



Opening Prayers

Take refuge and cultivate bodhicitta by reciting three times:

In the Buddha, Dharma, and Supreme Assembly,
I take refuge until enlightenment is achieved.
May the merit of my generosity and other virtuous acts
Lead to buddhahood for the benefit of all beings.

Then cultivate the four boundless qualities by reciting three times:

May all sentient beings have happiness and the causes of happiness,
May they be free from suffering and the causes of suffering,
May they never be apart from the sublime bliss that is free from suffering,
May they remain in a state of equanimity, free from attachment and
aversion to those near and far.

The Essence of the Perfection of Wisdom— The Heart Sutra

Thus have I heard:

At one time, the bhagavan dwelt in Rājagṛiha at Vulture Peak Mountain, together with a great sangha of fully ordained monks and a great sangha of bodhisattvas. As the bhagavan settled into an absorption on the categories of phenomena called Illumination of the Profound, noble Avalokiteśvara, the bodhisattva mahāsattva, beheld the practice of the profound perfection of wisdom and saw the five aggregates to be empty of nature.

Then, through the power of the Buddha, venerable Śāripūtra addressed noble Avalokiteśvara, the bodhisattva mahāsattva:

How should a son or daughter of noble family who wishes to practice the profound perfection of wisdom train?

In response, noble Avalokiteśvara, the bodhisattva mahāsattva, said to venerable Śāripūtra: O Śāripūtra, a son or daughter of noble family who wishes to practice the profound perfection of wisdom should see clearly in this way: correctly observing that the five aggregates are empty of nature.

Form is emptiness; emptiness also is form. Form is not other than emptiness, emptiness is not other than form. Just so, sensation, perception, formation, and consciousness are emptiness.

O Śāripūtra, all dharmas (*phenomena*) are emptiness in just this way. There are no characteristics. There is no birth and no cessation. There is neither impurity nor absence of impurity. There is no increase and no decline.



O Śāripūtra, since this is the case, in emptiness there is no form, no sensation, no perception, no formation, and no consciousness; no eyes, no ears, no nose, no tongue, no body, and no mind; no forms, no sounds, no smells, no tastes, no touch, and no phenomena; no eye element to no mind element, up to no mind consciousness element; no ignorance and no end of ignorance, up to no old age and death and no end of old age and death. In the same way, there is no suffering, no source of suffering, no cessation of suffering, and no path; no wisdom, no attainment and no non-attainment.

Therefore, Śāripūtra, since bodhisattvas have nothing to attain, they rely upon and dwell in the perfection of wisdom. Since their minds are unobscured, they have no fear. Transcending all forms of misconception, they reach nirvāṇa. All the buddhas throughout the three times as well rely upon the perfection of wisdom, and in so doing become perfect buddhas, actualizing unsurpassed, true, complete enlightenment.

Therefore, the mantra of the perfection of wisdom, the mantra of great insight, the unsurpassed mantra, the mantra equal to that which has no equal, the mantra that completely pacifies all suffering should be known as truth, for it is not false.

ཏདྲ་གླེ་མེད་གཏི་གཏི་སྐྱ་ར་གཏི། སྐྱ་ར་སྐྱ་གཏི། བོ་ལྷི་སྐྱ་ལྷ།
tadyathā oṃ gate gate pāragate pārasaṃgate bodhi svāhā
Gone, gone, gone beyond, gone completely beyond, enlightenment!

Śāripūtra, a bodhisattva mahāsattva should practice the profound perfection of wisdom in this way. The bhagavan then arose from his absorption and said to noble Avalokiteśvara, the bodhisattva mahāsattva: Good, good, O son of noble family!

Thus it is, son of noble family, thus it is! The profound perfection of wisdom should be practiced just as you have taught. In this, all the tathāgatas rejoice! When the bhagavan said this, venerable Śāripūtra and noble Avalokiteśvara, the bodhisattva mahāsattva, along with the entire retinue and the world with its gods, humans, demigods, and gandharvas rejoiced and praised the words of the bhagavan.

This concludes the noble *Essence of the Perfection of Wisdom*.

If you wish to practice this sūtra, visualize the tathāgata in the sky before you. He holds the mudrā that subdues Māra and is surrounded by the members of the Hīnayāna and Mahāyāna Sangha, including Avalokiteśvara and Śāripūtra, who are engaged in discussion. As you contemplate the nature of emptiness, recite this profound sūtra as much as possible, up to seven times, and repeat the vidyā mantra a suitable number of times as well.

Recite the following lines to dispel negative forces:

I prostrate to the Buddha.
I prostrate to the Dharma.
I prostrate to the Sangha.
I prostrate to the Great Mother, the Perfection of Wisdom.

In times past, the king of gods, Indra, pondered the profound nature of the perfection of wisdom and chanted its liturgy.
In this way, he dispelled all negative, harmful forces and other factors that create discord.

