

Minwa Fu Hokekyo Dowa
(Volume 9 of 30 Volumes)
The Brilliant and Also The Unintelligent

by Rev. Kōge Matsumoto
Translated by Rev. Shokai Kanai

The Brilliant and Also The Unintelligent

(Everyone Has a Gem Within)

Chapter 8 of the Lotus Sutra:

**The Assurance of Future Buddhahood
of the Five Hundred Disciples**

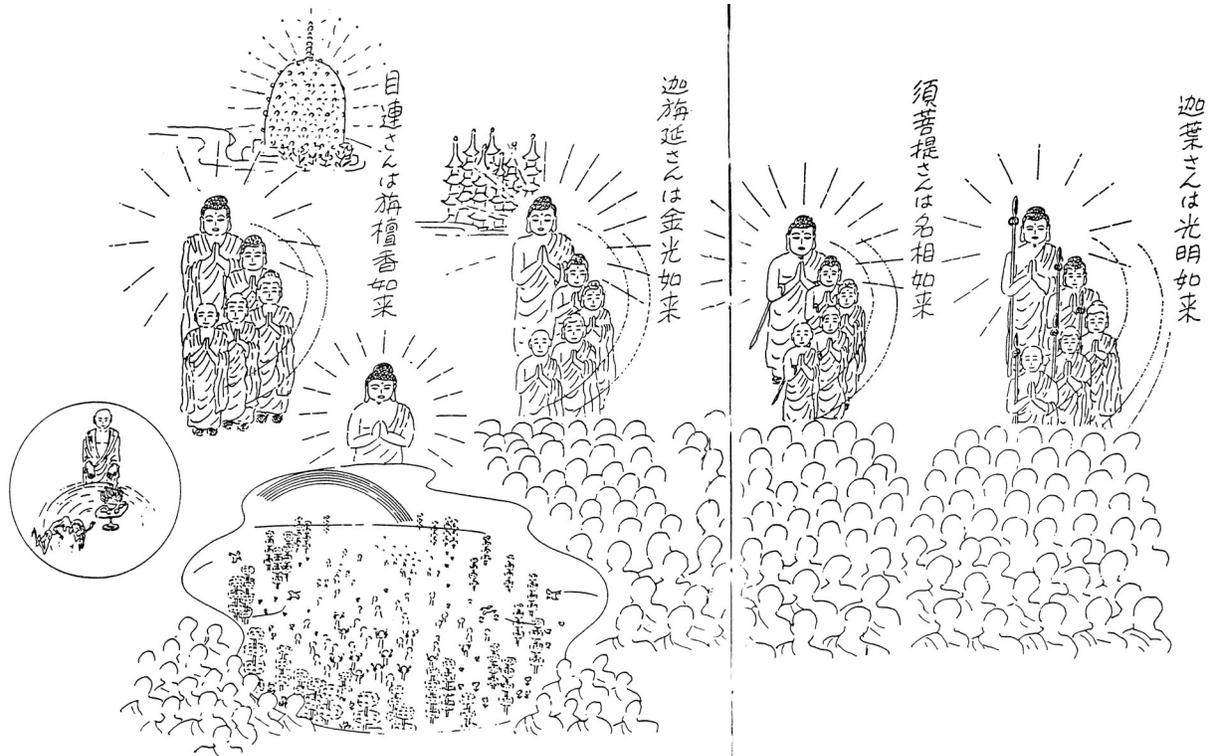
Chapter 1

Buddhas with the Same Names, Same World, and Same Direction

A) The Result of the Practices during the Countless Births and Deaths

So far, Sakyamuni Buddha assured the five senior disciples (Sariputra, Kasyapa, Maudgalyayana, Subhuti, and Katyana) that they will become Buddhas and gave them Buddha-names in the preceding volumes. In order to become a Buddha one must make countless offerings to numerous Buddhas while repeating their birth and death many times.





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By the way, do you remember the relationship between Sakyamuni Buddha and us?

B) From the Three-Thousand-Dust-Particle Kalpas Away

That is right! Together with the Eternal Original Sakyamuni Buddha, we came to this planet. Sakyamuni is the only Eternal and Original Buddha in the entire universe. The souls of Sakyamuni Buddha and sixty billion of our souls, as many as the numbers of the sand particles of the River Ganges, had come to this blue beautiful earth in our solar system in the gigantic galaxies from three-thousand-dust-particle kalpas away. Sakyamuni and we are related from such a vast faraway place, and from an infinite time ago.



Therefore, when these souls had reached this earth we might not necessarily be human beings. We might be ameba or plants in the water or dinosaurs or monkeys. After many forms during these numerous repetitions of birth and death, we were finally able to be born as human beings. We were born where it is not too hot or too cold, where flowers bloom in the spring and trees bear fruits in the fall, and where there are four seasons. We were born in this peaceful country. It was not an accident that happened, but it is the result of causes and conditions of our souls in the past.

Moreover, we are very fortunate that we are able to read this story of the Lotus Sutra that is about the one precious gem. We are really lucky! We are really happy, too!

C) Buddhas with the Same Names, Same Appearance and Same Districts

By the way, are you surprised to know that there are many Buddhas who have the same name and the same appearance?

Precisely as we have learned in the preceding Volume Eight, the sixteen Buddhas were dispatched to the eight directions and assigned their worlds. Therefore, there are countless numbers of Buddhas in the universe. For example, there is the well-known Amida Buddha. There are many Amida Buddhas with the same name, and the same appearance in the far-west. There are also countless Buddhas who have the thirty-two major marks as the symbols of the Buddha in the universe. In other words, many of them are the Buddhas who have the same names, the same appearances and the same districts.



I also wish you to know that all of these Buddhas in the universe are the manifestation of the Eternal Original Buddha Sakyamuni. You must know this point in order to understand the Lotus Sutra.

Chapter 2

Residence of the Eternal Original Buddha

Where is the world of the Eternal Original Buddha in the entire cosmos? It is HERE! It is this earth called Saha-World, where we live as I said many times. Therefore, we are very lucky to dwell on this earth together with the Eternal Original Buddha. We are very fortunate and relieved.

There are many gods and Buddhas on this Saha-world, but all of them are assisting the Eternal Original Buddha who is always wishing that all living beings on this planet to be happy and peaceful. If there is a religion that does not wish peace on earth and happiness for all man-kind, it is not a real religion. It cannot save the people.

We are embraced with the great compassion of the Only One Eternal Original Buddha in the entire universe. How can we repay His favor? We must be obedient and practice the Dharma.



Chapter 3

Assurance Purna to Become a Buddha

Purna is the most excellent expounder of the Dharma among Sakyamuni Buddha's disciples.

His father's name was Putra and his mother's name was Maitrayani. So he was the son of Putra and Maitrayani. He was called just Purna. Because his compassionate speeches were always easy to understand and satisfied the listeners in suffering, he was also respectfully called the "Man of Making Satisfaction and Compassion".



