

# Lotus Sutra: Analyze and Practise in Life

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**Abstract:** *The Lotus Sutra leads one to a complete and thorough transformation of the life of Samsara suffering from discrimination, anger, and conflict by the real Buddha's knowledge. The change is powerful, explosive, radical as many words in the sutras have said that. Perhaps because of that, this sutra called the "king of all Sutra", with a lot of useful sections praising the merits of receive and retain this sutra in life.*

## 1. Introduction

The Lotus Sutra is considered to be the most excellent sutra at the end of the time before the Buddha's passing away as the full development of the lotus Buddha-nature.

Just by looking at one aspect of the Lotus Sutra, that is, seeing everyone as a lotus, then seeing it is full of all precepts, samadhi, piety, full of compassion, compassion, alms, and rings. Humiliation until wisdom is la. When we see another person as a lotus flower, even though we are still in the mud, believing in the Buddha's teaching "I am a Buddha, you will become a Buddha", thus we have enough respect, love, and patience, self, of course, we can communicate with the energy and joy that sustain and save all these forms of life.

Thus, the view of knowing "the lotus" has completely transformed the relationships between people, with the world and with oneself.

The Lotus Sutra talks about the lotus, which is closest to the lotus in oneself, the qualities of the lotus in oneself. The secret of the reader reciting, speaking and speaking of Dharma is to declare, enlightenment, and enter that lotus flower of Buddha-nature in himself. A Dharma practitioner is the person who lives the lotus in himself, making it bigger and bigger, giving more fragrance and supporting the lotus bloom in others.

At the heart of the Lotus Sutra is "True emptiness Wonderful existence". It does not tilt much toward the True emptiness, in terms of wisdom like the Prajna Paramita Sutra system. It is the union of relative truth (the world position) and the absolute truth (the base), of the central location (no difference of opinion) and post-favourable area (difference of view). In short, it is Buddhahood.

Dharma Flower is a "True emptiness - Wonderful existence". True emptiness is to mentioned of wisdom. Wonderful existence is the field of compassion. Only the word "Wonderful" in the sutra speaks to the unity of True emptiness and Wonderful existence, of wisdom and compassion.

Here we only talk about some ideas of Dharma flowers to apply in everyday life. We should remember before saying the Lotus Sutra, the Buddha said the Sutra of Infinite Meaning and entered the Sutra of Infinite Meaning. That means that the Dharma Sutra has Infinite meanings like the

dharma sphere has Infinite meaning. We have chosen only some thoughts to enter the Dharma Flower initially.

Day today, the Lotus Sutra Sutra is still to be translated, printed the most, are the most recited, taught most. At the very least, at our usual level, the longevity, recitation, and exposition of the Dharma Sutras are a direct influence on the family and society, which will make individuals and society better. It is also the wish of all of us.

### All become Buddha

In the second Media there are the following:

The Buddhas have gone away  
If people feel good  
Beings like that  
All have become Buddhism.  
The Buddhas have gone away  
People make offerings of relics  
Erect the tower  
Gold, silver and mixed pear  
Mother of pearl with agate  
The pure serenity  
Cultivate in the towers,  
Or there are stone temples  
Fried sheep and aquaria  
Honey and other wood  
Mud bricks and tiles,  
Or in the open field  
Land into the pagoda tower  
Rings to kidding  
Sand group into Buddha tower  
People like that  
All have become Buddhism.<sup>1</sup>

Everyone acts, gestures, even unconsciously, to the Buddha and the Buddha-nature, then "have to become a Buddha." Why is that? Why is it that just a small act of body, speech, and mind towards Buddha will make people "all Buddha"? What makes a small gesture also make people immediately correspond to Buddha-nature? Because each person is already a Lotus, already inherent Buddha nature, just a little movement towards the Buddha, immediately that Lotus blossomed, which directly corresponds to Buddha-nature ingrained in him.

<sup>1</sup> Excerpts from the Lotus Sutra are taken from the translation of the Most Venerable Tri Tinh or the Venerable Tri Quang's translation, with reference to the Chinese version of the Lord Cuu Ma La Cross and some English versions

But that is only the seeing of our part. But in the Lotus Sutra, the Buddha wanted to open, show, enlighten and penetrate (enlightenment, eyesight, enlightenment, enter) to give us the knowledge of the Buddha (knowledge of the Buddha), or we can call the understanding of Dharma. With the phrase "all into Buddha," the sutta wants to introduce us to that part of that knowing of Buddha, the experience of Dharma. Therefore, after listening to, we have to think and meditate to feel somewhat that knowledge of the Dharma. From the standpoint of consciousness, the seeing of the Dharma Flower is omniscient; all knowledge is intellect. Awake wave arises and vanishes, arousing, and dissolving in mind. Thus, a wave of wake up it was water, it "all became Buddha".