Just so, by pondering the profound nature of the Great Mother, the Perfection of Wisdom, and chanting this liturgy:
May all negative, harmful forces and other factors that create discord be dispelled! *[Clap.]*
May they disappear! *[Clap.]*
May they be pacified! *[Clap.]*
May they be thoroughly pacified! *[Clap.]*

Following that, recite from Nāgārjuna's Root of Prajñā:

That which arises interdependently
Does not cease and does not arise.
It is not nothing and not eternal.
It does not come and does not go.
It is not different and not the same.
To the one who teaches peace,
The pacification of all projections,
To the most sublime of all who speak:
To the perfect Buddha, I pay homage!



Supplication Prayer to the Dzogchen Lineage

by *Mipham Rinpoché*

ཀུན་བཟང་དགའ་རབ་ཤྱི་སེང་པལ་འབྱུང་།།

KUN ZANG GA RAB SHRI SANG PED MA JUNG
Samantabhadra, Garab Dorjé, Śrī Siṃha, Padmākara,

ལྷོང་ཆེན་རབ་འབྱམས་ཙུ་བའི་སྐ་མ་སོགས།།

LONG CHEN RAB JAM TSA WÉ LA MA SOK
Longchen Rabjam, my own root guru, and the rest—

དགོངས་བར་བསྟན་བརྒྱུད་ལྷ་མར་གསོལ་བ་འདེབས།།

GONG DA NYAN GYÜD LA MAR SOL WA DEB
Masters of mind, sign, and oral lineages of transmission, to you I pray!

རྫོགས་ཆེན་དགོངས་པ་རྫོགས་པར་བྱིན་གྱིས་རྫོབས།།

DZOG CHEN GONG PA TOK PAR JIN GYI LOB
Grant your blessing so that I may realize Dzogchen.

མོས་ལུན་འོད་གསལ་ངོར་མི་མམ་འོད་གསལ་རྗེ་རྗེའི་བྲིས་པ་དགོ།།

Mipham Ösel Dorjé wrote this at the request of devoted Ösel. Virtue!



Supplication Prayer to Khenchen Padma Tsewang

དགེ་ལེགས་མཐུན་པའི་ཚུ་འཛིན་རབ་ཏུ་འབྲིགས།།
GYÉ LAK CHIN PI CHU ZHIN RAB TU TRIG
Bestower of profound wisdom and perfect virtue,

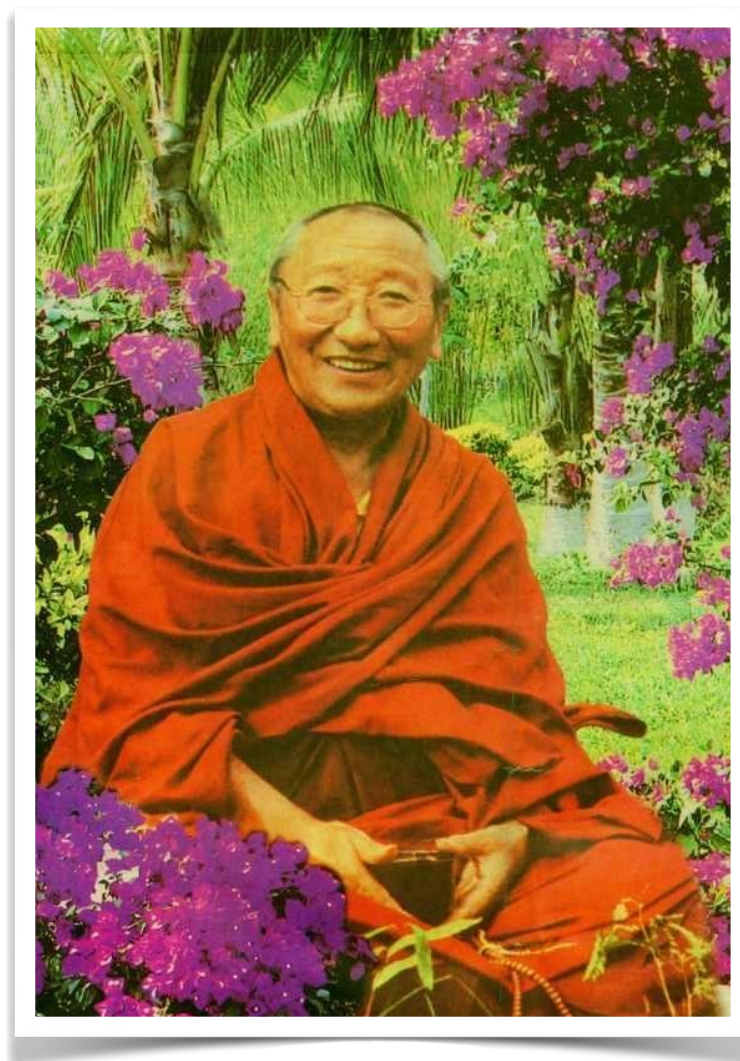
བརྗེ་བའི་མདོ་སྐྱེས་ཚོས་གྱི་གྲུ་ཆར་འབབས།།
TSÉ WI DO NYAG CHÓ KYI DHU CHAR BEP
Who lovingly lets a gentle rain of sūtra and tantra descend,

བྱས་པའི་བསྐྱེད་འགྲོར་ཕན་བདེའི་འབྲས་བུ་བཟང་འཕེལ།།
NÜ PI TAN DOR PAN DÉ DHI ZANG PHEL
Whose excellent capacity increases the happiness of all beings,

མཚུངས་མེད་རྒྱུ་ཆེན་ལྷ་མར་གསོལ་བ་འདེབས།།
TSONG MÉD DRIN CHEN LA MAR SOL WA DEB
Supremely kind master, I supplicate you.

