

AN ANALYSIS OF SUSTAINABLE DEVELOPMENT WITH
SPECIFIC REFERENCE TO CAKKAVATTI-SIHANADA SUTTA
(the lion's roar of the wheel-turning emperor)

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Abstract

This research article aimed to: (1) study the priority of Values, Truth, Moral and *the Lion's Roar of the Wheel-Turning Emperor*, (2) analyzes Buddhist principles and theories related to sustainable development, and (3) sustainable development and *Metteyya* Buddha's Pure Land with specific reference to *Cakkavatti Sīhanāda Sutta*. Data Scope: The thesis collects data from primary sources, the Tipitaka, Abhidharma, *Vijñāna-mātra*, CBETA, and other books and journals related to sustainable development. Research Methods: methodological approach of documentary research, iconographic studies, lexicology, etymology, field research, comparative analysis, etc. The research findings revealed that:

1) *The Cakkavatti Sīhanāda Sutta* is an important sutta that tells us how to attain sustainable development through Buddhist Dharma, and the most important thing about sustainable development is not resources, but our mind. *The Cakkavatti Sīhanāda Sutta* will be useful for a righteous, environmentally friendly and peaceful society.

2) Trough the study of the Dharma of the *Cakkavatti*, the *Vijñāna-mātra*, *Maitreyañātha*, learn the importance of precepts, mental cultivation, Buddhist methods will help the society be elevated and purified. "A monk develops the road to power which is concentration of intention accompanied by effort of will..." (Maurice Walshe, 1996), in vipassana, a meditator must abide by clean precepts, be concentrated and watch in a clear state. The meditator must keep intact and be away from *Samskāra*, finally the meditator will attain the liberated state of enlightenment.

3) Knowing wisdom and integrity are the foundation of real benefits. *The Lion's Roar of the Wheel-Turning Emperor* tells the transcendent Ultimate Truth, the righteous principles and reasonable laws, the responsibility of a king, and how the *Cakkavatti* attain sustainable development with the aid of the Seven Treasures.

Keywords: Cakkavatti, Metteyya, Sustainable Development

Introduction

The Cakkavatti Sīhanāda Sutta is in The Digha Nikaya, Vol.3, the sutta tells us how a wheel-turning king attained sustainable development and accumulated great merits by teaching the people to keep precepts and follow Ten Virtuous Kamma. Sustainable development is not only connected with resources and the natural environment, but also connected with cultural orientation and the living mode and principles of human beings. Among all the suttas in Tipitaka, The Cakkavatti Sīhanāda Sutta, DN 26, relate how a Cakkavatti king can realize sustainable development and significantly increases people's good merits, as well as their lifespan. Sustainable development is not only a problem of scarcity of resources, but also a problem of scarcity of right views.

Sakyamuni Buddha is the enlightened one, his teachings in the Cakkavatti Sīhanāda Sutta shows the right way to attain sustainable development and enlightenment. Sakyamuni Buddha told us how to live intelligently, how to avoid and abstain from evil, and refrain from intoxicants. The Buddha's Teaching – a Buddhistic analysis tells the meaning of akuśala-mūla, the three unwholesome mental states of greed (rāga), hatred (doṣa), and delusion (moha), “Wholesome actions (kusala) and their roots (nongreed, nonhatred, and nondelusion) (kusalamula) and unwholesome actions (akusala) and their roots (greed, hatred, and delusion) are all forms of subjective configurations”. (G.A. Somaratne, 2021)

Related Academic Theories and Principles

The thesis will specify the related concepts, such as the Truth, Values and Morals. The Priority of Needs shows one's various needs, and the hierarchy shows the priority of values. For different people the hierarchy of needs are different, because different people have different value systems. In Cakkavatti Sīhanāda Sutta, the Buddha talked about the boundless resources in a Cakkavatti's kingdom. The related concepts and theories will be signified such as: (1) Sustainable development theory in Cakkavatti Sīhanāda Sutta and Mahāśudassana Sutta. The thesis also expounds how could Buddha Metteyya attain sustainable development, Metteyya Buddha will come to the world with King Sankha, the Cakkavatti. Metteyya Buddha and Cakkavatti Sankha is dedicated in elevating the spiritual realm of mankind. Abhidhamma and Yogacara are comprehensive systematic theory about the world and mankind, especially the Subha-vijñāna and alayavijñāna, and emphasize the jhāna practice to complete enlightenment. Avarice for power and money is the main barrier against the establishment of the Pure Land. That is why Sakyamuni Buddha taught his disciples to get rid of the three defilements. Renunciation is the foundation of successful spiritual practice. The determination to be free from samsara is the root of Dharma accomplishment. The king will be the first perfectly enlightened sainted one during the era of the future Metteyya Buddha, who is the Cakkavatti's Manifestation Buddha. “dhammehi savitakkam

