

Minwa-Fu Hokekyo Dowa

(Volume 14 of 30 Volumes)

by Rev. Kōge Matsumotos
Translated by Rev. Shokai Kanai

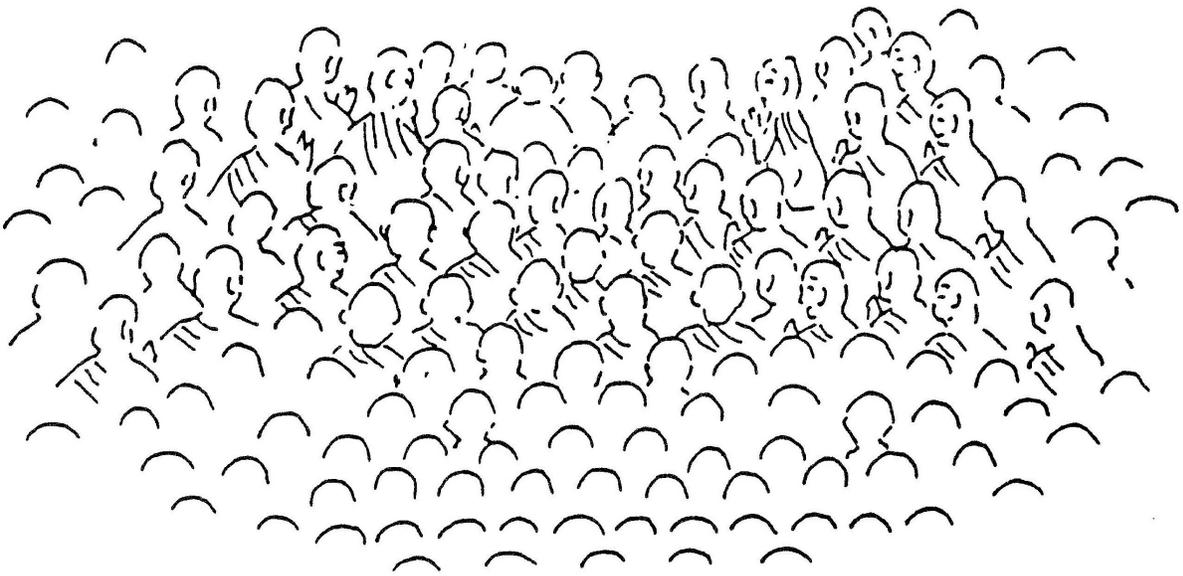
Sacrifice One's Life

(Assurance of Buddha-hood for the Stepmother and Princess)

Chapter 1

Three Divine Messages

Now it is time for a new volume, Encouragement for Keeping the Lotus Sutra. This story stirs the blood of some people, makes them not able to sit still and inspires them with renewed courage. It will be delightful! It will be joyful!



Sakyamuni Buddha gave three divine messages at the end of the Volume Eleven, the great beautiful treasures stupa that sprung up in the sky. Did you notice that?

At first He said, "I shall enter into Nirvana soon." That is terrible! To enter into Nirvana means that Sakyamuni Buddha will die soon. "He will disappear from this world. What shall we do?" While the multitude of people were worrying about his first message, He mentioned the second divine message: "I wish to transmit this Sutra of the Lotus Flower of the Wonderful Dharma to someone, so that this sutra may be preserved."

Everyone, including the gods and Bodhisattvas gathered in the sky of Mt. Sacred Eagle, must have been shocked and even felt a little suffocated to hear that. Who will be the "Someone"?

Then, the third message was, "Is there anyone, after my extinction, who makes a vow to expound this Lotus Sutra to save all suffering people in the Era of the Declining Latter Age of the Dharma and to preserve this righteous Dharma that will save all souls from repeating birth and death?"

These were the Three Divine Messages followed by the two proofs of assurance of the Buddha-hood.

Chapter 2

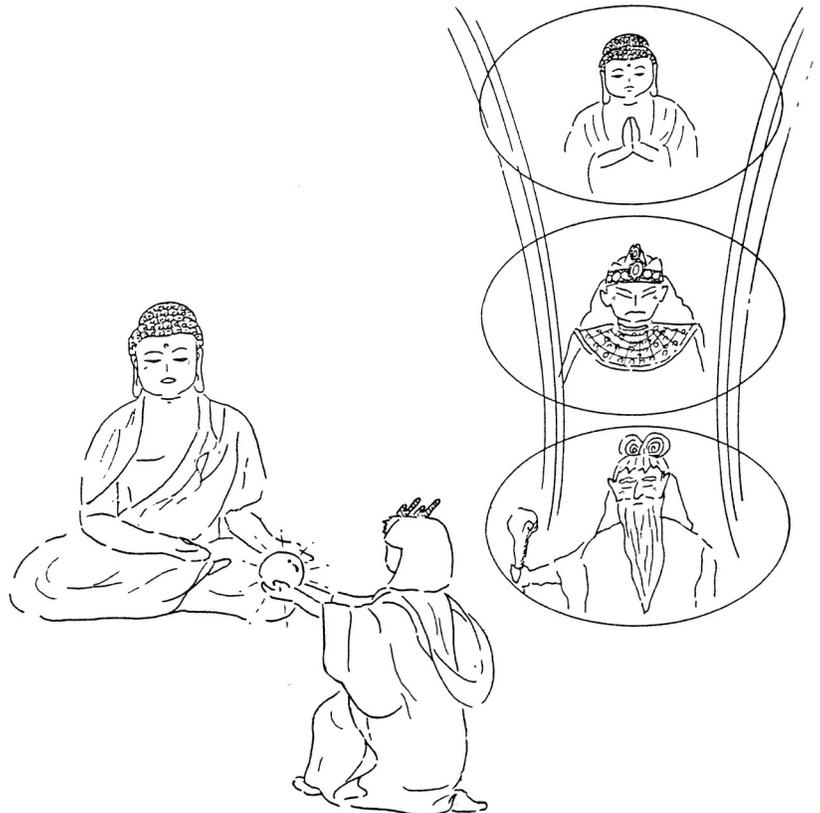
Two Proofs

Sakyamuni Buddha explained the assurances of the evil-minded Devadatta and the eight-year-old Daughter of Dragon-King in the Volume 13.

Devadatta committed the ten evil deeds, the five deadly sins and slandered the Dharma. The ten evil deeds are killing, stealing, committing adultery, lying, using immoral language, slandering, betraying, coveting, anger, and false views.

Before Sakyamuni Buddha revealed the Lotus Sutra, He had talked about Amitabha Tathagata, one of the Eternal Buddha's manifestations, who had promised that Amitabha Buddha would lead the evil-minded people after their death, if they had recited the Buddha's name, to the Pure Land in the West.

It is said that Amitabha Buddha will take you after your death to the Pure Land in the West, but not to this Saha-World.



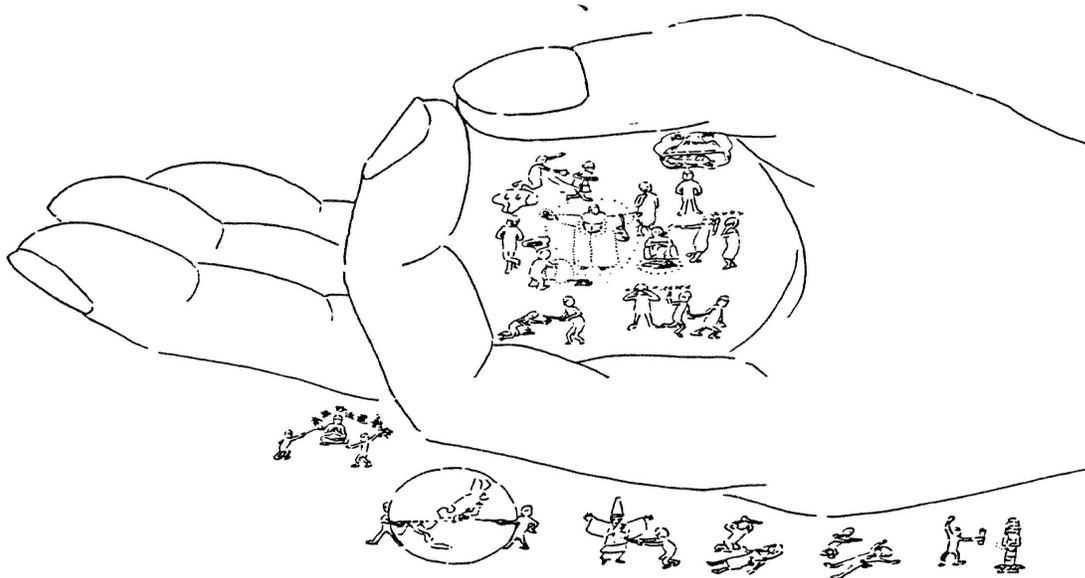
Chapter 3

Even Amitabha Buddha Cannot Save

However, Amitabha Buddha says that he cannot save people who committed the five deadly sins and slandered the Righteous Dharma. The five deadly sins are killing one's father, killing one's mother, killing a saint, injuring the body of a Buddha, and causing disunity of the Buddhist sangha.

