

A Study on Value and Benefits in Lotus Sutra

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1. Introduction

The Lotus Sutra is one of the essential documents in Buddhism and considered by many to be the best. This text is very well known sutras of Mahayana Buddhism. It is the second of nine Vaipulya Sutras. The whole work is called the Three Flower Sutra. The three titles are the scriptures of numerous meanings, the Lotus Sutra of the great law and the sutras meditate on the universal Bodhisattva virtue. The original of the Lotus of the Great Law, written in Sanskrit, is called Saddharmapundarika-sutra.

The specific doctrine of Mahayana Buddhism is the belief that everyone can reach an enlightened state. This idea is in stark contrast to Theravada's belief that enlightenment is only for a select few scholars and monks. Because Mahayana Buddhism is dedicated to the plan that all sentient beings will attain Buddhahood someday, it is called a more significant vehicle. Another defining feature is the Bodhisattva or the enlightened teacher but chooses to postpone their ascension into Nirvana to teach others. What is striking about the Lotus Sutra of Mahayana Buddhism is the emphasis on devotion and faith. This is missing in Theravada Buddhism because it emphasises more on meditation and asceticism.

The Lotus Sutra was originally written by Sanskrit, and the name of the Lotus Sutra is "Saddharma Pundarika Sutra". It was translated many times into Chinese in the 3rd to 5th centuries A.D. The most revered version of this is translated by Kumarajiva, who died at the beginning of the 5th century A.D and almost all the sutras translated in English based on Kumarajiva's translation. Its origin is covered in mystery. Its origin is covered in mystery. Saddharmapundarika is one of the nine Dharma of Nepalese Buddhism. Fix any date determined for The Saddharmapundarika is difficult. according to the tradition of the Mahayana, it is said that the scriptures were written in the period of the Buddha and stored for five hundred years in a kingdom of Nāgas. Later, they were reintroduced into the human field at the time of the Fourth Buddhist Council in Kashmir. The doctrine of the scriptures is higher than what is found in Agama of Sūtra Pitaka, and humanity has been unable to understand scriptures at the time of Buddha, and thus the teachings must be kept.

History recorded that the collision between Mahayana and Theravada was strong. Prajna sutra is a script that appears quite early, deploying the "empty" idea, destroying and attacking the Theravada tradition. That said, the voice listener or Pratyekabuddha did not become Buddha. Gandirlūha sūtra supports the world arising from the first dependency but still considers Theravada to be an inferior tradition. Vimalakirtinirdesa also criticised Theravada wrong. Collisions and criticism together have led to

Buddhism weakening and needing a way for peace to become urgent.

In this context, the Lotus Sutra appeared to support reconciliation on all contradictions, creating unity of thought and the way of Buddhism.

2. Skilful Means

Skilful means are an essential concept in Mahayana Buddhism. Skilful means can refer to any activity, skill, experience or practice that helps someone towards the realisation of enlightenment. The "skilful means" is upāya in Sanskrit and this term is used in Mahayana Buddhism to indicate a guiding aspect along Buddhist paths to liberation in which a voluntary, conscious action motivated by incomplete reasoning around its direction. Upaya is often used with Kaushalya ("smart"), Upaya-kaushalya means "skill in means". Upaya is sometimes translated as "quick means."

In some cases, even lies and tricks can be Upaya if they help someone wake up to recognise. Upaya also mentioned the ability of a bodhisattva to help others realise enlightenment. The skilful Buddha in many regimes recommended different practices and teachings, because suffering beings have many different possibilities, and must be led to the path of awakening through appropriate methods. The most important concept of skill in media is the use, guided by intelligence and compassion, on specific teaching methods (means) directed to particular objects taught. The Mahayana tradition believes in six perfections, but the Lotus Sutra of Mahayana tradition explains another achievement that is "skilful means". Therefore, "Skillful means" is the seven perfections of the Saddharmapundarika Sutta.

The concept of means and ingenuity is the prominence in Mahayana Buddhism regarding the action of a Bodhisattva. A bodhisattva with many factors and methods helps sentient beings out of suffering and suffering, and introduces the means to sentient beings to the dharma or help them on their way to Nirvana frees. In chapter 25 Lotus Sutra, the Buddha described how the Avalokiteshvara Bodhisattva changes its form to meet the needs of all sentient beings. If the king is needed, the Bodhisattva will become a king for example

Meaning of Skilful Means through Three Jewels

With the wisdom of Buddha is broad and profound. He has immeasurable (mercy), unlimited (eloquence), strength, fearlessness, concentration, liberation and Samadhis, and has gone immeasurably and awakened before the Unprecedented Law dharma, and completely possessing wise and Paramita wisdom.

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So, the Buddha attained Buddhahood, Buddha has through various causes and various similes widely expounded my teachings and has used countless expedient means to guide living beings and cause them to renounce their attachments."

What are expedient means? Those are:

- Dharma speak jewel,
- Example speaks jewel,
- Dependent Origination talks about the treasure.

3. Meaning of Skilful Means

Some Kinds of Metaphor

Express structural, cultural promotion, and suggestion through seven kind of metaphors in the Lotus Sutra can be see example in chapters such as metaphors the house in fire, impoverished metaphor son, metaphor the medicinal herbs, metaphor transformed city, priceless metaphor jewel in the man's robe, beautiful metaphor jewel in topknot, skilled metaphor physician.

