

# **The Unsurpassed Way: An Exegetical and Philosophical Analysis of the Buddha's Proclamation in the Lotus Sūtra, Chapter Five**

## **I. Executive Summary**

The declaration "I know the Way. I have opened the Way. I will expound the Way. Gods, men and asuras! Come and hear the Dharma!" from Chapter Five of the Lotus Sūtra presents a profound paradox. While such a claim of supreme knowledge and authority would typically be perceived as arrogant, an in-depth analysis of the Lotus Sūtra reveals it to be a statement of profound humility and compassionate function. This report demonstrates that the Buddha's proclamation is not a claim of unique, personal superiority but a universal declaration of the inherent potential for enlightenment that resides within every living being.

This understanding is predicated on several core Mahayana Buddhist doctrines clarified within the sutra: the principle of universal Buddhahood, the concept of the "One Vehicle," and the pedagogical doctrine of skillful means (upāya). The report focuses on the Parable of the Medicinal Herbs from the same chapter as the primary metaphorical and pedagogical tool used to illustrate this non-arrogant authority. It will also explore the necessary balance between the Buddha's timeless guidance and the individual's responsibility for their own spiritual progress, a dynamic supported by the Sangha, or spiritual community. By examining the historical interpretations of this text by schools such as Tiantai and Nichiren, the report will conclude that the "Way" expounded by the Buddha is not a rigid path of his own making, but a radical revelation of each being's own true, boundless nature.

## **II. The Rhetorical Strategy of the Proclamation: Decoding the Paradox of Chapter Five**

The Buddha's declaration is not merely a statement of fact but a carefully constructed rhetorical act intended to subvert conventional notions of spiritual authority. Its power lies in its capacity to transform a claim of exceptionalism into a call for universal awakening. This section deconstructs the key components of the proclamation, analyzing their deeper meaning and strategic purpose within the context of the Lotus Sūtra.

## **The Declarative Statements: A Claim of Function, Not Status**

The proclamation is composed of three distinct declarative phrases that, when taken together, form a cohesive statement of the Buddha's compassionate purpose. The first, "I know the Way," is an assertion of the Buddha's supreme and unimpeded wisdom. The Lotus Sūtra affirms that the Thus Come One is the "king of all the Dharmas" and that every teaching he provides is "absolutely true, valid, and correct".<sup>1</sup> This is a claim of omniscience and complete enlightenment, an understanding of the fundamental law that underlies the workings of all life and the universe.<sup>2</sup> However, this knowledge is not presented as an exclusive secret but as an ultimate reality that is available to be understood by all.

The second phrase, "I have opened the Way," signifies a compassionate action. The Buddha is not simply a passive knower of the truth; he is an active agent who has made a path previously inaccessible or unknown now available for all.<sup>3</sup> This declaration of selfless action directly counters any idea of a self-serving or elite knowledge base. It is the fulfillment of a long-standing vow to guide all beings out of suffering and into enlightenment.

Finally, "I will expound the Way," serves as a profound promise and an unwavering commitment. The Buddha reveals his vow to "save every last being"<sup>3</sup> and declares that he will continually offer his teachings without tiring, "just as the rain waters all the earth".<sup>4</sup> This statement removes any doubt about his compassionate resolve, presenting his role as an eternal and tireless guide.

## **The Audience: "Gods, Men and Asuras" and Universal Scope**

The audience to whom the Buddha directs his proclamation is equally significant. The phrase "Gods, men and asuras"<sup>5</sup> is a traditional trope in Indian religious discourse, used to represent the entirety of sentient beings across different realms of existence. The use of this specific term is not merely a stylistic choice; it is a rhetorical strategy to immediately establish the

universal, all-encompassing nature of the Buddha's message. By addressing not only humans but also divine and demonic beings, the Buddha is positioning his Dharma as the supreme teaching for all realms, not just for a select group of human followers.<sup>1</sup>

This choice of audience fundamentally removes any sense of exclusivity or limited reach from his declaration. The proclamation is for a cosmic audience, demonstrating the profound scope of his compassionate vow. This act is justified by the principle of universal Buddhahood, which posits that all beings—regardless of their realm of existence—possess the inherent potential for enlightenment. Thus, the Buddha is not claiming to be a king of humanity alone, but the "king of all the Dharmas" for all beings, a claim that is substantiated by the universal reality he is about to reveal.

