



## THE BUDDHA'S LIFE-SPAN AND THE STORY OF THE PHYSICIAN IN THE LOTUS SUTRA

Nguyen Thi Thuy

Ph. D. Research Scholar, Centre for Mahayana Buddhist Studies Department,  
Acharya Nagarjuna University, Nagarjuna Nagar, Guntur, Andhra Pradesh, India.

### ABSTRACT:

*"The Buddha Bhagavat appear in this world to cause sentient beings to aspire toward purity and the wisdom and insight of the buddhas. They appear in this world to manifest the wisdom and insight of the buddhas to sentient beings. They appear in this world to cause sentient beings to attain the wisdom and insight of a buddha's enlightenment. They appear in this world in order to cause sentient beings to enter the path of the wisdom and insight of a buddha."*

*"O Śāriputra! For this one great reason alone the buddhas have appeared in this world."*

*Siddhārtha Gautama is considered by Buddhists to be a fully enlightened master who is fully liberated from the law of samsara, who understands the operation of the world around him, to give experience to others so that they can end their suffering themselves, receive the ultimate happiness. Details of his life, teachings, and rules were recalled and synthesized by the students after Siddhārtha Gautama pass way. A series of scriptures of his teachings are kept by word of mouth and written in 400 years later.*

*Indeed, over the last 25 centuries, humanity has witnessed the relentless development of Buddhism. The growth is reflected not only in the growing number of Buddhists, more and more Buddhist temples are built, or the Buddhist holidays are widely known in the world, but in the Buddhist place education increasingly attracted the discovery of knowledge of many scientists, philosophers, musicians ... intellectual classes, celebrities have to praise, praised about the personality, the source of wisdom, the greatness that he left for mankind. This article introduces the life of the Buddha and the story of a brilliant physician in the Lotus Sutra. We will see in the fullest way, the most vivid, the great image, as well as the influence of Buddha on mankind.*

**KEYWORDS** – Buddha Bhagavat appear , buddha's enlightenment , philosophers, musicians.

### INTRODUCTION

The Buddha was born on the full moon day of May, in the year 623 B.C in Lumbini park, at Kapilavasthu, on the Indian borders of present Nepal. His father was King Suddhodana and Queen Mahā Māyā, of the Sākya lineage. Suddhodana ruled a kingdom on the slopes of the Himalayan mountain range in northeastern India, the capital of Kapilavasthu. This capital is now recognized as Bhulya in the Basti district, three kilometers north of Bengal, on the north-west of Babuan Railway Station.



Asoka tree cover shade cool, bright colors, airy light fly, Empress Maya gave birth Prince. All the people in the kingdom are overjoyed.

Prince has 32 good generals, certain future will attain Buddhahood. The prediction made King Suddhodana quietly unhappy. Empress Maya died after 7 days of Prince's birth, so the care was taken care of directly by Aunt Gutted Mahā Pajāpati Gotami.

## THE LIFE OF THE PRINCE BEFORE HIS RENUNCIATION

Prince Siddhattha was raised and taught comprehensively both in literature and martial arts. He made two famous masters, Ksantidiva and Visvamistra bow their heads. As he grew older, he became more thoughtful about life. Therefore, the King and his courtiers arranged many plans to keep the Prince in the throne. But the worldly happiness does not exaggerate the mind of a person who is willing to leave the dusty world of passion and delusion

When Prince Siddhartha was 16 years old, King Suddhadana rushed to marry Princess Yosodhara, the daughter of King Suppabuddha, a land of the goddess, in the hope of loving couple's affection it will keep on his foots with the throne.

## EXPOSURE TO HUMAN SUFFERING

Identify four form suffering in life: on the day of the plowing ceremony, the Crown Prince follow King watching the people plow. Spring is beautiful, but the Prince painfully realized that life is not beautiful and happy as when he first looked. He saw the farmer with the cow working extremely hard in the scorching sun in exchange for rice bowl, grasping grass.

He came to door East, he met an old man with gray hair, lost teeth, dull eyes, deaf ears, crouched back sticks stumbling step by step as if falling.

At the South gate, the Prince saw a sick man lying on the grass, weeping and grieving. At the western door, he saw the dead corpse standing in the middle of the road, full of flies.

These three sufferings, old age and death, plus death in the life that the Prince had noticed when he went to see the plow made him sad, pity the sentient beings.