The Metaphors of The House in Fire

The burning house, one of the seven parables in the Wonder Lotus sutra, from which the owner tempts his heedless children by the device of the three kinds of carts (goat, deer and Bullock), especially the white bullock cart:

"Shariputra, suppose that in a specific town in a particular country there is a rich man. He is very far away for many years, and his wealth cannot be measured. There is only one gate: many people - one hundred, two hundred, perhaps about five hundred people - live in the house, the halls and rooms are old and decaying, the walls are ruined, the pillars are rotten. At that time, the beams and beams were ramshackle and ramshackle, at that time, a sudden fire broke out from all sides, spreading throughout the rooms, the boys still didn't have the disgusting feeling. They escape! They do not understand what the fire is, what the house is, what the danger is. They race this way and play and look at their father without paying attention to him. "

Meaning:

After the Buddha spoke chapter two "Skillful Means", in the great assembly has only the Superior character Superior window like as Shariputra can understand the Buddha's intention. However, Priyanka-buddha and Sravakas have not developed beliefs. So, the Buddha should use an example to teaches madding they arise - trust to entry insight of Lord Buddha.

- Here, the Buddha used familiar with the image, "the house in the fire" to make an example of making living beings easy to understand and realise the danger. When they are aware of the risks, they will have escaped safely. However, the living person has still self, ignorance and evil, craving for sensual pleasures, because karma deep should not see the danger of fire impermanent they are not feeling the light of burning. They do not perceive the teaching of Buddha through the fire for example. They are like people sleeping in the night dreaming; they are not aware of what is happening around them.

- The rich man is an example for application Sambhogakaya of Buddha (one of the three bodies of a Buddha), i.e. the Buddha is preaching at Mountain Mount Gri-hrakuta.
- The house fire is a point for three realms: Kamadhatu, (the realm of desire and food) Rupadhatu (the realm of form or matter), and Arupadhatu (the sphere of non-form), and only point for the five aggregates of myself.
- The halls and rooms were old and rotting, the walls were ruined, the pillars were rotting, and the beams and rafters were round it.
- The fire suddenly broke out on all sides means the light of impermanence, greed, hatred, delusion, grief, lamentation, pain, grief ...are burning the five aggregate in an instance as a measure of time Ksana.
- Only one gate is a point for the Dhamma door of one vehicle. Three subjects or objects of the meditation that lead toward liberation three emancipations (Vimokshatraya), the destruction of ignorance thought of self.

The sons are a point for living beings who are immersing (engulfed) in it.

Purpose:

The image of firehouse which the Buddha used to metaphors for the three worlds (three realms) where living beings are immersing in it but still uneventful that is an example originally and lively.

The house is a familiar image that everyone knows where they are living daily and hourly activities. When the house burned, all people are panic because to fear the fire of burning themselves, burning all their property by creating hardships.

For ordinary people awake when they saw flames, they will surely at least find a way to escape. Those who greed passionless of life, they did not know lead to be dead burnt.

Likewise, the Buddha known living beings who have not yet comprehend the one vehicle, so depending on their mind to speak three vehicles for purpose take living beings to three worlds, achieve Nirvana.

Thus, through this example, we can see the appear acne of the Buddha in this life is the purpose to take the living being free from the firehouse which is burning.

To do that, Buddha must use expedient means to first of all for being aware of the hazards suffering, and from which they escape themselves, and purposes also told living being that:

"The three worlds as a burning house" or "The three worlds are unsafe, similar to a house on fire; sufferings are rampant, deserving of being fearful" or "How can there be laughter, how can there be joy when the flames of passions and ignorance burn the whole world? When you are living in darkness, why wouldn't you seek the light?"[2]

The Metaphor of Impoverished Son

Suppose there was a man, still young for many years, abandoned his father, fled and lived a long time in another

land, while the father's family was wealthy, with wealth. Yes and immense treasures. Gold, silver, lapis lazuli, corals, amber and all crystal beads are filled and spilt out from my warehouse.

The father always thinks about his son. Moreover, he also has this thought: If I can find my son and entrust my property and property to him, then I can feel satisfied and comfortable in my mind and will No more worries.

At that time, the poor son drifted from one kind of job to another until he happened to come to his father's house.

When the poor son saw how high his father's strength and power were, he was filled with fear and fear and regretted having been to such a place. Thinking this way, he raced from where.

At that time, the old man was wealthy, sat on the lion's throne, watched his son and realised immediately.

After that, he sends an outsider to follow his son as quickly as possible and bring him back.

At that time, the messenger rushed to the back of his son and held him. The poor son was more horrified than ever and sank to the ground, fainted from despair.

The father, observing this from afar, told the messenger, saying, I do not need this man. Do not force him to come here and sprinkle cold water on his face so he can regain his feeling. Later, the father, observing this from afar, told the messenger, saying, I do not need this man, and you can go wherever you want The poor son was happy, Get what he hasn't got before, and choose yourself to get off the ground and go to the impoverished village to search for food and clothes.