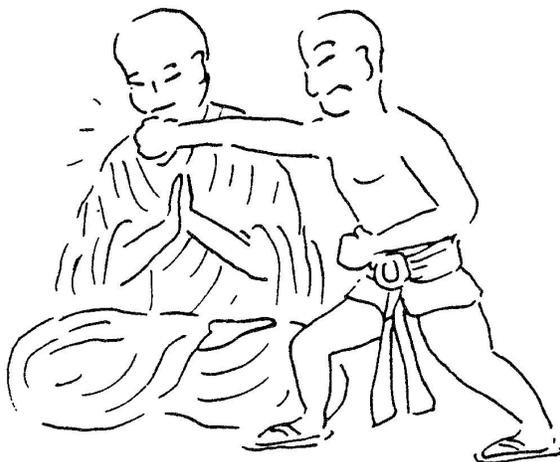
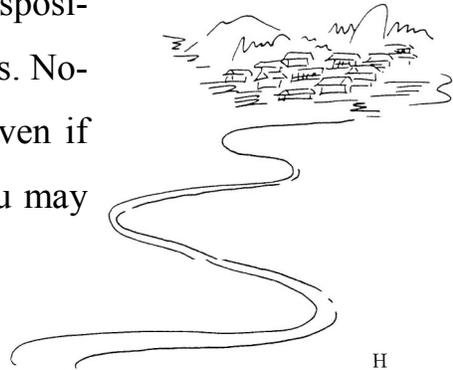
A) Readiness to Expound Dharma

One day, Purna said to the Buddha, "I want to go to Kapilavastu for propagation." Sakyamuni Buddha was delighted in his inward thoughts but worried about him very much because the country was full of non-Buddhists who acted

violently and who were very dangerous for Purna to preach to them. So He said, “Purna, I appreciate your courageous intention. But as everyone knows, the people of that country have very low morals, their disposition is very bad, and they have no gracious attitudes. Nobody knows what will happen if you go there! Even if you are the best preacher, I am still afraid that you may get involved in a violent dispute. It is very hard for you to teach them the Dharma.”

Buddha continued to say, “What kind of mental readiness do you have? If someone speaks ill of you, what are you going to do?”

Purna answered, “If someone speaks ill of me and abuses me, I think that it is better than beating me with their fists! I shall calm down my mind and be persistent to teach them.”



The Buddha asked him again, “What do you do if they hit you with their fists?” “If they hit me with their fists, I will think that it is better than hitting me with a stick or having stones thrown at me,” replied Purna.



The Buddha liked Purna's firm decision and respected him but said to him once more, "What do you do if they hit you with sticks and stones?" Purna responded with a smile, "Even if they hit me with sticks and stones, it is nothing when compared to expounding Buddha Dharma, the teaching of the righteousness. I can bare it thinking that

it is better than a sword killing me!"

How courageous and great he is! The Buddha still continued, "People in Kapilavastu are at such a low level that it will be difficult for them to accept the Dharma and to practice it. They have short and bad tempers; therefore, I don't know what will happen to you. What will you do if they kill you with a sword?" Purna got a little tense and said, "If they killed me with a sword, I shall gladly be killed because I think that my dirty body filled with the three poisons of anger, ignorance and greediness will be purified, and I will be born at the place where the Eternal Original Buddha dwells. That is my original wish. So I shall be glad to be killed."



B) Compassionate Tears

“Excellent, excellent, Purna! I praise you that you have taken that much risk to expound the Dharma! As you said, we must have firm determination and risk one’s life in order to spread the teaching of the righteousness. Otherwise it is impossible to bring peace and happiness on this Saha-world. Purna! Your vow to expound this unsurpassed Dharma in order to save the people of Kapilavastu is



excellent. To bring peace and happiness to the people is the most important teaching in the Lotus Sutra. It is you who fully understands the Lotus Sutra. Have a safe journey! All gods will protect you.” Thus, the Buddha allowed him to go to Kapilavastu.



Without firm determination, you can hardly expound the teaching of the Lotus Sutra. It is easy to say, “Determination to even sacrifice one’s life,” but it is very hard to spread the Dharma without firm determination like Purna: “Abusive words and speaking ill of me are better than hitting me with a fist!” “Hitting me with fists is better than beating me with sticks or having rocks thrown at me!” “Beating me with sticks or having rocks thrown at me is better than killing me with a sword!” “If I was killed with a sword, it still provides satisfaction for me to be able to purify my soul that is dwelling in my body that is contaminated with the three poisons.”

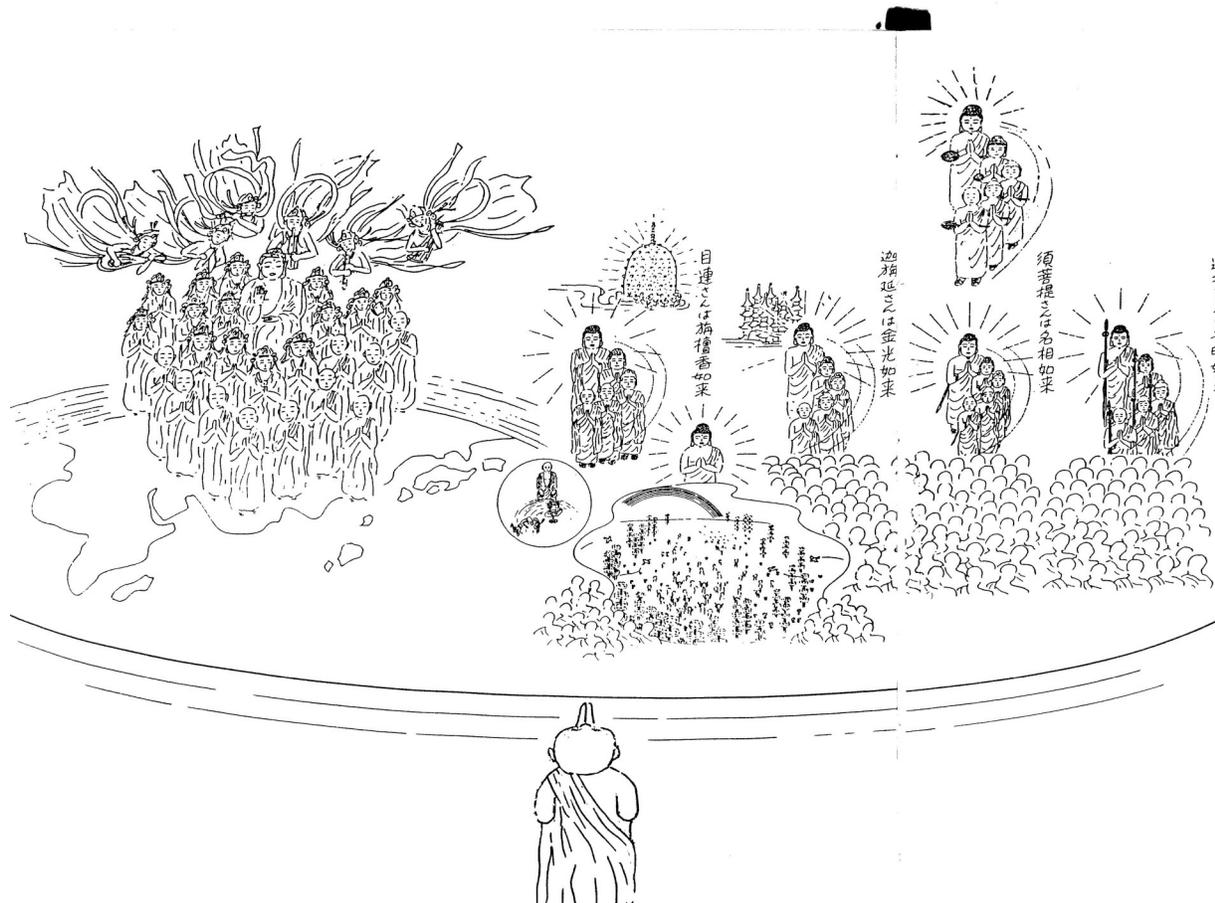
How many people are there who can make such a firm determination, really practice, and do not regret it? At least there is one! Great Bodhisattva Nichiren is the one who did it magnificently in the Declining Latter Age of the Dharma.*