He came to door of the North meet a monk generals serious, calm as the people walked across the road. Talk with the Taoist cavalier, self in a fleeting way out. Prince Siddhattha decided to find a way out, permanently overcoming the pain and misery of his life and towards peace.

In the meantime, Princess Yosodhara gave birth to a son, Suddhodana, who named him Rahula.

## GREAT RENUNCIATION

With a heavy heart for compassion for sentient beings, one night, looking back at the last time his beloved wife and child were in deep sleep, he accompanied Channa, accompanied by the horse Kantaka.

This is not the sacrifice of the old, the sick, the poor, the sick, the helpless, the bored of life, the resentment of hatred ... but the sacrifice of renunciation of a young prince, living in the right of wealth. It is a great sacrifice and great sacrifice in the history of mankind. An unprecedented departure! According to the South Buddhism, Prince was 29 years old.

## TIME TO PRACTICE AND FIND TRUTH

The prince came out with a cheap clothers, with only a few pieces of fabric folded. The only property is just a bowl of alms bowls, devoting all of his time to the quest for meditation to find the ultimate truth.

He came to study with the Ascariates, but he thought this was not the true religion of liberation.

## PRACTICE ASCETICISM

At that time, India had the tradition and belief that those who seek liberation must strive and persevere in asceticism. The prince went to Uruvela, along with five Kodanna brothers, Bhadhya, Vappa, Mahanama and Asaji who began ascetic training for six years and as a result lost their bodies as a dry skeleton, double deeply eyes, not stand any more.

Through experiments he saw the eradication of suffering, mortification, can not have to be happy. Thanks to a bowl of milk by a girl named Sujata offerings, then down the bath in the river Neranjara. Five fellow initiates claimed that he was rotten, returned to a comfortable life of comfort, leaving them and going to Isipatana near the city of Benares.

## BECOME ENLIGHTENED

Left alone, he came to sit under the tree Pippala called Bodhi tree, enter the 49 day night with mind calm, mindfulness, awareness, separation, enter the first meditation, second jhana, meditation and turn enter the fourth meditation then the mind to Threefold knowledge. Intuitively, he saw the cause of suffering. It is the beginning of the twelvefold causalities that is the beginning of the whole aggregate of suffering.

In time first of night he achieved the knowledge of the arhat of his own and other previous transmigrations, see the vast number of past lives.

In time second of night, he witnessed the clear vision of the saints, see countless past lives of beings with the cause and karmic, clearly see the way span of life of sentient beings.

Through in time the third of night, he contemplated suffering, the cause of suffering, the end of suffering, and the path leading to the end of suffering.

Finally, he attained the status of Supreme and perfect Enlightenment, becoming the first Buddha in existence. At that time, Morning Star had risen and the title Gotama Buddha was honored by the world.

## SPREAD THE DHARMA

Later he converted many followers:

- Feeling the three brothers Mr. Kassapa- God of fire.
- Moggallana - first miracle, Sariputta - First Wisdom, King bimbisāra of Magadha, Nanda, Ananda, Anirudha, Upali...

The aunt Maha Mujapati Gotami left home. Subhadda was the last disciple of his life.

Buddha lectures and goes teachings are 45 years, to help for the disciples and disciples.

The Buddha can be considered the most active and fervent preacher in the world. He is always busy with the work of the Dharma all day, except when he has to pay attention to some material needs. His activities are organized in a well-organized and rational manner. The inner life is to meditate and experience the happiness of Nirvana, while outside is serving the selflessness, upholding the virtues of beings throughout the world. He is self-conscious, he effort to enlighten others and lead beings out of the cycle of afflictions of life.

## THE DAILY ACTIVITY OF THE BUDDHA IS DIVIDED INTO FIVE STAGES:

1. The morning session, 2. The afternoon session, 3. The first watch, 4. The middle watch, 5. The last watch.

### 1. The morning session

Often, early in the morning, the Buddha uses the deva-eye to observe the world, see who needs him to help. If there is a need to support the spirit, do not wait to ask, he voluntarily came to lead this one into the right path. He walked, but sometimes he also uses magical powers to fly in the air. Often, he came to the degrading, polluted, as the bandit murderous Angulimala and demon Yakṣa, brutal cruelty. But the girl Visakha has a fervent spirituality and the Anathapindika and Sariputta and Moggallana seek him in order to lead them by him

In the world, he stood silently in front of each house. Without saying a word, he received the food with the pure heart of gift and the one good faith joyfully into the bowl, and returned to the temple.

