

Present-Day Social Problem and its Solution by Buddhism

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Introduction

Every one incessantly wishes to become richer and happier. However, in reality, we find permanent situation of wars and miseries caused by starvation.

Moreover, considering today's vital theme of the environmental pollution, the contamination, which used to be a mere small-scale problem that only a small section of populace had to endure, has become an issue that the world cannot ignore any longer. The contamination of an area has rapidly spread into global scale, and the issue, which used to be a problem of an area, has become a grave one that the entire World has to bear its responsibility.

Though we have a problem of deforestation, cutting of trees once was the true necessity for constructing houses, for making instruments, and for getting warmth at the time of cold climate. It used to be considered not necessary to take responsibility for destruction of forest by such cutting of trees. The destruction of ecosystem as a result of such cutting of trees was considered to be negligible.

Even the air pollution produced by the increase of nitrogen oxide and other chemicals in the air by burning, it not only raised the temperature of the earth but also it increased other problems, such as large droughts, acid rains, groundwater contamination. Can we say with certainty that they could have been avoided in the process of the progress of human civilization?

Could human beings throw away the comfortable life for fear of the evil of wastes, forbearing inconveniences? Though scientific civilization brought about environmental pollution, development in chemical industry has also contributed to human society in the domain of eradication of disease and curing of the sick.

It is easy to criticize chemical pollution. However, can we bring back this highly-developed human society into that of hundreds of years ago? When considering such, we notice the importance of our 'Will Power' and the necessity to convert our 'Sense of

Values’.

Furthermore, it is pointed out that the instability of politics caused by the social evil of corruption and injustice is one of the important causes of poverty in the developing countries of Asia, which cannot be solved by a mere development of industries.

In this paper, an attempt has been made on the problem how Buddhism can contribute to these problems in the days of environmental crisis. We wish to discuss it in the following.

1. Ideal World observed in Indian Philosophy

In Ṛg Veda, it was considered that physical body of a man was to perish with his death. However, his soul (*anu, manas, purāṇa, ātman*) was considered to be immortal. It was considered that it traveled to the realm of Yama, the ideal world of the moon that made people forget about the heat of the daytime, and that would provide the souls eternal pleasure by being together with their ancestral souls. It was depicted that water, vegetation, food, and drinks were abundant in this ideal world of Yama, thus reflecting a very optimistic world view of the Aryans. In this world view, we can hardly find the idea for positive reformation of actual society. However, in the course of time, there emerged a doubt that there would be no difference between a good person, who strictly followed the Vedic way of life, and an evil person, who did not perform Vedic rites at all, if the evil person could also reach the realm of Yama after his death. Thus, the idea of *ṛta* (Universal Law) came to be introduced. The Yama in the heaven was no longer considered to be the god guaranteeing pleasures after death. He came to bear the role as a judge to examine sinners.

2. Ideal Land observed in Early Buddhism

Buddhism, from the beginning, placed an importance in removing poisonous arrows struck in the minds of people, rather than discussing metaphysical problems.⁽¹⁾ This is to say that environment surrounding us is important as it has some relation to our self recognition. It cannot have any value without having relationship with our self recognition. Moreover, the theory of *pratityasamutpāda*, which is expressed by the formula “as this exists, that also exists,” shows that an individual cannot exist without having any relationship with its surroundings.⁽²⁾

As we know, Gotama Buddha was born as a royal prince of the Sākya. Though it was told that he was living a comfortable life as a royal prince, he dared abandon the life as a prince. It is said that he led the most fortunate life while having modest food, simple clothing and poor shelter. For Gotama Buddha, it is clear that attaining economic prosperity was not his ideal objective. If he wished to realize an Ideal State or an Ideal Land, it must have been better for him to remain as a royal prince so that he could materialize it through his good rule and governance as a king. However, we can say that the origin of Buddhist view of Ideal Land rests in his abandoning this method.