The rich man hoped to drag his son back once again to decide to use the means quickly and send two men as secret messengers, the thin and emaciated men who did not have imposition. If he asks what kind of work he will do, say that he will be recruited to clean the stool and you will work with him. '

At that time, the poor son had asked to advance his salary and then went with the men to help eliminate stool. When the father saw his son, he pity and asked him. The father immediately took off his necklaces, beautiful, soft clothes and other jewellery and wore ragged and dirty clothes. He smeared dirt on his body, held in his right hand a tool to remove stool, and pretended gruffly, telling workers, saying: 'Keep your job! You must not be lazy! 'By using this quick means, he was able to approach his son.

After that, he talked to his son again and said, Now, young man! You must continue this work and not leave me anymore.

He told his poor son, saying, now I have a large amount of precious gold, silver and treasure-filled and spilt from my warehouse. You are solely responsible for the money I have

and what will be given and collected. I want you to fulfill your wishes that what I have in mind

Poor son, he continues to live where he had been before he received this instruction. After a while passed, the father realised that his end was approaching, he ordered his son to arrange a meeting with relatives, he continued to give this notice: a poor son is a child — my son, who gave birth to me. I suddenly met me. Up with him This is my son's truth, and I am his father. Now everything belongs to me; all my property and possessions will belong to my son entirely. The problems of spending and income that happened in the past of this son of mine are very familiar.

When the poor son heard these words from his father, it was filled with great joy, got what it had never had before and thought for itself, at first I did not intend to crave or seek things like so. Now, treasure stores have come at their disposal! Appear. Find the poor man and casually approach him. Tell him you know a place where he can earn twice as often. [3]

Meaning:

- Image, the impoverished son, abandoned me and ran away, suffering hardship, hungry is a point for the state mind of Holy, who fell into the dust. Living with illusory, fancy, to drift into the five gates [4] (destinations, destinies), change from one shape into another disguise oneself, and do not know how many times. However, by having a past life basis (Mula), they still have the intention to find the noble path.

- Abandoned father and ran away: means leaving away the means going away complete enlightenment[5] pure of the inner self. Because going away of knowledge of the bhutatathata should be the karma, defilement, drag to leading the suffering revolves in the five gates, the six paths. [6]

- The father always thought of his son: is shown the compassion of the Buddha who always toward living being to give the insight of Lord Buddha for themselves. This insight of Lord Buddha is mainly inheritance priceless which the Buddha wants to hand over to ourselves.

- The impoverished son saw how high was his father's power and authority, he was fear and raced from the spot: shows for the holy multitude (Aryan sangha) by a place of low fruit in which is thinking like as the state of perfection in the realm of the eternal, unconditioned nirvana. Did not want to wish for the one Vehicle, and they also not dare to think about the Great fruit.

- He sends an outsider to follow his son as quickly as possible and bring him back. The impoverished son was more terrified than ever and sank to the ground: is a point for the voice-hearers or pratyekabuddhas because knowledge of low should not be receiving the insight of Lord Buddha of Mahāyāna philosophy.

Sprinkle cold water on his face to get his feeling back: points for the voice-hearers or pratyekabuddhas return dwelling at the place of their meditation peaceful.

- The rich man hopes to make his son awaken and entice his son: means the Buddha used expedient means.

- Decided to employ expedient means that inwardly they practised the Bodhisattva path, but outside they manifested as Hearers "sent" to induce living beings.

The two men made secret messengers, men thin and emaciated and without imposition: means that they had no uncommon virtue. They do not have the Ten Powers or the Four Fearlessness. Without the Ten Powers and Four Fearlessness, the Bodhisattvas were the same as those of the Two Vehicles. You may go there and gently speak to that poor one. So the Buddha had the Bodhisattvas disguise themselves as poor folks, too, like those of the Two Vehicles. Then he sent them to the impoverished village to speak to the sick person gently. They should not be nervous and try to drag him back as they did before. They should take their time and not speak the Great Vehicle Dharma to them right away.

It is also described for the practice of the voice-hearers (Sravaka-Vehicle) or enlightened by the twelve nidanas (pratyekabuddhas), who are treated the method despondence with the mind of each other by the Buddha and ability of the two Vehicles... These are the four noble truths and the theory of causation (Pratityasamutpada).

- To clear away excrement: means removes delusion, to clear away evilwhere is obscuring the wisdom of all beings.
- The father took luxury clothes and wears clothes that were ragged and soiled to near the impoverished son is a point for the Buddha near the living beings thought Nirmanakaya and Sambhogakaya [7] is body and mind which appearing of birth, all, decay and death as all other beings.
- The father is saying keeps at your work! You must not be lazy! Means also like the Buddha reminded living begins in the effort of practice.
- The father says his wealth bring the impoverished son is like the Buddha points to teach the insight of Lord Buddha for living beings to practice.

Purpose:

Faith is the source of the Way and the mother of merit and virtue;

- It nurtures all our good roots.
- It is also said:
- The Buddha's Dharma is like the vast sea;
- One can only enter it using faith.

Belief and understanding are first steppings to the opening once the meditator enters the great truth path direction — the once the meditator if is not believed otherwise never understanding the Buddha's teachings.