The Buddha has lunch. Then the monks together heard him say a short sutra lesson and the Buddha has refuted to the Three Jewels for his disciples, transmits the Five Precepts, and if one reaches the full spiritual level, he guides the Noble Path, the Path of Solace. Some of them approach the meditation subject in their minds. If there is a petition, sometimes he also gave the renunciation.

## 2. The afternoon session

After teaching, the Buddha returned to abide of peace. He entered Maha Karuna Samapatti and used the Buddha Eye to observe the world, especially the monks went into the jungle, meditating in the desert and other practitioners from far away, to guide and counsel. If there is a distant relative in need of support, he uses his miracle to fly to the place of mercy and return to abode of peace.

In the afternoon, he looked at the nature of each person to teach the Dharma. Each person hears, though their minds and circumstances are completely different, but everyone feels that the Buddha's Dharma is specifically directed towards them. That is the teaching method of the Buddha. He often uses parables, images or parables related to daily life to explain the doctrine, and he targets the intellect rather than the sentiment.

To the average person, the Buddha began to teach alms, precepts and happiness in heavenly places. To the more advanced, he addresses the danger of material pleasures and the happiness of renunciation. With those who have reached the noble level, he preached the Four Noble Truths.

## 3. The first watch

Between six and ten o'clock, the Buddha is dedicated to the monks who are free to ask him to shed light on his doubts, to ask him about the complexities of the Dhamma, ask him to meditate and listening to the sermon.

## 4. The middle watch

From ten o'clock to two o'clock, gods and Brahma are beings whose eyes can not be seen, from the heavens, to the Buddha and ask him about the Dhamma. In the Book of Sutra there is a passage that is often repeated as follows: "At that time late at night, a god with brilliant aura near the Buddha, reverently bowed and stood aside." Many sutras and many questions are recorded in Samyutta Nikaya.

## 5. The last watch

Last time of night, from two o'clock to six o'clock in the morning, divided into four parts. In the first part, two to three hours. Buddha walking. From three to four hours, he lay down to the side, leaning to the right. From four to five hours, he entered Mahà Karuna Samapatti, spreading the mind from everywhere and soothing the minds of all living beings. He then observed the world with the Buddha's name to see who can be blessed. The pious and those who need him, however far away from him, recognize and open themselves to compassion, He freely comes to bring the necessary spiritual support.

Thus, for the whole day, the Buddha was always busy with moral duties. He must sleep only a clock time. He is a to be enough compassion take a happy to the amount of the living beings. He volunteered to live in poverty, went to alms round without disturbing anyone, here and now, eight months in a year to spread the Dharma, he constantly works to bring good and happy for all beings. In the Maha sutra often mentions to the Buddha of life, his teachings are recorded in the Tripitaka. One of the famous sutras is the Lotus sutra.

## THE BUDDHA IS A GOOD DOCTOR IN STORY IN LOTUS SUTRA.

The Lotus Sutra is the Mahayana Sutra, consisting of seven books totaling twenty-eight chapters, over six thousand words, deep meaning, large texts, containing the wishes and magical means of the Buddha and the Bodhisattva.

The Buddha's teachings are the teachings teaches for sentient beings achieved enlightenment results. Therefore, the first volume of sutra has said: The Buddha was born because of a great grace is to disclose the birth of enlightenment, which means that the Buddha wide open method of teaching show Buddha nature for beings to believe the ability to become his Buddha that progress to the direction of liberation.

The Buddha says all beings have Buddha Nature. All beings are capable of becoming Buddhas. I have been the Buddha. Beings will become Buddha, if they are diligent efforts to practice, will also become a Buddha like us.

But they are immersed in the five sensual pleasures, so create many sins to form the low nature, duty karma different. So, the Buddha had to set up thousands of means to change them. It means that from one vehicle that the Buddha had to use the means to make three surplus to teach sentient beings, when the nature of beings are full of him gradually bring them to one vehicle.

The eighteen Lotus Sutra contain the virtues of the Buddha and the great Bodhisattva, stretching the paths of the great means of cultivation, in order to bring beings from the halls to the saint, from the three suttra of pratyekabuddha and bodhisattva to the highest fruits of the Supreme Buddha.