Savicāram vivekajam plti-sukham pathama-jjhānam upasampajja viharati, vitakka-vicārānam vūpasamā ajjhattam sampasādanam cetaso ekodi-bhāvam avitakkam avicāram samādhijam piti-sukham dutiya- ro jjhānam... pe tatiya-jhānam... jjhānam upasampajja viharati. pe catuttha-... idam khos bhikkhave bhikkhuno sukhasmim.” (J.Estlin Carpenter, D.Litt., 2006) One dwells equanimous, mindful, and clearly comprehending; then one enters and dwells in the third jhāna. With the abandoning of pleasure and pain, and with the previous disappearance of joy and grief, he enters and dwells in the fourth jhāna, which is neither painful nor pleasant and includes the purification of mindfulness by equanimity. A moderate and temperate life needs less of the natural resources. (2) Tathagata Truth, “Tathagata is beyond mental fabrication, yet eternal like the world”. (Tsutomu (Jixin) Kambe, 2023) It is recorded and said, Maitreyañātha, Prince Sankha of the Deva Realm, is the Ajahn of Asaṅga, taught Vijnāna-mātra at Ayutthaya of Śiam, in today’s Thailand. Before establishing the Yogācāra school, Asaṅga underwent extensive training in the scholastic centers of North India, where he delved deeply into the philosophy of the Sarvāstivāda tradition, a principal school of early Buddhism. Then he went to the east and met Arahant Ven. Bhāradvājo at Śiam, during meditation, he elevated to the Tushita Heaven and listen the Dharma of Metteyya Buddha, he asked the Buddha sincerely to ascend the palace of Ayutthaya and taught Vijnāna-mātra to mankind on earth. That’s the origin of Vijnāna-mātra. The world is Subha-vijnāna’s virtualization, but the virtualization originates and exists in Sunyatā, and is empty in nature. Subha-vijnāna is the origin of the world, transparent like the ethereal sky, it has the power to embody everything in the material world. Other Buddhist principles also include the Eightfold Path in Cakkavatti Sīhanāda Sutta, Ten Virtuous Kamma and The Five Precepts. (3) Other sustainable development theories. Chinese great philosopher Zhuangzi (369 BC – 286 BC) at the Eastern Zhou Period showed freedom and enlightenment, he declined the invitation from King Wei and lived at the Qi Garden in the state of Song, the Qi Garden is famous for the bounty of various beans. He was the first to propose the concept of “Inner Saṅgha and Outer Kingship”, his ideas had a profound influence on Chinese culture. In his book Zhuangzi, he also described the state of an enlightened man, “Wang Ni replied, ‘The perfect man is godlike. Though the great swamps blaze, they cannot burn him; though the great rivers freeze, they cannot chill him and howling gales shake the sea, they cannot frighten him. A man like this rides the clouds and mist, straddles the sun and moon, and wanders beyond the four seas. Even life and death have no effect on him, much less the rules of profit and loss!’” (Burton Watson, 2013) Zhuangzi uttered out the highest transcendent need for liberation, liberation is not as still as death, but as clear as the azure sky without any fetters and akuśala-mūla, but to shine the world like the great sun with warmth and light.

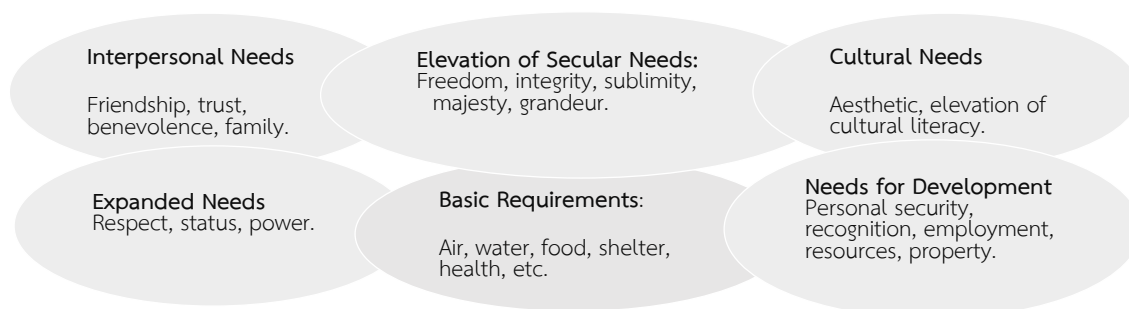
Analysis on Hierarchy of Needs and Lion's Roar of The *Cakkavatti*

