



# 衣裏明珠

## An Invaluable Jewel Inside One's Clothes

比丘尼恆雲 2006年11月26日 講於金聖寺

A TALK GIVEN BY BHIKSHUNI HENG YUN

ON NOVEMBER 26, 2006 AT GOLD SAGE MONASTERY

李海慈 英譯 ENGLISH TRANSLATED BY LOTUS LEE

佛說法四十九年，講經三百餘會，佛的一生裏說了非常非常多的經典，可以說是門門都是第一，因為眾生的根性不一樣，所以佛也就根據眾生的根器來講經說法，教化眾生。佛說法的終究目的，是要眾生究竟成佛；因為我們的本性就是佛性，跟佛都是無二無別的。

有一句話說「法華涅槃共八年」，這是以前古來高僧大德把佛說法的時期，分成五個時期，因為今天時間不多，我就講這最後一個「法華涅槃時」，這是指佛將入涅槃前的時期，佛在將入涅槃的前八年，講法華經，這法華經講了八年。

法華經的宗旨是開權顯實，終歸唯一佛乘，意思是說我們每一個人都可以究竟成佛的。以前佛的弟子，有不相信自己可以成佛的；所以佛說法華經時候，就用很多的因緣、譬喻來說明，在法華經裏佛給很多的弟子授記，譬如給阿難尊者授記，你在什麼地方，將來你可以

成佛，你的國土是怎麼樣？又給富樓那尊者，舍利弗尊者等等來授記。

今天我講一則佛在法華經裏面講到一個譬喻，有一個非常非常窮的人，有一天他到一個富有的朋友家去，富有的家庭無論飲食、衣服都非常好，他在那裏受他們的招待，就像我們這七天以來，每天不只是法食非常的豐富，這個食物也實在太過豐盛了，是不是？好像在開party一樣。那他在那裏用餐，這個朋友就拿酒食來招待他，所以酒醉就睡了，睡了以後呢！他的朋友或許是一個重要的人員，就要出去了，就想：這個朋友這麼可憐，這麼貧窮，怎麼辦呢？我應該給他一些東西。他還沒有醒來，又怕他把東西丟掉了，所以就一顆無價的寶珠，縫在他的衣服裏面。

窮人醒來以後，朋友已經離開了，所以他也離開了。離開後，他就到處為「口」奔馳，為這個口各處求生，就像各位一樣。

The Buddha spoke the Dharma for 49 years and lectured in more than 300 assemblies. In his life, the Buddha expounded on many, many sutras, and it can be said that every dharma door is the foremost. Since the natures of all living beings are different, the Buddha spoke the Dharma according to the capacities of living beings in order to teach and transform them. The Buddha's goal for explaining the Dharma was to help living beings realize Buddhahood. Because our original nature is the Buddha nature, it is no different from that of the Buddha.

As it is said, the Dharma Flower/Nirvana period totaled eight years." It was eight years between the time that the Buddha spoke the *Dharma Flower Sutra* and the time he entered Nirvana. The great masters of the past divided the Buddha's teachings into five periods. Because we don't have much time today, I will talk about the last period, the "Dharma Flower/Nirvana period."

The principle of the *Dharma Flower Sutra* is reveal the ultimate truth: ultimately

以前聽說，金聖寺要取名的時候，這裏的居士問上人要取什麼名字呢？上人說：「你們這些人，一天到晚都是錢！錢！錢！就取金錢寺好了。」後來這些老弟子覺得這個名字不太好聽，就跟上人講，可不可以換一個名字？上人才取名為「金聖寺」。因為金聖寺在聖荷西，所以那個錢要把它變成聖，聖人的聖，不是剩下的剩，不是你家裏有很多金子在口袋裏，那是剩下的。金子，你要把它善用了；我們的佛性也像黃金一樣，那麼珍貴，大家善用佛性，就是金聖寺；要不就是金錢寺了。

這個窮人爲了生活四處奔波，還是非常的貧窮困苦。有一天，他又碰到這位富有的朋友了，富有的朋友說：「你怎麼還這麼窮啊！」「是啊！」「你不知道嗎？我縫了一顆無價的寶珠，在你的衣服裏，你應該把它拿出來，就不會這麼辛苦奔波了。」

這衣裏明珠是一個比喻，是我們每一個人都有的，自性裏的寶藏就像這一顆無價寶珠一樣，我們要把它開採出來！我們的智慧、我們的慈悲、我們的性德，乃至神通妙用等等，都是跟佛是無二無別的。

那麼現在佛來教導我們，要把這一顆衣裏明珠取出來。雖然這顆明珠是我們自己的，但是我們都向外面找，找太久了；向裏面，反而不知道怎麼找？佛教我們怎麼找！佛找到了，所以就是兩足尊，兩足尊不是說佛的兩條腿很尊貴，意思是福也足了，慧也足了。佛是三覺圓，萬德備，福足、慧足。那麼我們要把衣裏明珠慢慢找回來，也要修福修慧。修慧呢，像大家禮佛、拜懺、誦經、研習經教，這些都是。那麼修福，就要諸惡不做，眾善奉行，還要利益一切的眾生。在



三寶裏來修福、修慧，這是很好的方法，這也是佛指示我們的正確方法。

最後，我希望不要一年才看到各位一次，你不能說：「法師都不認識我。」我們真的不認識你，因爲你一年才來一次。你一年來一次，那「衣裏明珠」大概不太容易找，要找比較多年一點，所以希望大家常常回來。不是說做義工才回來，你能回來聽經，參加法會，你都是影響眾，影響人家發心的，所以希望大家常常回來！

