

BEING COMPASSIONATE

IS TO BE A

—Dharma Talks given during the celebration of
Guan Yin Bodhisattva's birthday

GUAN YIN BODHISATTVA

慈悲卽觀音 慶祝觀世音菩薩聖誕法會講法

比丘近恭、比丘尼恒慎、方丈和尚恒律
講於2014年3月16日 萬佛城五觀堂

Spoken by Bhikshu Jin Gong, Bhikshuni Heng Shen, and Abbot Heng Lyu
at the Dining Hall of CTTB on March 16, 2014



BODHI FIELD | 菩提田

Bhikshu Jin Gong: Good morning, fellow cultivators. We are on a journey together, a journey that leaves suffering, enters the Land of Ultimate Bliss, and helps us eventually accomplish Buddhahood. However, if we travel with the wrong companions, it would be a long and painful journey with many delays.

Who are wrong companions? Our bad habits that we have had since beginningless time. If we travel with good companions, we can make steady progress and avoid much suffering. Who might these companions be? Guan Yin Bodhisattva is a good companion, and our Buddhist vows are good companions.

Now it is my turn to speak Dharma for you, and encourage you along this journey. At another time it may be your turn to encourage me and encourage others to cultivate. When it is your turn to speak, I am sure

比丘近恭：諸位同修，早安！現在我們都一起一個旅程上。這個旅程能夠讓我們離苦，也可以讓我們往生到西方極樂世界，修行成就佛果。不過，如果我們跟不恰當的人一起走的話，可能會耽擱行程，也可能會使這個旅程變得漫長而痛苦。

這些不好的伴侶是誰呢？就是我們從無始劫以來所造的一些壞習慣。反之，如果我們跟善友一起走的話，我們不但會進步，並且可以避免很多不需要的痛苦。這些善友是誰呢？觀世音菩薩是一個善友；我們所發的願也是善友。

藉著這次講法的機會，我要給在旅程中的各

that you can be more eloquent. Now, my Dharma is very plain, and I understand very little, but here is one of my simple ideas: it would be best for all of us to stay here until the Dharma talk finishes, because leaving Dharma talks is just one bad habit that delays our journey to Buddhahood.

Cultivating the Way is the only thing that is worthwhile and the only thing with lasting results. Now, suppose that you are the richest man in the entire world, but this will not prevent you from being poor and hungry in future lives. Suppose you are a president, but this will not prevent you from becoming feeble and helpless, or a servant in future lives. Suppose you are very smart and become the best chess player in the entire world, but this will not prevent you from being weak-minded and deluded in future lives. However, if you cultivate patience, it will help you avoid the terrible suffering of rage in the future.

If you cultivate kindness diligently, you will be surrounded by kind people in the future. If you practice precepts, they will help you avoid the retribution of severe suffering. We will be reciting the name of Guan Yin Bodhisattva today and throughout this entire week. By doing that, we have the chance to become rich in the Dharma, powerful in the Dharma, and wise in the Dharma. The progress we make towards Buddhahood will not be lost. NA MO GUAN SHI YIN BODHISATTVA.

* * * * *

Bhikshuni Heng Shen: Buddhas, Bodhisattvas and all good and wise advisors, Amitabha!

Welcome back to the City of Ten Thousand Buddhas for the celebration of Guan Yin Bodhisattva's birthday. In celebrating Guan Yin Bodhisattva's birthday, we should quietly contemplate where Bodhisattvas come from, and where we come from as well.

Guan Yin Bodhisattva comes from roots of goodness of the past. He is born from the mind of great compassion, from great vows to cross over sentient beings, and from perfect wholesome practices. When Guan Yin Bodhisattva was practicing the Bodhisattva path, in one of his past lives, he was the crown prince of a Wheel-turning King named No Thought of Contention. The prince's name was Unconfused. When he was cultivating the Bodhisattva path, he made this vow: "I vow that when I am cultivating the Bodhisattva path, if there are sentient beings who are undergoing various kinds of suffering, pain, and fear, whether they have retreated from the proper Dharma, fallen into dark places, or whether they are worried, melancholy, lonely or poor, with no one to help and protect them, who call my name, whether I hear them with my divine ear, or see them with my divine eye, if they cannot be relieved of their suffering, I will not attain Right Enlightenment." Because Guan Yin Bodhisattva made this vow to observe the sounds of the world and save beings from suffering, the Buddha Jeweled Treasury made a prediction for him, saying: "When you observe sentient beings, you give rise to great compassion due