In Early Buddhism, the congregation of Bhikkhus, i.e., the Saṅgha was the peaceful place for them to unite their minds. For those religious mendicants, their dwellings were the very ideal places where they can remain free from anxiety. In *Suttanipāta*, it is mentioned that the ascetic practitioners should live in the place where 'people do not reside', either 'under a tree', or 'in a cemetery' and 'caves in mountains'.⁽³⁾ Certainly, such places may be suitable places for ascetic practices, free from worldly noise. For ordinary men, they are nothing but shelters isolated from social life. According to *Vinaya-piṭaka* like *Ssu-fen-lu* (四分律) & others, as religious practices on the outdoors had obstacles of coldness, heat, wind, direct rays of sun, mosquitoes and horseflies, etc., austere religious training in *āvāsas* and *vihāras* was permitted. It is proved that the monks could strive further for religious austerities due to such arrangements.⁽⁴⁾

"Sensuous objects are indeed varied, sweet and delightful, and upset the mind by their illusions. Seeing the unhealthy results of sensuous objects, let one live alone like a unicorn's horn."

"Sensuous objects are the cause of calamity, danger, disease, a dart and a fear to me.' Observing this danger resulting from sensuous objects, let one live alone like a unicorn's horn."⁽⁵⁾

It was considered to be ideal that one is free from desires, heat or coldness, hunger and thirst, wind, solar heat, horseflies and snakes, and etc.⁽⁶⁾ However, this is the idea occurring from the standpoint of carrying out religious practices. The ultimate ideal is *Nirvāṇa*, which is free from the restrictions like a 'state' or 'land' or a place, etc. any longer. The comfortable place does not necessarily mean the place where we can fulfill sensuous desires.

Although there was a sad incident of the massacre of the Sākya in the last years of the Buddha, it showed that a nation, a political entity, is to doom and to perish. Even the

Buddha could not deny this very fact. In the Early Buddhism, the ideal social form was a democratic Saṃgha. However, it is an important fact that there never was a move to maintain the Saṃgha with the help of political power or military might.

3. The View of Ideal Land observed in Abhidharma Buddhism

In *Abhidharmakośabhāṣya*, the idea of Common Karman (Gūgo, 共業) is explained. In Karma, there is a personal karman that one has to experience in accordance to the law of retribution, and there is a Common Karman that many living beings have to share the results, such as the mountains, rivers, and the earth.

Common Karman does not base on the relation of individual retribution. Actions of many living beings result in causing the living beings to have mountains, rivers and the earth as common factors. For example, in the world view of the Abhidharma Buddhism, the formation process of the universe is explained in four stages, ignoring the existence of the mighty creator God. It is said that our will based on karmic increasing power creates this universe.

Moreover, the cause called Non-hindering Cause (*kāraṇa-hetu*, 能作因), which is not a direct cause, but which indirectly provides minute influences, while not becoming hindrances to the arising of certain things, is also mentioned. For example, we have the Himalaya. It seems to be nothing to do with those who live in Japan. However, in reality it provides influences on changes in air currents, and it influences the climate of Japan. In view of this *Kāraṇa-hetu* (能作因), the environment which surrounds us is related to us in every respect.

The World View of the Abhidharma bears a strong resemblance to that of the Purānas. In Purānas, the Jambudvīpa, where we live, is divided into seven countries by mountain ranges running from the East to the West. There are orders according to the nature of the countries, from the country of mixture of good and evil to the country free from old age, illness, anxiety, prosperous and enjoying long-life. The Seventh, Uttarakuru, is the most excellent country. Honey and *Amṛta* are said to flow in rivers. Balmy breeze is said to blow in the air. The ground is said to have made of jewels. Even dusts are said to be pure gold. It is said that husbands and wives are born simultaneously, and that they have the same figures and the same characters. It is said that they die simultaneously also. A life span is said to be 14,500 years, and people remain happy through out, without dirt, disease and