### **III. The Way Unveiled: The Pedagogy of Skillful Means and the Parable of the Medicinal Herbs**

The central message of Chapter Five is conveyed through the Parable of the Medicinal Herbs, which serves as the primary pedagogical and metaphorical tool to resolve the apparent paradox of the Buddha's declaration. This parable demonstrates that the Buddha's authority is rooted not in a rigid, singular teaching but in his compassionate wisdom and ability to tailor his message to the diverse needs of his audience.

#### **A Detailed Exegesis of the Parable**

The Parable of the Medicinal Herbs is a foundational metaphor in the Lotus Sūtra, providing a clear visual representation of the Buddha's teaching methodology.<sup>8</sup> In this parable, the Buddha compares himself to a "great cloud" that "universally covering all things" and the Dharma to the "rain" that falls equally everywhere.<sup>11</sup> The various plants, grasses, and trees represent the diverse living beings, each with different spiritual capacities, desires, and natures.<sup>4</sup>

The parable's core teaching is that while the rain is of a "single flavor" and falls on all plants equally, each plant absorbs what it needs and grows according to its unique nature and capacity.<sup>4</sup> The Buddha uses this metaphor to differentiate between various levels of practitioners. The "inferior medicinal herbs" are like humans and gods; the "medium-sized medicinal herbs" are those who seek individual enlightenment, such as Pratyekabuddhas; and

the "superior medicinal herbs" are Bodhisattvas, who seek to become a Buddha and save all beings.<sup>7</sup> The diversity of these beings is not a source of division but a testament to the richness of life itself, as the text states that all are valuable and part of the same ecosystem.<sup>11</sup>

The following table clarifies the symbolic elements of the parable:

Symbol in the Parable	Meaning in the Lotus Sūtra	Relevant Source(s)
The Great Cloud	The Buddha, who appears in the world to "cover all things everywhere" without partiality.	4
The Rain	The Dharma, or the Buddha's teachings. It is "of one single flavor" and falls on all equally.	4
The Earth	The single ground on which all beings exist.	4
Diverse Plants, Herbs, Trees	The diverse living beings, who possess different spiritual capacities, natures, desires, and learning abilities.	4
Superior Medicinal Herbs	People on the path to becoming Buddhas (Bodhisattvas).	7
Mediocre Medicinal Herbs	People who practice to become Pratyekabuddhas (solitary enlightened beings).	7
Inferior Medicinal Herbs	Humans, gods, and other beings with basic spiritual understanding.	7

Large Trees	Bodhisattvas who use their powers to save countless beings.	7
Small Trees	Individuals who practice to achieve Supreme Perfect Enlightenment.	7

## **The Doctrine of Skillful Means (Upa<sup>ṭ</sup>ya): The Philosophical Engine**

The Parable of the Medicinal Herbs is a perfect illustration of the doctrine of skillful means, or upa<sup>ṭ</sup>ya.<sup>14</sup> This essential Mahayana principle asserts that a Buddha or a skilled teacher can and must adapt their teachings to the specific needs and disposition of a particular audience without compromising the ultimate truth.<sup>12</sup> The Buddha's declaration, "I will expound the Way," is not a rigid insistence that all must follow his exact method. Instead, the parable reveals that "the Way" is a singular, ultimate truth (the universal reality of Buddhahood) that is presented in a myriad of ways to accommodate the diversity of beings.<sup>17</sup>

The Buddha's authority, therefore, is not based on a one-size-fits-all teaching but on his omniscience and compassion in discerning the needs of each individual.<sup>11</sup> This approach fundamentally transforms what could be a claim of superiority into an act of profound pedagogical wisdom. The Buddha's "arrogance" is thus a skillful illusion; his "Way" is not a set of instructions but an underlying reality, and his teaching is the compassionate art of revealing that reality to each person in a way they can best understand and absorb. This philosophical framework is a primary reason why various traditions and schools of Buddhism, all with the same goal of liberation, have emerged over time, each representing a different expression of the one, ultimate truth.<sup>14</sup>

## **IV. The Way Realized: The Doctrine of Universal Buddhahood**

The ultimate reason for the non-arrogant nature of the Buddha's declaration is that it is not primarily a statement about himself, but a revelation about the true nature of all beings. The Lotus Sūtra's core message is the doctrine of universal Buddhahood, a principle that

democratizes enlightenment and places the responsibility for its realization in the hands of every individual.