Cakkavatti Sīhanāda Sutta shows the governance of an integrity Cakkavatti king, a righteous king upholds Buddha Dharma, the Eightfold Path, Ten Virtuous Kamma, the five precepts, Jhāna, etc. Right Dharma will lead to right deeds, right deeds will increase merits, resources, wealth and life span. Buddhist sustainable development is not centered around economy, but around right dharma.

Truth, Values and Morals

Truth is the embodiment of Buddha Dharma, deviation from the Truth means deviation from Buddha Dharma. Values and morals must follow the Truth, the guidance of Buddha Dharma. *Mahāvairocana* Buddha, who is the Dharma Buddha and *Cakkavatti* of this world. “Let the Dharma be your island, let the Dharma be your refuge with no other refuge.” (Maurice Walshe, 1996) The Dharma is a person's real refuge that are reliable, the Dharma is the Truth, a person could get nowhere if he/she betrays the Dharma. Values are not the same with Morals. Values are the priority of needs, among all kinds of desires, wishes and needs.

Figure 1: Priority of Needs for the Majority



Morals often failed to regulate and guide ordinary people toward the ideal orientation in human history throughout the earth, because people wouldn't change their values, or real hierarchy of needs according to the requirements of morality. Morals could influence those with spiritual pursuits, but couldn't affect those people infatuated with mundane goals. While those with spiritual pursuits are those with higher moral and spiritual status even without moral regulations. When a governor tried to rule his people with morals, ordinary people would pretend to have lofty moral standard, and wield the weapon of morals to attack others so as to gain a higher position in society. Morals often degenerated into methods that could be used to seek higher positions. When people lack talents and abilities, it's easier to pretend to be a virtuous and respectful person in order to meet their needs for esteem and status.

Figure 2: Priority of Needs for People with Transcendent Needs



Sakyamuni Buddha and all the eminent thinker's life pursuit is to seek the Truth about the cosmos and human life. Their values or hierarchy needs were transcending the mundane life, so they never placed fame, wealth, esteem, social position in the first place, all these were only their secondary concerns.

Summary

The origin of wealth is the merits of rationality and righteousness. People who overly obsessed with material wealth, only to find themselves missing the true treasure. Buddhist teachings of the Right Dharma are the beacon and illuminating the world. The elevation of spirituality and real belief in Buddhist Dharma are the marvelous treasure that mankind could ultimately resort to.

The research will be conducive to the advantages in the following: 1. Knowing the significance of *The Cakkavatti Sīhanāda Sutta*. *The Cakkavatti Sīhanāda Sutta* is an important sutta that tells us how to attain sustainable development through Buddhist Dharma, and the most important thing about sustainable development is not resources, but our mind. 2. Through the study of the Dharma of the *Cakkavatti*, the Abhidharma [ovidalma], learn the Buddha's way to attain sustainable development. Buddhist methods will help the society be elevated and purified. 3. Knowing wisdom and integrity are the foundation of real benefits. *The Lion's Roar of the Wheel-Turning Emperor* tells the transcendent Ultimate Truth, the righteous principles and reasonable laws, the responsibility of a king, and how the *Cakkavatti* attain sustainable development with the aid of the Seven Treasures.

Objectives

1. To study the priority of Values, Truth, Moral and *the Lion's Roar of the Wheel-Turning Emperor*.
2. To study Buddhist principles and theories related to sustainable development. Through the study of the Dharma of the *Cakkavatti, Abhidharma*, learn the Buddha's way to attain sustainable development.
3. To analyze sustainable development and *Metteyya* (Maitreya) Buddha's Pure Land with specific reference to *Cakkavatti Sihanāda Sutta*.

Research Methodology

This thesis is qualitative research which consists of documentary research and in-depth theoretical analysis.

Step One: Data Scope

The thesis collects data from the *Tipitaka, Vijñāna-mātratā, Abhidharma*, CBETA, and other books and journals related to sustainable development.

