

The *Lotus Sūtra*: The Parable of the Burning House

The "Lotus Sutra" (Saddharmapuṇḍarīka sūtra) is one of the most popular scriptures in East Asian Buddhism. Among its central teachings is the revelation that the standard Mahāyāna litany of pathways to enlightenment, the "three vehicles" (arhats, pratyeka (self-taught) buddhas, and bodhisattvas), are not distinct pathways at all, just provisional teachings, "expedient devices" (upāya) taught by the buddhas in order to bring beings of varying degrees of understanding and spiritual maturity to enlightenment. In fact, there is only the One Vehicle, Buddhahood, for which all beings, even the lowest and most debased, are destined. In this famous passage, the Buddha, speaking to the monk Śāriputra, illustrates his point by comparing it to the efforts of a father to save his children using various ruses to lure them from a burning house (metaphorically, this world).

"Moreover, Śāriputra, I too will now make use of similes and parables to further clarify this doctrine. For through similes and parables those who are wise can obtain understanding.

"Suppose that in a certain town in a certain country there was a very rich man. He was far along in years and his wealth was beyond measure. He had many fields, houses, and menservants. His own house was big and rambling, but it had only one gate. A great many people—a hundred, two hundred, perhaps as many as five hundred—lived in the house. The halls and rooms were old and decaying, the walls crumbling, the pillars rotten at their base, and the beams and rafters crooked and aslant.

"At that time a fire suddenly broke out on all sides, spreading through the rooms of the house. The sons of the rich man, ten, twenty, perhaps thirty, were inside the house. When the rich man saw the huge flames leaping up on every side, he was greatly alarmed and fearful and thought to himself, I can escape to safety through the flaming gate, but my sons are inside the burning house enjoying themselves and playing games, unaware, unknowing, without alarm or fear. The fire is closing in on them, suffering and pain threaten them, yet their minds have no sense of loathing or peril and they do not think of trying to escape!

"Śāriputra, this rich man thought to himself, I have strength in my body and arms. I can wrap them in a robe or place them on a bench and carry them out of the house. And then again he thought, this house has only one gate, and moreover it is narrow and small. My sons are very young, they have no understanding, and they love their games, being so engrossed in them that they are likely to be burned in the fire. I must explain to them why I am fearful and alarmed. The house is already in flames and I must get them out quickly and not let them be burned up in the fire!

"Having thought in this way, he followed his plan and called to all his sons, saying, 'You must come out at once!' But though the father was moved by pity and gave good words of instruction, the sons were absorbed in their games and unwilling to heed them. They had no alarm, no fright, and in the end no mind to leave the house. Moreover, they did not understand what the fire was, what the house was, what the danger was. They

merely raced about this way and that in play and looked at their father without heeding him.

"At that time the rich man had this thought: the house is already in flames from this huge fire. If I and my sons do not get out at once, we are certain to be burned. I must now invent some expedient means that will make it possible for the children to escape harm.

"The father understood his sons and knew what various toys and curious objects each child customarily liked and what would delight them. And so he said to them, 'The kind of playthings you like are rare and hard to find. If you do not take them when you can, you will surely regret it later. Now, outside the gate where you can play with them are three carts: goat-drawn carts, deer-drawn carts and ox-drawn carts. You must come out of this burning house at once. Then whatever ones you want, I will give them all to you!'

"At that time, when the sons heard their father telling them about these rare playthings, because such things were just what they had wanted, each felt emboldened in heart and, pushing and shoving one another, they all came wildly dashing out of the burning house.

"The rich man, seeing that his sons had gotten out safely and all were seated on the open ground at the crossroads and were no longer in danger, was greatly relieved, and his mind danced for joy. At that time each of the sons said to his father, 'The playthings you promised us earlier, the goat-carts and deer-carts and ox-carts—please give them to us now!'

"Śāriputra, at that time the rich man gave to each of his sons a large carriage of uniform size and quality. The carriages were tall and spacious and adorned with numerous jewels. A railing ran all around them and bells hung from all four sides. A canopy was stretched over the top, which was also decorated with an assortment of precious jewels. Ropes of jewels twined around, a fringe of flowers hung down, and layers of cushions were spread inside, on which were placed vermilion pillows. Each carriage was drawn by a white ox, pure and clean in hide, handsome in form and of great strength, capable of pulling the carriage smoothly and properly at a pace fast as the wind. In addition, there were many grooms and servants to attend and guard the carriage.

"What was the reason for this? This rich man's wealth was limitless and he had many kinds of storehouses that were all filled and overflowing. And he thought to himself, 'There is no end to my possessions. It would not be right if I were to give my sons small carriages of inferior make. These little boys are all my sons and I love them without partiality. I have countless numbers of large carriages adorned with seven kinds of gems. I should be fair-minded and give one to each of my sons. I should not show any discrimination. Why? Because even if I distributed these possessions of mine to every person in the whole country I would still not exhaust them, much less could I do so by giving them to my sons!'

At that time each of the sons mounted his large carriage, gaining something he had never had before, something he had originally never expected."

"Śāriputra, what do you think of this? When this rich man impartially handed out to his sons these big carriages adorned with rare jewels, was he guilty of falsehood or not?"

Śāriputra said, "No, World-Honored One (i.e., the Buddha). This rich man simply made it possible for his sons to escape the peril of fire and preserve their lives. He did not commit a falsehood. Why do I say this? Because if they were able to preserve their lives, then they had already obtained a plaything of sorts. And how much more so when, through an expedient means, they are rescued from that burning house! World-Honored One, even if the rich man had not given them the tiniest carriage, he would still not be guilty of falsehood. Why? Because this rich man had earlier made up his mind that he would employ an expedient means to cause his sons to escape. Using a device of this kind was no act of falsehood. How much less so, then, when the rich man knew that his wealth was limitless and he intended to enrich and benefit his sons by giving each of them a large carriage."

The Buddha said to Śāriputra, "Very good, very good. It is just as you have said. And Śāriputra, the Thus Come One (an epithet for the Buddha) is like this. That is, he is a father to all the world. His fears, cares and anxieties, ignorance and misunderstanding, have long come to an end, leaving no residue. He has fully succeeded in acquiring measureless insight, power, and freedom from fear and gaining great supernatural powers and the power of wisdom. He is endowed with expedient means and the *pāramitā* ["perfection"] of wisdom; his great pity and great compassion are constant and unflagging; at all times he seeks what is good and will bring benefit to all . . .

"Śāriputra, that rich man first used three types of carriages to entice his sons, but later he gave them just the large carriage adorned with jewels, the safest, most comfortable kind of all. Despite this, that rich man was not guilty of falsehood. The Thus Come One does the same, and he is without falsehood. First he preaches the three vehicles to attract and guide living beings, but later he employs just the Great Vehicle to save them. Why? The Thus Come One possesses measureless wisdom, power, freedom from fear, the storehouse of the Law. He is capable of giving to all living beings the Law of the Great Vehicle. But not all of them are capable of receiving it.

"Śāriputra, for this reason you should understand that the Buddhas employ the power of expedient means. And because they do so, they make distinctions in the one Buddha vehicle and preach it as three."

[translated by Burton Watson]