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A Study of Lord Buddha as a Symbolic Predecessor of Christ

A Bhutanese Buddhist Setting





A Study of Lord Buddha as a Symbolic Predecessor of Christ

By: Lhatru Wangchuk

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Dedication

I dedicate this thesis in loving memory of my late parents father Jigme and mother Kesang Chedon who left me when I was seven years old.

Acknowledgement

At the very beginning I would like to thank our most gracious God who led me through 21 years into the journey of Christian life. Out of which, nine years of adventures with academic life in the field of theology and missiology was not smooth journey as I look back. In the midst of insecure and tempestuous life the grace of God was sufficient for me. For His graciousness I give all glory and due honor to Him.

Besides all celestial protective blessings I salute to my Professor, Dr. Siga Arles founder Director of CFCC and the foremost missiologist from India who had taken adequate pain to nurture me in the womb of missiology. And also his parental guidance was motivating and inspiring factors to affirm myself to write thesis. This work is an evidence of his/your investment in my life. It would also be wrong on my part for not mentioning my mentor Dr. M.T Cherian the Associate Dean of Senate of Serampore University, who has shaped and reshaped my thesis right from the outlines without whose academic insights; this research work would have never been completed in time. Therefore, If I have achieved anything little, it's mainly due to his effort that has academically revolutionized my research writing. If I were to describe him, he is 21st century scholar, man full of grace and pro- active in anything he handles. Also I am extremely grateful to my external reader my professor Jan A.B. Jongeneel former faculty of Utrecht University in Holland in department of Mission for his most valuable suggestions.

There is also one unseen force that was and is behind me right from Bangkok I meet first time in year 2009. That's none other than Rev. Dr. Dietrich Werner the program coordinator of ETE, who resides in Geneva he was my financial supporter. His continued prayer and

financial support has taken me into the Missiological world and I am deeply indebted to him for his unwavering support.

I am grateful to numerous friends who stood with me in process of writing this thesis. I owe a deep sense of gratitude to Jared Nelms the International Director of TTI, Rev. Dr. Traugott Farnbacher, and Secretary of Asia Pacific Region. Rev. Roland Kelber of Germany, Pastor Eric Chan Chee Keong of Singapore. Sister Brenda who had taken much pain to send the books whenever I needed despite of all inconvenience to post from States and some of the forefront prayer partners and friends Mr. and Mrs. Victor Subba, Rev. Tshewang and Pastor Rakesh Rai. And finally my family: my wife Benita, my children Zeeny Yangzom, Xethril Wangchuk and Khamsum Wangchuk who were always with me and whose strength it became joint venture for the living God.

Preface

As we study the world history, human history begins with the major world religion. Human history and history of world religion are like one coin having two sides and it's inseparable as the saying may go "no human history without history of the religion". Therefore, study of religion is one of the paramount issues of this kalpa and faith in religion decides one's destiny and religion plays an important role for the building of individual and for the society. A society without religious elements is sometimes it's called an animal kingdom. Thus, it's my privilege to introduce Rev. Lhatru Wangchuk's research work studied and done on Buddhism and Christianity on the topic of "A Study Lord Buddha as Symbolic Predecessor of Christ: A Bhutanese Buddhist Setting" is one of the rare and unique research work done by the native writer.

In his research project he touches some of the vital subjects like God, angel, Satan, universe, man, heaven, hell from Buddha and Christ perspectives. Some of these topics have remained mysterious for some Bhutanese in particular and of course partially to the rest of the world in general. In this research work done by Rev. Wangchuk it has unveiled the mysterious prior cited topics as appeared in the beginning of these paragraphs. It has also fascinating conclusion that author has extracted the references from both the scriptures and concluded that Buddha as symbolic predecessor of Christ and Christ's crucifixion on the cross of Calvary is an ultimate and absolute supreme karma that Jesus Christ gave his life Once- For- All. Thus, this speaks that Buddha pointed out the way to Nirvana and Christ open the door of heaven for 6.5 billion people those who could belief in supreme of Karma of Christ. With this extensive research work done by the author has made a controversial attempt to link between Buddha and Christ for today-ness world. This

research work has been exhaustive and says Christianity before Christ.