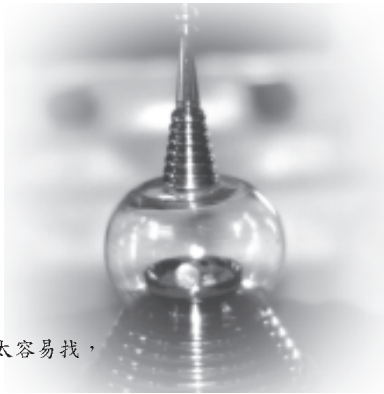


there is only one Vehicle, the Buddha Vehicle. It means that every person can ultimately become a Buddha. Some of the Buddha's disciples didn't believe that they could become Buddhas, so in this sutra, the Buddha used many stories of causes and conditions and analogies to make this clear. For example, he gave the Venerable Ananda a prediction as to when he would attain Buddhahood, and what his Buddha land would be like. He also gave predictions to the Venerable Purnamaitreyaniputra, the Venerable Shariputra, and so forth.

Today I will talk about an analogy the Buddha spoke in the *Dharma Flower Sutra*. There was a very, very, poor person. One day, he went to visit a wealthy friend. The friend had an abundance of food and clothes. The poor person was treated like a king there, just like us these past seven days. For us every day not only is the food of Dharma incredibly abundant, but the real food is also very sumptuous, to the extent that it is a little too much. Isn't that right? It's like we're having a party. When the poor person ate lunch at his friend's house, his friend gave him food and wine. Then, he got drunk and fell asleep. After he fell asleep, his friend, probably a very important person, had to go somewhere. He felt very sorry for his poor friend. He thought, "I ought to give him something." However, his friend hadn't woken up yet. He was afraid that his friend might lose the gift while still asleep, so he sewed an invaluable jewel onto the inside of his friend's clothes.

After the poor person woke up, his friend was already gone, so he left too. After that, he resumed his pathetic life of trying to make ends meet, just like all of you here.

I heard that before this temple got its name, some lay people asked the Venerable Master what he was going to name this place. The Venerable Master said, "All you people! All you can think of is money, money, money, all day long! Let's call it the Money Monastery." After a while, these disciples thought that this name didn't sound very good, so they asked the Venerable Master if he could change the name. The Venerable Master then named this place the "Gold Sage Monastery." ("Jin Sheng Si") It was so named because Gold Sage Monastery is located in San Jose, and the Chinese transliteration of San Jose includes the word sheng (聖) in it. This character means "sage," so the name of the temple was changed from



你一年來一次，  
那「衣裏明珠」大概不太容易找，  
要找比較多年一點。

If you only come once a year,  
it won't be very easy for you to  
find the jewel inside your clothes.  
It will probably take you  
a little bit longer to find it.

“money” to “sage.” Notice, it's not the character for another shèng (剩), which means “left over.” It's not that you have a lot of leftover money in your pocket. You have to put money to good use. Our Buddha nature is just as valuable as gold. If we put our Buddha nature to good use, then this place is the Gold Sage Monastery. Otherwise, it is the Money Monastery.

In order to survive, this poor person worked very hard but was still impoverished. One day, he met his wealthy friend again. The friend said, “You're still this poor?!” The poor person replied, “Yes, what did you expect?” The friend then said, “Didn't you know? I sewed an invaluable jewel onto the inside of your clothes. You should take it out and use it, then your life won't be so hard anymore.”

This analogy describes something we all have. The treasure in our essential nature is very much like an invaluable jewel. We should excavate this jewel. Our wisdom, our compassion, our virtue, and even our spiritual powers are no different from the Buddha's.

That's why the Buddha taught us how to find our own Buddha nature, like the precious jewel hidden inside our clothes. Although we all have this jewel, we always seek for it outside. We have been looking outside for so long that when we turn inside, we don't know how to search for it! The Buddha teaches us how to find it. He found it, so he is “the Honored One

who perfected both blessings and wisdom.” The Buddha is perfect in all three awakenings, complete in all ten thousand virtues, and perfect in both blessings and wisdom.

Now, we have to find this precious jewel gradually, and we also have to cultivate blessings and wisdom. How do we cultivate wisdom? We can do so by bowing to the Buddha, participating in the repentance ceremonies, reciting sutras, and studying the Dharma, and so forth. We cultivate blessings by not doing any evil, doing all good, and benefiting all living beings. Cultivating blessings and wisdom in the Triple Jewel is an excellent method, is also the correct way taught by the Buddha.

Lastly, I hope I will see everyone more than once a year! Please don't say, “Dharma Master, you don't recognize me.” I am sorry, but it's true that we really don't know you, since you only come once a year. If you only come once a year, it won't be very easy for you to find the jewel inside your clothes. It will probably take you a little bit longer to find it. But, don't come back just to do volunteer work. If you can come back to attend the Dharma talks and participate in the Dharma assemblies, then you are part of the positive force that can influence others to bring forth their Bodhi Resolve. So, I hope all of you come back often!

# 新年祝福

Best Wishes for New Year



時時佛光普照  
日日如意吉祥  
月月福慧雙增  
年年壽祿無量



The Buddha light shines  
everywhere hour after hour.  
Things go as we wish  
day after day.  
Blessings and wisdom grow  
month after month.  
Longevity and prosperity  
abound, year after year.