## **The Inherent Potential for Buddhahood in All Beings**

The Lotus Sūtra teaches that Buddhahood, described as the supreme state of life characterized by "boundless compassion, wisdom and courage," is "inherent within every person without distinction of gender, ethnicity, social standing or intellectual ability".<sup>2</sup> This revolutionary teaching asserts that all beings—including those who were historically excluded from the path to enlightenment, such as women and "evil people"—possess this potential without exception.<sup>17</sup> The Buddha's declaration is therefore not a claim of a unique or inaccessible status. Instead, it is a statement of a universal truth that all beings can awaken to. His "Way" is, in essence, our own inherent nature.<sup>21</sup> The Buddha's superiority is not one of essence, but one of function; he is a person who has fully awakened to this reality and is now guiding others to do the same.<sup>20</sup> The only distinction among people is the degree to which they realize this truth in their own hearts.<sup>21</sup>

## **The Non-Duality of the Buddha and the Human Being**

The Lotus Sūtra further collapses the distinction between the enlightened one and the ordinary person by revealing that the historical Buddha, Shakyamuni, has "in fact been a Buddha since the inconceivably remote past" and that this eternal Buddhahood is a "present and eternal reality in the lives of all people".<sup>2</sup> From this perspective, the "eternal Buddha" is all living beings, and the universe itself is a "great living entity carrying out activities of compassion".<sup>21</sup>

This teaching, developed doctrinally by figures like Zhiyi of the Tiantai school, posits that all phenomena are interconnected and interdependent.<sup>22</sup> The concept of "Three Thousand Realms in One Thought Moment" <sup>22</sup> clarifies that all levels of existence, from hell to Buddhahood, are inherent in every moment of consciousness. This means that the Buddha's wisdom and compassion are not separate from the cosmic life force that permeates all things. The Buddha's proclamation is thus a testament to the universal and interconnected life of the universe itself.<sup>21</sup>

## **V. The Dynamic of Practice: Balancing Guidance and Self-Effort**

The Buddha's proclamation, while offering a path for all, does not negate the necessity of individual responsibility. The Lotus Sūtra presents a dynamic synergy between the guidance provided by the enlightened one and the self-effort required by the practitioner.

### **The Need for Individual Effort and Self-Mastery**

The Parable of the Medicinal Herbs underscores the critical role of individual effort. While the Dharma rain falls impartially, the plants must actively "do the work" to grow.<sup>12</sup> This is a clear call to practice, diligence, and "right endeavor." The path to enlightenment is an active process that requires "self-mastery" and the courage to "battle" one's own inner weaknesses.<sup>26</sup> A passive reception of the Buddha's teachings is insufficient; the path is a "dynamic way of living" <sup>21</sup> that demands an "endless challenge to transform reality".<sup>21</sup> The Lotus Sūtra is presented as a teaching that encourages an "active engagement with mundane life and all its challenges".<sup>2</sup>

### **The Indispensable Role of the Community (Sangha)**

The user's initial understanding that one "cannot continue alone" is a fundamental principle of Mahayana Buddhism. The Sangha, or the community of Buddhist believers, is considered one of the Three Treasures in Buddhism, responsible for preserving and transmitting the Buddha's teachings.<sup>27</sup> The community provides a harmonious and supportive environment for practice, characterized by "unity of purpose" and a spirit of "equality".<sup>27</sup>

The Bodhisattva ideal, central to Mahayana Buddhism, bridges the gap between individual effort and communal responsibility. A Bodhisattva dedicates their practice not only to their own enlightenment but to the liberation of all beings.<sup>29</sup> The "human revolution," a key concept in some traditions, is the inner transformation of the individual that, through the principle of interdependence, leads to a "simultaneous revolution of the land and society".<sup>21</sup> In this way, the Buddha's guidance and the Sangha's support serve as the essential enabling conditions for the individual's effort, which is itself an act of compassion that benefits the entire

community.

## VI. The Enduring Legacy: Tiantai, Nichiren, and the Power of the Text

The core themes of the Buddha's proclamation in Chapter Five of the Lotus Sūtra have been the subject of varied and influential interpretations over centuries. The two most prominent East Asian schools, Tiantai and Nichiren, have codified these teachings, demonstrating the profound and enduring power of the sutra itself.