Slandering the Righteous Dharma means to speak ill of the Lotus Sutra. The sole reason for the Buddhas to appear in this world is to reveal the Lotus Sutra, the One Vehicle, the Great Truth of the Universe. Slandering the sutra means to damage the true teaching to save all living beings of the world. It is the heaviest sin in Buddhism.

Devadatta committed that heaviest sin.



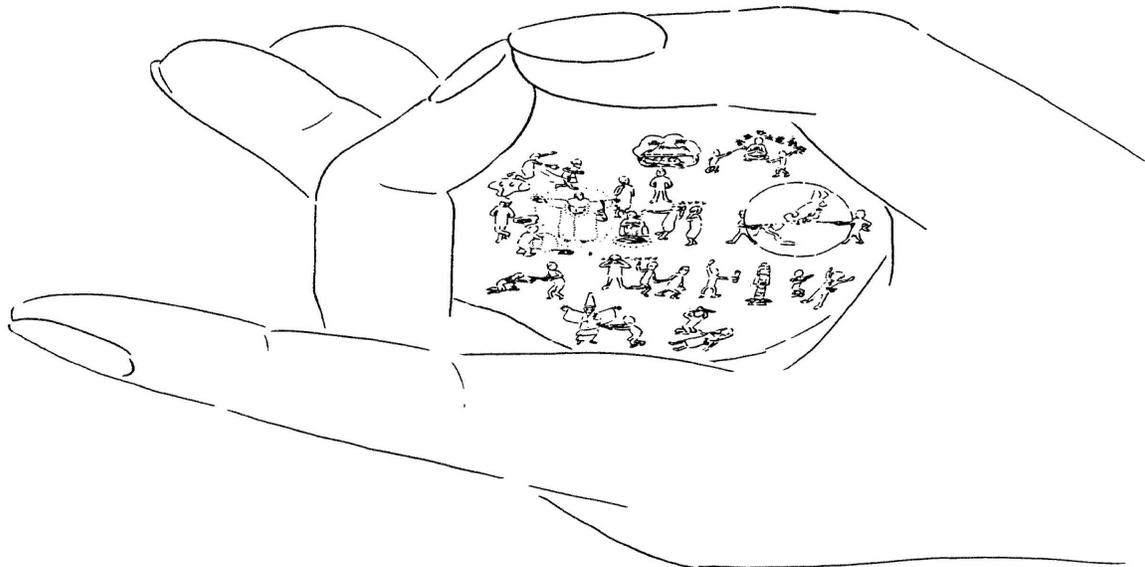
Chapter 4

Compassionate Sakyamuni Buddha

Even though Amitabha Buddha could not save them, Sakyamuni Buddha saved the sinful Devadatta who had committed the ten evil deeds and the heaviest sin of slandering the teachings of the Lotus Sutra. What deep compassion Sakyamuni Buddha has! It is wonderful!

There must be some deep meaning behind the Buddha saving such an evil-minded person. What is Sakyamuni Buddha trying to say? He must be predicting that there will be many such evil-minded people in the *Mappo* Era or the time of the Declining Latter Age of the Dharma.

But I think that the Buddha also is trying to say that in the *Mappo* Era there will be many women, who have pure and obedient minds and who believe in the Lotus Sutra just like men and can also be saved.



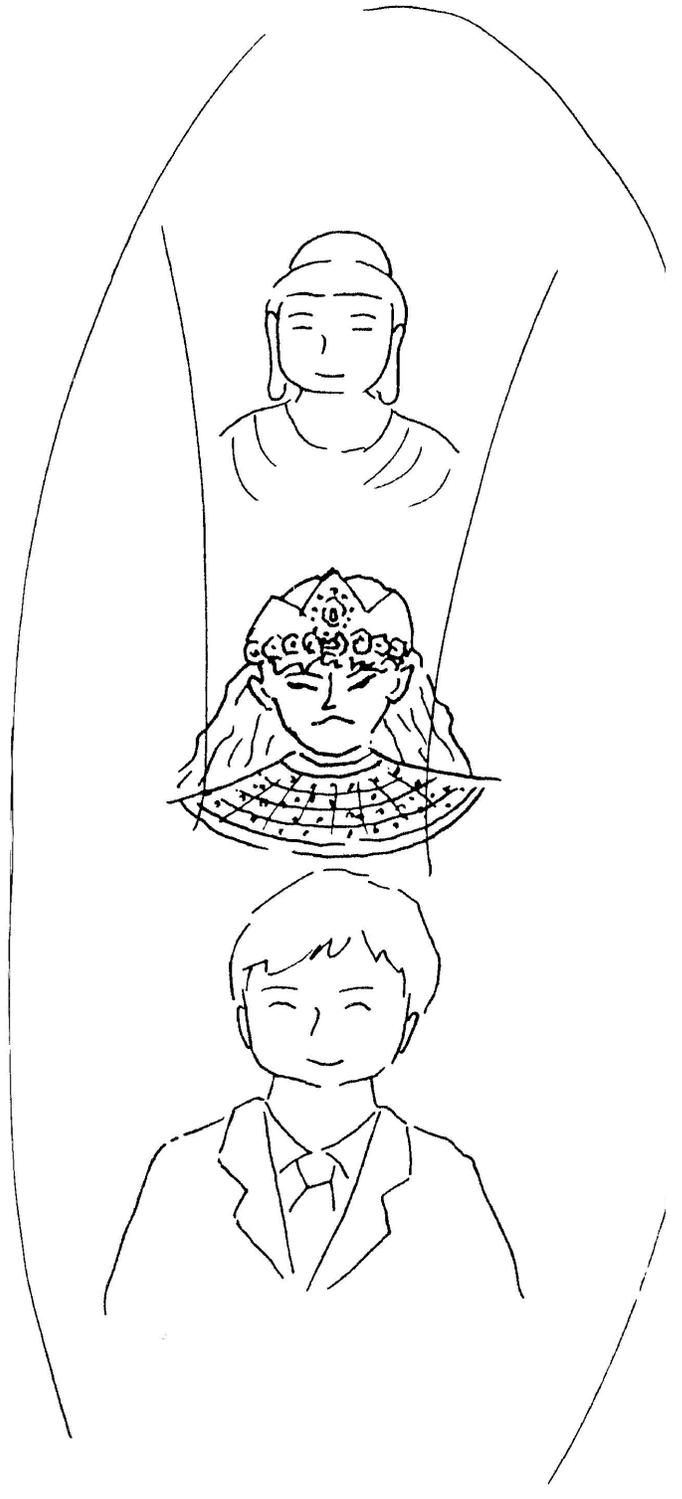
Chapter 5

The Father and the Mother, Too

I recommend you think this way too! Of course your father works hard, and you know your mother works just as hard as your father. One or both may work outside the home, and one or both may take care of not only the children but also your grandfather and grandmother, do the housework and keep up the home so that the children can study at school without worry.

Well, shall we return to the main subject of “Sacrificing One’s Life” in the Encouragement for Keeping the Lotus Sutra?