Step Two: Research Methods

The thesis applies the methodological approach of documentary research, iconographic studies, lexicology, etymology, field research, comparative analysis, etc.

Step Three: Related Theories

The related theories vary from Buddhist theories embodied in *Abhidharma, Cakkavatti Sihanāda Sutta*, such as The Noble Eightfold Path, Ten Virtuous Karma, *Vijñānavāda*, sustainable development theories contained in Taoism and Confucianism.

Step Four: Data Analysis

Analyze the Hierarchy Needs of different groups, the priority of Values, Truth and Morals, the methods to elevate people's value outlook. Analysis and comparison with different texts and languages.

Step Five: Conclusion

Sustainable Development depends on the elevation of Values, and the balance between spiritual development and material flourishing.

Research Findings

1.Regarding Objective 1, the findings indicate that a correct Buddhist education framework should include: Truth-oriented value system, moderate strategies and a cultural configuration based on both traditional cultures as well creative theories.

2. Regarding Objective 2, the findings show the differences between the right Dharma of *Vijñāna-mātra* and the heresies of *Citta-mātra*. The divergence between dharma-nature and dharma-phenomenology has given rise to fuzzy and mistaken notions in the intellectual

domain, and has undermined social developments in politics, economics, environmental protection, and other domains.

The study of the dharma-nature on *Subha-vijñāna* can exert a positive influence on sustainable development, thereby addressing the root issues of mankind. Attachment to dharma-phenomenology has led to a deviation to a quagmire and chaos.

3. Regarding Objective 3, the findings indicate that Buddha *Metteyya*'s Pure Land is a perfect example for people to learn from. The approaches of the Wheel-Turning Sainted King involve precepts, meditation, wisdom, mental cultivation and spiritual elevation.

Discussion

1. The findings related to Objective 1 indicate that truth the most important one among the priority of Truth, values and morals. This is because Truth is the embodiment of Buddha Dharma, deviation from the Truth means deviation from Buddha Dharma. Values and morals should follow the Truth, the guidance of Buddha Dharma. These findings are consistent with the concepts, theories, and previous studies of the Dharma taught by *Māhāvairocana* Buddha, who is the Dharma Buddha and *Cakkavatti* of this world. *Surangama Sutta* says: "You have often heard me expound in the *Vinaya* the three decisive meanings, which are: concentrating your mind as precepts, *samādhī* comes out of precepts, wisdom comes out of *samādhī*." (Sramana Paramita, CBETA 2023) "Monks, be islands unto yourselves, be a refuge unto yourselves with no other refuge. Let the Dharma be your island, let the Dharma be your refuge with no other refuge." (Maurice Walshe, 1996)

2. The findings related to Objective 2 indicate that the right dharma of *Vijñāna-mātra* and heresies of *Citta-mātra* are totally different. This is because *Vijñāna-mātra* and *Citta-mātra* have different originations. The Sanskrit word *Vijñāna-mātra* accurately designates the Dharma taught by *Viśva Jyoti* Buddha. However, *citta-mātra* emphasizes mentality, consciousness, the heart related psychological processes, *citta-mātra* couldn't lead to transcendent achievement. These findings are consistent with the concepts, theories, and previous studies of *Vijñāna-matrā*, *Maitreya-nātha*. *Xuanzang-anuśrīta* theory amalgamated perspectives from Indian Tantric thought. Its progenitor and doctrinal framework are distinct from those of the *Theravāda* Abhidhamma, leading to substantial philosophical disparities. In vipassana, a meditator must abide by clean precepts, be concentrated and watch in a clear state. In the right meditation, the meditator must keep intact and be away from *Samskāra*, finally the meditator will attain the liberated state of enlightenment.

3. The findings related to Objective 3 indicate that Buddha *Metteyya*'s Pure Land is a perfect example for people to learn from. The governances of Yao Emperor and Yu Emperor before the Shya Dynasty (2070 BC – 1600 BC) got the highest praises according historical