You have had relations with the Lotus Sutra, so brace yourself to live courageously and righteously. Live with the Lotus Sutra Spirit!

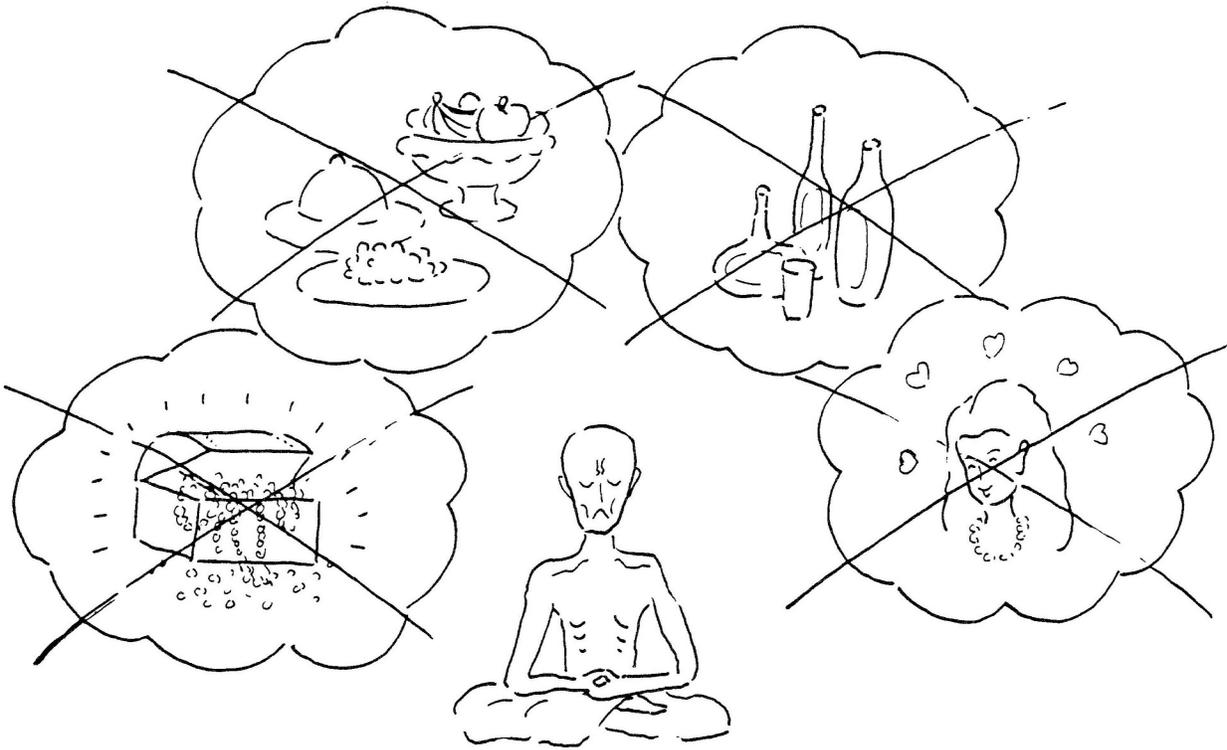
**The Declining Latter Age of the Dharma, It is said that Buddhism will spread through three periods. This is the last of these three three.*

C) Self-examination, Repentance, and Appreciation

Purna appreciated Buddha Sakyamuni ①who assured His five great disciples of attaining Buddhahood and ②gave the names of Tathagata. He also appreciated ③to learn the relationship with the Eternal Original Buddha and all living beings on this earth. He was very excited with joy, ④so he purified his body and mind. Therefore, ⑤he stood up and walked to the Buddha, touched his feet respectfully and talked to Him:



“Oh, the Supremely Awaken One! We really appreciate and are blessed to hear how deeply related You and us who are from three-thousand-dust-particle ago. You gave many teachings to various people with different backgrounds depending on their knowledge and character for the last forty odd years. For example: “Everything on this earth appears and disappears inter-dependently,” “Cast away self-centered mind and practice emptiness,” “Nothingness is identical with matter, Matter is identical with nothingness,” and many other teachings. In other words, You, the Buddha, said that we should have more obedient minds and not to have prejudice. We should have open minds, appreciate, but not think highly of ourselves and examine ourselves. You said, “Live forward with strong minds to practice the right way powerfully.” These teachings were what the Buddha taught us; however, we thought “Quench desire” meant that we must quench all our desires, so we would be able to live strongly and live in an uncomfortable atmosphere just like dead trees without any energy to live. Thus, we had lived in asceti-



cism. But it was our misunderstanding, wasn't it?"

“The Honorable One! You are teaching the Lotus Sutra for us to be on the right track to cast away such an ascetic practice. You teach us, “Every person is able to become a Buddha regardless of being good or bad, black or white, old or young, male or female.” You teach us now we are all able to become Buddhas!”

“All Buddhas’ real wishes in the past, the present and the future is to establish peaceful Buddha Land, isn't it? All living beings on this earth had come to the earth from the three-thousand–dust-particle kalpas away in the great galaxies. You taught us that we are all one family of the Eternal Original Sakyamuni Buddha!”

D) Number One Preacher in the Three Generations

Sakyamuni Buddha was listening with a smile to Purna’s talk and was satisfied. Then the Buddha mentioned to the Bhiksus (male monks) in the congregation:

“You know Purna well! I always praise him, he is the most excellent expounder of the Dharma. He strenuously protects my teachings, and helps me propagate them. He shows the Way of Righteousness to the people, teaches them, benefits them and causes them to rejoice. He explains my right teachings perfectly and gives benefits to them. He helps me propagate them not only in this life

time but also in his past lives. In his previous existence he also protected the right teachings of nine thousand millions Buddhas and helped them propagate their teachings. Under those Buddhas he was also the most excellent expounders of the Dharma. Purna clearly understood the truth of the “Everything is constantly Changing,” “Everything relies on Others,” and “Void,” expounded by those Buddhas.