any sin etc.⁽⁷⁾ Even Abhidharma, the Kulu Country is said to be placed to the north of the Mt. Sumeru. It is said to be the most supreme country among the four. The life span there is depicted to be 1000 years.⁽⁸⁾ Such description may reflect the idea of ancient Indian people who imagined the existence of a cool comfortable place, free from burning heat, beyond the Himalaya. However, a place more ideal than there is the heavens of the gods. Thirty three heavens are said to have located over the Sumeru, and in the air, many heavens including the heaven of Yama are considered to exist. Although the Vedas and Upaniṣads, etc. considered the heaven of Yama as the Ideal Land, Buddhism did not consider it as the ideal world. It was considered ideal that our spirit to be gradually developed and awakened, and that the *traya-lokas* have to be abandoned at the last. In Abhidharma Buddhism, the external factors, even if they are favorable ones, are nothing but impermanent (*anicca*). One may become satisfied with favorable external factors, but one should not make them the object of attachment.

4. Mahāyāna Buddhism and Pure Land (Ideal Land)

The idea of “*buddha-kṣetra-parisuddhi*” (淨仏国土), which appears in Mahāyāna Buddhism, tends to be received as a view which had been consistent since the days of Early Buddhism. However, it appears neither in the Early Buddhism, nor in the Abhidharma Buddhism. “*Buddha-kṣetra-parisuddhi*” (淨仏国土) means Pure Land. It means ‘to make pure the Land of the Buddha’, or it means ‘Pure Land of the Buddha’. Although we find the usage of the word ‘*Buddha-kṣetra*’ in the Early Buddhism, it denotes only the Śākyamuni’s Buddha-land. And there is no idea of ‘purifying’ it. However, when Mahāyāna Buddhism comes to accept the idea of Buddhas in Ten Directions of the present, the idea of purifying the Buddha-land emerged. Why the *Buddha-kṣetras* has to be purified? According to Larger Prajñāpāramita Sūtra (大品般若經), it is mentioned that Bodhisattva way of life is to purify all beings in the *Buddha-kṣetra* and to purify the dirt of desires of all creatures there.⁽⁹⁾ Same idea can also be seen in Akṣobhya Buddha Kṣetra Sūtra (Ashuku Bukkoku Kyō 阿閼仏国經) and Daśa Bhūmi Sūtra (十地經). In Mahāyāna Buddhism concrete depiction of Pure Land came to be described clearly. In the famous Sukhāvati-vyūha (無量寿經), the Pure Land Sukhāvati is depicted as a vast land that never changes and perishes. It is delicately beautiful and it is said that the ground there is composed of natural seven precious metals. The land is totally flat. We can find neither mountains nor seas there. There

are no worlds of hells, of *pretas*, and of beats. There are no seasons like spring, summer, fall and winter. It is neither hot nor cold. The temperature is always stable, and cheerful breeze blows. The Lotus Flowers of Jewel bloom all over. Although there are wonderful meals there, no one eats them, as people get satisfaction in their mind, on wishing to eat. Moreover, it is said that a wonderful music is played, and that women do not exist there.⁽¹⁰⁾ The idea that there is no woman in the Pure Land is not denying womanhood as such. The Mahāyānists elaborated the same idea as is observed in the Early Buddhism when it says, 'When the mind is stabilized and the wisdom has arisen, to be a woman does not cause any hindrance at all for those who observe the right truth.'⁽¹¹⁾

Saddharmapuṇḍarīka Sūtra recommends to positively converting this Sahā-world into the Pure Land, while desiring less and knowing contentment just like a "flower of Lotus in the water, not being tainted by mundane thoughts." The Saddharmapuṇḍarīka Sūtra also suggests that 'while people of the world consider this world is burning or when they are in the illusions, we should consider our Pure Land is peaceful and filled with heavenly people and men. There are mountains of treasures and beautiful trees which bear flowers and fruits in the gardens and the temple buildings, and there are many ways of enjoying them. High up in the sky, gods play musical instruments. Rain of flowers of Mandara is being sprinkled over those who wish to attain the Bodhi.'⁽¹²⁾ Thus, ideal *Buddha-kṣetra* is depicted. The teaching of the Lotus Sūtra encourages putting our efforts to convert our Sahā-world filled with pains into the ideal *Buddha-kṣetra*, not escaping from it. That is to say that the Pure Land does not exist in the place where we escape ourselves from our reality. It is this very Sahā-world that we have to convert into the Pure Land through our efforts.