In a nutshell, the understanding of the Lotus sutra is knowing on the Effect rather than in the Cause. Practicing the Lotus sutra is cultivating on the Effect, not from the Cause to go to Effect. This is a very important distinction in saying that the Dharma Flower Sutra is the "king of sutras." The Mahayana sutras in the early period are the paths from Cause to Effect, from the Paramitas to many generations to Buddhahood. Therefore that can be called the Men vehicles. This sutra deploying right on the Effect of the Buddha, and that Effect, the Buddha-nature, is inherent in every being.

We see to thought the Door of Origin already present here. Let us take the example of the Door of Origin and the Door of Trace: Shakyamuni Buddha was the Door of Origin of the Buddha, who became Buddhahood from beginningless to infinite, and in terms of the Door of Trace, the historical Buddha appeared. In the world, more than 2500 years ago. The Door of Origin is the essence; the Door of Trace is the phenomenon. To us beings, the Door of Origin is "each of us has a Buddha nature," and the Door of Trace is our current path to that Buddha-nature.

In the insight of the Lotus Sutra, both the Door of Origin, the Buddhahood inherent in every being - and the Door of Trace - the cause of practice of each being - are united, the time between Cause and Effect no longer exists. Now, the phenomenal and the physical world are the same, so when we meet people we can all say, "They have all become Buddha." Living in this way means living in the Lotus Sutra.

#### Prediction (Vyakarana)

The titles of products with the word Prediction, it occupied three of the twenty-eight volumes of the Lotus Sutra: the chapter sixth of the bestowal of prophecy, the chapter the Eighth of Vaticinate of the enlightenment for five hundred disciples and chapter ninth of the Vaticinates conferred on learners and adepts.

First of all, even in the chapter 03: Smiling and parable, the Buddha had predicted for Sāriputta "to become a Buddha with name Padmaprabha-Buddha (Phật Hoa Quang), Thus Come One (Tathagata), One Worthy of Offerings (Arhat), One of Proper and Pervasive Knowledge (Samyak-Sambuddha), One Complete in Clarity and Conduct (Vidyacarana-Sampanna), One who is always on the path toward goodness (Sugata), Well Gone One who understands the World (Lokavīti), One who stands the highest among all

beings in the Three Worlds (Anuttara Purusa-Damya-Sarathi),... "Next in the chapter sixth of prophecy, Mahakassapa was predicted to Buddha and then to the disciples, to all the Arahants also became the Buddha. Then chapter 13: Devotion to Encouraging, the Bhikkhunis are also registered to become Buddha. Thus, the Buddha had "said that all the Shravakas were registered".

In the chapter Bodhisattva never denigrates - the precursor of Shakyamuni - to those who scolded, beaten and threw stones at him, he ran away "but still loudly said: I dare not despise them, because they will all become Buddhas." This is the extensive prophecy for the four of them.

Especially in the chapter 12: Devadatta, the Buddha gave topredict for Devadatta, who was considered to be extremely evil for destroying the first Buddha, to will become Buddha. Also in that chapter, Dragon Female, non-human being is a female body who became a Buddha before all of them.

In the chapter 10: Dharma Master, "Buddha told the Medicine King: After Buddha passes away if anyone hears the Lotus Sutra, may be read a verse, a sentence full of meaning, or comes only to have one reciting joy well, the Tathagata will also predict for all to become Buddha."

Through the above, we see all people, all sentient beings, regardless of the spiritual hierarchy, regardless of whether they are male or female, regardless of karma, no discrimination of wisdom or ignorance, regardless of species be predict into Buddha. With the predict for all being became Buddhas, we have a glimpse of what the meaning of the one vehicle is, and what its greatness is.

Do we believe that we are a Lotus Sutra, an entity that was originally a lotus flower of Buddha nature and that the work of its life is just the development of that lotus flower, that is, living one's mind is the mind of the Dharma Flower? I am the Dharma Flower and my body is Dharma Flower.

Living a life that has been predict means living the Buddha nature of one's life and the manifesting virtues of that Buddha nature, namely compassion, joy, compassion, patience, generosity, generosity good, tolerant etc...

First of all, we firmly believe that Buddhahood is present in body and mind and gradually we realize its permanent presence. In the midst of the disturbance of the body and mind, of the scenery, of coming and going, there is something constant and immovable, a stationary ground of all things. Meditation is realized, an office and living in that platform comprehensively. Then we see that precious and dear reality in things, in trees, in the sky, in the faces of every person, anywhere, anytime. That was the first step for Dharma life.