In Volume Twelve, at the end of the great beautiful treasures stupa that sprung up in the sky, Sakyamuni Buddha gave the three divine messages to the people. The congregation became uneasy and felt nervous with their new mission to expound the Dharma after the Buddha’s Nirvana. So Sakyamuni Buddha released their tension by showing the proofs of attaining Buddha-hood by the evil-minded person and by a female attaining Buddha-hood. Even if a person is the worst sinful man or a defiled woman, when they understand the Lotus Sutra, if they repented their wrong conducts, chanted the spirit of the sutra, “Namu Myo-ho Ren-ge Kyo,” their attainment of Buddha-hood would be answered just as a baby draws to a mother’s breast and grows. They can wash off all dust and wrong deeds. Thus, the Buddha gave them encouragement to keep the Sutra of the Lotus Flower of the Wonderful Dharma and encouraged them to be proud that only the Lotus Sutra can save all people of the world in the Declining Latter Age of the Dharma.



Chapter 6

Vows of Twenty Thousand Bodhisattvas

Thereupon Medicine-King Bodhisattva and Great-Eloquence Bodhisattva, together with their twenty thousand attendants who were also Bodhisattvas, vowed with great impression to the Buddha:

“World-Honored One, please do not worry! Listening to Your three divine messages and hearing about the two people attaining Buddha-hood, we will keep, read, recite, and expound this sutra, even sacrificing our lives after Your extinction. Nevertheless, living beings in the evil world will have less roots of good, more arrogance, more greed for offerings of worldly things, and more roots of evil. They will act for their own sake but not for others. They will be very selfish. They will think that they do not care about their parents, siblings, communities, and their countries. There will be no one to think about purifying their six senses nor liberation from the sufferings of birth and death.

But we are proud to have the honor, so we will try to save even the evil-minded people and defiled women. It will be difficult to teach them because they will avoid being saved. But we will patiently read, recite, expound, and copy this sutra, and make various offerings to it. We will not spare even our lives in doing these things.”



Chapter 7

Vows by Five Hundred Arhats including Svagata

At that time there were five hundred Arhats in this congregation. They had already been assured of their future Buddha-hood by receiving the Buddha-Names that I had told you already in the Volume 9, The Brilliant and Also The Unintelligent. They could not sit still and said to the Buddha:



“World-Honored One! We also vow to expound this Lotus Sutra, but we will expound it to the people in some other worlds rather than in this Saha-World.”



Chapter 8

Ananda and Rahula and Eighty Thousand Disciples

There were also eight thousand Sravakas, some of whom had something more to learn while others had nothing more to learn. They rose from their seat, joined their hands together towards the Buddha and said:

“World Honored One! We can expound this sutra in some other worlds because we are not like Medicine-King Bodhisattva, Great Eloquence Bodhisattva and other twenty thousand Bodhisattvas, so we cannot save the people of this Saha-World who have many evils. They are arrogant. They have few merits. They are angry, defiled, and ready to insincerely flatter others. We will expound the sutra in other worlds. They are better than the people in this Saha-World.” Thus, they said frantically.

But Sakyamuni Buddha did not show any response to the vows by Medicine-King Bodhisattva, Great Eloquence Bodhisattva, the other twenty thousand Bodhisattva, five hundred Arhats, and eight thousand Buddha’s disciples, some of whom had something more to learn while others had nothing more to learn.

Instead, the Buddha looked at the group of the nuns gathered humbly at a corner of the congregation.



Chapter 9

Assurance for the Nuns

Of course the Buddha does not discriminate against anyone. But there were two women who were thoughtless, one-sided, lonesome and their eyes were covered with tears.

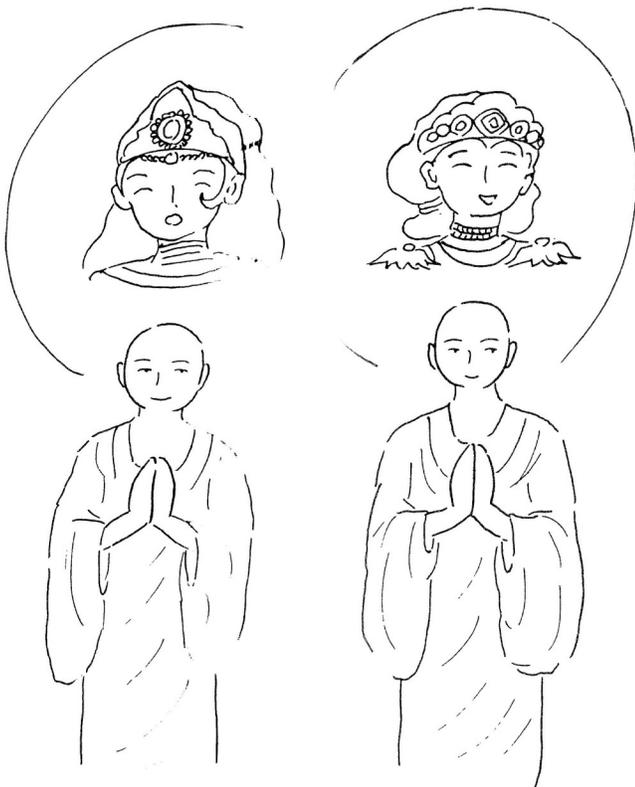


A) Ordained Stepmother and Prince

One of the two females was Nun Maha-Prajapatti who raised Prince Siddhartha, since His seventh day of birth when His mother passed away. The other woman was Nun Yashodhara who was the princess of Prince Siddhartha and the mother of Rahu-la. Both left the Kapilavastu Kingdom and joined the Buddhist Sangha a long time ago. They had cut off their beautiful hair, cast away their garments, took off their makeup, and followed the practices of the Dharma under Sakyamuni Buddha.

Although they were long time disciples of the Buddha, Sakyamuni gave assurance to become Buddhas to Sariputra, Kasyapa, Maudgalyayana, Subhuti and Katyayana and gave the Buddha-names to all of them. He also gave Buddha-names to that unintelligent Svagata together with his brother, Purna. Not only that, the Buddha assured His son and cousins to become Buddhas. Why didn't the Buddha give assurance to

these two females to become Buddhas? He has not talked about them at all. Don't you think it is cruel and unfair?



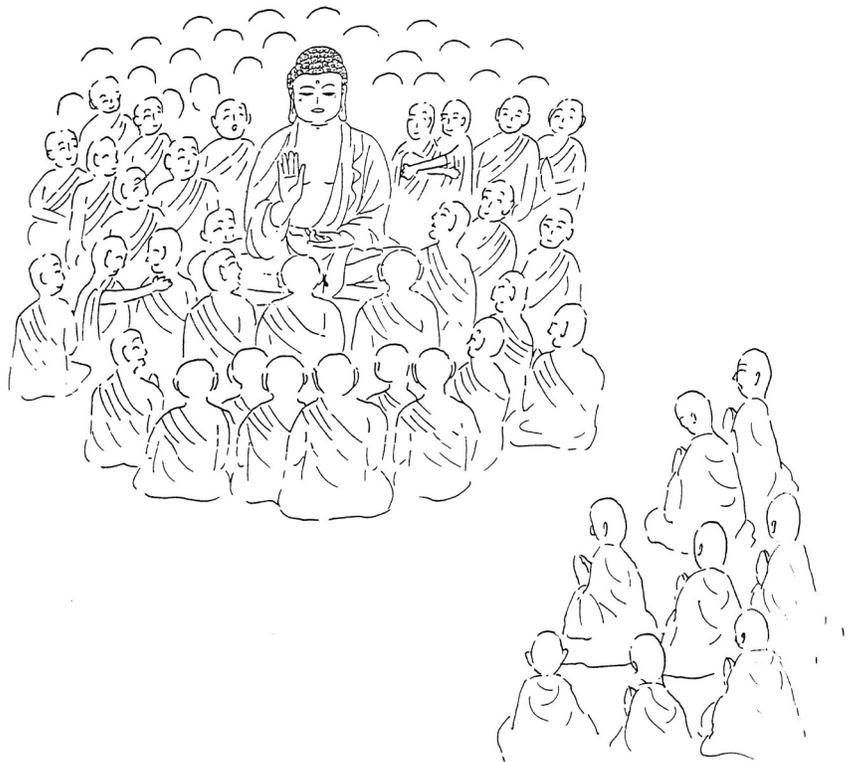
The stepmother raised and took care of the prince soon after His birth. The Buddha had not talked to His lovely wife-princess at all. It was merciless!