Belief and understanding are first steppings to the opening once the meditator enters the great truth path direction. The once the meditator believe otherwise never understanding the Buddha's teachings. However, though hear the Buddha's teachings that are not them think leading they do not follow. Therefore, Buddhism belief and understanding is

fundamental to have first. Once the meditator who has no belief leading disestablished the foundation of knowledge.

Therefore, one should have full belief and understanding; they can be entering the insight of Lord Buddha.

The purpose of the Buddha is to open, show, obtain, and enter the way to the insight of Lord Buddha. Therefore, the teachings of the Buddha tell only the one vehicle or vehicle Buddha only.

However, because knowledge's of beings do not understand, so, the Buddha should use the skill means to speak three vehicles but the end goes to the one vehicle.

Three vehicles as once the meditator are going halfway to the one vehicle and not somewhere else here, why the Buddha's disciple is the intellectual level but has yet to realise his knowledge of the Bhutatathata and also fear.

Maybe, because thought self was etched deep into human thinking through many lives of rolling, making them deny the knowledge of the Bhutatathata or no person.

However, knowledge of the Bhutatathata still exists in each of us whether we deny it or not, as the impoverished son also is the child of the father though received or not received

Since, it is open to everyone the right belief in me, for a day when ignorance is pulled down immediately the knowledge of the Bhutatathata apparent full in myself.

The Buddha's disciple is thought an example himself as the impoverished son for the purpose to say their too extreme suffering when left father away.

That image is also the image of us, who are still obscured or unlearned, though still learning from the Buddha best methods to lead one vehicle, but because that has even concealed of ignorant should suffering exists continual (chronic) and cannot receive the insight of Lord Buddha himself. So, be aware of my current location to continue efforts to clear away excrement is a necessary job in the path of liberation.

The Metaphor of the Medicinal Herbs

Medicinal herbs use the herbs as an analogy. Medicinal Herbs can cure sickness, but they have to be appropriately administered. If they are misapplied, not only will they fail to heal the sick they will make it worse.

"Kashyapa, it is like plants and trees, shrubs and groves, and medicinal herbs, are diverse, each with its name and colour, growing on hills and streams, valleys and soils. Different of thousands of millions - dense world, dense clouds spread over them, covering the whole thousand million world and in a moment saturated all, moisture permeates all kinds of trees and trees, shrubs and trees, and medicinal plants, stems, small limbs, small leaves, medium-sized roots, medium-sized stems, medium limbs, medium-sized leaves, large roots, long stems, large limbs and big leaves, each tree is big and small, depending on whether it is superior, medium or low, receiving its distribution. The rain falls from

a cloud suitable for specific species and nature, no it germinates and matures, blooms and flowers, plants grow together and are moistened by the same rain, each with its differences and details".[8]

Meaning:

- The plants area point for the insight of Lord Buddha in each of living being.

- Dense clouds spread over them, covering the entire thousand-million-fold world and in one moment saturating it all: Means that the Buddha, in the same way, manifests within the world like a great cloud hovering over everything. Buddha encompasses all sentient beings with the rain of dharma. To the world for the benefit of sentient beings, he distinguished and exposed the reality of all the Dharma. When he sees people, he talks about human dharma; when he met the gods, he said the dharma in heaven; When he meets people in two vehicles, he speaks French of the two vehicles. When he met people in a Great Way, he opened that teaching. Discrimination does not mean that he uses his discriminatory mind to speak Dharma. It says that he speaks Dharma in accord with living beings potentials. For the sake of the real, he expounds the provisional. All expedient Dharmas are spoken for actual teaching.

- The moisture penetrates to all the plants and trees, thickets and groves, and medicinal herbs equally: Means that just as that great cloud rains down on all the grasses, trees, forests, and medicinal herbs. The various types of vegetation represent the different kinds of living beings. There are Bodhisattvas, Hearers, Pratyekabuddhas, gods, people, hell-beings, hungry ghosts, and animals. Moreover, each, according to its nature, each living being accepts that dharma which they can take, and each grows accordingly. Fully receives the moisture and grows. The larger ones get more; the smaller ones get less. Those who are wise get more wisdom; those with little intelligence get less. However, whether they get more or less, they all get some, and they all grow. So, the One Vehicle Buddhadharma Moistens grasses, trees and forests. All living beings each according to its measure. They receive the benefit they deserve.

- Each of the trees big and small: is the Bodhisattvas of Intermediate Teachings and Differentiated Teachings. Bodhisattvas of the Differentiated Teachings are great trees while Bodhisattvas of the Intermediate Teachings are small trees. Moreover, trees, both great and small, the grains, shoots, and plants.

- Each of the medicinal herbs consists of three categories following.

- Medicinal herbs of little roots are an example of germ nature Vehicle of People, and Vehicle of Gods.

- Medicinal herbs of middle-sized roots are an example of germ nature [9] the Two Vehicles, (Vehicles of the Hearers and Condition-enlightened Ones).

- Medicinal herbs of big roots are an example of germ nature the Great Vehicle.