He always expounded the Dharma clearly and purely, with no doubtfulness for his listeners, so they understood clearly. The people of the world thought that Purna was just a Sravaka (hearer); but he benefited many hundreds of



thousands of living beings with the expedient, and also caused innumerable numbers of people to attain Buddhahood; therefore, he is the one who practices the Way of Bodhisattva.”

“Listen everyone! Purna had performed the practice throughout his numerous previous existences. He was the most excellent expounder of the Dharma under the seven Buddhas in the past existences. He is the same under me. He will be protected by the teachings of those Buddhas and help them propagate their teachings. He will always make efforts to teach all living beings for the three generations. He will perform the Way of Bodhisattvas step by step for innumerable kalpas, and then he will become a Buddha!

E) Purna Will Be Dharma-Brightness Tathagata

“Purna will be called Dharma-Brightness Tathagata. The ground of the Buddha Land will be made of the seven treasures. It will be as even as the palm of a hand. There will be no mountains nor ravines nor ditches. Tall buildings adorned with the seven treasures will be high just like reaching to the heaven. The people in the world will have great supernatural power and fly about to the heaven and the earth at their will. There are no realms of hell, hungry realm, animal realm, fighting realm and evil realm.”

“By listening to the Dharma, the people will be resolute in mind, strenuous, and wise. They will take two things as their food: the delight in the Dharma and the delight in concentration. They will have supernatural powers and also be adorned with the thirty-two marks of the Buddha.”

“They will have the six supernatural powers including the three major supernatural powers to see through the three generations of the past, the present, and the future. The foods, that the



people who practice the eight emancipations will eat, are the delight in the Dharma and the delight in concentration.”

“The world of that Buddha will be adorned with those innumerable merits. The Buddha Land of the Dharma-Brightness Tathagata will be called Treasure-Brightness; and his world, Good-Purity. The duration of the life of that Buddha will be innumerable kalpas and his teachings will be preserved for eternity.”



Thus, Sakyamuni Buddha praised Purna’s innumerable merits as a Bodhisattva in his past, present, and future. Then Sakyamuni gave him the name of the Tathagata.

“The most excellent expounder of the Dharma has studied and trained the Buddha Dharma during his many repetitions of birth and death. He had been expounding the teachings of many Buddhas during his many rebirths. Although he had reached the level of the Bodhisattva, he showed himself in the form of Sravaka who



taught other Sravakas to be more obedient, benefited them, led them to rejoice and caused them to wish to attain Buddhahood. With these merits, Purna was assured to become a Buddha in the future and received the name, Dharma-Brightness Tathagata.”



Chapter 4

The Brilliant and also the Unintelligent

By the way, does it matter if Sakyamuni Buddha will give a Buddha-name to an unintelligent man? Let's find out.

Together with Purna, the excellent number one expounder of the Dharma, the Buddha gave a future Buddha-name to the most unintelligent Svagata among His disciples. Why did He do that? But it is a hope and a light for many people!

A) Twelve Hundred New Buddhas

Not only did the brilliant Purna but also the unintelligent Svagata, were given a Buddha-name together with five hundred other disciples! Isn't it exciting?

Seeing Purna was assured to become a Buddha, 1,200 Arhats (who reached the stages of the six supernatural powers*, the Three Wisdoms*, and the Eight Emancipations*) in the congregation were so delighted and thought in their hearts, "How glad we shall be if we are assured of our future Buddhahood by the World-Honored One just like the great disciples!"

The six supernatural powers (1. Seeing through and around the world, 2. Seeing one's past*

lives, 3. Eliminating all desire and attaining enlightenment, 4. Flying in the sky, 5. Hearing any sounds around the world, & 6. Reading one's mind)

The Three Wisdoms (1.Realizing previous lives of him and others, 2.Seeing the future lives of all living beings, 3.Understanding the truth in Dharma, & Eliminating all desires)*



B)Kaundinya Bhiksu as The First Univeral-Brightness Tathagata

“Great Kasyapa! I shall give assurance to these twelve hundreds Arhats, who are present before me, of their future attainment of Buddhahood one after another. My great disciple Kaundinya Bhiksu will become a Buddha called Universal-Brightness Tathagata. He will make offerings to six billion and two hun-

dred thousand million Buddhas, and then become a Buddha. Here are the five hundred Arhats, including the three Kasyapa brothers (Uruvilva-Kasyapa, Gaya-Kasyapa, Nadi-Kasyapa), Kalodayin, Aniruddha, Revata, Kapphina, Bakkula, Cunda, and Svagata, also will attain Buddhahood, and become Buddhas also called Universal-Brightness.”

Oh, my goodness! I said in Chapter One of this volume: Buddhas of the Same Names, Same World, Same District. There were twelve hundreds Arhats in the gathering. Among them the five hundred Arhats will become Buddhas called Universal-Brightness Tathagatas, the same name as Kaundinya Bhiksu. The other seven hundred Arhats are supposed to become future Dharma-Brightness Tathagatas, the same as Purna.



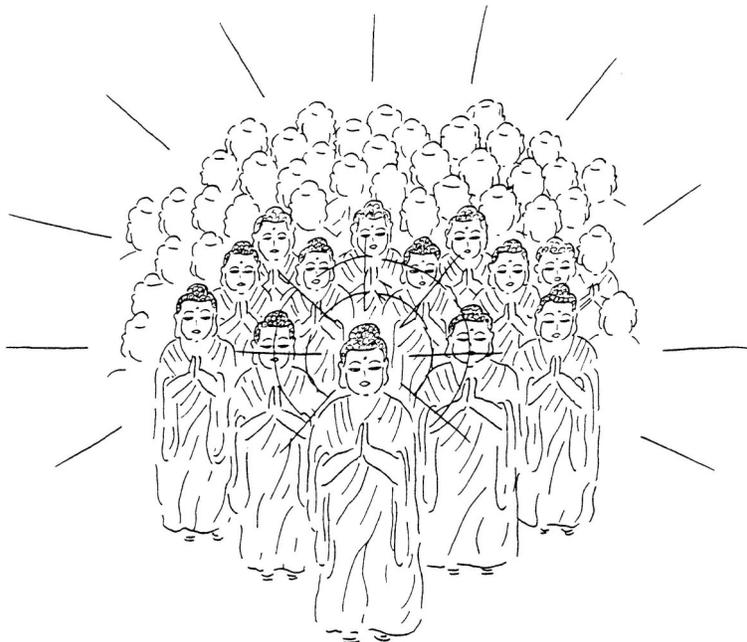
C) 700 Dharma-Brightness Tathagatas and 500 Universal-Brightness Tathagatas

700 Dharma-Brightness and 500 Universal-Brightness Tathagatas all have the same names, but they all have different identities. Therefore, the conditions given their Buddha-names are different, and the powers possessed by them are also slightly different.

In order to explain this, Sakyamuni Buddha told Kaundinya Bhiksu* as follows: “My great disciple, Kaundinya Bhiksu will make offerings to six billion and two hundred thousand million Buddhas, and then become a Buddha called Universal-Brightness.”