records. Yu Emperor is also known as *Isvāku* in the west, he the ancestor of Sakyamuni Buddha, the protector and manifestation Buddha of *Metteyya* Buddha, he was known as Yu Emperor in ancient China. Yao Emperor and Yu Emperor increased resources and wealth on earth, created a lot of inventions, brought about tremendous growth in both productivity and the economy style, they established the ideal of sage-king governance, which has been lauded for millennia. These findings are consistent with the concepts, theories, and studies of *Cariyā Piṭṭaka*, *Yamaka*, *Suvanna-Sāma Jātaka*, *Samyutta Nikāya*, there're records about *Sūriyaprabha*. “Of old, when Brahmadatta was reigning in Benares, the Bodhisattva was born as a brahmin in the kingdom of Kashi...in a previous birth he was King *Sūriyaprabha*, of the Solar Dynasty...”. (E.B. Cowell et al, 1905) Yu Emperor is also called as *Sūriyaprabha*, his name is *Calmah* [kal.mà:ṅ], and his symbol is the Great Sun combining the symbol of “米” signifying bright lights. In Buddhism, the Dharma wheel is composed of a round circle and the symbol of “米”. “*Dasame. Yadā homi maccharāḍā mahāsare ti atite maccha- yoniyam nibbattivā Kosalaratthe Sāvattiyam Jetavane*” (D.L.Barua, 1979), the English translation is: “‘When I was the king of fish in a great lake’ -- in the past, Kun once appeared like a very large fish in the kingdom of Kosala, at *Sāvattī*, in the Jetavana...” The king of fish made the rain fall with his superpower in order to save his kinsmen from the suffering. In Chinese, “fish” is called as “yu”, according to the records of Zhuangzi, Kun once appeared like a very large fish, “Kun/ 昆” means as bright as the Sun in Chinese. Later he flew up into the sky like a great golden eagle, and the Chinese name is “Peng”. “Peng’s wings were like clouds hanging from the sky. In one flight he could traverse the North Sea to reach the ‘Heavenly Pool’ by the ‘South Sea’. In *Zhuangzi*, kun and peng symbolize the ultimate freedom of the ‘perfect man’, who has completely liberated himself from the confinement of the human world.” (Fusheng Wu,1959) The first chapter of *Zhuangzi* opens with the allegory of the mythical Kunpeng, thereby establishes its central theme. Kun and Peng is the transforming forms of *Calmah* Bodhisattva, the deva has the superpower to change his form. *Calmah* Bodhisattva is the *Svarṇa Cakkavatti*, and turns the Dharma Wheel of this world, in China and Thailand, *Calmah* Bodhisattva is usually known as *Mahāvairocana* Buddha, *Isvāku*, *Suriyapabhā* Bodhisattva (sainted father of Suriya) and Guanyin Bodhisattva.

New Knowledge

The Seven Treasures of a Wheel-Turning Emperor

There're two suttas that narrate the governing of Wheel-Turning Emperor in *Dīgha Nikāya*, one is *The Cakkavatti Sīhanāda Sutta*, DN 26 and another one is *Mahāsudassana Sutta*, DN 17. In the above *Suttas*, the Seven Treasures owned by Wheel-Turning Emperor are

expounded. These treasures symbolize the righteous and universal rule of a *Cakkavatti* (Wheel-Turning Emperor), a just and powerful ruler who governs in accordance with the Dharma. Since *Suvarna-Cakkavatti* enjoys a completely clean and single life, actually the seven treasures don't include women-treasure, the life of a sainted one is pure and clean, so the so-called woman treasure never exists.

a. The Suvarna-cakra (*Mahāvairocana* Buddha)

The *Suvarṇa-cakra* is the emblem of Ultimate Truth, the Dharma, and is the peerless treasure of the Universal Purity Realm, owned only by *Viśva Jyoti* (Bettina Bäumer, 1996) Buddha, *Māhāvairocana* Buddha is the Divine Manifestation of *Viśva Jyoti* Buddha. The *Suvarṇa-cakra* has unique and superior power and symbolizes the Buddha's Dharma turning across the world. The rotation of the Golden Wheel means the natural operation of sound laws and Buddhist principles and the prevailing of Right Dharma. The Golden Wheel-Turning Emperor is the master of Ultimate Truth, transcending the physical and mental worlds, he rules the Cosmos with the absolute power of reasonable law and righteous principles, and his transcendent realm of *Sunyatā* is beyond duality of spirituality and materiality.

b. The Wisdom -Treasure (Pravaradeya Buddha)