位加油、打氣。有可能在其他的時候，是你來講法鼓勵我，和鼓勵大家修行，相信你一定比我更有口才。雖然我的法很平常，知道的也不多，然而，我有一個很淺顯的想法：如果大家能夠聽完所有法師講法之後再離開的話比較好，因為半途離開很可能就是耽誤我們成佛的一個壞習慣。

修道是唯一值得我們去做的事，也是唯一會有長久結果的事。即使你是世界上最富有的人，它也不能預防你在未來生中不會變得貧窮或遭受飢餓；就算你是個總統，這也不能阻擋你在來生中，不會成為一個軟弱無助的人，或者是他人的奴僕；假設你很聰明，是世界上頂尖的下棋高手，然而這也不能避免你在來生中不會變得愚笨。但是，如果我們修行忍辱，它卻能讓我們避免在未來受到瞋恚的煎熬。

如果我們精進修行慈悲，在未來生中，我們就會被善良的人所圍繞。如果我們守好戒律，它會讓我們避免受痛苦的果報。今天以及接下來整個禮拜，我們稱念觀世音菩薩的名號，藉此可以積聚我們的法財，增長道力，開發智慧。這些努力的成果是永遠不會消失的。南無觀世音菩薩！

* * * * *

比丘尼恒慎：諸佛菩薩、師父上人、諸位善知識：阿彌陀佛！歡迎各位回來萬佛聖城，慶祝觀世音菩薩的生日。我們為菩薩慶生，我們應該靜心觀察，菩薩從哪裏而生；我們也應該靜心觀察，我們自己從哪裏而生。

觀音菩薩從宿世的善根而生，從他的慈悲心而生，從他度生的大願而生，也從他的圓滿善行而生。觀音菩薩在過去行菩薩道的時候，曾有一世是做無諍念轉輪聖王的第一個太子，名為不眴。他在行菩薩道時發願：「願我行菩薩道時。若有眾生受諸苦惱，恐怖等事。退失正法。墮大闇處。憂愁孤窮。無有救護。若能念我。稱我名字。若其為我天耳所聞。天眼所見。是眾生等。若不得免斯苦惱者。我終不成正覺。」因為觀音菩薩有這樣子尋聲救苦的願，所以寶藏佛就為他授記說，「汝觀眾生，生大悲心，欲斷眾生諸苦惱故，欲斷眾生諸煩

to a desire to eradicate their suffering, sever their afflictions, and enable them to abide in peace and happiness. I give you the name Guan Shi Yin (He who observes the sound of the world).” This is the origin of Guan Yin Bodhisattva’s name and vows. Therefore, if you recite Guan Yin Bodhisattva’s name, whether your suffering is of the mind or body, you will definitely obtain relief.

In Shanghai, there was a man by the surname of Cai who owned a glass shop. One day, he was kidnapped and forced onto a car. Mr. Cai felt that he was in great danger, and recited Guan Yin Bodhisattva’s name silently. Not long after, one of the tires went flat. The kidnapper was unable to drive the car after that. He continued to recite, and then the engine caught on fire. At this time, the kidnapper dragged him out of the car. He still wanted to follow his original plan to kidnap him, but now that the car had broken down, there was no way of transporting him. The kidnapper decided to kill Mr. Cai with a gun, but was unable to hit him even after firing three shots. In the end, the kidnapper ran away in a panic.

This is the response from reciting Guan Yin Bodhisattva’s name. In fact, there are many similar stories. Whether we are in a dangerous situation, or whether we are going through difficult or frustrating times, if we seek Guan Yin Bodhisattva’s help, he will compassionately extend his hand to rescue and protect us.

We should also reflect on where we come from. Since beginningless time, we have been circling in transmigration for who knows how long. We are born from false thoughts, wholesome and unwholesome; because of these thoughts, we circle round and round in the three realms of existence without rest. Reciting Guan Yin Bodhisattva’s and Amitabha Buddha’s name is to help us transform false thoughts into pure thoughts, so that we will be reborn in the Pure Land in the future, and the endless cycle of transmigration will cease.