B) No Complaints and No Dissatisfaction

Even though it might be cruel and merciless towards both women, Nun Mahaprajapati and Nun Yashodhara had never complained and had no dissatisfaction! Both have been among the congregation since the beginning of the assembly of the Lotus Sutra. Since the beginning, they had been proudly watching the progress of the stepson and Husband, and their son and grandson.

However, remember the Buddha's three divine messages? He said, "I shall enter into Nirvana before long!" Soon after the two women heard the words, Nun Mahaprajapati and Nun Yashodhara felt so sad as if their hearts burst and their eyes were full of tears.

Then after that, they heard the two cases of proof of assurances to become Buddhas by the evil-minded man and the female attaining Buddhahood. So the two women who represented all nuns had all these thoughts in their minds while they were wiping away their tears.



C) Could not Control Themselves and Stood up

Both women thought in their minds, “We are women! We had given up hope to receive assurance to become Buddhas even though we were the Buddha’s step-mother and wife. But seeing the assurance of Buddha-hood for the villain and the eight-year-old girl from a dragon palace in the Southern Ocean, we wish to be assured to become Buddhas.”

At first Nun Maha-Prajapatti, representing six thousand females, stood up instantly with palms together at their chests and watched the Buddha without a blink.

Thereupon the Buddha who read their minds said to her:

“Gautami! Why do you look at me so anxiously? You do not think that I assured you of your future attainment of Buddha-hood because I did not mention you by name, do you?” Gautami is the popular name for Maha-Prajapati. She was so embarrassed because the Buddha penetrated deep into her inner motive, but she was so happy. She respected Him more deeply and honored Him.

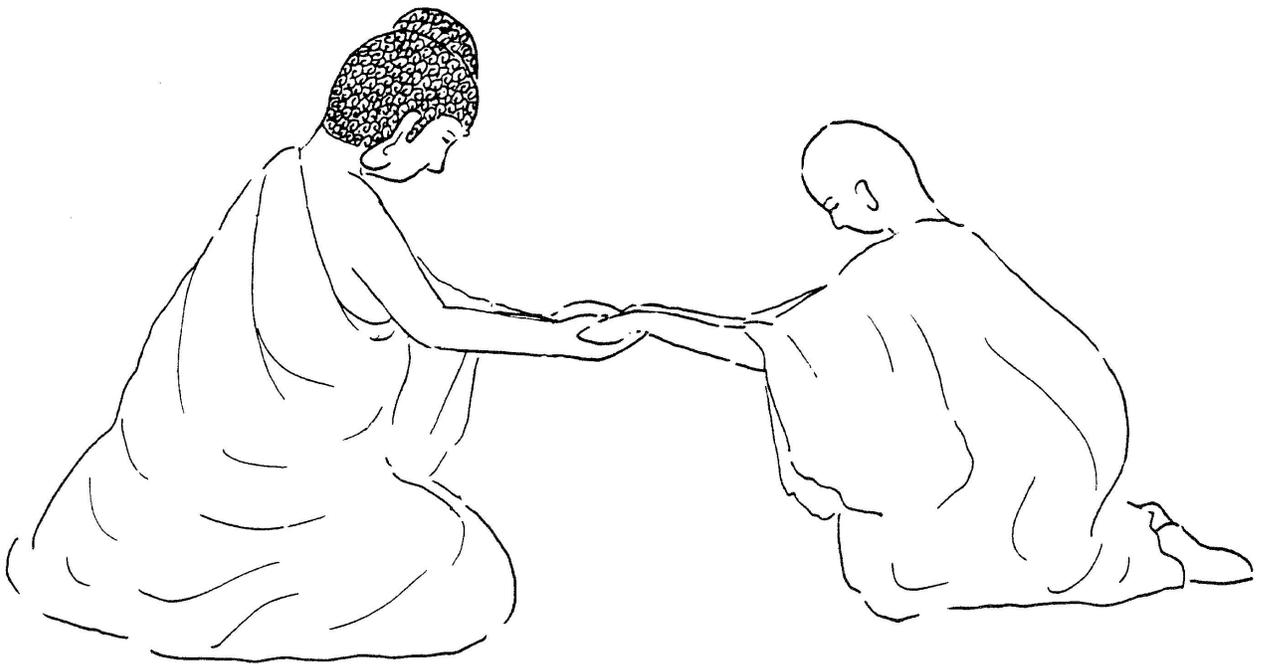


The Buddha continued:

D) Gladly-Seen-By-All-Beings Tathagata

“Gautami! I have already said that I assured all the Sravakas of their future attainment of the Buddha-hood. Since you wish to know the Buddha-name, I will give the name to you. First, you will become a great teacher of the Wonderful Dharma under six billion and eight hundred thousand million Buddhas in the future. By becoming a great teacher of the Dharma, you will complete the Way of the Bodhisattvas in the course of time, and become a Buddha called Gladly-Seen-By-All-Beings Tathagata. Then, that Gladly-Seen-By-All-Beings Tathagata will assure the six thousand Bodhisattvas of their future attainment of Buddha-hood.” So the Buddha told her how to follow the way step by step.

Maha-Prajapati was so excited and her heart was full of joy. She felt like a lonesome baby who was suddenly embraced by her mother. She was so happy and secured.



E) Only My Name Was Not Called

There was one more person whose name was not called. She felt so lonesome and was so sad. She secretly thought in her deep mind, “Why was my name not called even though so many thousand female Bodhisattvas were already assured to become Buddhas.”

Yes, she was Nun Yasodhara who was the mother of Rahula, the inhabitant of the Dharma and Number One Practitioner of the Dharma in secret. She was the spouse of the Buddha before He had denounced his kingdom. Even though she was a wife of the Buddha before, He is now the World Honored One for all people on this world. Thus, she always had strong determination not to show off but reserved herself.

But she still loved Him and adored Him. She always watched Him and honored Him proudly. She always listened to Him attentively so as not to miss any words during His talks. He had not said a single word to her. “I am not among the people whom the Buddha mentioned by name and assured of their future attainment of the Buddha-hood.” Yasodhara was so lonesome and felt mixed feeling and almost burst into tears.

In the Buddha’s mind, He had already assured her of attaining Buddha-hood together with other female Sravakas just like Maha-Prajapati.