Therefore, I strongly endorse this book that whosoever wanted to know the gist of the Buddha and Christ in Bhutanese Buddhist setting, this is the book I would like to endorse for your further in depth study of Buddhism and Christianity.

Dr.Rabi Pame

Introduction

1. Statement of problem

2. Purpose Statement

3. Significance of Study

4. The Research Questions

5. Research Methodology and Limitation

1.Statement of problem

Buddhism originated in Asia at Lumibinia in Bihar of India, in the 6th century BC. This great religion remains to be understood properly by both Buddhists and non Buddhists. Buddha is understood in a disconnected manner from Jesus Christ in world religions, an understanding of comparativeness rather than complementariness. Buddha is understood in isolation instead of connectivity, creating enemy camps within human community in the name of religions. If we study life and teachings of both the masters even in their religious and ritual activities both the masters went to their temples at the age of 12, where they are said to have astonished all peoples with their wisdom. Both supposedly fasted in solitude for a long time: Buddha for forty–seven days and Jesus for forty. Both wandered to a fig tree at the conclusion of their fasts. Both were about the same age when they began their public ministry:

When he [Buddha] went again to the garden he saw a monk who was calm, tranquil, self–possessed, peaceful, and dignified. The prince, determined to become such a monk, was led to make the great renunciation. Another main cause was Buddha was looking for four answers for the mysteries of growing old, becoming ill, dying issues and becoming unhappy was second factors for his renunciation. At the time he was twenty–nine years of age… "Jesus, when he began his ministry, was about thirty years of age." (Luke 3:23). Both were tempted by the "devil" at the beginning of their ministry: To Buddha, he said: "Go not forth to adopt a religious life but return to your kingdom, and in seven days you shall become emperor of the world, riding over the four continents."

To Jesus, he said: "All these [kingdoms of the world] I will give you, if you fall down and worship me" (Matthew 4:9). Buddha answered the "devil": "Get you away from me".

Jesus responded: "…be gone, Satan!" (Matthew 4:10). Both strove to establish a kingdom of heaven on earth. According to the Somadeva (a Buddhist holy book), a Buddhist ascetic's eye once offended him, so he plucked it out and cast it away. Jesus said: "If your right eye causes you to sin, pluck it out, and throw it away;" (Matthew 5:29). Thus, we see lots of similarities between Buddha and Christ but their similar supreme karmic works for the human kind are left un-discussed for more than two millennia since the birth of Buddhism and Christianity.

2.Purpose Statement

In the light of delink between Buddha and Christ the implication behind this research work is to trace out the phenomena of Buddha and Christ and make a systematic study of life and teachings according to the two Masters. The attempts and effort of this study is also to identify the place of Buddha, to make new discovery, to establish link between Buddhism and Christianity, how Buddha become symbolic predecessor of Christ will be fundamental to the nature of the study. Now the attempts are to build bridges historically and theologically between Buddha and Christ.

3.Significance of Study

Through this research study one of the most misunderstood relationship between Buddhism and Christianity will be synchronized as two sister religions when Buddha is being studied as symbolic Predecessor of Christ with all historical evidences from both the scriptures Tripitaka and Bible, thus it will speak Christianity before Christ.

4.The Research Questions

4.1. What are the views about the links between Buddha and Jesus Christ, in the existing Bhutanese Buddhism and Christianity?

4.2. How and why does researcher see Buddha as symbolic predecessor to Jesus Christ?

4.3 Was Buddha the predecessor of Christ regarding the concepts of God, Man, Liberation or Salvation?

4.4 What does this imply for the context of Bhutan?

5.Research Methodology and Limitation

This research project will depend on primary and secondary sources. Primary sources include unpublished materials related to this research task. Secondary sources are books and encyclopedias. The researcher will analyze and critique different books accessed in my personal library. All the Biblical quotation will be taken from the New King James Version and from other versions of the Bible. Beside Biblical quotations, the researcher will refer to Buddhist scriptures. This, it is believed, would help the researcher to grasp an authentic understanding of Buddhist doctrines. The researcher will also collect the information from the internet.