Bhiksu is a male monk.*

“The Buddha will emit great rays of light from his body and bring peace to his country. He will have all the supernatural powers. His fame will spread over the worlds of the ten quarters because he will solve any problem with his supernatural powers. Therefore, he will be respected by all living beings.



“His world will be pure. The Bodhisattvas of that world will be brave and compassionate. They will go up to the top of wonderful, tall buildings, and then go out into the worlds of the ten quarters. There they will make the best offerings to the Buddhas of those worlds. After making offerings, they will have great joy. Then they will return to their home world in a moment. They will be able to do all this by their supernatural powers.”

“Universal-Brightness Buddha will live for sixty thousand kalpas. His right teachings will be preserved twice as long as his life. The counterfeit of his teachings, will also last twice as long as his high teachings. When his teachings are eliminated in the end of the Latter Days of Degeneration, gods and men will be sad.”

“However, another Universal-Brightness Buddha will appear and will brighten the world and expound the teachings to all people and bring peace. The five hundred Arahats will become Buddhas one after another. They also will be called Universal-Brightness. Thus, they protect the world.



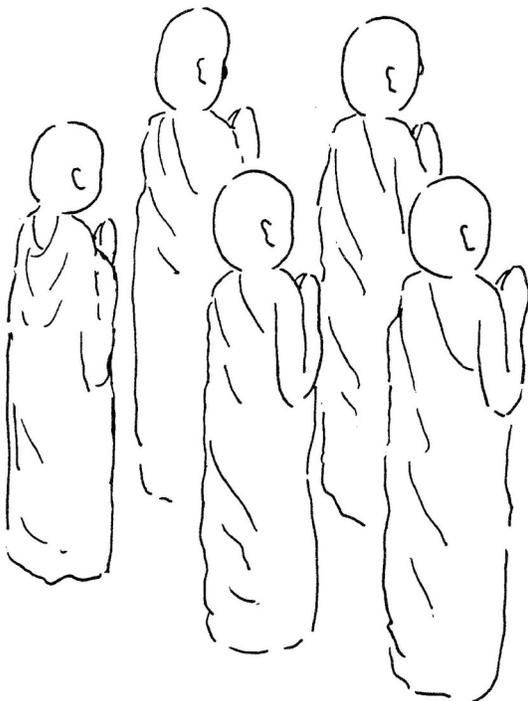
D) Kaundinya Bhiksu Is The First Disciple of the Buddha

Thus, Sakyamuni Buddha promised that Kaundinya Bhiksu will be the head of Universal-Brightness Buddha. And even after his extinction, other Buddhas will come out one after another. Thus, they will brighten the worlds with their great lights and will bring peace to their worlds.

By the way, who is Kaundinya Bhiksu? Remember? He is the one of the five original disciples after Sakyamuni Buddha attained Enlightenment and made His first sermon at Deer Park. They were, at first, dispatched by the Buddha Sakyamuni's father, King Shuddhodana, who wished them to convince the prince to come back to the Kapilavastu Palace. But they were the ones convinced by the prince and

became the monks who practiced with him.

Kaundinya Bhiksu was the chief monk among them.



Therefore, after Prince Siddhartha Gautama of the Sakya Clan became the Buddha Sakyamuni, he walked days and nights all the way from Buddha-Gaya to Deer Park at Varanasi in Central India, a distance of about for about 150 miles. Since that time Kaundinya Bhiksu and other disciples followed the Buddha for over 45 years.

The Buddha's age is around 75 years old now. During that time, they heard many teachings from the Buddha and practiced them. They became senior disciples. Kaundinya Bhiksu will become a Buddha called Universal-Brightness Tathagata, same as the other five hundred disciples who will also be called the same name, Universal-Brightness, as we have learned in the preceding pages.

The five hundredth disciple who will be a Buddha will be Svagata. He is an unintelligent man whose elder brother, Purna, disliked him because of his stupidity.

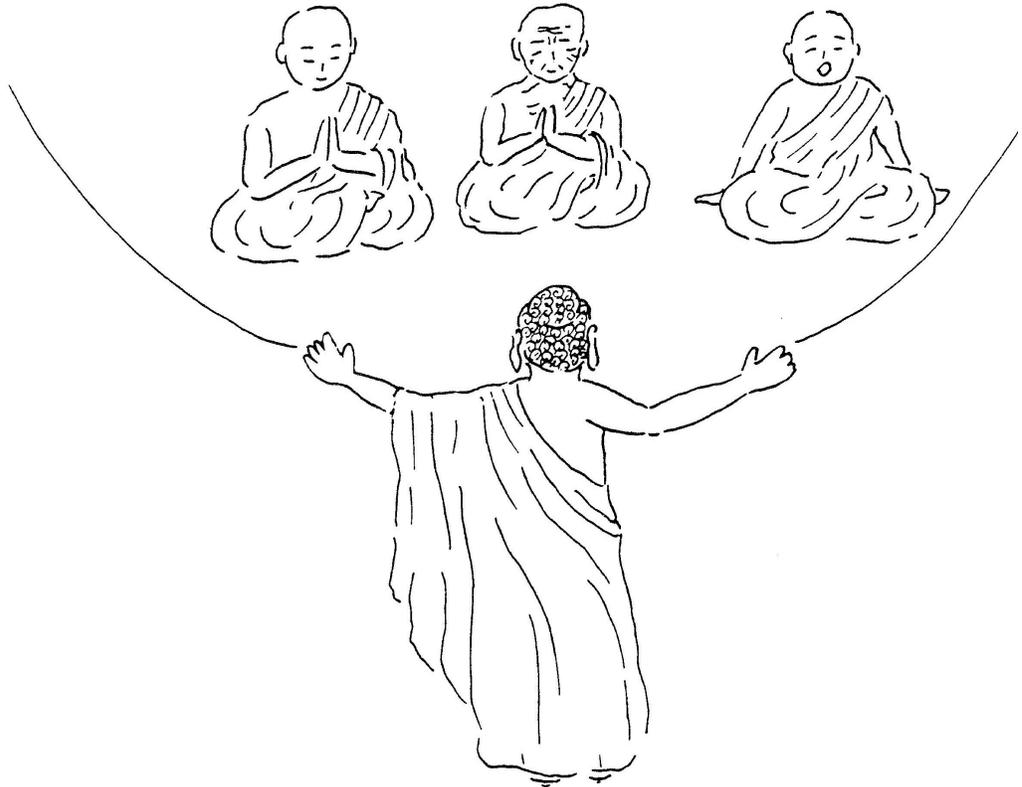
Chapter 5

Svagata's Assurance to Become a Buddha

It is very surprising that Sakyamuni Buddha assured the unintelligent Svagata to become a Buddha together with his brother, Purna who is the Number One Expounder of the Dharma and Kaundinya Bhiksu who is the first great senior disciple.

How can it be possible that the unintelligent become a Buddha? Svagata cannot write his own name, cannot go to school, and he is hardly able to communicate with other people. But the Buddha says, "He will be a Buddha!"