Apart from that we cannot find release to our afflictions elsewhere. That is a source of security board in truth, is the source of all suffering heal, the solution and the answer to every problem from the lowest to the highest possible of our lives. Whenever we are in crisis, discouraged, suffering ... we only need to be connected, reconnected with our

foundation, the foundation upon which Buddha predicted for us.

The life of a Dharma Flower practitioner is to live specifically with that, that is to contact, to talk, to consult, to get acquainted, to be close and to be one with that - because that is a master inner, Buddha inside of every person.

In short, the basis for the long life is the foundation of the undying being, the Buddha-nature that is inherent in each of us. As a result of the long life, the son of the same son returned home ultimately, took his father's kingdom, received his father's infinite freedom and power, and lived his life with him as a father.

Living in the background, like our whole consciousness, gradually, we know the taste of life, the taste of the entire Buddha Dharma. The critical point is that we know that enlightenment and enlightenment enter into it. That is what to take refuge: taking refuge in Buddha, taking refuge in Dharma, taking refuge in Sangha. That is the permanent Three Treasures in us.

### One vehicle

One vehicle is manifested in all, and all is not apart from the One vehicle.

All that we call Buddhist activities, Buddhist life takes place in the light of the One vehicle also:

The light in the middle of this stage

Straight through the East

One and eight thousand realms

They are all like a yellow light.

From hell Avici

Come to Tushita heaven

In those worlds

All six paths of beings

Born here die to the other

Good karma together with evil

Samsara has good and bad press

It is clear here.

So our job is to find ourselves in that One vehicle, must live that One vehicle, not in the separation, separation of life and death. Most live in One vehicle then all initiates joint together in the Dharma flower forever in the infinity of time and endless space. Practicing in One vehicle, a practitioner is all a practitioner, and everyone is cultivating, so there is a practitioner.

Living in the One vehicles, all of them live in the One vehicle, they are all exposed to each other, one hair, that is Wisdom Buddha, Compassion Buddha, and that is also the ultimate solution to all problems, all the afflictions of the world. The belief of the Dharma Flower is the belief that we are always in the One vehicle of Buddha, which is included in all the chapters of the Lotus Sutra. When we see a bird, a tree, a stream, a person, a jingle somewhere, we have to know everything in One vehicle. Seeing such understanding is that we enter the Lotus Sutra, live in the Dharma Flower world, are reciting the Lotus Sutra chant.

In this world full of chaotic contentions, the words of 'Bodhisattva Never Despise': "I dare not despise you,

because you will become Buddhas" is probably the only solution to bring true brotherhood Humanity. It is not just a saying but a song, sung for the praise of humankind. That song not only resolves the suffering conflicts that are rife in the world but also the indescribable optimistic joy of the person who has lived in the One vehicle or Buddha vehicle, in the pleasure of uniting the universe beings are formerly homogeneous in Buddha-nature.

### Show Stupa

The stupa of seven treasures emerging from the earth in the middle of nowhere, "in this tower of seven treasures has the full Tathagata," that is when the mind of sentient beings is as empty, then the treasure stupa appears. In the minds of beings, in the mind land (from the ground), there is Buddha-nature (the seven treasures containing the Tathagata body), but only when the mind land is empty like nowhere, then the Buddha-nature will manifest. Buddha-nature is not dependent on any Dependent Origination: dwell in the middle of nowhere, not relying on anything. Buddhahood includes the dharmakaya, "full-body Tathagata," sambhogakaya, "seven treasures" and incarnation, "Stupa." Seven treasures of the tower to display the True emptiness - Wonderful existence of Buddha. The treasure stupa "five hundred times taller than the Yojana" shows us that the mind and body of these five aggregates is the treasure tower, once our view has been pure and became into the knowing look of Buddha.

So here the Buddha shows how we can see, contact with the Buddha-nature that is available in our mind land so that at any time we can "emerge from the earth in the middle of nowhere?"

Whenever our minds are empty, not dependent on anything, like nowhere, the treasure stupa appears right there. We can see the treasure tower wherever our eyes are facing, in any given time, in any space, because the Abundant-treasures (many Jewels) treasure tower is usually in the middle of nowhere. The "rise" of the treasure tower is to clear all obstructions in the mind so that the mind is the space for the treasure tower to manifest.

Bringing the mind back to it's empty as void nature, reality immediately reveals to us its true nature: its true nature (tower), its solemn beauty (seven treasures), and counting its permanent cylinder (Tathagata body).

In other words, when we learn to meditation know how to use our mind, know how to bring the mind back to its dwell source, then reality still appears before us. With such a thought, we begin to discover the true meaning of life.