Appraisal

Now, if we observe modern society, religion is often regarded as suspicious thing by which people earn money, while talking about other worldly things that do not exist. Especially, in Japan, when some religious organization cause problem and when it is criticized as anti-social organization, like the case of Aum Shinri Kyō, people tend to consider religion as dangerous thing. They may consider so even hearing the word 'religion'.

Moreover, in the racial war involving religions observed in Serbia in the former Yugoslavia, religions, which ought to provide rescue and relief to human beings regardless of

race, have become the targets of hatred, distinguishing the difference of religions and races. The Buddha or Jesus Christ never considered the past or the dead as the target of relief and rescue. It is needless to say that religions try to provide shelters for those who live in the present. As religions aspire for the construction of their Ideal Lands or the Ideal Nations, the Ideal Lands have to be built while making the most of the each of the religious thought. However, it may lead to the denial of other religions. An idea of State Religion certainly rests on the very view. However, history also shows that it also brought about dormancy and degeneration in religious persons.

Moreover, if the Ideal Land or the Ideal State is considered to be the place where people's desires are to be fulfilled, for the people of Somalia in Africa, hygienic and sufficient food, house, and peace may be the ideal. However, these are the wishes of people to an Ideal Land, and such economic sufficiency only forms one of the conditions of the Ideal Land. When we question whether the people of those economically developed countries in Europe and the States, including Japan, are spiritually satisfied or not, we may have to answer 'No'. Of course, we do not disregard such economic factors. As the economic factor is not the sole element of composition for the Ideal Land, people ask for spiritual rescue.

The wisdom of knowing fulfillment and desiring less, as mentioned in Buddhism, is the very basic principle for maintaining health of oneself and for making others happy. And we have to teach and practice the Five *Silas* of 'not to kill' (the very important *Sila* in Buddhism which voluntarily admits not to attack others or not to torment others), 'not to steal', 'not to commit adultery', 'not to tell lies', and 'not taking psycho-destructing stimulants like drugs.' It can be said that the corruptions and injustices in developing countries are caused due to the realistic pursuit of profits by the people. Buddhism explains the retribution covering the three periods of the past, the present and the future. The idea of retribution that teaches us the fact that we have to take the responsibilities of our deeds by ourselves someday, though they may not appear immediately after the action. It is an important law that should be taught in the society where corruptions and injustices prevail. Against the Buddhist Causal Theory, those other theories, such as the Fatal Theory, which explains everything as the results of previous lives, the Accidental theory, which says good action may not bear favorable results, and the One Cause Theory, which regards all are the decision of God's Will regardless of the efforts and progresses of human beings, are considered to be wrong.

Ethics and morality are worldly things. If no one finds the action, or if immoral deeds

are not discovered, you may not be punished. However, the Buddhist view of Retribution for three generations of the past, the present and the future, teaches that we cannot avoid our responsibilities even if our bad deeds are not discovered.

It is to develop the fine character of human beings. Without spreading this idea, corruptions and injustices will not be eradicated.

The developments in advanced countries are not merely economical one. We have to re-appreciate the fact that there were advancements in the soft-ware level, such as Education and Ethics, which supported such economic developments of advanced countries.

Buddhism has answers to this fundamental problem. Without spreading such Buddhist way of thinking, the real peace in the society will not be realized.

