

*You who know what the sufferings of the three realms are like –
You who act to pacify the infernos in the myriad hells –
When I swiftly go to engage the welfare of sentient beings,
Holy ones, please bestow your ability and might.*

If we are Buddhists, for this entire life we should give life and limb – our complete bodies, speech and minds – for the benefit and happiness of all sentient beings.

I have traveled here and there in many countries of this world; and in these countries there is of course material wealth, prosperity and resources. There is comfort on an outer level; but, as for inner mental happiness, unless one understands karmic causes and effects well, inner happiness cannot be attained. Thus, inconceivable sufferings arise.

Among all the countries of this world, the nation of America has been able to aid many. For this reason, my intention has been, to the best of my ability, to establish this Dharma center [in America]. It is an unusually extraordinary place. This land is endowed with many attributes. This Dharma center has been well established not through any effort of mine, but through the power of aspiration prayers that have been made [in the past].

Now I have grown old. My hope and objective is for this center to abide for as long as this country exists, for many hundreds and many thousands of years, indeed, for as long as sentient beings exist. Principally, it is the stupa and temple that I have created with this motivation.

Due to the destruction that occurred during the Great Cultural Revolution [in China], extraordinary blessing substances were dispersed outside of Tibet. These spiritual symbols of the body, speech and mind of the buddhas have been gathered together and placed inside this stupa.

This body of mine is impermanent; but if we wish for the center to remain for a long time, an endowment is necessary. Since all you disciples want the benefit and happiness of all sentient beings, if all those who are associated with the center and who have wealth put one dollar or ten dollars [into the endowment], then from birth to birth and from lifetime to lifetime for as long as this Dharma center remains, you will receive [the benefit of] whatever virtues have been gathered [here].

If one person or one hundred people create roots of virtue – whatever virtues are accomplished, they will be universally enjoyed by all sentient beings. Within that, the patrons will also acquire roots of virtue. If you all think about it, if you have love for me, then please help this center. Even though we must have love for all the sentient beings in all the countries of this world, this stupa is extremely precious.

If you can help this center, through your help, the center will become stable. The administrators here will not waste the material assistance that is given to the center. That is their responsibility.

There are two ways of giving help. If those who have material wealth make offering of the resources they have, they engage the accumulation of merit. Because of that, they again gather the accumulations, as generosity perpetuates abundant wealth and prosperity for many future lifetimes. This is the nature of offering and generosity. Thus, for the sake of the accumulation of merit, I want to request the help of you Dharma companions.

Then, we should also think about those who do not have material wealth. Such people should sincerely make the offering of practice. If one has no other power at all, as long as one maintains a helpful attitude, it will be sufficient. It is necessary to have the wish to benefit beings. Whether one has outer material wealth or not, if one inwardly has the thought, "I want to benefit this world," in the future one will truly become able to do so.

The mind is what is of principal importance. Through the power of the mind, all the distinct forms of the beings of the six realms manifest. Buddhas are also created through the mind. Sentient beings are created through mind. [Buddhas' and beings'] diverse activities of body, speech and mind manifest in dependence on the inner mind's virtue and non-virtue and on greater or lesser degrees of courage.

As for the mind, we speak of 'precious bodhicitta' or 'the mind set on awakening.' That which we call 'bodhicitta' is having the wish to accomplish benefit and happiness for all sentient beings. If we never separate from the thought of doing not even a hair's worth of harm through body, speech or mind, but of accomplishing benefit, all activities of body, speech and mind will become beneficial.

Depending on that, we should think that, through the superior pure motivation of all of us, this entire center exists for the good of this country, and for the good of the people. If we think in this way, we will really cherish this country like our own heart. Please think about all of this. All these students who have such a wish to benefit the common people of this country are the means whereby [the center] will remain stable, develop and improve.

This is a place where we can engage in practice and retreat. Having cultivated precious bodhicitta in such ways, through precious bodhicitta, we will become able to give our own lives for the sake of this country and its people. Thus, bodhicitta is of great benefit.

If, within a country, there is a single person who has really given rise to bodhicitta, that country is benefited.

So we should think in this way. If we all understand this buddhist outlook, it will be a great attribute. If, [on the other hand] this is not really our outlook, we may give lip service to this

perspective, but our minds will be separate from it. Then, many difficulties will be encountered. In order that that not happen, you should all consider what I have said.

Now we should properly make prayers of aspiration.

May the bodhisattvas practice virtue with the exalted mind [seeking] the welfare of beings!

May whatever the protectors wish be accomplished in sentient beings!

May all sentient beings be endowed with happiness!

May all the lower realms ever be emptied!

Whichever bodhisattvas engage [the activities],

may all their aspiration prayers be accomplished!

These words were spoken by Drigung Kyabje Garchen Triptrül Rinpoche at the stupa in Chino Valley, Arizona in December of 2006.

This translation was done by the disciple Ari-ma on 16 March, 2007.