

# **The Transformation of Worldly Adornment into Spiritual Merit: An Exegesis of King Wonderful-Adornment's Offering in the Lotus Sūtra**

## **Executive Summary**

This report provides a detailed exegesis of the offering made by King Wonderful-Adornment and his queen in Chapter Twenty-Seven of the Lotus Sūtra. The analysis moves beyond a simple narrative summary to explore the profound symbolic and thematic significance of the event. The offering is revealed as a pivotal moment of spiritual transmutation, where material wealth and ego are shed and reconstituted as a foundation for enlightenment. The report situates this event within the narrative context of a karmic debt repaid and a "family revolution," demonstrating the Mahayana principles of universal enlightenment, skillful means (*upāya*), and the valorization of lay practice. The act serves as a powerful allegory, reconciling worldly life with the path to Buddhahood and illuminating the accessibility of the Dharma to all beings, regardless of their station or past beliefs.

## **1. The Narrative Foundation: King Wonderful-Adornment's Journey to the Dharma**

### **1.1. The King and His Deviant Views**

The story of King Wonderful-Adornment is introduced as a past affair recounted by the Buddha Śākyamuni to his assembly. The narrative is set in a distant eon, in a world called Light-Adornment, during the time of a Buddha named Cloud-Thunderpeal-Star-King Flower-Wisdom.<sup>1</sup> In this world, there ruled a king named Wonderful-Adornment, whose wife was Queen Pure Virtue and whose two sons were named Pure Storehouse and Pure Eye.<sup>1</sup> The king, despite possessing "good roots," held "deviant views" and was a devout believer in Brahmanism, an "externalist" teaching of his time.<sup>4</sup> In contrast, his two sons had cultivated the path of the bodhisattva for a long time, perfecting virtues such as almsgiving, keeping the precepts, and forbearance.<sup>1</sup> They also possessed "mighty spiritual powers, blessings, virtues, and wisdom".<sup>1</sup> This philosophical schism within the royal family sets the stage for the dramatic intervention that follows. The queen, understanding the king's attachment to his non-Buddhist beliefs, urged her sons to use their spiritual powers to lead their father toward the correct path.<sup>1</sup>

## 1.2. The Backstory of a Karmic Debt Repaid

The narrative of the royal family's spiritual journey is underpinned by a profound and interconnected history spanning multiple lifetimes. According to commentary from the Tiantai school, the king's story is a direct consequence of a karmic debt incurred in a remote past.<sup>6</sup> In a previous existence, four religious practitioners were engaged in austerities. One of them, the future King Wonderful-Adornment, chose to abandon his personal practice to assist the other three by taking on all the mundane tasks of cooking and cleaning.<sup>4</sup> As a result of this selfless service, the three practitioners he supported successfully attained the way to Buddhahood. For his meritorious act of supporting others, the one who sacrificed his practice was reborn as a king, a reward befitting his generosity.<sup>4</sup>

The narrative reveals that the three practitioners he assisted were reborn as his wife, Queen Pure Virtue, and his two sons, Pure Storehouse and Pure Eye.<sup>6</sup> Their mission was to guide him to the Buddha way, thereby repaying the karmic debt they owed him for his past benevolence.<sup>6</sup> The entire story, therefore, is not an isolated event but a carefully orchestrated culmination of past actions. The sons' supernatural powers and their determination to save their father are not merely an expression of compassion but an act of profound gratitude and duty. This demonstrates a core Buddhist principle: that actions, even mundane ones like cooking and cleaning, have far-reaching karmic consequences that transcend a single lifetime. It transforms the narrative from a simple conversion story into a powerful illustration of the interconnectedness of all beings and the inevitability of cause and effect.

### 1.3. The Sons' Skillful Means and the King's Awakening

The sons, Pure Storehouse and Pure Eye, respond to their mother's request by manifesting a series of "spiritual transformations" to lead their father "to purity, belief, and understanding".<sup>1</sup> They leaped to a miraculous height of "seven times as high as the tāla-tree," where they proceeded to walk, stand, sit, and recline in midair.<sup>3</sup> They also manifested water from the upper parts of their bodies and fire from the lower parts, and vice versa.<sup>3</sup> These feats were not just random displays of power but a deliberate "skillful means" to break through the king's rigid, externalist beliefs.<sup>1</sup> The king, having never experienced anything like this before, was filled with great joy and awe, and his mind was cleansed and purified.<sup>1</sup> He asked his sons who their teacher was, and they directed him to Cloud-Thunderpeal-Star-King Flower-Wisdom Buddha, who was then expounding the Lotus Sūtra.<sup>1</sup> The king proclaimed that his sons were his "Good and Wise Advisors," for they had turned his mind away from "deviant thought" and enabled him to meet the World-Honored One.<sup>1</sup>