In addition, we should be careful about what we do. The reason we are here today is due to our karma. The difference between us and Guan Yin Bodhisattva is that we come from our false thoughts and karmic retributions. Therefore, we should learn from Guan Yin Bodhisattva’s resolve and great vows, to always benefit and help living beings. Let us become one of Guan Yin Bodhisattva’s hands and transformation bodies to help other beings in the world.

The essence of Guan Yin Bodhisattva is compassion. In the past, there was a yaksha who had an extremely ugly physical appearance. One day, he went to sit on the throne of Lord Shakra. When the devas, gods, and heavenly generals saw this, they were furious, and scolded him. However, as soon as they condemned him, the yaksha’s ugly appearance disappeared. The more they condemned the yaksha, the bigger he became. The devas found this very strange, and gathered even more devas, gods, and generals to condemn the yaksha together. However, the yaksha became even bigger and more beautiful, and refused to budge from Lord

惱故，欲令眾生住安樂故。今當字汝觀世音。」所以這是觀世音菩薩名號的由來，也是因為他的大願力而來。因此稱念觀世音菩薩的名號，不管你是身、心的苦惱，都可以因為稱名而得解脫。

上海有一個玻璃店的老闆蔡居士，有一天被綁架了，綁匪把他綁到車上去。這時候這個蔡居士覺得很危險，所以就在車裏面默念觀世音菩薩。他默念默念著，這輛車沒多久就爆胎了；爆胎不能開，所以這個綁匪就沒辦法；他又繼續念，結果這個車的引擎就著火了。這時候，綁匪沒辦法只好把他拖下車來，但還是想綁架他，可是沒有車，不知道怎麼把他弄走，於是決定開槍把他打死。結果開了三槍也沒有打到他，最後這個綁匪就趕快逃跑了。

這個是念觀世音菩薩的感應。其實觀音菩薩的感應非常非常地多，不管我們受到什麼急難危險，或是心裏受到什麼挫折、困難，當你祈求觀世音菩薩的時候，觀音菩薩總是很慈悲地及時伸出救護的手，讓我們很快可以從危難中解脫。

我們也應該靜心觀察自己從哪裏而生。無始劫以來，我們不知道輪迴了多久。我們都從妄想而生——好的妄想、不好的妄想、想這個、想那個；因為妄想很多，所以一直在三界裏面流轉，不能夠停息。念觀音菩薩，念阿彌陀佛，就是幫助我們把這些妄想變成清淨念，將來同生極樂國，才能夠停止無盡的輪迴。

我們也應該小心所造的業，因為今天會在這裏，也是由於果報而生。我們從妄想生，從果報而生，跟觀音菩薩很不一樣。所以我們應該學習觀音菩薩的精神及大願，常常利益眾生，幫助眾生，讓我們也成為觀世音菩薩的一隻手、一個化身，來幫助這個世間的人。

而觀音菩薩最根本的心，就是慈悲心。以前有個夜叉，他的形貌非常醜惡，人不喜見。他坐在帝釋的座位，諸天、天神、天將看了就非常生氣，就罵這個夜叉。結果夜叉又被罵了以後，他的惡相不見了，轉為很好看的樣子，而且越來越大，越來越大。諸天看了非常奇怪，就召集更多的天人、天神、天將，一起來罵這個夜叉；結果，這個夜叉就更漂亮、更莊嚴、更高大，坐在帝釋的位子更是不走。

Shakra's throne.

The devas couldn't do anything about the yaksha, and reported the situation to Lord Shakra. Shakra said: "There is a kind of yaksha that becomes more beautiful the more people condemned him. His name is 'Helping the Anger of Others.'" The more people condemned this yaksha, the bigger he grows and the more beautiful and adorned his appearance becomes, for the condemning increases his power. Lord Shakra went to the yaksha, put his palms together, and bowed to him, saying: "Great Sage, I am Shakra, I am Shakra."

As soon as Lord Shakra finished his sentence, the yaksha's beautiful appearance disappeared. Lord Shakra repeated the sentence again, and the yaksha shrunk in size. After Lord Shakra repeated the sentence three times, the yaksha disappeared completely. Lord Shakra said to the devas: "From now on, do not give rise to anger. If someone harbors malicious intent towards you, do not be hatred toward him." Even if people treat us maliciously, we should treat them with compassion.

From this story we know that if we are constantly angry, we are on the same path as ghosts and the unfavorable destinies. We should always cultivate compassion, watch our body, mouth, and mind, and prevent them from creating negative karma, so that we will not fall into unfavorable destinies because of negative karma. This is something that we need to be careful about.