But that is just seeing the stupa; in that stupa, there is the whole Tathagata does not disintegrate, as if meditating. That "if the Buddha wants to bring the whole body of Abundant-treasures Tathagata to just four of them, then the Buddha's clones of Dharma saying the many of nationality must gather in one place, then the whole body Tathagata has just appeared".

Once again, the Buddha's vision to open a treasure tower is for each of us to open the treasure tower ourselves at our elementary level. At our ordinary level, we are the potential

of a Buddha, we also have our unincorporated Buddhas, and to begin to see the Tathagata body, to reveal the treasure tower, we must do as the Buddha said, "gathering to one place all the Buddha clones."

How will we live knowing that all our thoughts, good or bad, cannot come out of our Buddha-dharmakaya, like any wave regardless of movement, cannot go out of the ocean? That is the real life that we learn from a part of the chapter show Stupa.

### Believe

In chapter 4: Belief and understanding<sup>2</sup>, it is said that all of us have been lost for as long as the same poor man who did not dare to believe that he was the son of the "rich and powerful" a householder, until his father used all kinds of means to attract home, finally dare to identify as a child: to believe that "I have no desire, now this precious natural treasure comes". It turned out, "all have a share in the treasure of knowledge Tathagata." No doubt, "There is no wish that today the great treasure of Dharma King naturally comes: the Buddha's disciple deserves what we have all received."

We believe that it is hard to imagine, to expect, to dare to wish for, that it is natural (natural treasure that exists), it is a great revolution that changes the whole life of each person. To unleash this understanding, we need to think, meditate on each subject, every verse, causing skepticism and thanks to the determined teachers. Just believe that a topic, a poem, the entire Dharma Flower world, that precious treasure will come naturally, open to our eyes. We should remember that these verses of the sutra are not outside, they are the truth buried deep within each person, so make contact with them, talk with them, ask them at the bottom of my heart. Like a master, he is a living scripture, so when he comes to learn with him, the seeds of our hearts can crack open and begin to awaken, developing to become a fruitful season of the light of truth and love radiate.

The understanding of the Dharma Flower arises from wisdom and compassion and attain in wisdom and compassion. The belief in the Dharma Flower appears because wisdom wakes up in the deepest place of our hearts; the belief that the Dharma Flower arises because of compassion rising to the bottom of our hearts. Because the Dharma Flower is none other than wisdom and compassion. At the same end, wisdom and compassion are the same, as the sun (wisdom) and its radiating light (compassion): there is no sun that does not shine and there is no radiance the brightest is not the sun.

The Dharma Flower world can be enlightened through love. The Lotus Sutra can be enlightened and enlightened by love. When compassion arises, flows out of one's heart, he easily unites with everything, from the lowest to the highest, that is the truths of the Lotus Sutra: the One vehicle, the show Stupa,... Love is the invisible bond that connects the deepest part of our minds to the deepest of all things.

Compassion is the "instinct" to rediscover the inherent unity of all things, that is 'the dharma realm of the one reality.' When we erase our world of obstacles and conflicts so that 'the dharma realm of the one reality,' it means that of the Dharma Flower world will manifest.

### Living in the Lotus Sutra

With the belief, everywhere people see the Wonderful Law Lotus Flower, every time is the manifestation of the With the belief, everywhere people see the Wonderful of Lotus Sutra, every time is the manifestation of the Dharma Flower. Space and time have been imbued with the Buddha-nature to transform into a manifestation of Buddha power, acting of Buddha-nature and therefore no longer a hindrance, without self or no-self, no have this or that, alive and dead, suffering

Living in the Dharma Flower, according to the Shurangama Sutra, is turning five warm, six entry, twelve lands, eighteen precepts, and seven elements, meaning the whole world, beings of their nature are Tathagata. When one dives to the bottom of the mind and goes backward, then the world and sentient beings are the "upside" of the mind, the breaking into the thousands of forms of the mind, so all just the fulfillment of the mind, all just the mind. And the mind here is the Buddha mind. All are full of Buddha-nature, full of Buddha-nature, all sentient beings, the world has the same golden substance, called a spiritual realm.

Living in a Dharma Flower or practicing a Dharma Flower is not just a single Dharma practice, meditation, wisdom, almsgiving, etc., but your whole body and mind is immersed in the understanding of Dharma, in the seeing of knowing the Dharma Flower, in a boundless optimism, as the Master said, rocks and plants will become Buddha.