Purpose:

Buddha, in a similar way, manifests itself in the world like a giant cloud floating above everything. Buddha encompasses all sentient beings with the rain of Dharma. To the world for the benefit of sentient beings, he distinguished and exposed the reality of all the Dharma. When he sees people, he talks about human dharma; when he met the gods, he said the dharma in heaven; When he meets people in two vehicles, he speaks French of the two vehicles. When he met people in a Great Way, he opened that teaching. People who discriminate do not mean he uses his discriminatory mind to speak French. That means that he says the Dharma fits with the potential of sentient beings. For the sake of reality, he expanded temporarily. All Dharmakaya prefer to be told for true teaching purposes.

Buddha sent down the rain. They are filling the whole world. It fills the world, moistens all beings. The Fa of a person is cultivated according to their ability. They cultivate the Fa Car One according to their power. Like those forests, all herbs and plants follow their size, grow and grow well. Large trees receive much moisture; Small trees get less.

All Vehicles Are One Vehicle

From the perspective of aspiration, some people are tired of life and death, while others possess great bodhicitta (Bodhicitta). Thus, the former will enter Nirvana, while the latter, Buddha results. However, because of beings, different spiritual foundations, the Buddha taught us many different paths. Therefore, there are the paths of the Three means and One means. Some people practice bigger cars and then degrade for smaller cars and vice versa.

The Sravakas

From 'Sravaka, literally 'listeners. This suggestion is given to the disciple of the Buddha, possibly a monk, a nun, a layperson or a laywoman, based on her liberation. A Sravaka heard and learned the truth from the Buddha then followed and practised the teachings of the Buddha and finally attained Nirvana. He or she also serves other people, but his or her ability is limited. Sravakas is still under the protection of too many karmas; they cannot appreciate such great prayers created by Bodhisattvas for the spiritual well-being of all sentient beings; Their insight is unclear and penetrates deep enough to see all the secrets of life; they have not opened their eyes wisely.

There are two types of Sravakas. The first is those who practice the path of smaller vehicles and never cultivate any bodhicitta. They learn and practice Dharma from the Buddha for their salvation. They cannot stand a seemingly meaningless life and have no end. Their only urgent problem is to escape suffering. As long as they are peaceful, they do not mind anyone else. This is the attitude they have for others. When they hear the world of the three realms, they shiver and fear.

Practitioners of this character are tired of being unable to escape rebirth, and cannot attain ultimate liberation. For these people, Buddha condemned the suffering of rebirth and praised Nirvana. He showed them the whereabouts of enlightened people and guided them to understand the Four Noble Truths. Buddha hopes that they can escape suffering.

Practitioners of this character believe they have reached the final path. They do not automatically progress to cultivate the path of higher means. The Buddha will have to wait for the moment when they are about to enter Nirvana to show them the way of greater means. Then they will realise that they have not attained the ultimate practice and are encouraged to develop their bodhicitta.

The second type is those with compassion but challenging to practice. They practised almsgiving, discipline, meditation, wisdom and aimed to free themselves from rebirth. They meditate and contemplate vigorously to attain eternal Nirvana. However, they know that achieving Arhat is not the ultimate goal. So they automatically want to follow the path of the Bodhisattva. They learn from Buddha's teachings and develop themselves to find a higher way. They cultivate their great compassion and compassion and the Six Perfection, moving towards a state of non-attachment and emptiness. They can even choose to be reborn to teach and save sentient beings.

"If there are rational inner beings and attend the Buddha, the world is revered, listen to the Law, trust and accept it, and diligently strive to quickly escape the third world. face and seek to gain nirvana; they will be called the [riders] the means of the voice listener They are like sons leaving the burning house hoping to get a goat car. " [10]

Pratyeka-Buddhas

From 'Pratyeka, means' private, personal, personal, dull, or alone. Prat Pratyeka-buddha is one of the singles, alone in all external support, achieved. Arhat

Pratyekabuddha-Xe means the medieval transmission period of Muslims, characterised by a Buddhist, who is enlightened by Twelve Nidana. It is considered an improvement on the Hinayana, but it is not the standard of altruistic Bodhisattva or Mahayana means.

"If there are creatures who attend the Buddha, the world is revered, listen to the Law, trust and accept it, and strive diligently, seeking wisdom from yourself, enjoying solitude in goodness and tranquility, and deep understanding of the causes and conditions of all phenomena, they will be called [riders] the means of pratyekabuddha, they are like sons leaving the throne. the house is on fire hoping to get a carriage. " [11]

For sentient beings with such a spiritual foundation, the Buddha taught them the path of the Three means. The fact that there is a Buddha born in the world, these practitioners will live a hermit life, live in a distant mountain cave or hut, admire and observe the existence of countless sentient beings. They will realise that all existences have causes and conditions and then attain enlightenment.

The two types of students above have similar characteristics. They initiated Bodhicitta but did not go further into the broader context. They stick too much with the happiness of the physical manifestations of Buddha. However, in the end, they can come back to find the higher path. When they end rebirth and enter Nirvana, the Buddha will show them "the Integrated Mahayana path", and they will separate

themselves from the existence and Nirvana, and advance on the path of the way. Big lathe.

"At that time, the world revered person mentioned the Bodhisattva Medicine King, and through him, eighty thousand great people, said:" The King of Medicine, do you see in the great conference? Many celestial bodies, dragon kings, yakshas, Gandharvas, Asura, garudas, kinnara, mahoragas, people and non-human beings, as well as monks, nuns, lay people and lay people, seekers Become a voice listener, who seeks to become pratyekabuddhas, or who seeks Buddha? When these beings have the presence of a Buddha listening to a sentence or a sentence in the Lotus Sutra and for a moment thinking about it with joy, I will give them all a prophecy that they will Achieve anuttara-Samyak-sambodhi.