ཚོ་རབས་ཀུན་ཏུ་རྗེས་སུ་འཛིན་པ་དང་།།
TSÉ RAB KUN TU JÉ SU DZIN PA DANG
Please care for me in all my lives.

བྱང་ཚུབ་སེམས་གཉིས་འགྲོངས་བར་བྱིན་གྱིས་རྫོབས།།
JANG CHUB SEM NYI JONG WAR JIN GYI LOB
Bless me to accomplish the two aspects of bodhicitta.



Supplication Prayer to Khenchen Jigmé Phuntsok

གནས་ཆེན་རི་བོ་བརྗེ་ལཱི་ཞིང་ཁམས་སུ།

NÉ CHEN RIWO TSÉ NGÉ SHANG KHAM SU

In the pure realm of the great sacred site, the Five-Peaked Mountain,

འཇམ་དཔལ་མུགས་ཀྱི་བྱིན་རླབས་ཡིད་ལ་སྒྲིན།།

JAM PAL TUK KYI JIN LAB YID LA MIN

The blessings of Mañjuśrī's wisdom ripened in your mind—

འཇིགས་མེད་མུན་ཚོགས་ཞབས་ལ་གསོལ་བ་འདེབས།།

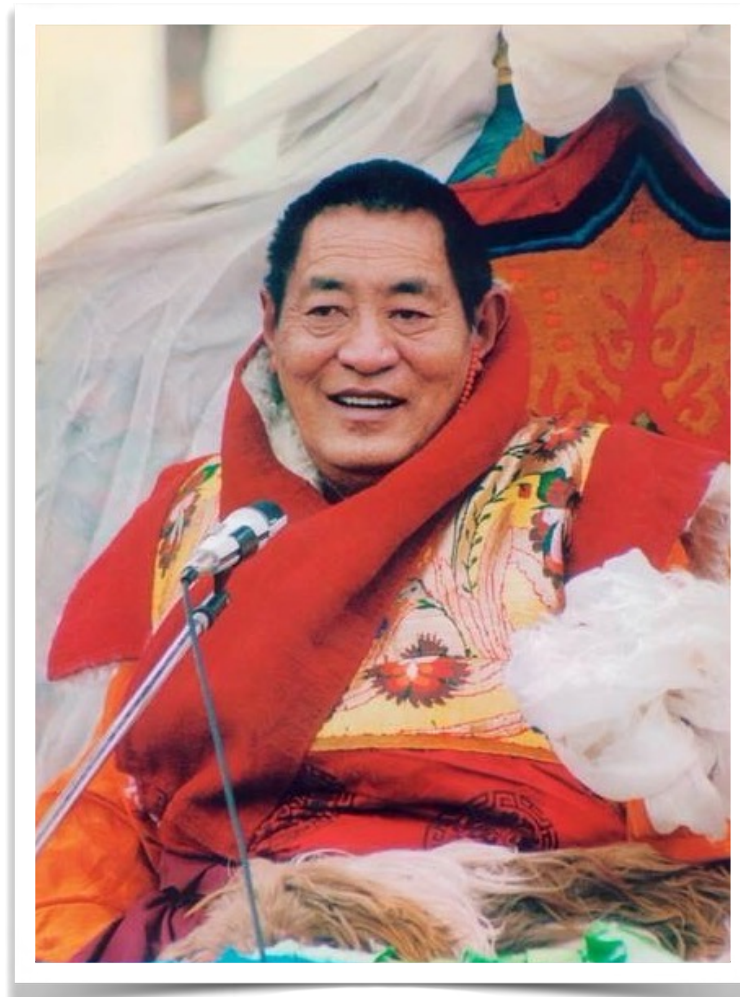
JIG MÉD PHUN TSOK SHYAB LA SOL WA DEB

Jigmé Phuntsok, at your feet I pray!

དགོངས་བརྗུད་རྟོགས་པ་འཕོ་བར་བྱིན་གྱིས་རྫོབས།།

GONG DYUD TOK PA POWAR JIN GYI LOB

Inspire me with your blessings—transmit the realization of the wisdom-mind lineage!



Supplication Prayer to Khenchen Chöying Chapdal

རོ་བོ་ཀ་དག་སྐྱེས་བྲལ་ཚོས་གྱི་སྐྱུ།

NYO WO KA DAK TOU DAL CHÖ CHYI KU

Your dharmakāya essence is primordially pure and free from elaboration.

རང་བཞིན་འགགས་མེད་དབྱིངས་སྣང་ལོངས་སྐྱོད་ཚོགས།།

RANG ZHIN GAK MED YANG NANG LONG CHOD DZOK

Your sambhogakāya nature is unceasing displays of space.