Character	Past Life	Current Life (in this chapter)	Present Day (in the Sūtra assembly)
<b>King Wonderful-Adornment</b>	Religious practitioner who supported others by doing chores	King of the world Light Bright Adornment	Bodhisattva Flower Virtue
<b>Queen Pure Virtue</b>	Religious practitioner who was supported by the king	Queen of the world Light Bright Adornment	Bodhisattva Light Shining Adornment Marks
<b>Pure Storehouse</b>	Religious practitioner who was supported by the king	Son of the King and Queen	Bodhisattva Medicine King
<b>Pure Eye</b>	Religious practitioner who was supported by the king	Son of the King and Queen	Bodhisattva Medicine Superior

## 2. The Symbolic Language of the Offering: From Worldly Adornment to Sacred Space

### 2.1. The Pearl Necklaces: The Renunciation of Worldly Power

Upon meeting the Buddha, the king and his queen made a powerful offering. They took off their pearl necklaces, "worth hundreds of thousands," and scattered them over the Buddha.<sup>1</sup> This is more than a simple act of almsgiving; it is a profound symbolic renunciation of their worldly attachments and royal status. The pearls, representing the pinnacle of their material wealth and power, are consciously given up. In Buddhism, wealth is considered a neutral tool, like a hammer, which can be used to create either suffering or well-being.<sup>7</sup> The Buddha's teachings affirm that the accumulation of wealth must go hand-in-hand with morality and that it can be used to accumulate merit.<sup>8</sup> By offering the most valuable symbols of their worldly existence to the Buddha, the king and queen are transforming their material possessions into a spiritual act of merit, using their wealth for the benefit of all beings and for the furtherance of the Dharma.<sup>9</sup> This offering is a physical manifestation of their shift in values from external to internal. The king's name, "Wonderful-Adornment," becomes significant in this context. At the outset, his adornment was worldly: his royal status, his power, and his jewels. A Buddhist contemplation, however, defines "the king of adornment" as a person who has virtue to influence others.<sup>11</sup> The king's spiritual journey, spurred by his sons, leads him to shift his source of adornment from external jewels to the internal virtue of faith and gratitude. His later praise of the Buddha's "extraordinary in dignity and adornment" form<sup>2</sup> shows his new appreciation for a truer form of "adornment" based on wisdom and merit. The offering of the necklaces is the literal, physical bridge between these two states of being.

### 2.2. The Tāla-Tree: A Measure of Spiritual Transcendence

The narrative specifies that the necklaces flew up to a height of "seven times as high as the tāla-tree" before transforming.<sup>3</sup> This detail carries a dual meaning. On one level, the tāla-tree (or palm tree) is a conventional measure of great height in classical Indian literature and, in

the Buddhist context, it is used to describe a miraculous elevation.<sup>5</sup> On another level, however, the tāla-tree holds a different symbolic meaning in some Hindu traditions. The Purana describes it as a tall tree that bears neither fruit nor flowers, thereby symbolizing "uncharitable individuals and their disgraceful nature".<sup>13</sup> The juxtaposition of these meanings provides a profound layered interpretation. The king, who previously held "deviant views" and lacked "genuine wisdom"<sup>1</sup>, can be metaphorically seen as the "unfruitful" tāla-tree of his former, un-enlightened existence. The miraculous ascent of the sons, and later the necklaces, to a height

seven times that of the tāla-tree, represents a complete transcendence of this former, spiritually empty state. The number seven is itself symbolically significant, representing spiritual completion or an ascent to a higher realm. The feat of turning a symbol of worldly attachment (the pearls) into a sacred platform at a height that transcends a symbol of spiritual emptiness serves as a powerful visual allegory for the profound, all-encompassing nature of the Buddha's teachings.

### 2.3. The Jeweled Platform: A Foundation of Merit

The necklaces, once offered, do not simply fall to the ground; they miraculously transform in midair into a "jeweled platform" with a couch of great treasures, upon which the Buddha then sits in a cross-legged position.<sup>1</sup> This is a climactic act of creative transformation. The jeweled platform is a powerful symbol in Buddhism, representing a spiritual foundation built upon accumulated virtues and merits.<sup>14</sup> It is an elevated space upon which the Buddha can sit to teach. This act of transmutation from external wealth to a sacred foundation parallels the "Jeweled Stupa" from Chapter Eleven of the Lotus Sūtra, which serves as a place for offerings and symbolizes the "adornment of the objects of the Way".<sup>15</sup> The king and queen's offering, therefore, does not just disappear. Instead, it becomes a permanent, sacred space—a physical representation of their purified minds and the immense spiritual merit of their conversion.