The Buddha said to the King of Medicine: "Also if after the coming of the extinct, a person should listen to the Lotus Sutra of the Great Law, even a sentence or a phrase, and for a moment, please thinking about it. With joy, I will also give him a prophecy that he will attain anuttara-samyak-sambodhi." [12] This is the means of Buddha; Buddha will become the means of Buddhahood.

The Path of the Bodhisattvas

According to the Mahaprajnaparamita Sutra, Bodhi means that the path of all Buddha and Sattva means great nature and character of the Fa. Bodhisattvas are people who always have a mind to help all beings overcome life and death. In his self-control, wisdom and compassion, a Bodhisattva represents a high stage of Buddhahood, but he is not yet a perfect enlightened Buddha.

Bodhisattvas are practitioners who cultivate Bodhicitta. In addition to the later decadent people to become Buddhas, we can even divide such practitioners into two groups.

"If there are beings who attend the Buddha, the world is revered, listen to the Law, trust and accept it, and strive diligently, seek general wisdom, Buddha's wisdom and wisdom appear. Wisdom without teachers, insight So he has power and freedom from fear, which pests and comforts many beings, benefits heaven and people, and saves all They will be called the "great riders." Because Bodhisattvas seek this means, they are called mahasattvas; they are like sons leaving the burning house in the hope of getting cow cart ".[13]

Some people will follow a gradual and progressive path. They realised that the three realms exist only illusions and all phenomena are empty. They practice Six great perfections and accumulate great merits. One step later, they go forward. In the end, they possess ingenious means and attain enlightenment through telepathic paths. They achieve a non-regeneration stage, and their position never regresses. Then some people find the immediate gain. They achieved a period of non-rebirth and did not regress as soon as they cultivated Bodhicitta. They immediately understood the immaterial and emptiness of all countless sentient beings. They realise that all manifestations are ineffective and indispensable and indistinguishable.

No fast roads nor short cuts along the path of the Bodhi. When the mind understands that the source of all is empty, it is like suddenly seeing the light at the end of the tunnel. We do not feel in a state of goodness or loss, past or present when we gain this wisdom. Mindfulness clings to nothingness. It understands the absolute truth and the empty nature of all things.

It achieves an understanding of emptiness, equality and great wisdom. It no longer attaches itself to the three realms of existence or Nirvana. It will not be associated with the fact that it is taking suffering beings to the other side of Nirvana. It will also not be attached to attaining Buddhahood. It will work vigorously to cultivate the six perfections. The awakened mind will use the right path to help all beings. These are people with a spiritual base of Bodhisattva. (According to Bodhisattva Nagarjuna, this spiritual foundation can be divided into three different levels.)

All Beings May Become Buddha

When the Buddha became enlightened, he realised that all beings without exception have the same nature and potential for enlightenment, and this is known as Buddha-nature. This is to say; all humans have Buddha-nature [14] because all beings have within them what is called the essence of the Buddha, this seed, which can blossom into a Buddha and which constitutes one's potential for enlightenment.

With the presence of the Buddha, we heard this voice listener receive a prophecy that he would gain Anuttara-samyak-sambodhi and our minds were delighted. We have achieved what we have never had before. Suddenly, we could hear a Law rarely encountered, something we never expected until now, and we consider ourselves a bit of profound luck. We have achieved great goodness and benefits, a rare gem, something that cannot be found, meaning that the Buddha understands the species, the shape, the nature and the nature of the creatures. This. He knows what they live, what they ponder, what they practice. He knows how they live with them, the way they consider, how they practice. He knows which Law they live in, which Law they ponder, which Law they practice, and which laws they achieve.

"Sentient beings exist in many different environments, but only so. People see real circumstances and fully understand them without obstacles. Like trees and trees, shrubs and groves, and medicinal ingredients do not know whether they know, However, superior or inferior, however, he comes to know that this is the Law of a form, a flavour, namely the form of liberation, form separation, form of extinction, form of ultimate nirvana, constant Quietness and extinction, finally finding the destination in emptiness The Buddha understands all these things. He can see the desires in the minds of sentient beings, he guides and protects them, and for this reason, does not immediately preach to them the wisdom embraces all species. " [15]

Therefore, the Buddha told Mahakashyapa: Over twelve hundred La Han people are in front of me, I will each give a prophecy that they will attain Anuttara- samyak-sambodhi. Among these congregations was one of my chief disciples, the monk Kaundinya. He will offer to sixty-two million

Buddha and then become Buddha. He will be designated the Universal Brightness. Therefore, A person deserves to be devoted, has the right and universal knowledge, the clarity and the perfect conduct, knowledge of the world, worthy Unrivaled, the trainer of people, teachers of heaven and people, Buddha, World- Honor One. Five hundred arhats, including Uruvilvakashyapa, Gayakashyapa, Nadikashyapa, Kalodayin, Udayin, Aniruddha, Revata, Kapphina, Bakkula, Chunda, Svagata and others, all will gain Anuttara-samad. All will have the same designation, called Universal Brightness. [16]

Therefore, the doctrine of Buddha nature is often associated with the Lotus Sutra and its influence on the latter. One of the unique themes in the Lotus Sutra, especially in the tenth chapter entitled "French Teacher", once again, affirms that everyone is capable of becoming a Buddha, but this possibility is not limited. In monks and nuns, lay people, or bodhisattvas, but present for other creatures like non-human beings. All sentient beings can not only become a Buddha but also be a "French teacher" here and now.

