Dong Bum — and just as was very clearly prophesized — from a young age, again and again, His Eminence Tertön Namkha Drimé Rabjam Rinpoche had visions of and received prophesies from the vast array of supreme deities of the three roots. This revealer of profound mind terms and Chimé Drolkar, the dakini of noble family, gave birth to a daughter.

In her early childhood, she was raised by her grandmother, Mayum Palden Tsomo, and accomplished yogin and daughter of Tibet's famous yogin saint, Sakya Shri. She was brought up in her family's wisdom by this grandmother who had passed down the many forms and values of their long-standing Ripa Lineage.

She then went to school in Darjeeling and completed her English and Tibetan studies. She received empowerment, transmission, and instruction from many genuine lamas, mainly her father, Namkha Drimé Rinpoche, and is practicing, doing ngondro and so on.

In particular, she has finished diligently training in the entire Lingdro dance called Dechen Rolmo, Dance of Great Bliss, part of the set of teachings that came out of the omniscient Jamgön Mipham Rinpoche's pure vision. Not

only has she done that, she has also taken on great responsibilities in many respects for the sake of the continuous spread of this dance.

So, of concern at present, today, in accordance with the Shambhala sangha's wishes, we are having the Sakyong Wangmo empowerment. On this auspicious occasion, we have the unchanging eight auspicious signs, the unchanging seven royal possessions, and the unchanging jewel which grants all needs and desires. We have the unchanging vajra knot and the unchanging cow's milk. We have the power of excellent father gurus, the rule of the excellent ancestral leaders, the stability of the excellent mothers and the long life of the Queen of the Siddhas. We have the warriorship of the dralas and wermas, and the activity of the lha, nyen, and lu.

With immense joy, love, and respect, may your life be long, may your lotus feet stand firm for hundreds of kalpas, and may your activity flourish like the waxing moon. May your dharma lineage continue on like a river. May your family lineage be as beautifully radiant as the stars. May the teachings of the Buddha spread!

In order to bring about the auspicious circumstances to establish all beings in happiness, here is an auspicious verse of aspiration:

May the lives of the glorious gurus of the teachings be long,
May the earth be completely covered with those who uphold the teachings,
May the wealth and power of those who sponsor the teachings expand,
And may the goodness that lets the dharma forever remain be present!

May merit be as stable as a mountain.
May lineage holders be as brilliant as the sun and moon.
May fame spread as far and wide as the sky—
With this auspiciousness, may excellence be present here and now.

May the goodness of the unchanging body be present.
May the goodness of the sixty branches of speech be present.
May the goodness of the unconfused mind beyond extremes be present.
May the goodness of the body, speech, and mind of the buddhas be present!

Here may the day be excellent and may the night be excellent,
And may the afternoon be excellent as well.
May there be excellence always, throughout day and night—
May the goodness of the three jewels be present!

Translated by Jessie Litven of the Nalanda Translation Committee.
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