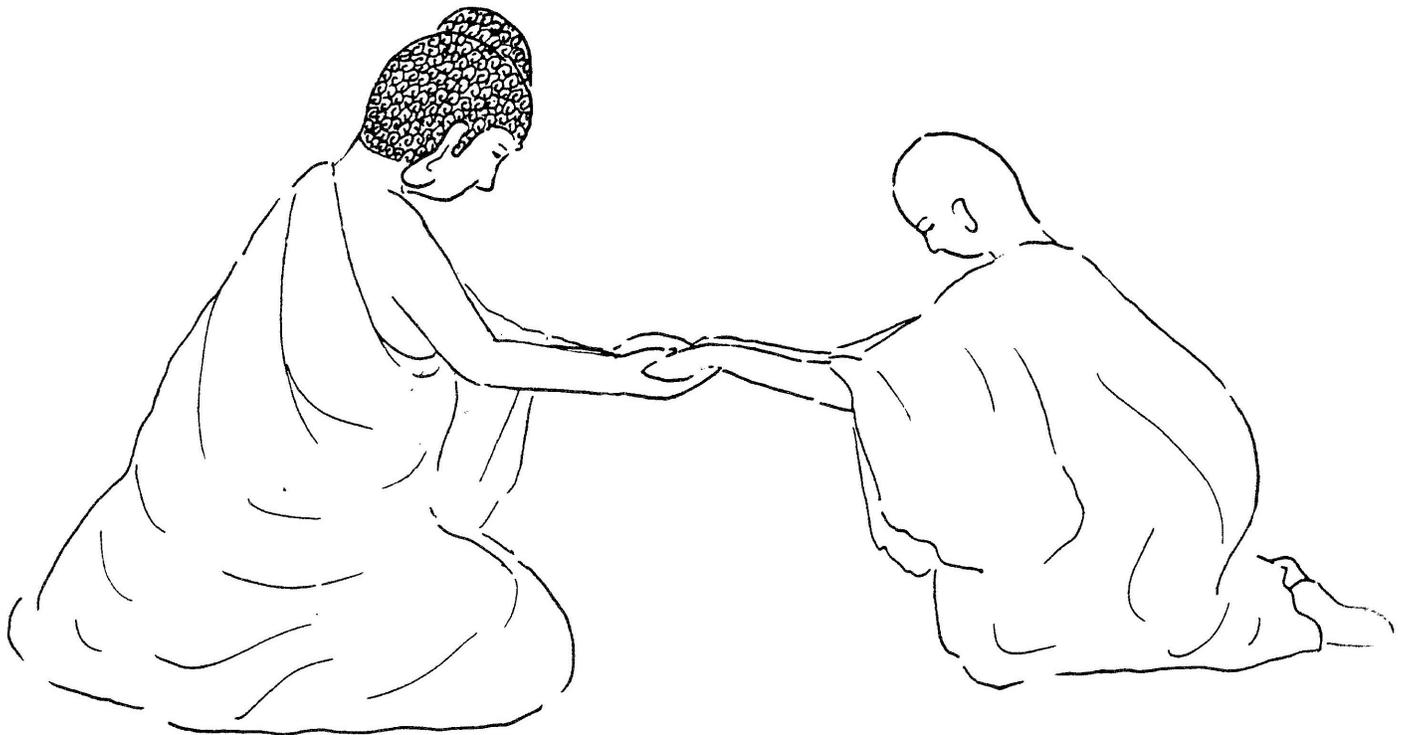


F) Emitting-Ten-Million-Rays-Of-Light Tathagata

The Buddha said to Yasodhara:

“You will perform the Bodhisattva practices under hundreds of thousands of billions of Buddhas in the future. You will become a great teacher of the Dharma under those Buddhas. You will walk the Way to Buddha-hood step by step, and finally become a Buddha in a good world. The name of that Buddha will be Emitting-Ten-Million-Rays-Of-Light. The duration of the life of that Buddha will be eternal.” Thus, the Buddha told to Yasodhara tenderly.

How Nun Yasodhara must have felt at ease and saved! Before the Buddha’s recognition, she had thought, “The Buddha might have forgotten about his life in Kapilavastu Kingdom from decades’ ago. He might have forgotten about me, His wife.” She had been so lonesome as if she wished to die.



However, she was wrong. The Buddha had never forgotten about her, who had born Rahula who was supposed to be the successor of the kingdom. He was born with his original vow to carry on the Buddha Dharma. She raised him without his father. Besides that, she was supposed to be a queen but cut off her beautiful hair and became one of the Buddha's disciples. She kept watching her husband and son while practicing the Dharma.

All her worry and agony were all gone now! She placed her palms together at her chest and adored the Buddha.

Thereupon Nun Maha-Prajapati, Nun Yasodhara, and their attendants felt the greatest joy that they ever had. They walked forward to the Buddha and said in appreciation:

G) All Nuns' Vows

They sang in a gatha with one voice in front of the Buddha:

You, the World-Honored One, our leader.

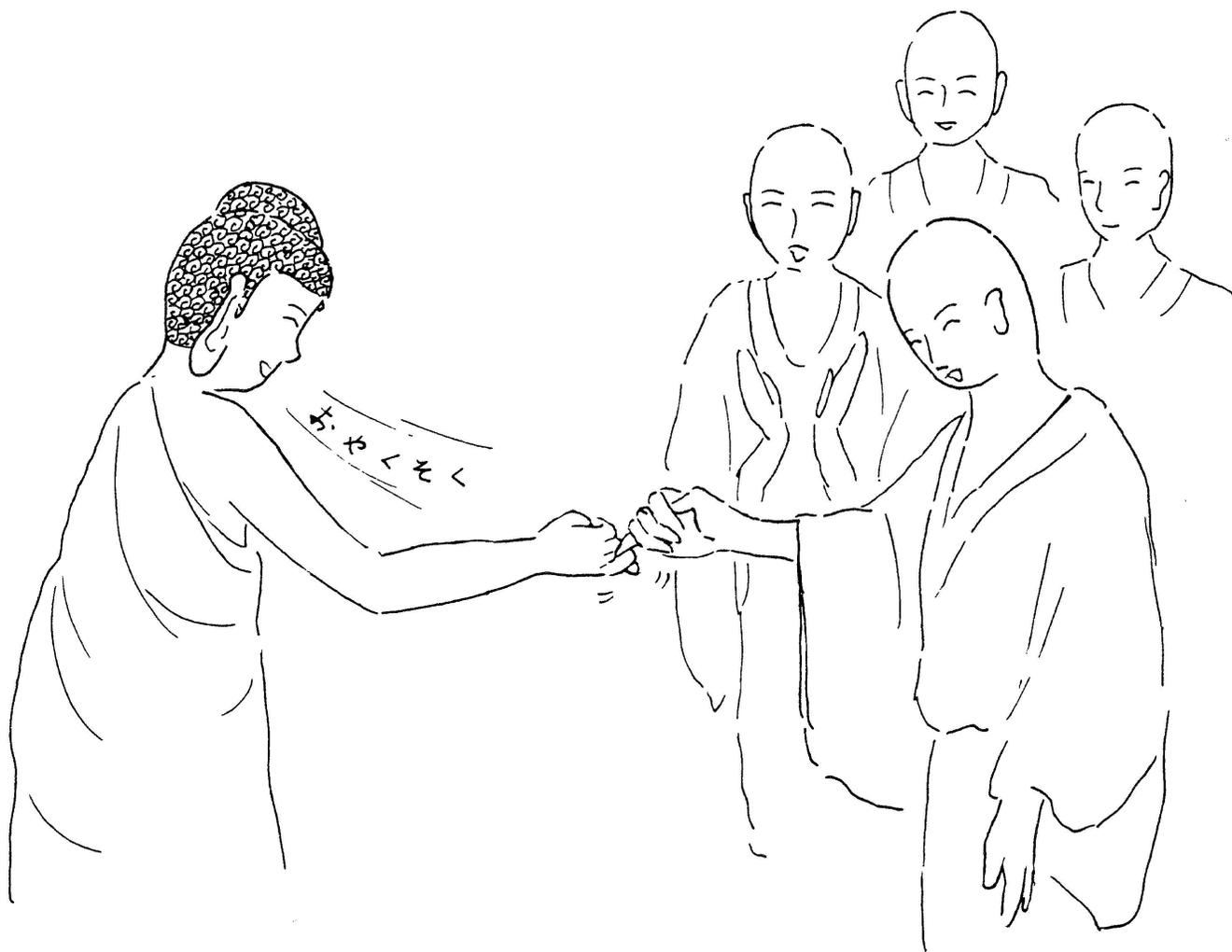
You give peace to gods and human beings.

Hearing that you assured us of our future Buddha-hood,

We are relieved and satisfied.

Having sung this gatha, all nuns said to the Buddha:

“World-Honored One! Since we have just been assured to become Buddhas, we also will expound the Lotus Sutra even at the cost of our lives in other worlds.”