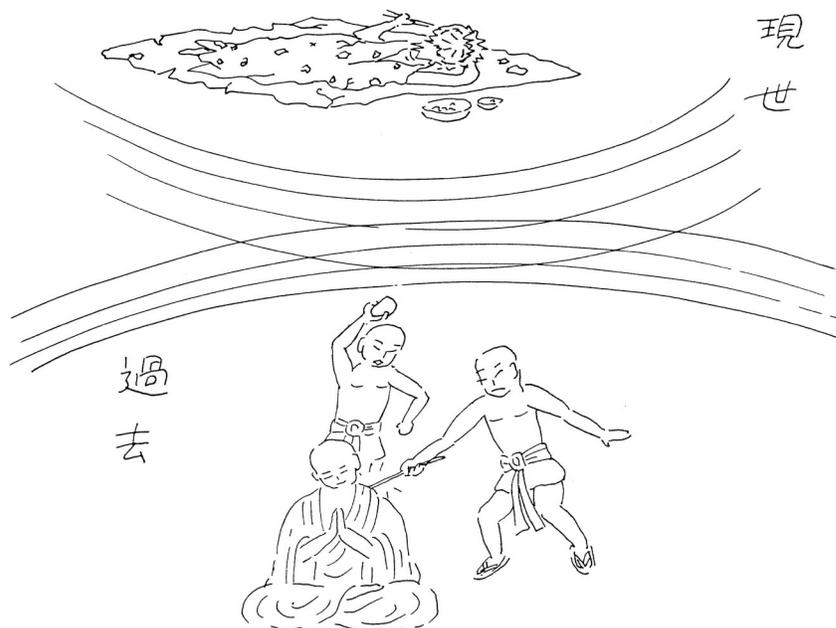
Why?



A) Return the favor received in Previous Lives

Is there anyone like him around you? Is there anyone who is handicapped or unintelligent like Purna? If anyone is, please encourage them by telling the Buddha's compassionate teachings.

Our life in this life is the result of past lives. If we live honestly and practice the Dharma seriously in this life in order to raise up the level of our soul in our next life we will have no debt in our karma, will meet our family and friends again and will be able to live in gratitude and happiness. Please let us realize it and let others know the existence of our eternal souls in the three generations of the past, present and future. To meet with our parents, siblings and friends in the present life is to return our favors received in the past. To show our appreciation to all of them in this life will make our karma of debt in the past free, so our life in the next will be equal and happy when we meet them again.

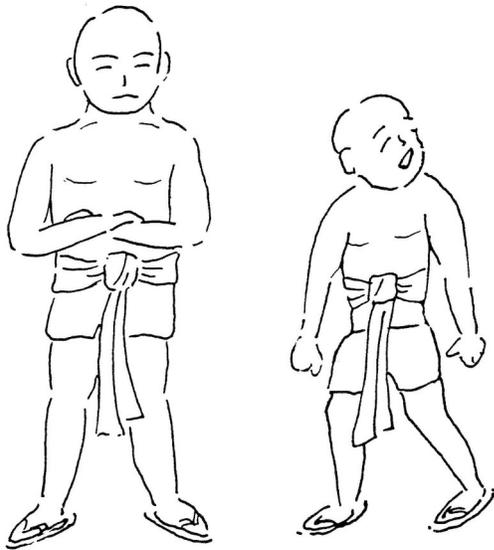


The Eternal Buddha wishes, “All living beings will equally become Buddhas.” Sakyamuni Buddha has three virtues that of the lord, the master, and the parent. Therefore, even if you lost your master or parent, you will not be lonely because you have the firm belief of the existence of the lord, the master, and the parent. Be courageous because you are protected by the Eternal Buddha.

Let's go back to the story of Svagata, the unintelligent man. His name is also “Shurihandoku” in Japanese.

B) The Brilliant Elder Brother and The Unintelligent Younger Brother

Once upon a time, there was a well-known wise and resourceful elder brother. On the other hand, there was an unintelligent younger brother. Both of them were fond of Sakyamuni Buddha who accepted them as His disciples.

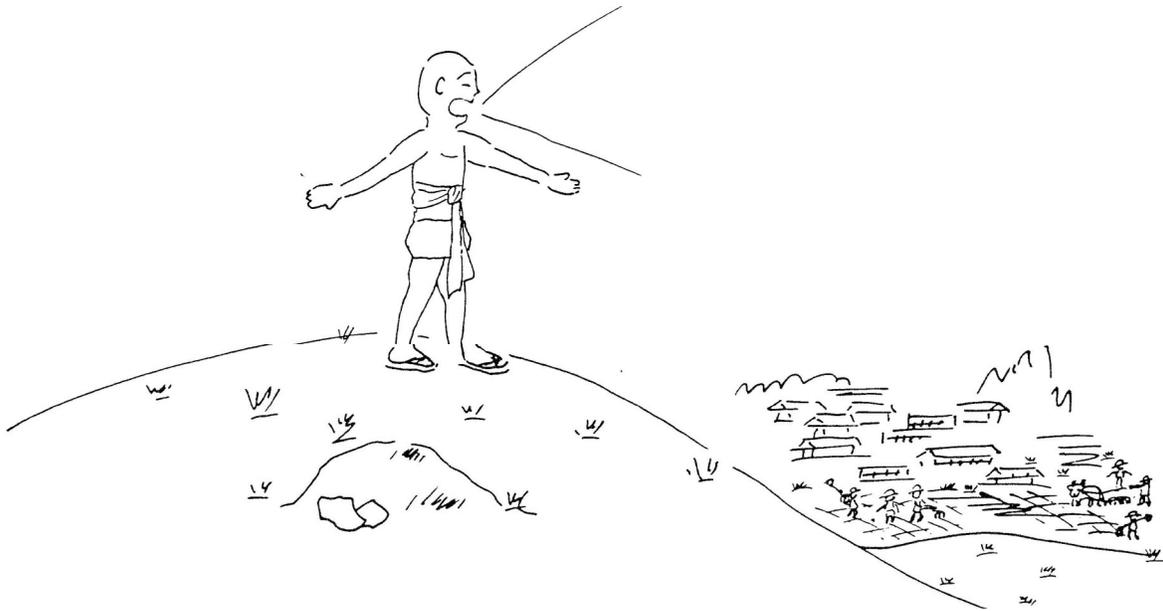


The older brother understood everything taught and practiced whatever he was told to do enthusiastically. Soon he became very popular among his group. On the contrary, his younger brother, Svagata, could not understand anything. He was so slow in whatever he did, they turned into mistakes. So everyone disliked him. His brother was unable to let it pass unnoticed and tried to help him. So the wise brother made four verses for him to memorize the Buddha's teachings.