Without a nation, security is not guaranteed, both economically or mentally. There are too many to count who wish to establish secure nations and societies, such as the Tibetan refugees persecuted by the Communist China, the Palestinian people who are trying to recover their deprived land, and those people who are still fighting for racial independence such as the Azerbaijanis and Croatians. A Nation is a secure social composition. Buddhism asks for other worldly benefits. However, the society and the other world are not separated things. They are closely related each other. It is the way of thinking of Hokke Buddhism.

Without peace in the society, there is no other worldly peace. It is the very theory of *Pratītyasamutpāda* that our self and others are closely related each other.

Probably, there will be no war, and also no police and army that oppress people in the *Buddha-kṣetras* and the Pure Land. However, if we try to realize the Pure Land in this modern world, it cannot be the Pure Land of a race or a nation. Nation without police and defense cannot exist in reality. Thus, the Buddhist view of *Pratītyasamutpāda*, which says everything inter-relates each other in unlimited manner, is needed there.

Economic developments brought about pollution, and we are obliged to live under the dangers of chemicals and agricultural fertilizers. Trees in forests were cut down, and rivers and seas were polluted. Many victims of drug induced disasters have been reported.

What kind of *Buddha-kṣetra* or Pure Land should we build right now? Although we surveyed the ideal world views since the days of the Vedas, they not necessarily corresponded to what we pursue as ideal. They were so to speak the ideal worlds conceived by those people who lived in each of the disastrous days. Thus, we cannot say that they hold eternal values. Once war breaks out, killing of each other, plundering, and use of violence take place. And with the influences of false information, the world falls into the endless strife

and confusion. Without development of ourselves, which is the most fundamental but eternal subject, we cannot realize the Pure Land. We should suggest the maintenance of the Five Precepts, and we should refrain from killing each other, from plundering, from adultery, from telling lies. We should suggest to live together harmoniously with prudence maintaining stable mind.

We have already seen that the quest for the ideal worlds were the reflections and depictions of the desires of the people living in different ages. Apart from the underdeveloped countries and agricultural sections of the world, people's desires are fulfilled economically and environmentally in the urban area, though they have to bear serious air pollution problems. However, if we try to realize such desires in global level, we have to face serious environmental destruction problem and acute economic inequality in some area of the world. We should not take the physical aspects of Pure Land as a mere physical depiction. The plain land signifies the stability of mind. The blowing of peaceful breeze signifies internal contentment as the result of gentle actions in body, in speech and in mind of people.

A Buddhist proverb says, 'If mind becomes pure and clean, environment also becomes pure and clean; if mind becomes tainted, environment also becomes tainted.' It is the problem that we have to carefully execute. What is further important is the fact that matters are related to our mind. Finding values in matters is the working of our mind. It is the problem of mind development that enables the efficient usage of limited matters, without monopolizing them, sharing them with each other for mutual prosperity.

However economically and environmentally blessed, we cannot call it the Pure Land. Just by realizing suitable sound spirit, the construction of the Pure Land becomes possible. Knowing contentment, wishing small, and living together in accordance with to the teaching of *Pratityasamutpāda* are the very value that we have to learn.

At the end, we wish to dispatch a message for creation of peaceful society.

The Message towards Peaceful Society

All living beings are searching for freedom and happiness. Identifying one with others, we should not harm others. We should not take away other peoples freedom.

There is nothing more wonderful than to realize the society that guarantees freedom and happiness to all.

Many races exist on this earth, and the ways of life, religions, and color of skins also differ. Although thoughts and civilizations progress, when some customs are forced to others, antipathy and strife arise.

If one insists that only one's principle and religion is right, and if one criticizes and rejects others as wrong, the disputes and distrusts will continue to prevail. It will become impossible to live together. Only days of anxiety and dark future will remain.

Recognizing others' position each other, and accepting each other, without harming each other, and helping each other, mutual trust arises and peaceful society prevails.