Chapter 10

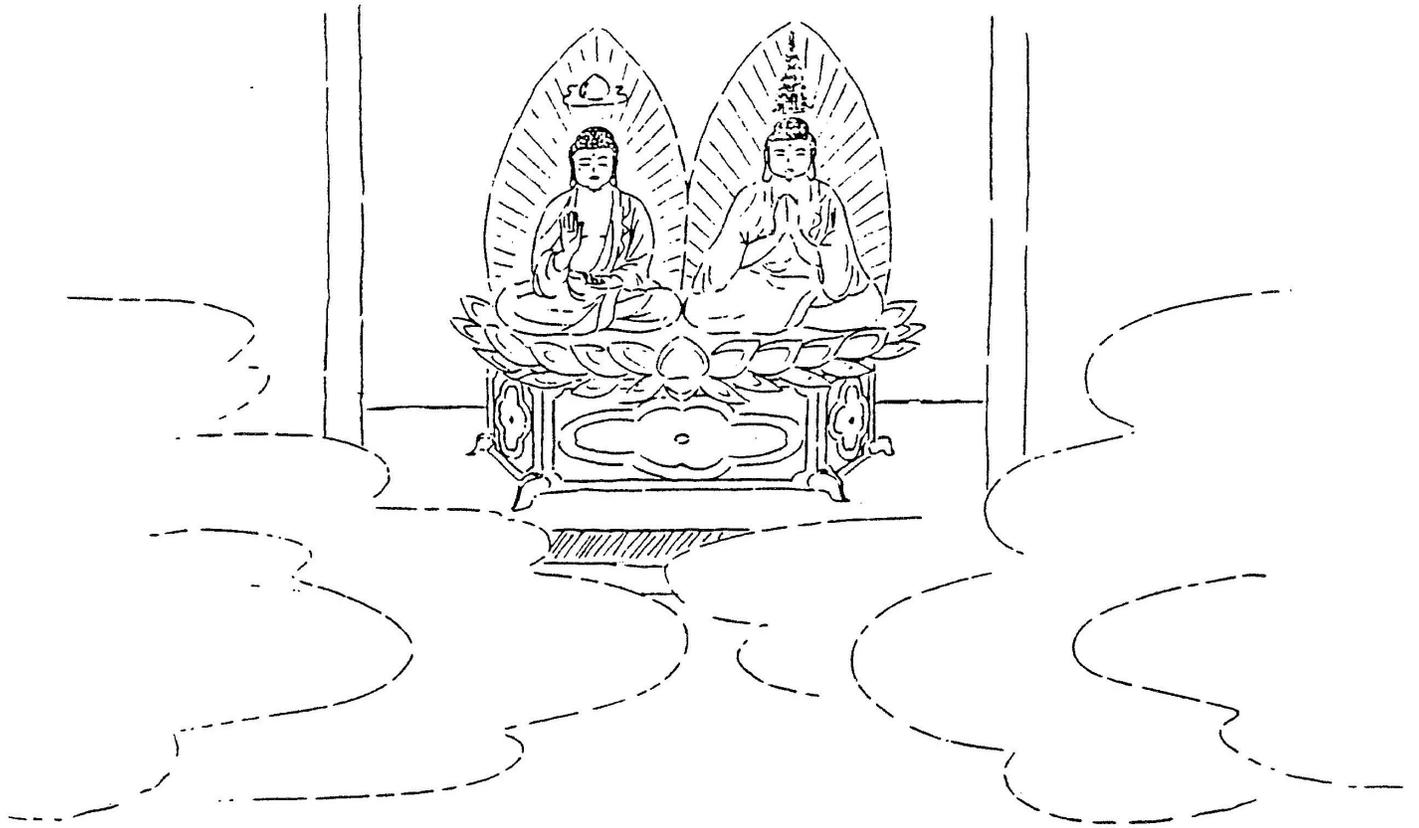
The Buddha Overlooks Great Bodhisattvas from Other Worlds

Thereupon the World Honored One looked over briefly at the eighty billion great Bodhisattvas gathered at Mt. Sacred Eagle from the ten directions of the universe in order to see Many-Treasures Tathagata.

It is important to know that the Buddha overlooked them briefly. If you are careless, you would miss that He overlooked them briefly. If you are careless, you may not become a companion among them. You must be careful and draw together with the group, otherwise you may not understand what the Buddha is thinking and what He is trying to say. You will miss an important point or fail to listen to the important messages.

It is the same with you at school. If you are careless, you will fail to listen to the important teachings that your teachers have to say.

The great Bodhisattvas gathered there truly sensed what the Buddha overlooked briefly.



A) Extraordinarily Great Bodhisattvas

All the eighty billion great Bodhisattvas immediately stood up and put their palms together, stepped forward to the Buddha and bowed to Him. Then, they made their great vows together. These Bodhisattvas were more honorable and of higher virtue than the first group of the twenty thousand Bodhisattvas. They feel pleasure to expound the Dharma and to save the people, and they are also able to read people's minds like the Buddha.

It was they who made great vows to expound the Lotus Sutra in the *Mappo* Era. They vowed to endure any hardship and persecutions. Those vows are called the "Twenty Verses in Chapter 13" of the Lotus Sutra. They have strong determinations and endurance. Please read the verses as if you are the Bodhisattvas.

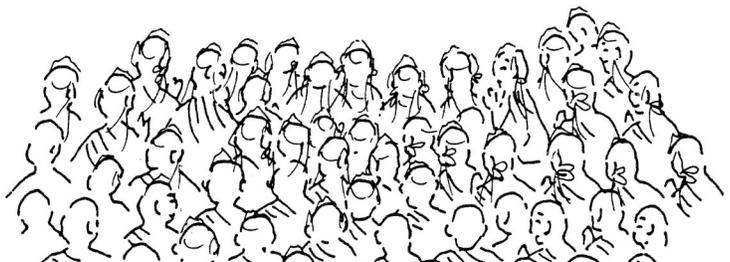


B) Requesting the Buddha's Order

These Bodhisattvas had already reached a high level of accomplishment, called the stage of irrevocability. They rose from their seats, came to the Buddha, joined their hands together toward Him with all their hearts, and thought, "If the Buddha commands us to keep and expound the Lotus Sutra, we will expound the Dharma just as the Buddha teaches."

Sakyamuni Buddha understood their thoughts but did not say anything. They thought, "The Buddha keeps His silence. He does not command us. What shall we do?"

Remember that the Buddha gave the divine messages, "I shall enter Nirvana before long." "Is there anyone, after my extinction, who makes a vow to expound this Lotus Sutra in order to save all suffering people in this Saha-World in the Era of the Declining Latter Age of the Dharma and to preserve this righteous Dharma?" Why does the Buddha keep His silence even though these great Bodhisattvas numbering eighty billion requested the Buddha to command them to do His task? They thought, "What shall we do?"



C) Loneliness Without the Buddha's Command

What would you do if you were one of these Bodhisattvas? Suppose you propose to help your parents if they asked you to help. But your parents don't respond to you. What do you do? "With special care I am trying to help, but my parents do not say anything!" You must be very upset.

However, those great Bodhisattvas who had trained their minds do not get angry. They are great! The Bodhisattvas wondered how to make the Buddha understand their dedication. They realized that the Buddha must have a special profound idea for appointing His messenger expounding the Lotus Sutra in the Declining Later Age of the Dharma.



D) Just Like the Roaring of the Lion

In order to accomplish the wish of the Buddha respectfully and to fulfill their original vows, they recited an oath in verses to the Buddha with a loud voice like the roar of a lion simultaneously. Their vow was not for the sake of themselves but for the people in the *Mappo* Era.

“World-Honored One, please listen to our sincere oath! After your extinction, we will go to any place not only of this Saha-World but also of the worlds of the ten quarters, as often as required, and cause all living beings to copy, keep, read, and recite this sutra, to expound the meanings of it, to act according to the Dharma, and to memorize this sutra correctly.”

“After Your extinction from this Saha-World, we shall be able to make them understand the cycle of life and death, and lead them to liberation from the cycle. Oh the Buddha! Protect us by Your Eternal Buddha’s supernatural powers of the universe from afar even when you are in another world.”

“We will make the following vows. Please listen to our Original Vows,” the great Bodhisattvas said with strong resolution as if blood was coming out of their throats.