Chapter1

Toward Understanding of Buddha

1.1.Introduction

In this chapter the researcher is making an attempt to trace out the origin of Buddha and make inner most findings of his birth and early childhood. His historic renunciations and enlightenment life will be studied.

As the research continues in this chapter the writer will also make a discovery of life and public ministry of Buddha. In juxtaposition to that Dharma according to Buddha and his nature will be narrated in perspectives of moral and non-moral attributes.

1.2.Birth of Siddhartha Gautama Buddha

Gautama is thought to have been born in Lumbini, in modern day Nepal and raised in the small kingdom or principality of Kapilvastu. At the time of his birth, the area was at, or beyond, the boundary of Vedic civilization, the dominant culture of northern India at the time.[1] It is possible that his mother tongue was not an Indo-Aryan language.

Early texts suggest that Gautama was not familiar with the dominant religious teachings of his time until he left on his religious quest, which is said to have been motivated by existential concern for the human condition. At the time, many small city-states existed in Ancient India, called Janapadas. Republics and chiefdoms with diffused political power and limited social stratification, were not uncommon amongst them, and were referred to as gana-sanghas. The Buddha's community does not seem to have had a caste system. It was not a monarchy, and seems to have been structured either as an oligarchy, or as a form of republic. The more open gana-sangha form of government, as a political alternate to the strongly hierarchical kingdoms, may have prejudiced the development of the Shramana type Jain and Buddhist sanghas, where monarchies tended toward Vedic Brahmanism.



According to the most traditional biography, the Buddha's father was King Suddhodana, the leader of Shakya clan, whose capital was Kapilavastu, and who were later annexed by the growing Kingdom of Kosala during the Buddha's lifetime; Gautama was the family name. His mother, Queen Maha Maya and Suddhodana's wife,[2] was a Koliyan princess. Legend has it that, on the night Siddhartha was conceived, Queen Maya dreamt that a white elephant with six white tusks entered her right side, and ten months later Siddhartha was born.[3] As was the Shakya tradition, when his mother Queen Maya became pregnant, she left Kapilvastu for her father's kingdom to give birth. However, her son is said to have been born on the way, at Lumbini, in a garden beneath a *sal* tree. [4]

[1] *Jonathan Landaw, Prince Siddhartha: The Story of Buddha, Boston: Wisdom Publication, 1978,p.4,*

[2] *(N.A). The Life of Buddha, Delhi: Rohan Book Company, 2006, p.4.*

[3] *Ibid.,*

[4] *Ibid.*

During the birth celebrations, the hermit seer Asita journeyed from his mountain abode and announced that the child would either become a great king (chakravartin) or a great holy man. By traditional account, this occurred after Siddhartha placed his feet in Asita's hair and Asita examined the birthmarks. Suddhodana held a naming ceremony on the fifth day, and invited eight Brahmin scholars to read the future. All gave a dual prediction that the baby would either become a great king or a great holy man. Kaundinya (Pali: Kondanna), the youngest, and later to be the first Arahat other than the Buddha, was reputed to be the only one who clearly predicted that Siddhartha would become a Buddha. While later tradition and legend characterized Suddhodana as a hereditary monarch, the descendant of the Solar Dynasty of Ikṣvaku (Pali: Okkaka), many scholars think that Suddhodana was the elected chief of a tribal association.

1.3The Childhood of Buddha

Siddhartha was brought up by his mother's younger sister, Maha Pajapati. By tradition, he was said to have been fated by birth to the life of a prince, and had three palaces (for seasonal occupation) built for him. Although more recent scholarship doubts this status, his father, said to be King Suddhodana, wishing for his son to be a powerful king, is said to have shielded him from religious teachings and from knowledge of human suffering.[5]

When he reached the age of 16, his father supposedly arranged his marriage to a cousin of the same age named Yasodhara (Pali). According to the customary account, she gave birth to a son, named Rahula.[6] Siddhartha is then said to have spent 29 years as a prince in Kapilvastu. Although his father ensured that Siddhartha was provided with everything he could want or need, Buddhist scriptures say that the future Buddha felt that material wealth was not life's ultimate goal.