The *Sutra of the Benevolent King* says: "Those in the Three Worthy Stages and the Ten Sagely Stages all practice patience, but only the Buddha has perfected this practice." Even Bodhisattvas at the Three Worthy Stages and the Ten Sagely Stages are still practicing patience. Since we wish to make progress in cultivation, we should work even harder in our practice of patience. The first thing to practice patience with is our afflictions and temper; this is at the most fundamental level. If we cannot even solve the most basic problem, other aspects of cultivation are not even worth mention. As we are celebrating Guan Yin Bodhisattva's birthday today, I hope that everyone will be able to perfect and attain wholesome rewards, and be reborn in the Pure Land, where we can celebrate Guan Yin Bodhisattva's birthday in person. Amitabha!

* * * * *

Abbot Heng Lyu: Venerable Master Hsuan Hua, respected Dharma Masters, and all good and wise advisors, Amitabha! Welcome back to our home, the City of Ten Thousand Buddhas, to celebrate Guan Yin Bodhisattva's birthday together. We all know that Guan Yin Bodhisattva is very compassionate, and fulfills all wishes. However, we should not be greedy and ask too much. I would like to share with everyone a story about Guan Yin Bodhisattva's responses. If you like it, maybe you can share it with your family and friends later.

最後這些天人沒辦法，只好跑去告訴帝釋，說現在有一個夜叉，本來長得很醜很小的，他坐你的位子，我們很生氣，罵他以後，他就變得越來越大，越來越大。帝釋就說：「有是夜叉。得諸罵詈。形色轉好。名助人瞋。」如果有人罵他，他就變得越來越大，越變越漂亮，越來越莊嚴，增加他的勢力。於是，帝釋就跑到這個夜叉的面前，跟他合掌問訊說：「大仙，我是帝釋，我是帝釋。」

帝釋一講完，這個夜叉的好相就不見了；再講一次，夜叉就變小了；講完第三次「我是帝釋」的時候呢，這個夜叉就不見了。所以帝釋就告訴天人：「自今以往。莫生瞋恚。若有惡對。慎莫加瞋。」即使有人以惡相向，我們也應該用慈悲來對待。

所以由這個故事我們知道，如果常常生瞋恨心，就跟什麼相應？跟鬼相應，跟惡道相應。所以我們要常常修習慈悲心，管好自己的身口意，不要讓它向惡業奔馳，不讓我們因不善業而墮落惡趣。這是我們要很小心的。

《仁王經》上講，「三賢十聖忍中行，唯佛一人能盡原。」所以，即使是三賢十聖的菩薩，都還在行忍。既然我們想要往上達，就更應該努力地修持忍辱。首先要忍的，是要降伏我們的煩惱和脾氣，這是最根本的；如果連最根本的都不能夠解決，我們很難談到其他的修行。今天在這兒慶祝觀音菩薩的生日，希望將來大家都善果圓成，到極樂世界去為觀音菩薩慶祝生日。阿彌陀佛！

* * * * *

方丈和尚恒律法師：師父宣公上人、各位尊敬的法師，及各位善知識們：阿彌陀佛！歡迎大家回到我們的家——萬佛聖城，一起來慶祝觀世音菩薩的聖誕。我們都知道，觀世音菩薩是非常慈悲的，對於眾生的所求，觀世音菩薩總是有求必應。不過我們不能夠太貪心，要求太多。在這裏，跟大家分享一個觀世音菩薩感應的有趣故事。如果您歡喜的話，可以回去講給親朋好友聽。

有一個非常誠心信仰觀世音菩薩的老婦人，有一天帶著兩個小孫子去廟裏給觀世音菩薩上香拜

Once, there was an old lady who believed in Guan Yin Bodhisattva deeply. She took her young grandsons to the temple to bow to Guan Yin Bodhisattva. Both of the boys were quite well-behaved, and followed their grandmother's example in bowing. The younger grandson knelt on the bowing cushion, put his palms together, and suddenly yelled at the top of his voice: "Guan Yin Bodhisattva, I want a new bike, a Sony Playstation 4, a Microsoft XBOX One, an iPhone 6, and a weekly allowance of two hundred dollars!"