Chapter 11

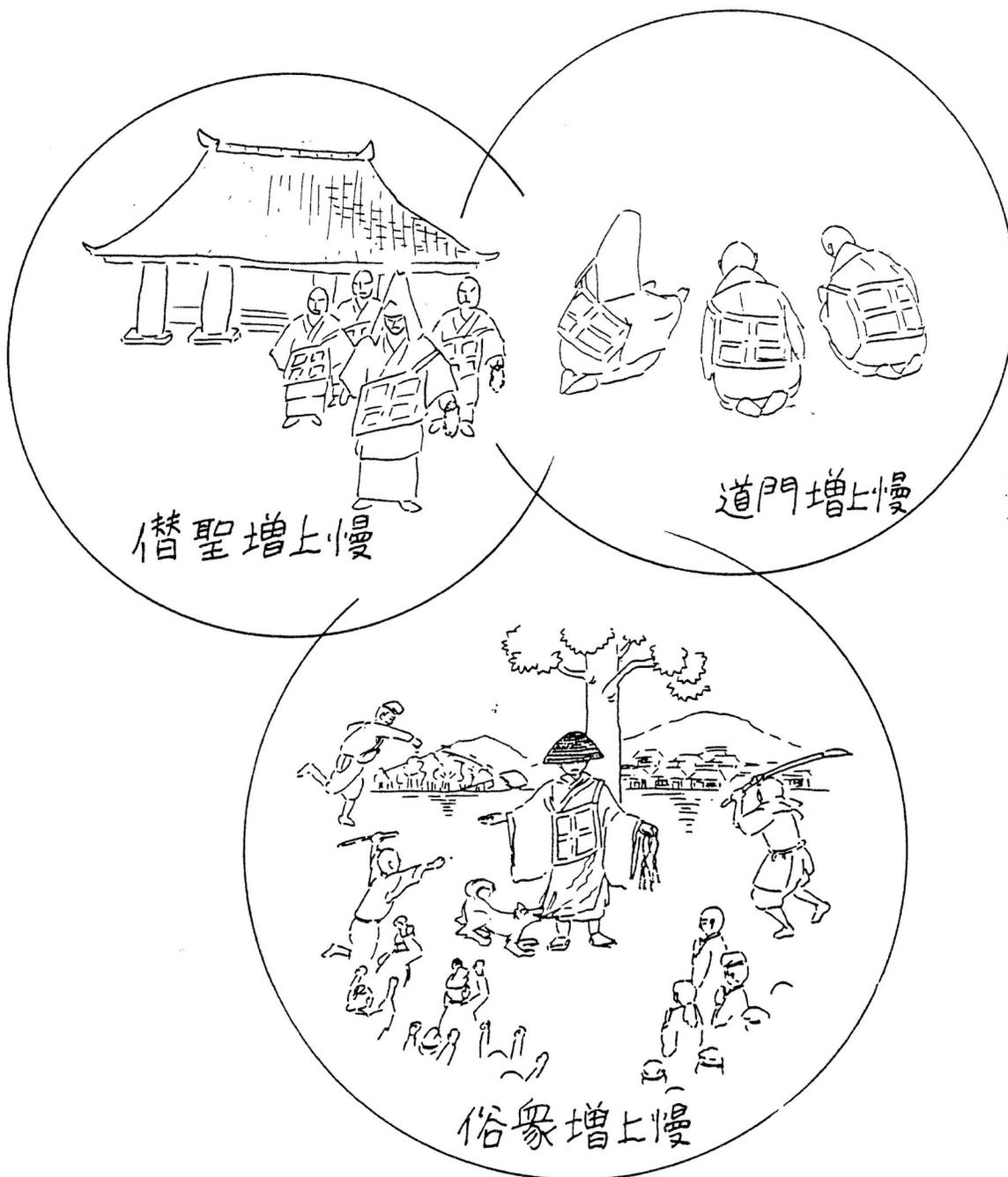
The Three Kinds of Strong Enemies

The Twenty Verses of Encouragement for Keeping the Dharma has been revealed as one of the well-known *gathas* from the very early ages in the defiled world of the *mappo* era. It talks about the severe ordeals for the expounder of the Lotus Sutra in the Declining Latter Age of the Dharma. They are the unspoken deep thoughts of the Buddha, but with His divine power, He let the eighty billion great Bodhisattvas say them as a means of their oath.

I shall now explain about what the defiled world in the Declining Latter Age of the Dharma is.

1. **Self-conceit by the people:** Those who do not understand the true teachings of the Buddha dislike the expounder of the Lotus Sutra, speak ill of him, throw a piece of tile or stone at him, beat him with a stick or try to kill him.
2. **Self-conceit by the priests:** Although they are priests who expound righteousness, they behave like lay-people or practice and study just for themselves and not give attention to the suffering people. They are arrogant priests.
3. **Self-conceit by the saintly behaving priests:** Although they behave like saints and seers, they have attachment to worldly matters and worry about their own fame and the status and approach to the noble people and politicians but the general people respect and honor them as saints.

Sakyamuni Buddha predicted such a world will come in the two thousand years after the Buddha's death or the *mappo* era. Nichiren Dai'Shonin as the real practitioner of the Lotus Sutra, received many persecutions from these three kinds of great enemies, but he kept up the propagation of the Lotus Sutra with the supernatural protection by the Eternal Sakyamuni Buddha.



Chapter 12

The Twenty verses of Encouragement for Keeping the Dharma

Let us read the twenty verses:

1. Do not worry!
We will expound this sutra
In the dreadful, evil world
After your extinction.

2. Ignorant people will speak ill of us,
Abuse us, and threaten us
With swords or sticks.

3. But we will endure all of this.

4. Some priests in the evil world will be cunning.
They will be ready to flatter others.
Thinking that they have obtained what they have not,
Their minds will be filled with arrogance.

5. Some priests will live in retired places,
And wear patched pieces of cloth.
Thinking that they are practicing the true Way,
They will despise others.

6. Being attached to worldly profits
They will expound the Dharma to laymen.
They will be respected by the people of the world
As the Arhats who have the six supernatural powers.

7. They will have evil thoughts.
They will always think of worldly things.
They will interrupt our preaching.
They will take pleasure in saying that we have faults.

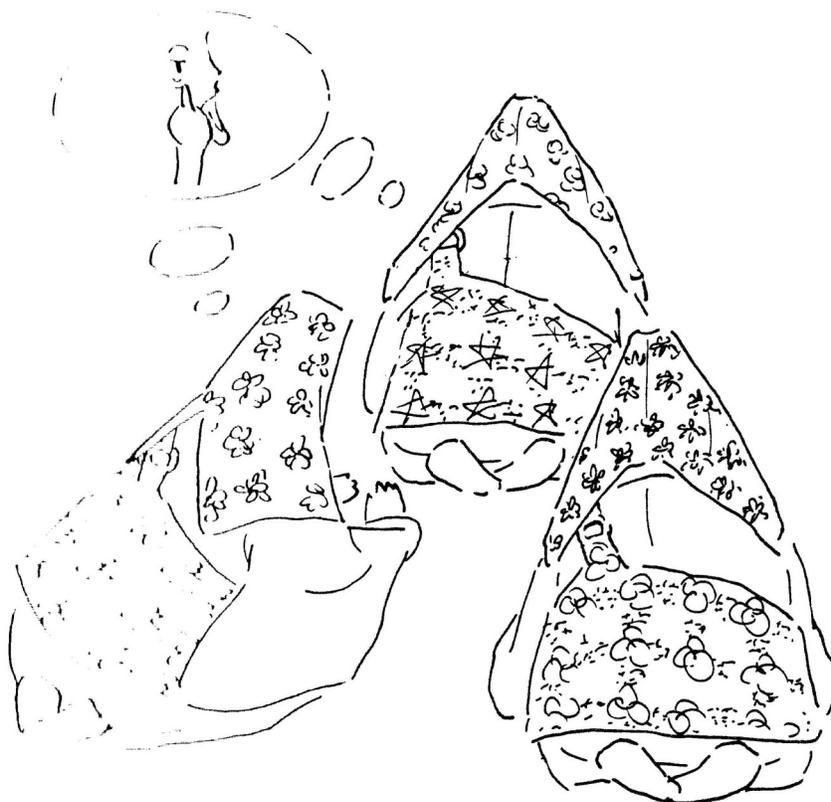
8. They will say of us,
“Those priests are greedy for worldly profits.
Therefore, they are expounding
The teachings of heretics.”
They disturb our practices.

9. In order to speak ill of us, in order to slander us
In the midst of the great multitude,
In order to say that we are evil,
They will say to kings and ministers,
“They have wrong views.
They are expounding
The teachings of heretics.”



10. But we will endure all of this
Because we respect you.
In order to save the people
And be patient to the attacks from the three enemies.