The content of the Lotus sutra shows that no means of rescue all beings without any, not the door to liberate the ultimate do not open, no realm of the mystery with the beings of this world that does not appear, no any vow rescue all beings of the Buddha and the Bodhisattva can not reach the Paramita. What a set of sutra suit for all levels of karmic nature of beings. Thus, the ancient Lotus sutra has been known many Buddhist scholars erudite comments to make the Sutra radiant from thousand years to thousands of years and universal in over world. To the point that the meaning of the Lotus Sutra is so wonderful the publication is popular, the prestige of forming an sects called the Lotus Sutra School or Tiantai, a sect major influencer in Japan and Chinese founded by the Chih-I.

We will see a doctor well healing his children in the metaphor of the lotus sutra. The story is as follows: There is a good physician, wisdom wise, understand the remedies. He has many children. Due to his condition, he went to another country, his children at home drinking poison to make the mind melancholy, narcotic, disorder, struggle on the land. Then, the father from another country returned, see the children were poisoned, have lost the mind, a child does not lose heart, see the father happy, ask his father to help. The father loved his son, made medicine or gave it to his children. The children do not lose heart, listen to him to drink his father's medicine is recovered.

And those who have lost their minds, even though their father came to know him well, wanted to heal, but when he gave medicine they refused to drink. Because the poison has infiltrated deeply, losing the mind, so for good medicine, they do not seem to be good. The good physician thought of the means to help the children drink the medicine, and said, "I am old, the day of death is coming, the medicine that I have here now let you drink yourself, do not worry about it.

Finished, he returned to another country, sent messengers back to tell that your father was dead. The child hears so indefinitely remembered, thinking of the heart and remedies of his father, took out the drink and immediately recovered from the disease. The father knew that the children had taken medicine and healed them, and returned to see them.

Here, the medical doctor is the Buddha, the children crazy island only for beings. Buddha became a Buddha from many lives, just for the sake of saving the beings, so declares immortality, but not Tathagatas lie. Buddha knows who are the people who are going to the main road and who are lost in the wrong way, should know the case that the saving them. Thus the Buddha can save sentient beings. That is the means of lecturing and the nature of the Tathagata, that the Tathagata is Nibana, but not real death.

The above example is his skillful means only for the purpose of making beings see the three worlds as flames, beings, as the same poor man. Lord Buddha used the means turned out to seduce the children, he was a medicine physician or medicine, can save beings from the three suffering. Although there is medicine or Tathagata, not all beings drink. Those who lose their minds, do not know this is a drug or not to drink it, but some people know drug or but ignorant, lazy and not drink. Here the doctor is the Buddha and the sick children such as beings are being greedy, courting. Obviously, the Buddha wants to teach us something: there must be faith in the path of liberation; Believe in yourself, into the ability to become your own Buddha. So we see clearly the Buddha is a good medical talent.

---

**REFERENCES**

- (1) Tsugunari Kubo and Akira Yuyama, Translated from the Chinese of Kumārajīva, The Lotus Sutra, Published by Numata Center for Buddhist Translation and Research, 2007.
  - (2) The Buddha and His Teachings, Venerable Narada Mahathera, Reprinted for free distribution by the Corporate Body of the Buddha Educational Foundation Taipei, Taiwan, July, 1998.
  - (3) Bhikkhu Bodhi, The Teaching of the Buddha, The Numerical Discourses of the Buddha translation of the Anguttara Nikaya, Wisdom Publication, Boston, 2012.
  - (4) Soma Thera, Dhammacakkappavattana Sutta, The Wheel of Law, Buddhist Publication Society, Kandy, Sri Lanka, Reprinted: 1968.
  - (5) Michael Pye, Skilful means- A Concept in Mahayana Buddhism, Second Edition, Routledge 11 New Fetter Lane, London, 2003.
  - (6) Th. Stcherbatsky Tr The Madhyamika sastra, the conception of the Buddhist Nirvana, 2015
  - (7) Watson, Burton, The Lotus Sutra, New York, Columbia University Press, 1993.
- <http://www.sgi.org/buddhism/buddhist-concepts/the-lotus-sūtra.html>

**Nguyen Thi Thuy**

**Ph. D. Research Scholar, Centre for Mahayana Buddhist Studies Department,  
Acharya Nagarjuna University, Nagarjuna Nagar, Guntur, Andhra Pradesh, India.**