The rich should be sympathetic to the poor and the needy; he should share his fortune with them by returning it to the society. Such society where people can live together brings smiles and richness of mind. Extreme imbalance of wealth and unfairness bring certainly jealousy and hatred, and they make the society fall into that of the survival of the fittest, thus creating more sadness and pains. Once the society falls into the state of the plunder and strife, it is difficult to revive it to its original state of trust, security and ease. The unusual flow of money based on speculative fund manipulations, being absorbed in the pursuit of profits, obstructs normal economic activities, bringing about disparity in society, thus ruining the world economy and causing confusion in the world. Happiness of the entire world is disrupted, and happiness of an individual is not guaranteed also.

Human beings are not the sole living beings in this global society. Many creatures live in 'a net of relationship' of coexistence. If we pursue only the profits and conveniences, the relationship of coexistence will collapse and natural environment will also be destroyed soon. It is a duty for us human beings to judge from global view point so that we may be able to make our future offspring to live happily. For the future of our children who has unlimited possibilities, we should preserve our earth environment that enables all to live harmoniously, brightly and happily.

Seas, mountains, forests and rivers provide us with fresh air, clear water and peace of mind. Preserving natural environment is one of the conditions for the happiness of all living beings.

There are no limits in desires and greed. Anger induces the chain of endless disputes. A narrow way of viewing makes us mistake in judging our prospects.

If we know satisfaction, we can protect unnecessary destruction and waste of resources. It will give us an richness in mind.

If we can hold compassion instead of anger, feeling of gratitude, reliance and

peacefulness emerge.

The compassionate way of viewing which enables us to see widely and a far brings about the wisdom and future methods for living peacefully.

Now, the earth and all the living beings on it are suffering, struggling and being exhausted. Even if the flame of the desire burns, without recognizing what are the flames, and what the flames are burning, people continues to suffer endlessly, without a moment of peacefulness.

We should not remain indifferent to pains or sadness of others. We should feel the sufferings and pains of others as our sufferings and pains. We should have the mind of compassion. It is the privilege of our human beings that we can share our feelings and sympathize with each other, identifying ourselves with others.

Transcending our -isms, opinions, religions and principles, respecting each other and considering well-being of others, just like one feel dear to one's body and family, we should refrain from harming and making sad the families of other races and creatures. With our neighbors, we should actively attempt to embody a society that can guarantee freedom and happiness to all.

Notes

- (1) 『中阿含經』 (Majjhima Agama, *Taisho Tripitaka* 1. 840c), 『毒箭經』 (Sūtra of Poisoned Arrow, *Taisho Tripitaka* 1. 917c)
- (2) Such way of thinking was inherited to Sarvāstivādins also. The school said that the external world can be recognized with the unity of indriya (根), the object of indriya (境) and vijñāna (識). Even Mahāyana Buddhism, like the Vijñāna-vādins, inherited the idea that the external world do not exist without the mind.
- (3) *Suttanipāta*, No. 966.
- (4) *Taisho Tripitaka*, 22. 786b, 937a. *Vinayapiṭaka*, vol. 1. p.3.
- (5) H. Saddhatissa trans., *The Suttan-Nipāta*. Curzon Press, 1985, p.6.
- (6) *Suttanipāta*, No. 50, 51, 79. *Taisho Tripitaka*, 22. 937a.
- (7) Taiken Kimura, *Selected Works of Kimura Taiken* (『木村泰賢全集』) Vol. 5, pp. 299ff.
- (8) *Taisho Tripitaka*, 1. 135b.
- (9) 『摩訶般若經』 *Taisho Tripitaka*, 8. 259c.
- (10) 『無量壽經』 *Taisho Tripitaka*, 12. 270a.
- (11) Hajime Nakamura, *Confessions of Nuns* (『尼僧の告白』). *Theri-gathā*, No. 61.

(12) Saddharmapuṇḍarīka Sūtra, *Taisho Tripiṭaka*, 9. 43a.