ཐུགས་རྗེའི་སྐྱུལ་བསྐྱར་གདུལ་བྱའི་ཞིང་ཀུན་བྱབ།།

TUK JÉ TUL GUR DUL SHI SHING KUN CHAB

Your nirmāṇakāya capacity is transformative compassion, pervading all realms of disciples.

དཔལ་ལྷན་སྤྲ་མའི་ཞབས་ལ་གསོལ་བ་འདེབས།།

PAL DAN LA MI SHYAB LA SOL WA DEB

Glorious guru, at your feet I supplicate.

ཐུགས་བརྒྱད་དགོངས་པའི་བྱིན་བརྒྱབས་སྦྱིང་ལ་འཕོས།།

TUK DUD GONG PI JIN LAB NIYING LA PHÖ

Bless me so that the stream of your wisdom enters my heart.

ཐུགས་ཡིད་གཅིག་ཏུ་འདྲེས་པར་བྱིན་གྱིས་བརྒྱུ་བས།།

TUK YID CHIK TU DÉ PAR JIN GYI LOB

Bless me to unite our minds as one.



Supplication Prayer to Adzom Drukpa Thupten Padma Trinlé

བརྒྱུད་གསུམ་རྩོ་བོ་བཀའ་རྩིན་མཚུངས་མེད་པ།།

DUD SUM NYO WO KA DRIN TSUNG MED PA

With incomparable kindness, you are the essence of the three transmissions.

ཐུབ་བསྟན་པ་ལྷ་འཕྲིན་ལས་དཔལ་བཟང་པོ།།

THUB TAN PAD MA TRIN LÉ PAL ZANG PO

Glorious Thupten Padma Trinlé,

སྙིང་དབུས་མི་ཤིགས་ཐིག་ལེར་རྟག་བཞུགས་ནས།།

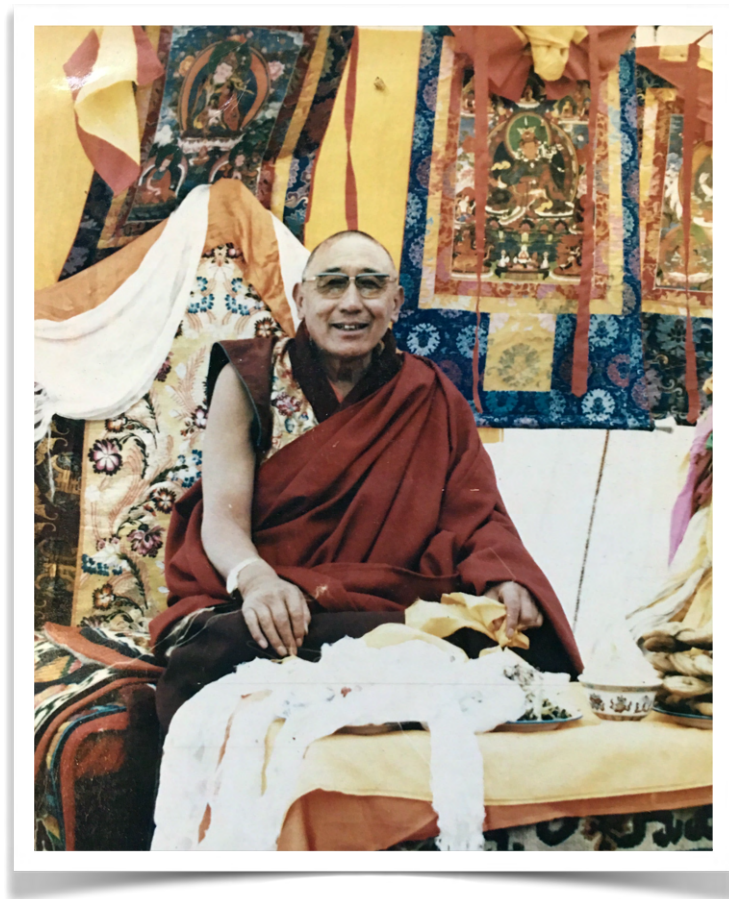
NYING WÉ MI SHIK TIK LÉR TAK SHUK NÉ

May you dwell forever in the indestructible sphere of pure energy in my heart center.

གསོལ་བ་འདེབས་སོ་སྣང་བཞི་མཐར་སྐྱིན་ཤོག།།

SOL WA DEB SO NING ZHI TAR CHIN SHOK

So that I may accomplish the four visions, I supplicate you.



Supplication Prayer to Khangsar Tenpé Wangchuk

ཀླུ་དབང་པལ་ལྷའི་ཟབ་གཏེར་རྒྱ་མཚོའི་བཅུད།།

GAL WANG PAD MI SAB TER GA TSOU CHUD

Your profound treasure from the powerful, victorious lotus is the essence of the ocean,

མང་བྱུང་གསང་ཆེན་བསྟན་པའི་སྒྲོན་མེ་སྤར།།

MAD SHUNG SANG CHEN TAN PI DON ME WAR

Wondrous, great secret teachings that illuminate.