### Comparative Interpretations of the Lotus Sūtra

The Tiantai school, rooted in the scholarship of Zhiyi, is known for its syncretic and eclectic approach. It argues that while the Buddha's teachings are expressed in different forms, they all lead to the "Perfect Path" if followed to their conclusion.<sup>22</sup> From this perspective, any practice can be a skillful means to enlightenment. The Buddha's declaration of the "One Vehicle" is seen as the ultimate teaching that integrates all disparate paths, and its "subtle Dharma" is the one reality underlying the many skillful means.<sup>17</sup>

The Nichiren school, founded by the priest Nichiren, adopts a more exclusive and focused interpretation. While honoring Zhiyi as the most enlightened person in China, Nichiren believed that in the "Latter Day of the Law," other teachings had lost their efficacy and only the Lotus Sūtra was profound enough to lead people to liberation.<sup>32</sup> He took Zhiyi's argument that the essence of the sutra could be found in its title and made the chanting of the

*daimoku*—the title of the sutra itself—the central and most accessible practice for all people.<sup>32</sup> This practice, he asserted, allows practitioners to realize Buddhahood "with this very body".<sup>33</sup>

The following table provides a comparison of these two interpretive traditions:

Criterion	Tiantai School	Nichiren School
-----------	----------------	-----------------

<b>Core Philosophy</b>	Syncretic and eclectic. Sees all teachings as leading to the "Perfect Path" if followed to their end.	Exclusivist and focused. The Lotus Sūtra is the sole teaching with efficacy in the "Latter Day of the Law". <sup>33</sup>
<b>Primary Practice</b>	No single practice. Any practice can be a skillful means to enlightenment. <sup>32</sup> Emphasizes both study and meditation. <sup>22</sup>	The chanting of the <i>daimoku</i> (Namu Myo-ho-renge-kyo) as the direct, accessible, and highest form of practice. <sup>32</sup>
<b>View of the Buddha's Declaration</b>	The declaration establishes the "One Vehicle" as the ultimate teaching that reconciles all disparate paths. <sup>22</sup>	The declaration reveals the supreme teaching, which is crystallized and embodied in the title of the sutra itself, the <i>daimoku</i> . <sup>32</sup>
<b>Method of Propagation</b>	Historically known for <i>shakubuku</i> (refutation of other teachings) but was generally more eclectic and assimilative. <sup>32</sup>	Known for vigorous, at times confrontational, <i>shakubuku</i> , believing that other provisional teachings must be abandoned. <sup>32</sup>

## The Power of the Text

A defining feature of the Lotus Sūtra is its self-referential authority. The text itself is a "devotional text" and, in some traditions, is deemed a "living buddha".<sup>16</sup> It explicitly promises that simple acts of devotion, such as holding, reading, or reciting it, are meritorious and transformative.<sup>7</sup> This emphasis on the power of the text reinforces the idea that the "Way" is not an abstract or esoteric concept. It is an embodied, experiential reality that can be accessed by all, regardless of their intellectual or spiritual capacity. This powerful teaching of empowerment and dignity continues to inspire practitioners to "transform the sufferings and contradictions of life and create happiness".<sup>2</sup>

## VII. Conclusion: The Way Expounded for All

The Buddha's declaration in Chapter Five of the Lotus Sūtra, when viewed through the lens of its full philosophical and metaphorical context, is not an act of arrogance but a radical expression of compassion and universal dignity. The analysis demonstrates that the proclamation's rhetorical power lies in its ability to simultaneously assert the Buddha's supreme enlightenment while decentralizing the source of that enlightenment from himself to all of existence. The "I" in his declaration becomes a conduit for a universal "we," and the "Way" he knows and expounds is revealed to be the inherent potential for Buddhahood that resides within every being.

The Parable of the Medicinal Herbs masterfully illustrates this truth. The Buddha, like a great cloud, provides the single Dharma rain equally to all, but his pedagogical wisdom, or skillful means, allows each being to absorb the teachings according to their unique capacity. This profound understanding of human diversity and potential is the very heart of the Lotus Sūtra's humanism, which promises that every individual can attain a state of absolute happiness in this lifetime. Ultimately, the Buddha's guidance is the enabling condition for our own spiritual awakening, an awakening that requires our self-effort and is inseparable from the collective effort of a compassionate community. The "Way" is not a destination he alone has reached, but a timeless, universal truth he has opened and expounded for the benefit of every living being.