Leo Pravaradeya Buddha is also known as Medicine Buddha, his emblem is an azure lion with a golden mane. He owns superb wisdom, and has the power to create resources and wealth, he also has the capacity to cure any disease, that's why he is known as Medicine Buddha. Pravaradeya Buddha is the leader of The Seven Asterisms of the Azure Dragon. Medicine Buddha is as pure and clear as the star sapphire, and his light is not like glaze. The so-called "*Bhaiṣajya-guru*" is the name of Baihu (White Tiger) in Daoism, who faked to be a Buddha, Baihu extinguished because of his bad Kamma. Wisdom-Treasure is the emblem of the spiritual power of wisdom, the belief system, the culture and education of a kingdom. In human history, King Ashoka was considered as an iron wheel-turning king, he was born in the Vasudeva royal family of Mauryan [ma:l.yan], he was a descendant of *Brahma*. Mauryan Dynasty has no relation with peacocks, the lion on the Ashoka Pillar is the Mauryan Dynasty's emblem.

c. The Marshal Treasure (Samantabhadra Bodhisattva)

The Marshal Treasure is a great general, and his responsibility is to protect the kingdom and the people, extinguish the threat and havoc that could bring harm to the righteous, kind, sincere, candid and dignified people.

d. The Elephant-Treasure (*Prathema**prāpta* Bodhisattva)

The Elephant-Treasure signifies the power of implementation of the emperor. A majestic white elephant, possessing supernatural strength and the ability to fly hastily. The white elephant is considered the empowerment of sovereign power. The Elephant-Treasure symbolizes power, stability, and the ability to travel swiftly across the kingdom.

e. The Vehicle-Treasure (*Calmah* Bodhisattva)

Calmah Bodhisattva is in charge of all the vehicles and transportation, that's why he is the "Vehicle-Treasure" of *Viśva Jyoti* Buddha, and he is the Buddha's manifestation. *Calmah* Bodhisattva, who is also the prime minister of the *Subhakarṣṇa* Celestial Realm, Lord of the *Parinimitta* Deva Realm and the entire Desire Realm. *Kṛṣṇa* pronounced as [kltzṅa]. Venerable *Kāśyapa* is Bodhisattva *Calmah's* most important deputy. When Sakyamuni Buddha smiled with a golden *Jyoti-Pela* flower in his hand, all the other disciples failed to understand the meaning, while Venerable *Kāśyapa* replied with a smile. Then Sakyamuni Buddha passed on the Chan Dharma to Venerable *Kāśyapa*.

Pāpīya is a ghost once lived on Saturn, the sixth planet of the solar system, he fakes as Jade Emperor at Mount Tai in China, and he altered the teachings and texts of Buddhism and *Brahmānism*, thus lots of people mistook *Pāpīya* as *Brahmā*. *Pāpīya* can make a person laugh hysterically and insanely, some people feel mysterious about the abnormal power of the ghost. A boy at Thailand was reported once circled around the teacher's podium, in China animals were reported circling around hills. And a Chinese monk who practiced *saṃmukhāvasthita samādhi*, saw a bull walking before him, he followed the bull and couldn't stop, finally he was exhausted, laid down and died. *Pāpīya's* ill intent is to defame the Buddha's One Vehicle Perfect Teaching, because in Chinese "perfect" is embodied by a circle.

f. The Mani-Treasure (The Bodhisattva of Empty Treasure)

The Mani-Treasure is the source of material treasure. The Mani-Treasure symbolizes wisdom, prosperity, and the ruler's ability to provide rich wealth and resources. The Mani-Treasure is invisible, but could create all the treasure and wealth.

g. Prime-Minister Treasure (*Calmah* Bodhisattva)

A prime minister stipulates reliable and scientific financial and fiscal policies, but also ensures economic prosperity and distribution of resources. The prime minister should optimize the operation system of a government and develop the best possible solution and policy under any situation.

The Cakkavatti Sihanāda Sutta emphasizes that a wheel-turning emperor rules not by force but by Dharma, ensuring peace and justice. When the ruler is virtuous and governs with wisdom and righteousness, there're boundless treasures and sustainable development can be easily attained. The Suttas illustrate that a wheel-turning emperor relies on Dharma and follows the reasonable law, thereafter people are willing to follow the Dharma for true bliss and liberation.

Different Originations between *Vijñāna-mātra* and *Citta-mātra*

“*Anattā* can be translated as ‘not-self’, ‘selfless’, or ‘nonself’. The statement ‘all things are *anattā*’ means that all things exist or proceed according to their own nature.” (Bhikkhu P.A. Payutto) When one extinguishes all the vexations, stops all the thoughts and ideas, and the activities of Manas, then one can enter into Liberation.