འབྲེལ་ཚད་དགེ་ལ་སྐྱོར་བའི་རྣམ་འབྱོར་བ།།

DÉL TSAD GE LA JOR WI NAL GOR PA

Great yogīn, who gives rise to virtuous actions in all who encounter you,

བསྟན་པའི་དབང་ཕྱུགས་ཞབས་ལ་གསོལ་བ་འདེབས།།

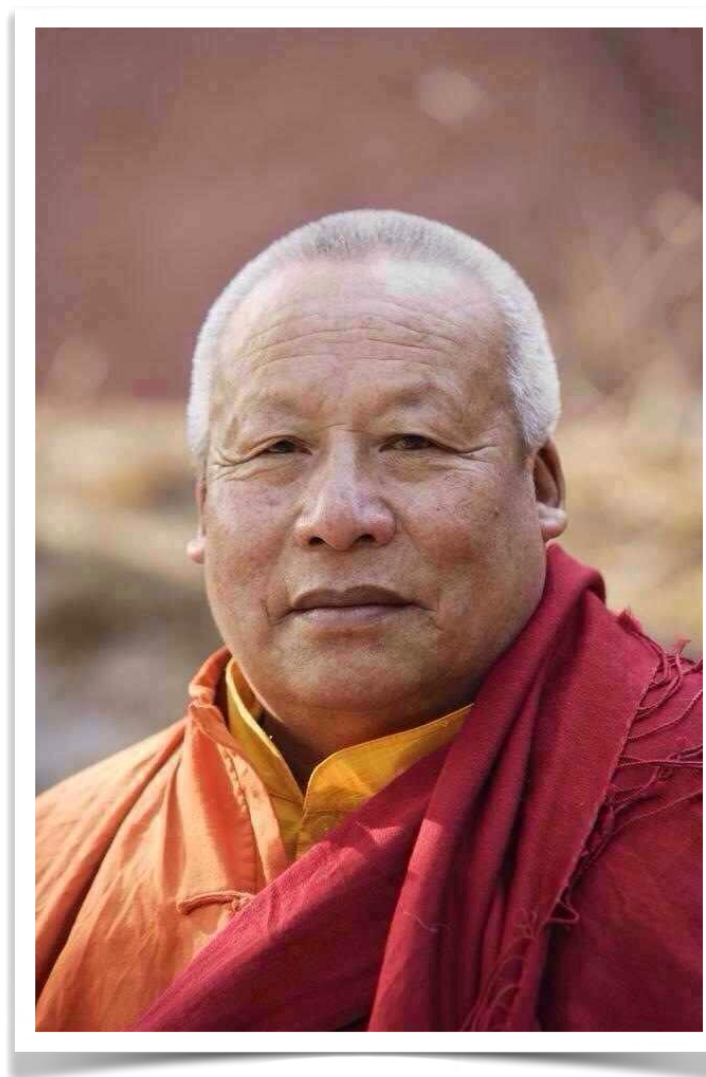
TEN PÉ WANG CHUK SHAB LA SOL WA DEB

Tenpé Wangchuk, at your feet I supplicate.

གཉིས་འཛིན་ཨ་འཐའི་ཞིག་པར་བྱིན་གྱིས་རྫོབས།།

NÉ ZDIN AH TÉ SHIK PAR JIN GYI LOB

Bless me so that I may destroy my dualistic grasping.



Heart Advice in Four Lines

by Dilgo Khyentsé Rinpoché

ལྷ་མ་མ་བཟེད་རྣལ་ཏུ་གསོལ་བ་ཐོབ།།

LA MA MA JÉD TAK TU SOL WA TOB

Do not forget the guru; pray to him at all times.

རང་སེམས་མ་ཡིངས་རང་ངོ་རང་གིས་ལྟོས།།

RANG SEM MA YENG RANG NGO RANG GI TÖ

Do not let your mind be distracted; look into its very essence.

འཚི་བ་མ་བཟེད་ཚོས་ལ་བསྐྱལ་མ་ཐོབ།།

CHI WA MA JED CHÖ LA KUL MA THOB

Do not forget death; let it spur you on to Dharma.