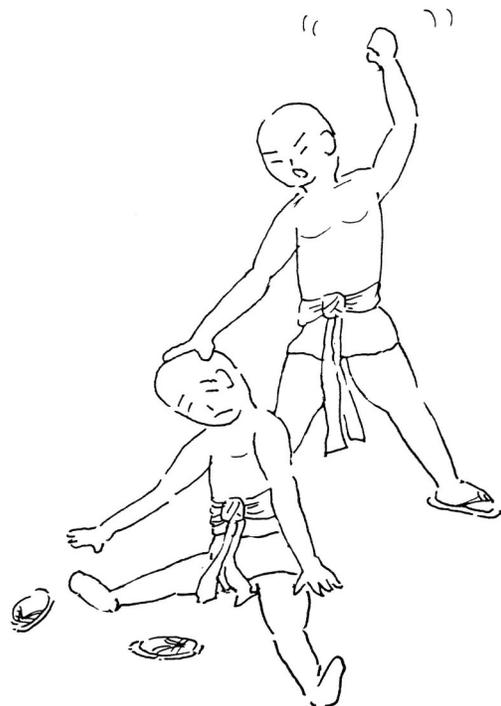
Be obedient in the Dharma and don't do wrong,
Do not defile and keep up the good,
Control the desires and cast away attachment,
Avoid selfishness but act the middle way.

Thus, the elder brother encouraged his brother to strive to memorize them. So Svagata tried hard to memorize them as if his life depended on it. He challenged himself to memorize them many times over and over and again. He went

up to a hill to memorize the four verses. He shouted the verses loudly, ten, twenty, thirty and one hundred times. He thought he memorized them but could not repeat the same phrases. His voice became hoarse. He had soon forgotten them although the farmers working down the hill already memorized them.



After all this, the big brother felt shame and was unable to bear his stupid brother, so he punched his brother's head and said, "You, stupid! Idiot! Slowpoke!" "You are worthless in this sangha. You are annoying us. I cannot handle you anymore! Cannot help you at all!" I don't want to see you anymore! Get out of this house right away!" So he chased his brother out of his house.



When Svagata joined the sangha with his smart brother and became Buddha's disciples, Svagata was intent on doing his best, but the results were not always good. Nobody understood him. The people thought that he had no intention and no heart to do anything.

C) Sakyamuni's Encouragement

Svagata, who was chased away from his brother's house, had no place to go. Not knowing what to do, he squatted on his arms in front of his brother's house and cried. "I am not a monk or a layman anymore. I have no idea what to do, where to go, and whom to depend on. No one helps me!" He had no energy to walk but just cried and cried.

At that time, Sakyamuni Buddha happened to come to the big brother's house. "Svagata! What are you doing here and why are you crying?" asked the Buddha compassionately.



D) Who Is the Wise and the Stupid?

Svagata answered the Buddha while crying, “My kind brother helped me in various ways, but he finally got upset with me because of my stupidity and put me out of the house. He told me that he could not help me anymore because I am worthless. So I do not know what to do, whom to rely on, or how to do things. I feel so sorry for my brother,” he said, having the hiccups and crying.

Sakyamuni Buddha emotionally said, “Oh, Svagata! You do not need to cry at all. Even if you are unintelligent and stupid, if you know your faults and if you are able to repent, you are a wise man really. In this society there are many people who know only a little but take pride in it and never try to repent their wrong conduct. That kind of a person is real stupid.” The Buddha’s talk was full of compassion, and the Buddha gave him a broom and said to Svagata:



E) Sweep Off Dust, Take Off Dirt

“Svagata! Please clean up the stupas, buildings, and the yards everyday from now on! And chant the following words! ‘I shall sweep off dust! I shall take off dirt!’” Thus, the Buddha encouraged him.

I wonder how Svagata felt when he heard the words from the Buddha. How do you feel? When you encounter difficulty and are feeling sad, when you have no energy to walk because of disappointment, and when you hear such an encouragement directly from the Buddha, you will be so happy you will be saved with these words: “Even if you are unintelligent and stupid, if you know your faults and if you are able to repent, you are a real wise man. Make an effort!”

Svagata was full of tears in his eyes and held the broom and chanted, “I shall sweep off dust! I shall take off dirt!” Since then he strived to sweep off the dirt and to take off the dust in the monastery.

He gradually felt cheerful and refreshed. He looked better and happier than before. He was full of smiles. He is now able to talk to others without hesitation, unlike before. He is now able to respond correctly to someone’s greetings and questions. Soon he is able to understand how people feel.

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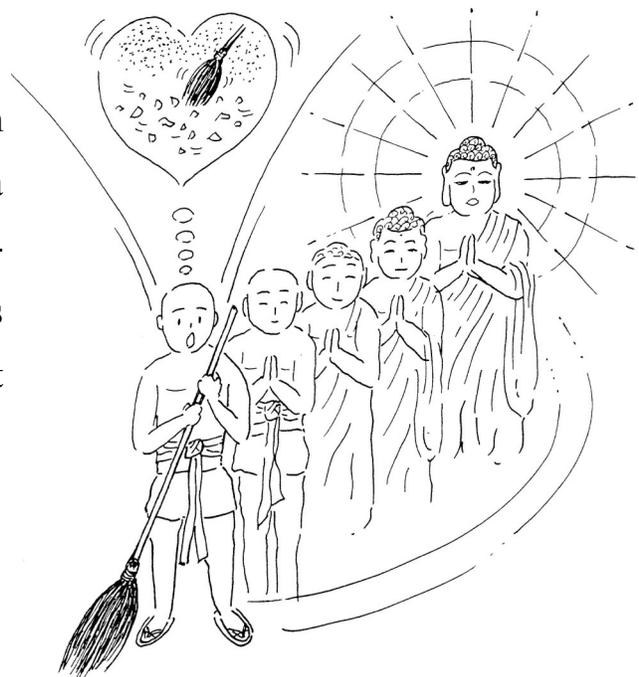
F) Great Realization

Svagata kept the cleanup task day after day with the broom saying, “I shall sweep off dust! I shall take off dirt!” One day he had a great realization. What is the realization?

Yes, right! He realized that the dust and dirt are in his mind, within himself. Dust and dirt are piled up; therefore, we cannot be obedient and troubles come in.

Purna is a very rare wise man, as the Number One Preacher of Dharma, so that he received the Buddha-name, Dharma-Brightness Tathagata. His younger brother, Svagata realized his stupidity and repented his wrong conducts. He practiced what the Buddha told him to do and realized that the dust and dirt are within him. Thus, he received a Buddha-name, Universe-Brightness Tathagata.

There is no difference between the wise and the stupid to become a Buddha. That is why Sakyamuni Buddha proved it by giving both brothers the assurance to become Buddhas at the same time.