### Works cited

1. Lotus Sutra – Chapter 5 – Shurangama Temple, accessed September 3, 2025, <https://langnghiem.com/en/lotus-sutra-chapter-5/>
2. Lotus Sutra | Soka Gakkai (global), accessed September 3, 2025, <https://www.sokaglobal.org/about-the-soka-gakkai/buddhist-lineage/lotus-sutra.html>
3. 134 - Lotus Sutra 1: What Is Devotion, and How Does It Fulfill the ..., accessed September 3, 2025, <https://zenstudiespodcast.com/devotion-as-path-in-the-lotus-sutra/>
4. Chapter 5: Simile of Herbs | 500 Yojanas, accessed September 3, 2025, <https://www.500yojanas.org/lotus-sutra/chapter5/>
5. Gods, asuras, and men: Significance and symbolism, accessed September 3, 2025, <https://www.wisdomlib.org/concept/gods-asuras-and-men>
6. Gods, asuras, men: Significance and symbolism, accessed September 3, 2025, <https://www.wisdomlib.org/concept/gods-asuras-men>
7. Lotus Sutra Chapter 5 – Parable of the Medicinal ... - Buddha Weekly, accessed September 3, 2025, <https://buddhaworldwide.com/lotus-sutra-chapter-5-parable-of-the-medicinal-plant-s-third-of-seven-parables-full-english-translation/>

8. lotus-happiness.com, accessed September 3, 2025,  
<https://lotus-happiness.com/the-lotus-sutra-minerva-t-y-lee/chapter-5-parable-of-medicinal-herbs/#:~:text=Summary%20Overview&text=The%20rain%20is%20identical%20but,growth%2C%20and%20absorption%20of%20moisture.&text=The%20great%20cloud%20is%20a.metaphor%20for%20the%20Buddha's%20teaching.>
9. Lotus Sutra 5 of 8 - Chan Meditation Center, accessed September 3, 2025,  
<http://www.chancenter.org/chanctr/newschap/20081102.html>
10. Part 3: Kosen-rufu and World Peace Chapter 23: Valuing Each Individual [23.3], accessed September 3, 2025,  
<https://www.sokaglobal.org/resources/study-materials/buddhist-study/the-wisdom-for-creating-happiness-and-peace/chapter-23-3.html>
11. 163 - Lotus Sutra 4: Parable of the Plants - Superior, Middling, or Inferior Beings and the Dharma - The Zen Studies Podcast, accessed September 3, 2025,  
<https://zenstudiespodcast.com/parable-of-the-plants-lotus-sutra/>
12. The Parable of the Medicinal Herbs in the Lotus Sutra - Tricycle: The Buddhist Review, accessed September 3, 2025,  
<https://tricycle.org/article/lotus-sutra-medicinal-herbs/>
13. Chapter 5: Parable of Medicinal Herbs - Lotus Happiness, accessed September 3, 2025,  
<https://lotus-happiness.com/the-lotus-sutra-minerva-t-y-lee/chapter-5-parable-of-medicinal-herbs/>
14. What is skillful means (upaya)? - Tricycle: The Buddhist Review, accessed September 3, 2025, <https://tricycle.org/beginners/buddhism/skillful-means/>
15. An Introduction to Skillful Means - Ancient Dragon Zen Gate, accessed September 3, 2025,  
<https://www.ancientdragon.org/2019/02/07/an-introduction-to-skillful-means/>
16. The Lotus Sutra - Bucknell Digital Commons, accessed September 3, 2025,  
[https://digitalcommons.bucknell.edu/cgi/viewcontent.cgi?article=1238&context=fac\\_pubs](https://digitalcommons.bucknell.edu/cgi/viewcontent.cgi?article=1238&context=fac_pubs)
17. Lotus Sutra - Most Influential Sutra of Mahayana Buddhism - Original Buddhas, accessed September 3, 2025, <https://www.originalbuddhas.com/blog/lotus-sutra>
18. Lotus Sutra - Chapter 5, accessed September 3, 2025,  
<https://www.buddhistdoor.com/OldWeb/resources/sutras/lotus/sources/lotus5.htm>
19. The Lotus Sutra - SGI USA, accessed September 3, 2025,  
<https://www.sgi-usa.org/the-humanism-of-the-lotus-sutra/the-lotus-sutra/>
20. Buddhism and the Lotus Sutra | Daisaku Ikeda Official Website, accessed September 3, 2025,  
<https://www.daisakuikeda.org/main/philos/buddhist/buddh-02.html>
21. Buddhism: The Wisdom of the Lotus Sutra | Daisaku Ikeda Official Website, accessed September 3, 2025,  
<https://www.daisakuikeda.org/main/philos/essays-on-buddhism/buddh-lotus.html>
22. Tiantai - Wikipedia, accessed September 3, 2025,  
<https://en.wikipedia.org/wiki/Tiantai>