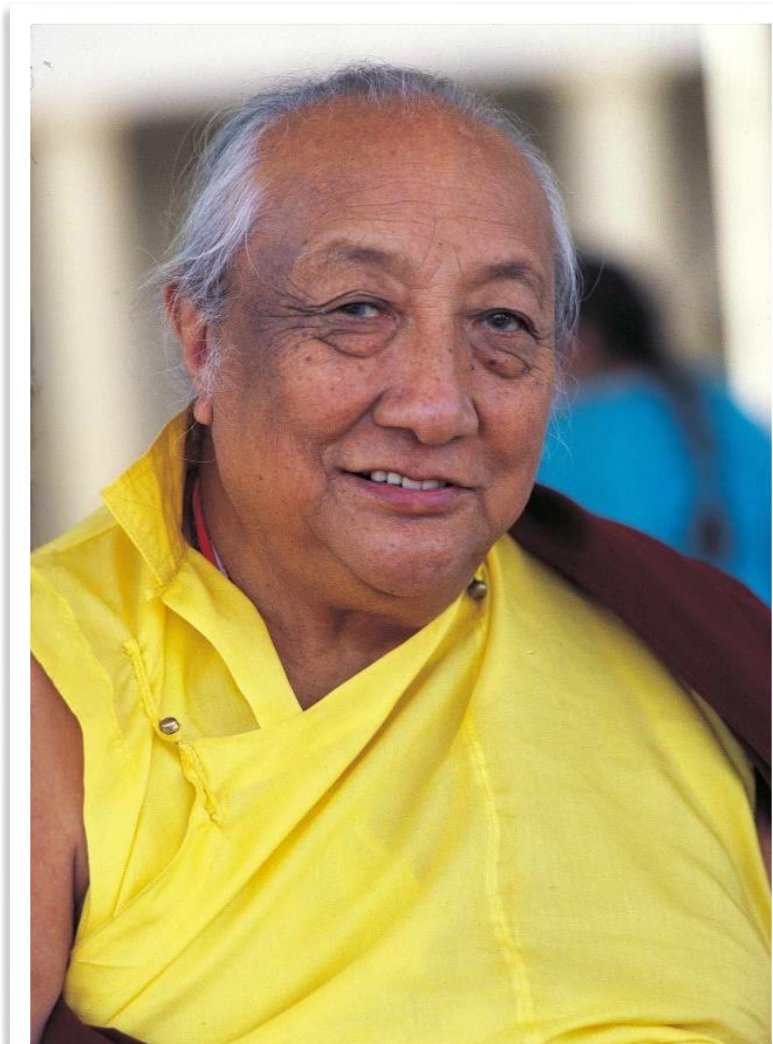
སེམས་ཅན་མ་བཟེད་སྙིང་རྗེ་བསྔོ་སྔོན་གྱིས།།

SEM CHEN MA JED NYING JE NGO MÖN GYI

Do not forget sentient beings; with compassion dedicate your merit to them and make prayers of aspiration.

ཅེས་དད་ལྡན་ཀུན་བཟང་ངོར་མཛད་ལས་སོ།།

Written for the devoted Kunzang by Maṅgala.



The Prayer to Guru Rinpoché That Spontaneously Fulfills All Wishes

Excerpt from Sampa Lhundrupma

Emaho!

In Dewachen, 'Blissful' pure realm of the west, Amitābha's
compassionate blessing was aroused,
And he blessed his emanation, Padmasambhava,
To come into this world to bring benefit to all beings.
Compassionate one, you never cease to bring us help and well-
being: To the Lotus-born Guru Padmasambhava, we pray!
Grant your blessing, so all our wishes be spontaneously fulfilled!

When faced by killers on all sides,
Who threaten us with lethal weapons,
With no trace of doubt or hesitation we pray:
O Guru Rinpoché, the protection of your vajra tent,
Will cause killers to panic and weapons to be scattered.
To The Lotus-born Guru Padmasambhava, we pray!
Grant your blessing, so all our wishes be spontaneously fulfilled!

When terrifying armies of oppression encircle us,
Menacing the great centers of the Dharma with destruction,
With no trace of doubt or hesitation we pray:
O Guru Rinpoché, with your retinue of eight classes of gods
and demons,
You will repel aggressors and their armies—of this we have no
doubt! To the Lotus-born Guru Padmasambhava, we pray!
Grant your blessing, so all our wishes be spontaneously fulfilled!



When immense suffering engulfs the world and beings,
Turn it into happiness and peace, O Guru Rinpoché!
When weapons of war threaten the whole face of the earth,
Turn back the armies that plunge this age into turmoil,
O Guru Rinpoché!
To the Lotus-born Guru Padmasambhava, we pray!
Grant your blessing, so all our wishes be spontaneously fulfilled!

At this time, the eve of the final battle, when hordes of demons
and samaya-breakers gather their legions, Padmasambhava,
supreme lord of all vidyādhara and ḍākinīs,
Pray don't shrink from your promise now the time has come;
Devour the heart blood of the demons, māras, and samaya
violators! To the Lotus-born Guru Padmasambhava, we pray!
Grant your blessing, so all our wishes be spontaneously fulfilled!

Glorious and terrifying heruka, Padmasambhava,
The time has come to suppress with the full force of the three
worlds;
Pray intensify the power of your adamant great bliss!
To the Lotus-born Guru Padmasambhava, we pray!
Grant your blessing, so all our wishes be spontaneously fulfilled!

We human beings, born at the time of the final battle, are
scared;
Padmasambhava, supreme master of fearless crazy wisdom,
The time to wipe out the enemies has come:
Fiercely unsheathe your sword, raise it high—use your weapon
now! To the Lotus-born Guru Padmasambhava, we pray!
Grant your blessing, so all our wishes be spontaneously fulfilled!

Without ever leaving the wisdom-mind of the dharmakaya's
great peace, you arise as a real blood-drinking heruka;
Pray quell the fighting of this, the final battle, and restore peace
to the world!
To the Lotus-born Guru Padmasambhava, we pray!
Grant your blessing, so all our wishes be spontaneously fulfilled!