His brother, who was kneeling beside him, nudged him with his elbow and said, "What are you doing? Why are you yelling like that? Guan Yin Bodhisattva isn't deaf." The younger brother replied: "I don't care if Guan Yin Bodhisattva is deaf or not; what I'm concerned about is Grandma's hearing ability."

As the old lady bowed to Guan Yin Bodhisattva, she also talked to herself, saying: "Ah! Yes, I understand, I understand." Her grandsons stared at her curiously and tried to figure out what she was doing. After she was done bowing, they ran up to her and asked, "Grandma, grandma, who were you talking to just now?"

The old lady said: "Didn't you see Guan Yin Bodhisattva talking to me?" The boys curiously asked: "What did he say to you?" The old lady replied: "Guan Yin Bodhisattva asked me to please take my younger grandson away, because he was about to go deaf from all the yelling." This story reminds me of a saying: "A person who is not content is like a snake trying to swallow an elephant."

In truth, we cannot measure the value of our lives with what we own, because there are too many things that do not last forever, such as our wealth, our youth, our health, and even our rights. On the other hand, there are some things that no one can steal from us. What are they? Our wisdom and compassion.

Wisdom is attained through our cultivation and experiences; compassion is attained through spreading wholesome karma of the body, mouth, and mind. The two are inexorably related to one another. In other words, the increase of one causes the increase of the other as well.

In our weak economy, increasing our wisdom and compassion would be easier than striking it rich, because accumulating wealth takes a long time. On the other hand, we can increase wisdom and compassion in a matter of minutes without having to spend a single penny. For instance, we can be a good listener, or even extend a hand to help them. We can even smile or say hi to a stranger in the elevator. All of these actions can increase our kindness and compassion.

If you are unable to do the actions listed above, whether they are inconvenient or make you feel uncomfortable, there is another simple way to increase wisdom and compassion: to recite Guan Yin Bodhisattva's name, and simultaneously make a sincere vow for all

拜。到了廟裏，這兩個小男孩非常聽話，就跟著祖母一起跪在拜墊上拜佛。這個最小的孫子就合起掌來，用最大的嗓門說：「觀世音菩薩，我要一台新的腳踏車，我要SONY和微軟最新的電子遊戲機，我還要蘋果的最新手機。還有，我還要每週兩百塊的零用錢！」

這時，跪在一旁的哥哥就用手肘碰了一下弟弟，他說：「你在幹什麼啊？這麼大聲狂叫些什麼？觀世音菩薩又不是聾子。」弟弟聽了，就說：「觀世音菩薩耳朵聾不聾，關我什麼事！但是，我怕的是奶奶的耳朵聾啊！」這個故事還沒有講完。

這個老婦人拜的時候，也自言自語道：「嗯，是，我明白了，我明白了！」在旁的小孫子睜大了眼睛看著，想搞清楚奶奶到底在幹什麼。等老婦人拜完後，兩個小孫子趕忙跑上前來問：「奶奶，奶奶，你剛才在跟誰說話？」

這個老婦人就說了：「你們沒有看到嗎，觀世音菩薩在跟我說話？」兩個小男孩很好奇地問：「他跟你說什麼？」老婦人就說，「觀世音菩薩跟我說，請趕快帶著你那個最小的孫子離開；要不然，他吵得我耳朵幾乎都要聾了。」這個好玩的故事，讓我想到一句俗語——「人心不足蛇吞象」。

其實，生命的價值並不是用得到什麼或擁有什麼來衡量，因為世界上有太多東西不是我們能夠永遠保有的，譬如我們的財富，我們的青春，我們的健康，乃至我們的權利等等。然而，也有一些東西，是任何人都沒有辦法偷走的。那是什麼呢？那就是我們的智慧和慈悲。

智慧，是隨著我們修行和人生的經歷雕琢成就的；慈悲，是由傳播我們善良的身、語、意業而成就的。兩者的關係是相輔相成的，也就是說：智慧增長，我們的慈悲也會增長；慈悲增長時，我們的智慧也會增長。

在這個經濟不是很景氣的情況下，增長智慧和慈悲，會比我們發財更容易的。為什麼呢？因為財富的累積需要時間，而我們卻可以在幾分鐘之內，不花一分錢，就能夠增長智慧和慈悲。譬如說，我們可以傾聽他人的訴說，乃至伸出援手幫助對方。甚至在電梯裏，對共乘的陌生人微笑，或者說一聲「你好」，都可以增長我們的慈悲和智慧。

sentient beings to leave suffering and attain happiness. In doing so, we can transform the three poisons of greed, anger, and delusion in our minds, increase wisdom, and nurture compassion.