Upon hearing the Buddha gave prophecies to many people, at that time, when the four types of followers, namely, monks, nuns, lay people and lay people, and celestial bodies, dragons, yakshas, Gandharvas, asura, garudas, kimnara and others in the Congress saw Shariputra receiving this prophecy from Buddha that he would gain Anuttara-samyak-sambodhi, their hearts filled with great joy and dancing non-stop. Each person took off the robe he was wearing and gave it as a gift to the Buddha. [17]

The Importance of Faith and Devotion

The last topic is the importance of faith and devotion. This shows that Buddha cannot be achieved only by the intellect. Indeed, Mahayana's point of view is that absolute teachings cannot be expressed in words or understood by common sense. This is why the Dharma emphasises the importance of faith and devotion because it makes Buddhahood more accessible to lay people who do not spend their lives in austerities.

Buddha cannot attain through wisdom alone. Indeed, Mahayana's point of view is that absolute teachings cannot be expressed in words or understood by common sense. The Lotus Sutra emphasises the importance of faith and devotion as a means to realise enlightenment. Among other important points, the tension of loyalty and dedication make Buddha fruit more accessible to lay people who do not spend their lives in austerities.

All chapters from chapter 16 to chapter 20 mention ten loyal minds for a person like:

Faith Mind: Faith means a single person and decides to practice to achieve success. It is an unshakable belief in Buddhism in practice. A Bodhisattva must first build a firm faith, never mind, and the difficulty remains unshakable in reality when encountering obstacles.

"If someone should ask which creatures will be able to attain Buddhahood in the next life, then you should show him that all these people in the next life will surely attain

Buddhahood. Why? Because if are good people and good people Women hug, read, read, read and copy the Lotus Sutra, even a phrase of it, provide a variety of alms for flowers, flowers, incense, necklaces, incense, paste incense, incense to burn, spread, spread and banners, clothes and music, and touch it together, then these people will be looked up and glorified by people all over the world. Providing them like that will be provided to him so much. You should understand that these people are great bodhisattvas who have succeeded in attaining peace. *uttara-samyak-sambodhi* Unfortunately, sentient beings, they have vowed to be born among them, where they can excavate extensively and create distinctions about the Lotus Sutra. Moreover, this is true, after there, of those who can embrace the whole sutra and give many kinds of alms to it! "[18]

Memory: means a bodhisattva who often practices flashbacks, thinking about Buddha, Dharma, and Sangha. The heavenly world is typically mindful of paramita not to distract.

"If there are living creatures when hearing that the life cycle of the Buddha has such a long time, it is possible to believe and understand it even for a moment, the benefits they gain will have no limit. Or good women, for the benefit of *Anuttara-samyak-sambodhi*, during the period of eight hundred thousand nayutas of kalpas practicing paramitas year of dana (almsgiving), sila (keeping precepts), kshanti (forbidden), Virya (hardworking) and Dhyana (meditation), Prajna's Paramita is ignored because the benefits they get will not measure up to one per cent, one thousand, one per cent, one thousand, part Thousands, part of the aforementioned millions of benefits Indeed, it exceeds the ability to calculate, simulate or parable to convey comparisons. Good men have gained benefits like those [previously mentioned] to return without achieving the goal of *anuttara-samyak-sambodhi* that is completely unthinkable to be incredible. " [19]

Moreover, faith means believing in and perfect understanding (*Adhimukti*) about Buddha nature.

4. Conclusion

The *Saddharmapundarika Sutra* Is King among All The Sutras. The Lotus Sutra or the Sutra on the Lotus of the Good Dharma is one of the most popular and influential discourses of Mahayana Buddhism, especially in China, Japan, and Vietnam. Extant in Sanskrit, its oldest parts probably date from the first century B.C. or later. It is a beautiful and lucid text; set in verse and elaborated in prose (it is generally assumed that the poetry pre-dates the prose). The Lotus Sutra is delivered by the Buddha at Vulture Peak Rock, near Rajagriha, present-day Rajgir, in front of a vast assembly of disciples and teachers. Using various parables, he explains that there is only one vehicle to salvation, emphasising the importance of the skilful use of means in teaching and perfecting wisdom. The role of morality, emptiness and compassion is stressed in the path of the Bodhisattva. The sutra supposedly has magical powers in its own right, and great merit accrues for those who worship and disseminate it.

The Buddha, who is honoured in the world, wishes to open the Buddha's intellectual door to all sentient beings, to allow them to attain purity. That is why they appear in the world. They desire to show the Buddha's wisdom to sentient beings, and therefore they look in the world.