Hūṅ
In the northwest of the land of Oḍḍiyāna,
In the center of a blooming lotus flower,
Is the one with supreme, wondrous siddhi:
The renowned lotus-born Padmākara,
Surrounded by a vast retinue of ḍākinīs.
Following in your footsteps, I pray:
Please come and bestow your blessings!
guru padma siddhi hūṅ (3x)

oṃ āḥ hūṃ vajra guru padma siddhi hūṅ (100x)

Embodiment of all sources of refuge, Orgyen Rinpoché, to you
we pray, with a yearning so strong it is hard to bear. Dispel all
obstacles, outer, inner and secret, into space and grant your
blessing, so all our aims and wishes are fulfilled, according to
the Dharma.

A Short Prayer for World Peace

Oh great, compassionate buddhas, bodhisattvas, and protectors,
I pray for those who are suffering from war and violence.
Let us have no war between nations, only freedom and peace.
Let us have no hatred between living beings, only harmony and
peace.

Let us have no harmful actions, only kindness and peace.
Let us not live in fear every day, only in happiness and peace.
Oh great, compassionate buddhas, bodhisattvas, and protectors,
Let us live in one world of peace, harmony, and freedom for all.

*This prayer was written by Khenpo Sherab Sangpo and given to his
students on October 9, 2023.*



The Practice of Noble Wish-fulfilling White Tara

Taking Refuge

I and all sentient beings take refuge in the Buddha, Dharma, Sangha, Tārā, and her maṇḍala. (3x)

Generating Bodhicitta

For the benefit of all sentient beings, in order to obtain the state of perfection, I shall practice the sādhana of Noble Wish-fulfilling White Tārā. (3x)

Prayer of the Four Boundless Qualities

May all sentient beings have happiness and the causes of happiness,
May they be free from suffering and the causes of suffering,
May they never be apart from the sublime bliss that is free from suffering,
May they remain in a state of equanimity, free from attachment and aversion to those near and far. (3x)



Generation of White Tārā

OM MAHA SHUNYATA JNANA VAJRA SOBHAWA ATMA KO HANG

In the space before me appears a white lotus with a moon disc upon it. The love and compassion of all the enlightened beings appear from this as Noble Wish-fulfilling White Tārā. She sits on a lotus and moon cushion, a luminous moon halo at her back. Youthful and radiant, her right hand gestures in an invitation to liberation. Her left hand, holding an utpala flower, indicates the protection of the Three Jewels, giving courage and assurance to those dominated by fear.

Offering the Seven-Limb Prayer

I bow down in body, speech, and mind.
I present offerings both actually arranged and mentally created.
I purify all deluded actions.
I rejoice in all pure activities.
I request you to remain until total enlightenment.
I request your wise and compassionate guidance.
I dedicate my merit for the benefit of all beings.



Mantra Recitation, Longevity Practice, and Healing Activities

Brilliant light radiates from the syllable TAM within her heart, collecting back the essence of inexhaustible vitality and powerful blessings of body, speech, and mind. Energy streams forth from Tārā's heart and body. I and all beings absorb this nectar of light, and are cleansed and revitalized obtaining the realization of deathlessness.