As the saying goes, “Thus is the cause and thus is the result”; we reap what we sow. If we give our sincerity and compassion to others, we will become a better spouse, parent, and friend, and a better person as well. But do not forget that the ultimate goal of our lives is to leave suffering and attain bliss. If we wish to do so, we should earnestly help the people around us to leave suffering and attain bliss as well. This is an expression of compassion and wisdom that will help us attain ultimate liberation and accomplish Buddhahood. ❀

如果以上的建議，會讓你覺得不好意思或不方便，這裏還有一個簡單的方法來增長慈悲和智慧，就是念觀世音菩薩聖號的時候，我們念念誠心地願一切眾生離苦得樂。這就是在轉化我們心中的貪瞋癡三毒，增長我們的智慧，長養我們的慈悲。

所謂「如是因，如是果」，我們付出什麼，就收穫什麼。真誠慈悲地付出，會使我們成為另一半的好伴侶，子女的好父母，大家的好朋友；當然，我們會成為一個更美好的人。但是請不要忘記，我們生命的最終目的是為了離苦得樂。因此，如果我們想要離苦得樂，就要誠心幫助周遭的人離苦得樂，這就是慈悲與智慧的表現，能令我們究竟解脫，成就佛道。 ❀

三世因果經

佛說因果偈云：

富貴皆由命，前世各修因，

有人受持者，世世皆福祿。

善男信女聽言因，聽念三世因果經，

三世因果非小可，佛言真語莫非輕。

今生做官為何因？前世黃金粧佛身。

前世修來今生受，紫袍金帶佛前求。

黃金粧佛粧自己，衣蓋如來蓋自身。

莫說做官原容易，前世不修何處來？

騎馬坐轎為何因？前世修橋鋪路人。

穿綢穿緞為何因？前世施衣濟僧人。

有食有穿為何因？前世茶飯施貧人。

無食無穿為何因？前世未捨半分文。

高樓大廈為何因？前世施米上庵門。

福祿具足為何因？前世造寺建涼亭。

相貌端嚴為何因？前世鮮花供佛前。

聰明智慧為何因？前世吃齋念佛人。

❀待續

Cause and Effect Sutra

Then the Buddha spoke these verses on cause and effect:

Wealth and dignity come from one's destiny, From causes planted in lives in the past.

People who hold to this simple principle, Will reap good fortune in lives in the future.

Kind men and women, listen to the causes, Hear and remember this Sutra's reminder.

Of the causes and effects of karmic deeds, In the past, in the future, and in the present.

Cause and effect is no small care, True are my words; don't take them lightly.

Why are some people officials at present? Because with gold they gilded the Buddhas.

In their past lives, long long ago, It's from their practice in lives in the past.

That they reap in this life a rich fruition, The purple gown and golden cordon—

The honored marks of higher office, Should you seek them, seek with the Buddhas

Gilding the Buddhas is your own gain; Robing Thus Come Ones, you robe yourself.

Don't say it's easy to become an official; It cannot happen if causes aren't planted.

What are the causes of owning a carriage and riding on palanquins?

People like that were builders and menders of bridges and roads.

Why are some people wearers of fine material? That is because in times in the past,

Robes they save as gifts to the Sangha. Sometimes people have plentiful goods,

The reason, in fact, again is quite fair. In the past those people gave food to the poor.

Others don't have food or drink, Who can guess the reason why?

Before those people were plagued with a fault:

Stingy greed made them squeeze every penny.

The well-to-do among us dwell, In very tall mansions and vast estates.

The reason is they gladly gave rice, Lavishing gifts of grain on monasteries.

Enjoying blessings and justly prosperous, Are People who reap a fitting reward.

In times now past they helped build temples

And saw that the Sangha had huts and shelters.

Some people's features are fine and perfect, Surely the reason for such rewards

Is that beautiful flowers they offered to Buddhas.

Why are some people gifted and wise? In former lives they ate pure food

And remembered the Buddhas with mindful regard.

Look at men whose wives are loyal,

Their reward comes now for what happened before:

Their conditions are strong in the Buddha's door.

❀ To be continued