The original Sanskrit text of the Saddharmapuṇḍarīka Sūtra is a long and complex work, and its translation into Chinese is a monumental task. The text is divided into ten chapters, each with its own unique teachings and metaphors. The first chapter, the Lotus Flower Chapter, is the most famous and is often cited in Buddhist texts. It contains the parable of the lotus flower, which is a metaphor for the human body and the path to enlightenment. The parable states that a lotus flower grows in a muddy pond, but it rises above the mud and opens its petals to reveal its beauty. This is a metaphor for the human body, which is born in a world of suffering and ignorance, but through the practice of the Buddhist path, one can rise above these conditions and attain enlightenment.

The second chapter, the Two Vehicles Chapter, discusses the two vehicles of the Buddhist path: the vehicle of the bodhisattvas and the vehicle of the arhats. The bodhisattvas are those who have vowed to attain enlightenment for the benefit of all beings, while the arhats are those who have attained enlightenment for their own sake. The text explains that both vehicles are valid paths to enlightenment, but the bodhisattva path is the more difficult and noble one.

The third chapter, the Simile and Parable Chapter, contains several other parables and similes that illustrate the teachings of the sutra. These include the parable of the blind men and an elephant, the parable of the blind men and a rope, and the parable of the blind men and a tree. These parables are used to illustrate the concept of the Dharma, which is the truth that all beings are seeking but often fail to see because of their limited perspective.

The fourth chapter, the World Turned Upside Down Chapter, describes a world where the positions of heaven and earth are reversed. This is a metaphor for the world of suffering and ignorance, where the good are often persecuted and the bad are often rewarded. The text explains that this is a temporary state of affairs, and that the true nature of the world is that of a pure land where the good are rewarded and the bad are punished.

The fifth chapter, the Universal Gate Chapter, discusses the concept of the Universal Gate, which is the path to enlightenment that is open to all beings, regardless of their social status or background. The text explains that the Universal Gate is the path of the bodhisattvas, who have vowed to attain enlightenment for the benefit of all beings.

The sixth chapter, the Joyful Sound Chapter, describes the joy and happiness that one can attain through the practice of the Buddhist path. The text explains that the joy of the Buddhist path is not a fleeting emotion, but a permanent state of happiness that is not dependent on external circumstances.

The seventh chapter, the Treasure Tower Chapter, describes the Treasure Tower, which is a metaphor for the Dharma. The text explains that the Dharma is a treasure that is hidden in a tower, and that one must enter the tower and search for the treasure. This is a metaphor for the Buddhist path, which is a journey of discovery and enlightenment.

The eighth chapter, the Lion's Roar Chapter, describes the Lion's Roar, which is a metaphor for the Dharma. The text explains that the Dharma is a roar that is heard by all beings, and that it is a sound that brings joy and happiness to all who hear it.

The ninth chapter, the Clouds Chapter, describes the clouds, which are a metaphor for the Dharma. The text explains that the Dharma is a cloud that covers the world, and that it is a cloud that brings rain and life to all who are under its cover.

The tenth chapter, the Earth Chapter, describes the Earth, which is a metaphor for the Dharma. The text explains that the Dharma is the Earth, which is the foundation of all life, and that it is a ground that is firm and stable.

The Saddharmapuṇḍarīka Sūtra is a complex and multi-layered text, and its interpretation has been the subject of much debate and discussion. The text is often cited in Buddhist texts, and its teachings have influenced the development of Buddhist thought and practice. The text is a testament to the power of the Buddhist path, and to the possibility of enlightenment for all beings.

The text is a masterpiece of Buddhist literature, and its teachings are as relevant today as they were in the time of its composition. The text is a source of inspiration and guidance for all who seek the path to enlightenment. The text is a treasure that is hidden in a tower, and that one must enter the tower and search for the treasure. This is a metaphor for the Buddhist path, which is a journey of discovery and enlightenment.

The text is a source of joy and happiness for all who practice the Buddhist path. The text is a source of strength and courage for all who face the challenges of the world. The text is a source of wisdom and understanding for all who seek the truth. The text is a source of hope and faith for all who believe in the power of the Buddhist path.

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