The Root Mantra of Tara

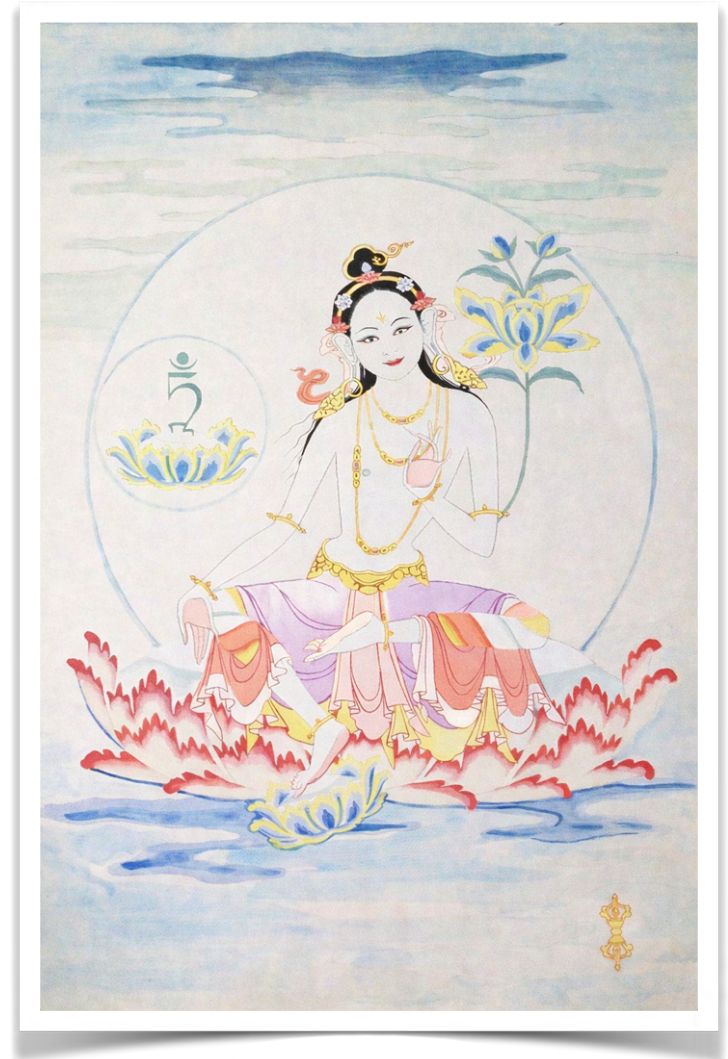
OM TARE TUTTARE TURE SOHA

Long Life Mantra

OM TARE TUTTARE TURE MAMA AYUR
JNANA PUNYE PUTING KURUYE SOHA

Tārā's Prayer

Illustrious and Noble Mother Tārā, please be aware of me!
Grant your protection from all fear and suffering. (3x)



Dissolution

All phenomenal appearances become the maṇḍala of Noble Wish-fulfilling White Tārā. Everything dissolves into light and dissolves into Tārā. Tārā dissolves into my heart center and protects me.

Dedication

By this virtuous practice, may I quickly attain the realization of Noble Wish-fulfilling White Tārā. Accomplishing this may I liberate all sentient beings without exception into the same realization.

Closing Prayers

Reciting the aspiration prayer by Mipham Rinpoché:

May I attain in each and every life,
The sublime virtues of existence and peace.
May I pursue the flawless mindset of altruism,
Working for the welfare of others on a vast scale!

Recite the dedication and bodhicitta prayers by Śāntideva:

Through this very merit of mine,
May every single sentient being,
Eliminate all forms of negativity,
And practice virtue forevermore!

May supreme, precious bodhicitta,
Take birth where it has not arisen.
Where it has arisen, may it never wane,
But continue to grow forevermore!

For as long as space exists,
For as long as beings endure,
Until then, may I too remain,
To dispel the suffering of all beings.

Conclude by reciting the Prayer of the Six Continuous Aspirations by Longchenpa:

May I in all my lives, no matter where I am born,
Obtain the seven qualities of the upper realms of existence.
May I meet the Dharma immediately after taking birth,
And have the freedom to practice perfectly.
May I please the sublime gurus,
And day and night dedicate myself to the Dharma.
By realizing the Dharma and practicing its innermost essence,
May I cross the ocean of conditioned existence in this very life.
May I teach the sublime Dharma perfectly,
And never become weary and tired of benefitting others in
saṃsāra. By my own impartial and all-encompassing activities
to benefit others. May all attain enlightenment together.

Prayer of Joyful Relationships

May all beings have happiness and increase their peace of mind.
May all beings let their love flow throughout the entire universe.
May all beings find contentment within their relationships.
May all beings be free from suffering loneliness and be filled with joy.

May I be a luminous light for those who have lost their way in darkness.
May I be a source of love and peace for all relationships encountering difficulty.
May I be an excellent bridge for those who need a connection.
May I be a best friend for those who need companionship.

May all beings' relationships progress peacefully; may their friendships flourish continually.
May all beings' relationships grow harmoniously; may their love bloom unconditionally.
If I have hurt anyone, knowingly or unknowingly, I ask for their forgiveness.
If anyone has hurt me, knowingly or unknowingly, I extend my forgiveness.

Let us pray for harmony in the Sangha and work together with unity and love.
Let us extend that harmony throughout the world and share all our blessings.
Let us dedicate ourselves to the well-being of others and live together as brothers and sisters.
Let us attain enlightenment together in this very life and dispel the suffering of the world.

om śānti śānti mahāśānti svāhā

This prayer was written by Khenpo Sherab Sangpo and given to his students on March 24, 2018.



The Melody of Immortality—A Prayer for Longevity

Long Life Prayer by Mipham Rinpoché

Hrīḥ

In the divine maṇḍala, where all that appears and exists is utterly pure,
You, the sovereign of all the buddha families and teacher of the tantras,
Mature and liberate the three gates into their vajra [nature].
Vajra king, may you ever remain.

Within the vajra body, you reveal the maṇḍala
Of the great bliss of the indestructible three secrets.
Most supreme of all, lord of the vajra transmission,
Vajra master, may you remain for a hundred eons.

Through the effortless path, you directly reveal
Unchanging self-awareness, the basic space of great bliss.
Caring for the profound key instructions of perfection,
Glorious guru, may you remain until the end of existence.

Precious successor to the gurus of the three lineages,
May you remain throughout the three times in vajra form,
Forever hoisting the great banner of the Dharma
Of the three lineages throughout the three realms.

*I, Jampal Gyepé Dorjé [Ju Mipham], simply wrote what came to mind
and composed [this prayer] on the fourth day of the third month of the year
of the earth mouse [1888]. Merely offering these words as a supplication to
holders of the meaningful teachings of this tradition will create auspicious
conditions for their lives to remain stable for an ocean of eons and create
virtue and goodness on a vast scale.*