Element	Symbolism	Transformation
<b>Pearl Necklaces</b>	Material wealth, worldly power, ego, attachment <sup>2</sup>	The act of renunciation, a shift in value from external to internal <sup>1</sup>
<b>Tāla-Tree</b>	A measure of great height <sup>3</sup>	The transcendence of a

		state of spiritual emptiness, moving from an "unfruitful" existence to a new path <sup>13</sup>
<b>Jeweled Platform</b>	A sacred foundation for the Buddha's teachings; a miraculous display of spiritual power <sup>14</sup>	The material transmutation of worldly possessions into spiritual merit and a purified mind <sup>1</sup>

### 3. Thematic Insights: A Parable of Universal Liberation

#### 3.1. The "Family Revolution" and the Bodhisattva Path

The story of King Wonderful-Adornment is a powerful testament to the bodhisattva ideal: to practice not only for oneself but to liberate others.<sup>16</sup> The sons, who are later identified as the Bodhisattvas Medicine King and Medicine Superior, embody this path by focusing their efforts on their own family.<sup>6</sup> This concept, termed a "family revolution" by modern commentators, is a powerful and resonant theme.<sup>17</sup> It asserts that the path to liberation begins with those closest to us—parents and immediate family—and extends outward.<sup>16</sup> The story provides a compelling example of how the Dharma can be applied within the domestic sphere, not just in a monastery, and how family members can serve as "good and wise advisors" for one another.<sup>1</sup> This makes the Dharma accessible and applicable in the everyday, domestic sphere, validating the spiritual efforts of laypeople.

#### 3.2. Skillful Means (*Upāya*) and the Path to the One Vehicle

The king's conversion is a quintessential example of *upāya*, or skillful means, a core doctrine of the Lotus Sūtra.<sup>18</sup> The sons do not simply lecture their father on Buddhist philosophy; they use a language he can understand—the language of power, spectacle, and the inconceivable—to "lead him to purity, belief, and understanding".<sup>1</sup> This approach mirrors the Buddha's own pedagogical strategy as revealed in the Lotus Sūtra.<sup>19</sup> The text explains that all of the Buddha's teachings, including the "three vehicles" (Śrāvaka, Pratyekabuddha,

Bodhisattva), are merely "expedient means" to lead all beings to the single, ultimate goal of Buddhahood.<sup>19</sup> The parable of the Conjured City, for instance, illustrates how the Buddha used provisional teachings to give weary practitioners a place to rest before revealing the ultimate goal.<sup>21</sup> Similarly, the Parable of the Burning House shows how the Buddha used the promise of toys to entice his children out of a burning home, leading them to a greater reality.<sup>22</sup> The story of King Wonderful-Adornment's offering is a practical demonstration of how this abstract philosophical principle works in the real world, showing how the Buddha's great compassion leads him to adapt his teachings to suit many different kinds of people and contexts.<sup>19</sup>

### **3.3. The Universalism of the Lotus Sūtra**

The narrative of King Wonderful-Adornment demonstrates a core revolutionary tenet of the Lotus Sūtra: the democratization of enlightenment.<sup>18</sup> The path to Buddhahood is not limited to monks or scholars; it is open to all—"men and women, laypeople and monks, rich and poor".<sup>18</sup> The king, a layperson with formerly "deviant views," is not only welcomed into the fold but is also given a prophecy of his future Buddhahood.<sup>1</sup> This prophecy, which names him "Sala-Tree-King Buddha," confirms that no one is beyond the reach of the Dharma.<sup>1</sup> This aligns with the Parable of the Medicinal Herbs, which provides an excellent analogy: the Buddha's Dharma, like rain, falls equally on all, but each being absorbs it according to their capacity, whether they are a "great tree" (a bodhisattva) or a "medicinal herb" (a lay practitioner).<sup>24</sup> The king's story serves as a testament to the Lotus Sūtra's claim that all beings have the potential to awaken their true nature and achieve spiritual liberation.<sup>18</sup>

## **4. Contextualization and Interpretive Frameworks**

### **4.1. The Historical and Doctrinal Context**

The Lotus Sūtra, believed to have been composed between the first century BCE and the second century CE, emerged during a period of transformative change within Indian Buddhism.<sup>20</sup> This was the era when the Mahayana, or "great vehicle," movement was

developing, with a new emphasis on compassion and the bodhisattva ideal.<sup>20</sup> This movement centralized the necessity of liberating others from suffering in addition to oneself, a goal that was contrasted with the traditional, individualistic pursuit of enlightenment as an arhat, which was often viewed as "selfish" by Mahayanists.<sup>20</sup> The story of King Wonderful-Adornment, a later addition to the text, is a powerful endorsement of this new, compassionate, and universalist vision of the Dharma. It serves as a narrative polemic against the exclusivity of older traditions, affirming the accessibility of the path to all and validating the practice of laypeople within the Buddhist framework.