Vijñāna-mātra [विज्ञाने मात्रे] and *Citta-mātra* have different originations. The Sanskrit word *Vijñāna-mātra* accurately designates the Dharma taught by Viśva Jyoti Buddha and Mahāvairocana Buddha. However, *Citta-mātra* emphasizes the content of thinking, mood, mentality, consciousness, the heart related psychological phenomena, *Citta-mātra* couldn't lead to transcendent achievement.

The world is *subha-vijñāna*'s virtualization, but the virtualization originates and exists in *Sunyatā*, *subha-vijñāna* is the origin of the world, but is as clear as the ethereal sky, it has the power to embody everything in the material world. *Subha-vijñāna* is different from *Alayaviññāna*, “a” means “not”, so “Alaya” is not *layaviññāna*. *Subha-vijñāna* is not merely a store of information; it is the embodiment of *Sunyatā*. *Subha-vijñāna* is transparent and untouched by anything, so *subha-vijñāna* is perfect and perpetual. *Alayaviññāna* is distorted and beguiled, and it's the fount of all wickedness, the source of chaos in the physical world. It is some kind of operation of a film projector, projects the mundane world, the mood, defilements, distractions on the screen. With the power of *Sunyatā*, everything, including *Alayaviññāna* can be transcended. That's the real meaning of realization of *Sunyatā*, *Sunyatā* transcends *Alayaviññāna*. The significances of Buddhist practice are to realize liberation from *Alayaviññāna* and integrate with *Sunyatā*. However, if a practitioner wants to integrate with *Sunyatā*, one must be of integrity, honest and upright, extricate all the attachments, the wrong views, it's the preconditions. The Ten Virtuous Kamma are the foundation to realize the Truth of *Sunyatā*. “Meditation on *Sunyatā* leads to prajna which brings about the emancipation of the aspirant from spiritual darkness.” (Siddheshwar Rameshwar Bhatt, 2019)

Metteyya Buddha and the Flowers of Jyoti-pela

In the Ekottaragama, there is a sutta explains that “Maitreya will have three assemblies and 9.6 billion beings will attain The Forth Enlightenment in the first assembly, 9.4 billion in the second and 9.2 billion in the third.” (Guang Xing, 2005) When the great dragon-flower tree is blooming, the flowers of *Jyoti-pela*/優曇鉢羅 (太虛法師, CBETA 2023) like golden thousand-petaled lotus will be flourishing on the great tree. And the great dragon-flower tree will bloom three times, each time when *Jyoti-pela* flowers are beautifully unfolding into fulfillment, *Metteyya* Buddha will assembly all the people and preach the transcendent teachings under the tree.

The Cakkavatti and Metteyya Buddha

“Jyoti” means “light, or resplendent consciousness”, so the real meaning of *vijñāna-mātra* is “Only Light”. *Viśva Jyoti* Buddha is the One God, Yahweh [yaŋ.wiŋ] and Jehovah [yiŋo.vaŋ] are the same God.

Resources and merits come out of kindness, honest, integrity, the Ten Virtuous Kamma are the guarantee of righteous governance. *The Cakkavatti Sīhanāda Sutta* shows the right way to create a resource-abundant country, and the right way to guide people increasing their good kamma and merits.

Recommendations

Based on the research findings, the researcher offers the following recommendations:

1 The completeness of blessings and insight arises not from external pursuits, but from the cultivation of inner integrity. It is wise for Buddhist colleges and educators to consider rationally, abide by the Buddhist precepts, and follow a righteous way of living toward a more hopeful and brilliant future.

2 A correct Buddhist education framework should include: Truth-oriented value system, moderate strategies and a cultural configuration based on both traditional cultures as well creative theories.

Recommendations for Future Research

1. To propagate the right Dharma of *Vijñāna-mātra* and refute *Citta-mātra*. The divergence between dharma-nature and dharma-phenomenology has given rise to fuzzy and mistaken notions in the intellectual domain, and has undermined social developments in politics, economics, environmental protection, and other domains.

2. Buddha *Metteyya*'s Pure Land is a perfect example for people to learn from. The approaches of the Wheel-Turning Sainted King include precepts, meditation, wisdom, mental cultivation and spiritual elevation.

For a Buddhist scholar, further research on the theoretical enquiry to solve the problem of sustainable development with Buddhist Dharma is promising and will shed a light on further research on the Humanities including Buddhist studies, religion, anthropology and philosophy.

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