23. THE WAY TO PEACE: A BUDDHIST PERSPECTIVE Theresa Der-lan Yeh, accessed September 3, 2025, [https://www3.gmu.edu/programs/icar/ijps/vol11\\_1/11n1Yeh.pdf](https://www3.gmu.edu/programs/icar/ijps/vol11_1/11n1Yeh.pdf)
24. The East Asian Mahāyāna Teaching of the One Mind and Its Implications in a Polarized World - MDPI, accessed September 3, 2025, <https://www.mdpi.com/2077-1444/14/9/1154>
25. "Realizing This World as the Buddha Land" (2009) - Princeton University, accessed September 3, 2025, [https://www.princeton.edu/~jstone/Articles%20on%20the%20Lotus%20Sutra%20Tendai%20and%20Nichiren%20Buddhism/Realizing%20This%20World%20as%20the%20Buddha%20Land%20\(2009\).pdf](https://www.princeton.edu/~jstone/Articles%20on%20the%20Lotus%20Sutra%20Tendai%20and%20Nichiren%20Buddhism/Realizing%20This%20World%20as%20the%20Buddha%20Land%20(2009).pdf)
26. Quotations On the Theme of Self-Mastery | Daisaku Ikeda Official ..., accessed September 3, 2025, <https://www.daisakukikeda.org/sub/quotations/theme/self-mastery.html>
27. Q: What is the Sangha? - World Tribune, accessed September 3, 2025, <https://www.worldtribune.org/2023/qa-on-the-sangha/>
28. Sangha as an Institution | Oxford Research Encyclopedia of Religion, accessed September 3, 2025, <https://oxfordre.com/religion/display/10.1093/acrefore/9780199340378.001.0001/acrefore-9780199340378-e-194?p=emailAUCb0E1hBjDOg&d=/10.1093/acrefore/9780199340378.001.0001/acrefore-9780199340378-e-194>
29. Mahayana Dharma: Significance and symbolism, accessed September 3, 2025, <https://www.wisdomlib.org/concept/mahayana-dharma>
30. Buddhist ethics - Wikipedia, accessed September 3, 2025, [https://en.wikipedia.org/wiki/Buddhist\\_ethics](https://en.wikipedia.org/wiki/Buddhist_ethics)
31. Daily Practice | Soka Gakkai (global), accessed September 3, 2025, <https://www.sokaglobal.org/practicing-buddhism/daily-practice.html>
32. Nichiren, TienTai, and Lotus Sutra - Dharma Wheel, accessed September 3, 2025, <https://www.dharmawheel.net/viewtopic.php?t=23116>
33. Nichiren | Oxford Research Encyclopedia of Religion, accessed September 3, 2025, <https://oxfordre.com/religion/viewbydoi/10.1093/acrefore/9780199340378.013.575>
34. "'Not Mere Written Words': Perspectives on the Language of the Lotus Sutra in Medieval Japan" (2006) - Princeton University, accessed September 3, 2025, <https://www.princeton.edu/~jstone/Articles%20on%20the%20Lotus%20Sutra%20Tendai%20and%20Nichiren%20Buddhism/'Not%20Mere%20Written%20Words'%20-%20Perspectives%20on%20the%20Language%20of%20the.pdf>
35. The Lotus Sutra - Bucknell University Faculty Profiling, accessed September 3, 2025, <https://bucknell.elsevierpure.com/files/39744261/The%20Lotus%20Sutra.pdf>