## 4.2. Commentarial Traditions: Tiantai and Nichiren

The provided sources offer direct insight into how this chapter was interpreted by foundational figures in East Asian Buddhism. The founder of the Chinese Tiantai school, Zhìyǐ (538–597), provides the crucial backstory of the four practitioners in his work, *The Words and Phrases of the Lotus Sutra*.<sup>6</sup> This narrative context transforms the story from a simple tale of conversion into a deeper narrative of karmic fulfillment and the repayment of a past debt, providing a foundation for the Mahayana concept of interconnectedness.<sup>6</sup> The Japanese reformer Nichiren (1222–1282), for whom the Lotus Sūtra was the "sole object of veneration," saw the story as a prime example of the "family revolution".<sup>17</sup> For Nichiren, the words of the text were not mere skillful means but the ultimate reality itself, with each character of the sutra considered "a living Buddha".<sup>27</sup> This perspective made the story not just a historical parable but a living model for contemporary practice, particularly for laypeople.<sup>28</sup> The Sōka Gakkai, a lay Buddhist movement based on Nichiren's teachings, also emphasizes the concept of a "family revolution" as demonstrated by the story.<sup>17</sup>

## 5. Conclusion: The King's Legacy of Liberation

The story of King Wonderful-Adornment is a masterful allegory that demonstrates the transformation of worldly attachments into a sacred foundation for spiritual progress. The offering of the pearl necklaces is not a rejection of wealth itself but a redirection of its purpose, a transmutation of its value from the material to the spiritual. This act teaches that the path to enlightenment is one of transmutation, not merely renunciation. Material wealth can become merit, and family relationships can become a vehicle for liberation. The king's journey, spurred by his "Good and Wise Advisors," serves as a timeless and universally applicable model, affirming the core Mahayana message that the path to Buddhahood is open

to all—regardless of their past beliefs, social status, or the circumstances of their worldly lives. His is a story that reconciles the sacred and the profane, showing that the most profound spiritual transformations can originate in the most ordinary of human relationships and in the most accessible of human actions.

## Works cited

1. Lotus Sutra - Chapter 27, accessed September 1, 2025, <https://www.buddhistdoor.com/OldWeb/resources/sutras/lotus/sources/lotus27.htm>
2. Former Affairs of King Wonderful Adornment | LSOC - Nichiren Buddhism Library, accessed September 1, 2025, <https://www.nichirenlibrary.org/en/lsoc/Content/27>
3. Chapter 27: King Wonderful-Adornment as the Previous Life of a Bodhisattva | 500 Yojanas, accessed September 1, 2025, <https://www.500yojanas.org/lotus-sutra/chapter27/>
4. Lotus Sutra – Chapter 27 – Shurangama Temple, accessed September 1, 2025, <https://langnghiem.com/en/lotus-sutra-chapter-27/>
5. Chapter 27: King – Xuanfa Institute, accessed September 1, 2025, <https://xuanfa.net/buddha-dharma/tripitaka/sutras/lotus-sutra/chapter-27-king-wonderous-splendor/>
6. “Former Affairs of King Wonderful Adornment” chapter | Dictionary of Buddhism, accessed September 1, 2025, <https://www.nichirenlibrary.org/en/dic/Content/F/122>
7. Buddhist Wealth: How to Spend, Acquire, and Relate to Money - Path of Sincerity w, accessed September 1, 2025, <https://www.pathofsincerity.com/buddhist-wealth-how-to-spend-acquire-and-relate-to-money/>
8. Right Understanding of the Buddhist Method for Creating Personal Wealth - Proud Pen, accessed September 1, 2025, <https://www.proudpen.com/book/deglobalization-the-future-of-growth-in-the-international-economy/right-understanding-of-the-buddhist-method-for-creating-personal-wealth/>
9. Unlocking Wealth: The Spiritual Journey of Money in Buddhism | Buddha Lessons, accessed September 1, 2025, <https://www.youtube.com/watch?v=3nZH2p-G24s>
10. The Wonderful Dharma Lotus Flower Sutra with Commentary 22 - City of Ten Thousand Buddhas, accessed September 1, 2025, <https://www.cttbusa.org/dfs22/dfs22.asp.html>
11. Lesson 28 | 500 Yojanas, accessed September 1, 2025, <https://www.500yojanas.org/rkina-201/lesson-28/>
12. Seven talas: Significance and symbolism, accessed September 1, 2025, <https://www.wisdomlib.org/concept/seven-talas>
13. Tala palm tree: Significance and symbolism, accessed September 1, 2025, <https://www.wisdomlib.org/concept/tala-palm-tree>
14. Jewelled platform: Significance and symbolism, accessed September 1, 2025, <https://www.wisdomlib.org/concept/jewelled-platform>
15. Lotus Sutra – Chapter 11 – Shurangama Temple, accessed September 1, 2025,