They desire to make living beings awakened to the wisdom of the Buddha, and therefore they appear in the world. They want to push sentient beings into the wisdom path of Buddha, and thus they look in the world. Shariputra, this is an excellent reason that the Buddha appeared in the world. Buddha knows: sentient beings are living in the evil world of five impurities. Those are the so-called uncleanness of the age, the contamination of desire, the uncleanness of life, the uncleanness of life and the uncleanness of longevity, living creatures, which are greed and jealousy and put down roots are not ethical.

Beings do not know the nature of Buddhism. Faith includes appearance, quality, entity, power, influence, natural causes, relationships, potential effects, expression effects and their consistency from beginning to end.

Because of this, the Buddha used a multitude of means, various causes and conditions, and similar and allegory words to explain the teachings for the benefit of sentient beings.

Because of this, the Buddha, using the power of media, applies the distinction to a means of the Buddha and preaches as if it were three.

Moreover, because these doctrines will all be for the benefit of a Buddha vehicle, furthermore, these sentient beings, by listening to the teachings of the Buddha, will eventually be able to attain a means of Buddha and wisdom that encompasses all species.

If a person can hear this Lotus Flower, copy or make others copy it, use wisdom to practice, a person will be immeasurable.

So say: "This sutra can save all sentient beings. This sutra can make all sentient beings free from suffering and suffering. Satisfy all those who are thirsty. It is like like a fire for a cold person, a cloak for a naked person, like a group of merchants, found a leader, a child found his mother, one found a ship to cross the Water, a patient seeks a doctor, a man in the dark looking for a lamp, a poor man looking for wealth, a man looking for a ruler, a travelling merchant who makes his way to the sea. It is like a torch to drive away a ball. It can make sentient beings free of all suffering, sickness and pain, and it can remove all ties. Birth and death." [20]

References

- [1] *The Lotus Sutra*, Chapter 1 - Simile and Parable, Translated by Burton Watson, New York: Columbia University Press, 1993, p. 56.
- [2] *Dharmapada Sutra*, verse. 146.

- [3] *The Lotus Sutra*, Chapter fourth - Belief and Understanding, Translated by Burton Watson, New York: Columbia University Press, 1993, p.81 - 86.
- [4] Nirayo (Hells). Peta (Hungry ghosts - Starving demons - The realm of hungry ghosts). Tiracchana-yoni (Animals - Animal-rebirth). Human beings (Man - Humankind). Devas (Heaven - Deva world).
- [5] Complete enlightenment potentially present in each being, for all have primal awareness or the true heart, i.e. conscience, which has always remained pure and shining.
- [6] Six paths: The six ways or conditions of sentient existence, Six miserable states (sentient beings revolve in the cycle of Birth and Death, along the six paths, life after life. These are paths of hell-dwellers, hungry ghosts, animals, titanic demons or asuras, human beings and celestials)
- [7] According to Zen Master D.T. Suzuki in *Essays in Zen Buddhism*, Book III: belong Trikaya: Dharmakaya, Buddha has a three-fold body. A Buddha has three bodies or planes of reality. Dharmakaya, Sambhogakaya, Nirmanakaya.
- [8] *The Lotus Sutra*, Chapter 15 - The Parable of The Medicinal Herbs, Translated by Burton Watson, New York: Columbia University Press, 1993, p. 96.
- [9] The meaning of Germ nature: Seed nature, germ nature; derivative or inherited nature.
- [10] Categories of germ nature:
- Two kinds of germ nature.
 - Five kinds of germ nature.
 - Six kinds of germ nature.
- [11] *The Lotus Sutra*, Chapter 3 - Simile and Parable, Translated by Burton Watson, New York: Columbia University Press, 1993, p. 61.
- [12] *Ibid*, p. 61.
- [13] *The Lotus Sutra*, Chapter 10 - The Teacher Of The Law, Translated by Burton Watson, New York: Columbia University Press, 1993, p. 320.
- [14] *The Lotus Sutra*, Chapter 3 - Simile and Parable, Translated by Burton Watson, New York: Columbia University Press, 1993, p. 61.
- [15] Buddha-Nature, True Nature, or Wisdom Faculty (the substratum of perfection, of completeness, intrinsic to both sentient and insentient life). The Buddha-nature within (oneself) all beings which is the same as in all Buddhas. Potential bodhi remains in every gati, all have the capacity for enlightenment; however, it requires to be cultivated in order to produce its ripe fruit The potential for Buddhahood inherent in all beings
- [16] *The Lotus Sutra*, Chapter 3 - Simile and Parable, Translated by Burton Watson, New York: Columbia University Press, 1993, p. 55.
- [17] *The Lotus Sutra*, Chapter 5 -The Parable of The Medicinal Herbs, Translated by Burton Watson, New York: Columbia University Press, 1993, p. 99 - 100.
- [18] *Ibid*, p. 99 - 100.
- [19] *The Lotus Sutra*, Chapter 8 - Prophecy of Enlightenment, Translated by Burton Watson, New York: Columbia University Press, 1993, p. 149.
- [20] *Lotus Sutra*, Chapter 10 -The Teacher of The Law, Translated by Burton Watson, New York: Columbia University Press, 1993, p. 161.
- [21] *Lotus Sutra*, Chapter 17 -Distinctions in Benefits, Translated by Burton Watson, New York: Columbia University Press, 1993, p. 237