Chapter 6

A Parable of a Priceless Gem Fastened Inside a Garment

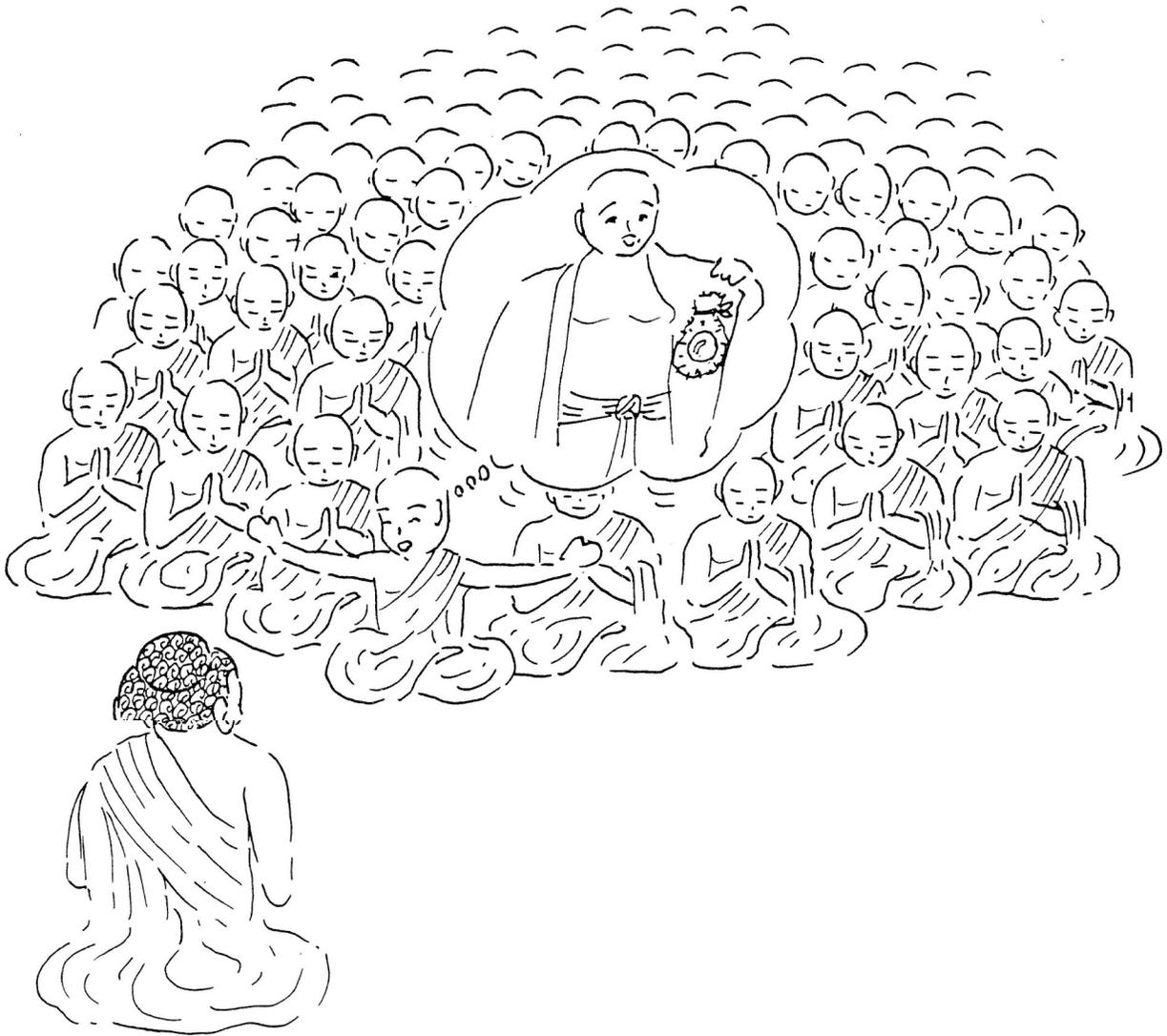
A) Captured with Things Before One's Eyes

Thereupon the five hundred Arhats, having assured by the Buddha of their future Buddhahood, felt like dancing with joy and expressed their feeling by reciting the parable of a priceless gem fastened inside a garment. They said:

“Now in Your presence, we reproached ourselves for our faults. We thought that we had already attained perfect extinction by attaining the Three Major Supernatural Powers, the Six Supernatural Powers, and the Eight Emancipations. The Nirvana we attained was only part of the immeasurable treasures of yours. We were like a foolish man with no wisdom. We now realized the real reason, the Buddhas appeared on this world was not these small enlightenments but to cause us to attain Buddhahood.

How small practices to attain Nirvana we have done till now! We had captured the matter just before our eyes. We are very shameful! We thought that we had attained the supernatural powers to see the past, the present, and the future; in reality we were not able to have the heavenly eyes to see the future of us or to have the heavenly ears to hear spiritual guidance, and not able to understand other people's feelings. We fully repent our wrong practices in the last many years.

“Oh the World Honored One! We are just like the ignorant man in the following parable. Then they revealed the story:



B) Ignorant Friend and a Compassionate Friend

“Suppose there was a man with low virtue and of a small mind. His daily life was captured by things and matters before his eyes. One day, the man visited his good friend with an open mind after a long time. They talked a lot. The friend treated him to drink. He soon fell asleep. The good man had to go out on official business. Worrying about the poor man, he fastened a priceless gem inside the garment of the ignorant man as a gift to him and went out. The drunken man did not notice what his friend had given him. After a while he got up and went to another country and had difficulty in getting food and clothing.”



“Some time later, the good friend happened to see his old friend. He said, “Alas, man! Why have you had such difficulty in getting food and clothing day by day? Why don’t you try to brighten your soul by not being captured by things before you? How come you don’t try to seek your happiness? I fastened a priceless gem inside your garment on the day you visited me. Look! The gem is still there, and you do not notice it. What a fool you are! If you found the gem a long time ago, you could have had a good livelihood. It is the only gem of its kind in the world.”

The ignorant man was full of tears with his good friend’s compassion and washed off the dirt and dust in his mind. He repented his wrong conducts in the past.



C)The Ignorant Man Who Did Not Realize Buddha' Original Vow

The spirit of the good man in the story is the same as the Eternal Original Sakyamuni Buddha's wish, "How shall I cause all living beings to enter into the unsurpassed way of peace and quickly become Buddhas? We are the parts of the six billion souls, as many as the numbers of the sand particles in the River Ganges and the souls that came together with the Eternal Original Buddha from the three-thousand-dust-particles kalpas away. We, ignorant people, have attached to just the matters before our eyes and have not realized the Original Vow of the Eternal Buddha. All of us were assured to become Buddhas and gave us the same Buddha-name, 'Universal-Brightness Tathagatas.' We will not bring disgrace to the Buddha-name, so we will work hard not only for us but also for other people for the sake of their happiness and world peace!"

Thus, the five hundred Arhats expressed their appreciation to the Buddha from the bottom of their hearts.



Chapter 7

Look for the Gem Fastened Inside a Garment

Well, you may find the gem fastened in your garments. Try finding it by turning your shirts inside-out. If you cannot find it, you may ask, “Oh, the Buddha! Where is my gem?” Put your palms together and stare at the statue of the Buddha and chant the Lotus Sutra. Then you will surely find the gem within you!

You will be able to find it! There is no discrimination between the wise or the ignorant, male or female. Everyone surely has it fastened deeply within you!

Everyone has the gem in his or her mind!

The priceless gem is to become Buddhas!