<https://langnghiem.com/en/lotus-sutra-chapter-11/>

16. The Lesson of Chapter 27 - 500 Yojanas, accessed September 1, 2025,  
<https://www.500yojanas.org/the-lesson-of-chapter-27/>
17. Books: The Wisdom of the Lotus Sutra I -VI | Daisaku Ikeda Official Website, accessed September 1, 2025,  
[https://www.daisakuikeda.org/sub/books/books-by-category/buddhist-philosophy/wisdom\\_lotus\\_sutra.html](https://www.daisakuikeda.org/sub/books/books-by-category/buddhist-philosophy/wisdom_lotus_sutra.html)
18. Lotus Sutra - Most Influential Sutra of Mahayana Buddhism, accessed September 1, 2025, <https://www.originalbuddhas.com/blog/lotus-sutra>
19. Lotus Sutra - Wikipedia, accessed September 1, 2025,  
[https://en.wikipedia.org/wiki/Lotus\\_Sutra](https://en.wikipedia.org/wiki/Lotus_Sutra)
20. The Lotus Sutra - Bucknell Digital Commons - Bucknell University, accessed September 1, 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)
21. Becoming Our Own Guide through the Parable of the Conjured City, accessed September 1, 2025, <https://tricycle.org/article/lotus-sutra-conjured-city/>
22. The Lotus Sutra – Chapter Three – Parable | Celestial Drum Tendai ..., accessed September 1, 2025,  
<https://www.adirondacktendai.org/the-lotus-sutra/the-lotus-sutra-chapter-three-parable/>
23. Buddhism: The Wisdom of the Lotus Sutra | Daisaku Ikeda Official ..., accessed September 1, 2025,  
<https://www.daisakuikeda.org/main/philos/essays-on-buddhism/buddh-lotus.html>
24. 5. The Parable of the Plants - Tohoku University, accessed September 1, 2025,  
<https://web.tohoku.ac.jp/modern-japan/wp-content/uploads/Lotus-Sutra-5-Parable-of-Plants.pdf>
25. 163 - Lotus Sutra 4: Parable of the Plants - Superior, Middling, or Inferior Beings and the Dharma - The Zen Studies Podcast, accessed September 1, 2025,  
<https://zenstudiespodcast.com/parable-of-the-plants-lotus-sutra/>
26. Lotus Sūtra - Buddhism - Oxford Bibliographies, accessed September 1, 2025,  
<https://www.oxfordbibliographies.com/abstract/document/obo-9780195393521/obo-9780195393521-0093.xml?q=Lotus+Sutra>
27. The Words of the Lotus Sutra in Nichiren's Thought - Jacqueline I. Stone, accessed September 1, 2025,  
<https://jstone.mycpanel2.princeton.edu/wp-content/uploads/2015/10/Kitagawa-Zen%CD%8D.Words-of-the-Lotus-Sutra-in-Nichirens-Thought-2014.pdf>
28. Sōka Gakkai | Oxford Research Encyclopedia of Religion, accessed September 1, 2025,  
[https://oxfordre.com/religion/oso/viewentry/10.1093\\$002facrefore\\$002f9780199340378.001.0001\\$002facrefore-9780199340378-e-196?p=emailASzh5ORiEZFlo&d=10.1093/acrefore/9780199340378.001.0001/acrefore-9780199340378-e-196](https://oxfordre.com/religion/oso/viewentry/10.1093$002facrefore$002f9780199340378.001.0001$002facrefore-9780199340378-e-196?p=emailASzh5ORiEZFlo&d=10.1093/acrefore/9780199340378.001.0001/acrefore-9780199340378-e-196)