11. They will despise us,
Saying to us ironically.
“You are Buddhas.”
But we will endure all these despising words.



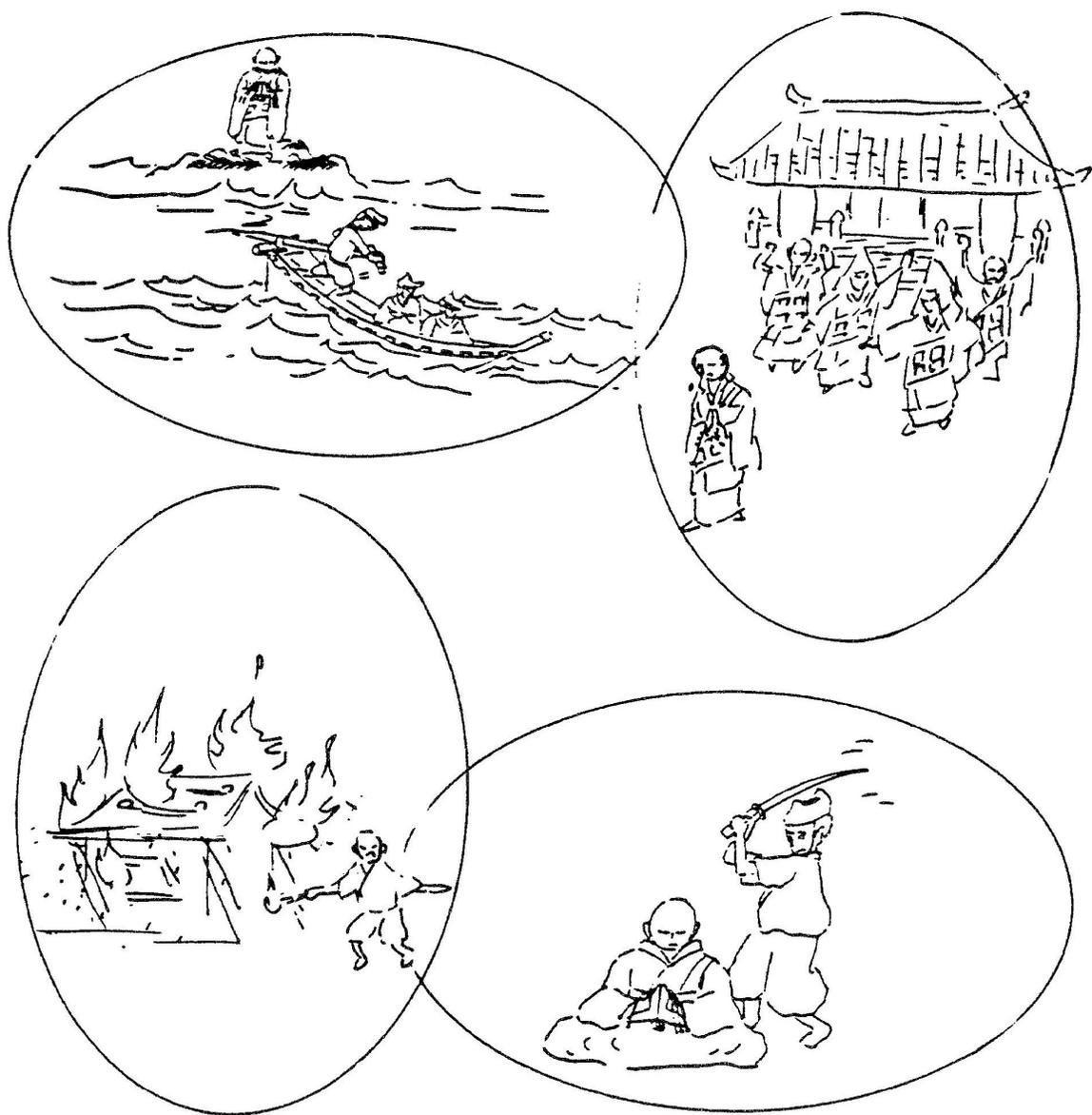
12. There will be many dreadful things
In the evil world of defilements
Devils will enter the bodies of those priests
And cause them to abuse and insult the expounder of the Lotus Sutra.

13. We will wear the armor of endurance
Because we respect and believe you.
We will endure all these difficulties.
In order to expound this sutra.

14. We will not spare even our lives.
We treasure only unsurpassed enlightenment.
We will protect and keep the Dharma in the future



15. World-Honored One,
Please give us permission
To transmit the Dharma
To fulfill Your three divine messages.
16. Buddha! Know this!
Evil priests in the defiled world will not know
The teachings that you expounded with expedients
According to the capacities of all living beings.
17. They will speak ill of us,
Or frown at us,
Or drive us out of our monasteries
As if we are bugs.
But we will endure all these evils
Because we are thinking of your command.
18. Seeing us preach the Lotus Sutra
In any village or city,
They will chase us away from a hut,
Set fire to the living quarters
Or exile us to an isolated island.
We will endure all these persecutions.
19. Because we are your messengers,
We are fearless before multitudes.
We will expound the Dharma
In villages and towns.



20. We are all Buddha's messenger.
We are not afraid anything.
The World Honored One!
Please do not worry!
Read our firm determination.
We vow all this to You
And also to the Buddhas who have come
From the worlds of the ten quarters."
Buddha, know what we have in our minds!

Chapter 13

Guests Are Just Guests

These twenty verses were the famous vows given by the eighty billion Bodhisattvas who proposed to expound the Lotus Sutra with the cost of their lives after Buddha's extinction. These great Bodhisattvas are called "the Provisional Bodhisattvas" who came from the other worlds in the ten directions in the universe in order to hear the Sutra of the Lotus Flower of the Wonderful Dharma.

With the vision of the Eternal Buddha, they were not qualified to expound the sutra after the Buddha's death because they had not yet done enough practices of the Way of the Bodhisattva. They were just guests from other worlds. Therefore, the Buddha kept His silence and just listened to them.

Then, to whom did the Buddha address the three divine messages? Even though so many people raised their voices to say that they would propagate the sutra in the *mappo* era after His death, the Buddha still kept His silence.

Manjusri Bodhisattva who was unable to put up with the Buddha's silence, spoke up to praise the eight billion great Bodhisattvas' vows. But I shall explain this part in the next volume.



Chapter 14

To Whom was the Messages Given?

Sakyamuni Buddha must be delighted to hear their oath by so many numbers of the Bodhisattvas. Their vows were indeed the voices that the Buddha wanted to let “the real Buddha’s original messengers” listen to. He wanted them to listen to those Bodhisattvas’ strong determinations by the Eternal Buddha’s supernatural power. So their oath was the Eternal Buddha’s address to His original messengers to expound the Lotus Sutra after His Great Nirvana.

The Buddha’s real intention was understood by only the Buddhas who attained the highest truth. Therefore, even if Manjusri who is the wisest Bodhisattva in Buddhism could not understand the real intention of the Eternal Buddha.



Chapter 15

Listen to the Real Voice of One's Heart

It is no good if you only listened to the words of your teacher, your father and your mother. Sometimes you may cry, laugh, or get angry with their words. You will make a mistake if you do not understand their real intentions.

For instance, when you behave too selfishly, your mother may scold you by saying, "I do not care for you anymore! Don't come home!" In reality, your mother never thought that way! She wanted to say in her heart, "I wish you to be more obedient and to become a good child." It is very sad if you do not understand her real intentions.

Your father will be very upset with you and say, "If you cannot do such an easy thing, you had better go away!" His real intention was to say, "Please do such an easy task by yourself!" It was his real prayer for you! Please try to understand him.

It is the same with Buddha's teachings. In order to become a real Buddha's child, search the insight of the Buddha to understand the three divine messages.



Chapter 16

Appreciate When You Are Scolded

Do you understand?

Do not attach to the words too much!

Think about the deep insight of the spoken words of your teachers and parents!

Guard yourself with Buddha's protection, and wear the armor of patience.

Hold strong determinations such as "I wish to see the Buddha with all my heart at the cost of my life," or "I wish to understand the unsurpassed teachings of the Buddha. "

When you were scolded, appreciate the person and try to understand what he or she is trying to tell you. Try to understand his or her real intention and read his or her heart.

Behave bravely!

Be gentle!

Be Patient!