Dharma Flower is the culmination of the 'True emptiness - Wonderful existence'. In terms of True emptiness, that is the wisdom that sees Sunyata: "The Bodhisattva observes all things as emptiness, true as a general, not crazy, not moving, not rotten, not moving, like nothing, there is no nature, all language end, not being, such as, not starting, no name, no minister, no place, no amount, no limit, no obstacle, no obstruction, due by 'Dependent Origination' arise, that make all beings suffering và unhappy.

That True emptiness world is united with the world of Wonderful existence, and the world of Wonderful existence is alive, connected, interrelated, interacting with each other by compassion or love. Also, in chapter 14: Peaceful practices, talking about love with people: "Mañjuśrī! 'Peaceful practices' are in the last life, when the Dharma is about to disappear, but recite it in this recitation, do not embrace jealousy, flatter the lies, do not despise people who study Buddhism, make the mark or bad of they... Must be in place of all sentient beings with great compassion, with respect to the Buddha is thinking the father, about the Bodhisattvas thinking of the great masters, with the ten directions of deep Bodhisattva reverence, with all beings equally speaking Dharma..."

It is this kind of compassion that unites all - above the Buddha, the great Bodhisattvas - down to all beings - into

<sup>2</sup> *The Lotus Sūtra*, Burton Watson trans., New York: Columbia University press, 1993, p. 55



One Vehicle. It is a great tree of life, a great blood relation - the Buddha-nature - that makes the Dharma practitioner find himself in all sentient beings and all beings in him. With such open and united compassion, one has to feel a little bit about the 'Life of the Tathagata', when there is no longer attached to a limited and short life span of one's own life.

The flow, continuity, fullness of compassion, to everyone, everything, is one of the two most important factors, to believe and to live in the thought of Lotus Sutra. Because to live in the thought of Lotus Sutra is to live in compassion. And because Dharma Flowers are endless, the compassion is also endless.

### Inclusion

The life of one who practices the saddharmapuṇḍarīka-sūtra is always transforming one's mind, continually popping up the light of wisdom, love of compassion, emptiness to expand, tolerant, patience, respect, humility and love for all that exists, which is hidden in each of us.

Living with Lotus Sūtra and practising the Lotus Sūtra are two things that support each other. The life of Lotus Sūtra is within, the natural virtue spreading outward, the practitioner's mind increasingly expands and deepens into the reality of Lotus Sūtra, and spread out influences on others. On the contrary, the practice of Lotus Sūtra, although manifested in many forms, or silently expressed in the mind, will make the practitioner more and more living with mindfulness, more deeply.

The process of experiencing Buddha-nature and real emptiness-wonderful existence is the practice of yourself. We take that experience out to contact with the Buddha-nature of sentient beings and the world, which is a process of extending the thought of Lotus Sūtra to oneself. Expanding the understanding thought of Lotus Sūtra with others, the meaning is, making Wisdom and Compassion grow more rooted and broader.

Finally, experience the whole thought of Lotus Sūtra, the meaning is, to embrace both oneself and person, mind and sight, outside and inside. All are inside of Buddha-nature, all are Buddhahood, and there is nothing outside Buddha-nature.

If people say this sutra  
Should enter the Tathagata  
Wearing the robe of Tathagata  
Great compassion is the home  
The robe of gentle and patience  
Using Dhamma of Emptiness making the throne

Practitioners must see for themselves the real value of the dharma, enlightenment on their own, not just listening through, then folding the book, not just reciting a few times is enough. The practice path of Mahayana Buddhism that is, hearing, thinking, and practicing, with the desire to enter the world of the Lotus Sutra.

The thought of Lotus Sutra is mysterious, as the whole of life of us, so at any time, anywhere we can meet the idea of Lotus Sutra. We can meet anyone; they can also become a good man, inform us of the world of Lotus Sutra. The Lotus

Sutra is king of all the sutras, therefore, the sutra has many blessings, and value for the practitioner, reciting this sutra, is also a great virtue, unable to say it all.

Nothing gives meaning to the lives of each of us, as the Lotus Sutra. Nothing beautifies other people and the world around us, as with the Lotus Sutra. We practice Lotus Sutra, that is, we are solemnizing for ourselves, others, and the world.

### References

- [1] *The Lotus Sūtra*, Burton Watson trans., New York: Columbia University press, 1993.
- [2] *The Prajna Paramita Heart Sutra*, Ven. Dharma Master Lok To trans., New York: Toronto, 2000.
- [3] Hurvitz, Leon, trans., *Scripture of the Lotus Blossom of the Fine Dharma: The Lotus Sūtra*, New York: Columbia University press, 1976.
- [4] Leon Hurvitz, *Scripture of the Lotus Blossom of the Fine Dharma*, translated from the Chinese by Kumārajīva, New York: Columbia University Press, 1976.