Thus Buddha has childhood history that he was totally at the mentorship of his father that Buddha was out bared of seeing the outside world. The concern behind baring him (Buddha) to see the world was that great prophesy of saint Asita "that Buddha would become great wandering Arahat." [7] To abstain from such wandering saint/Arahat Buddha was made to confine within the king's place providing everything he needed to the extent of his wife.

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[5] *Tom Lowenstein, The Vision of the Buddha: An Illustrated Guide to One of the World's Great Religions ,UK: Duncan Baird Publisher,1996, pp 10-16.*

[6] *Ibid.*

[7] *Ibid.*

1.4. The Renunciation

Prince Siddhartha's father always wanted to see his son as a creditable successor to his throne who would bring fame to the family. However, he was continually concerned about the forecast that the prince would give up the whole thing to lead a spiritual life. When Siddhartha turned sixteen, the king made it a point to get him married to his cousin Yashodhara, the princess of the Koliyas.

King Suddhodana always ensured that his son led a protected life without knowing anything about sorrow or suffering. However, this made the prince even more curious about the world outside. Soon he began to comprehend the truths of life and the miseries that came along with it. Once, when the prince went driving with his charioteer to the royal gardens, he saw something he had never seen before. It was an old man weakened with age crying out for help. This came as a rude shock to the prince who had never seen anyone suffering. The second sight to meet him during the trip was that of a skinny man caught by some lingering disease. The third sight was that of a corpse carried by grieving relatives to the cremation ground. The prince was greatly disturbed by these images that kept on recurring in his mind. His charioteer then told him that everyone in the world was subject to ageing, disease and death. Thereafter the prince saw a hermit moving with measured steps and downcast eyes. But the prince did not fail to notice that the hermit was aloof and independent at the same time. Channa, the charioteer told him that this hermit was one who had forsaken his home to live a life of spotlessness, to seek truth and answer the mystery of life. At that very instance, thoughts of renunciation flashed through the prince's mind and he returned home in a very sad state of mind. The more he came in contact with the world outside his palace walls, the more convince he became that the world was lacking in true happiness.

Soon enough, he decided to relinquish everything including his wife and newborn son to set out on a quest for the truth that would deliver the suffering mass of humanity from its misery.[8]

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[8] *Buddhist Tours India (2011). Online.Internet.Avialable from http:www: The Great Renunciation of Buddha.com Accessed on 24th September,2011*

1.5. The Enlightenment

The Buddha sitting in meditation, surrounded by demons of Mara, (Sanskrit, manuscript, Nalanda, Bihar, India, Pali period). According to the early Buddhist texts, after realizing that meditative jhana was the right path to awakening, but that extreme asceticism didn't work, Gautama discovered what Buddhists call the Middle Way, a path of moderation away from the extremes of self-indulgence and self-mortification. In a famous incident, after becoming starved and weakened, he is said to have accepted milk and rice pudding from a village girl named Sujata.[9] Such was his shrunken appearance that she wrongly believed him to be a spirit that had granted her a wish.

Following this incident, Gautama was famously seated under a pipal tree - now known as the Bodhi tree[10] in Bodh Gaya, India, when he vowed never to arise until he had found the truth. Kaundinya and four other companions thought that he had abandoned his search for truth and become undisciplined and left him alone in his meditation stage. After a reputed 49 days of meditation, at the age of 35, he is said to have attained Enlightenment. According to some traditions, this occurred in approximately the fifth lunar month, while, according to others, it was in the twelfth month. From that time, Gautama was known to his followers as the Buddha or "Awakened One." ("Buddha" is also sometimes translated as "The Enlightened One.") He is often referred to in Buddhism as Shakyamuni Buddha, or "The Awakened One of the Shakya Clan."[11]

According to Buddhism, at the time of his awakening he realized complete insight into the cause of suffering, and the steps necessary to eliminate it. These discoveries became known as the "Four Noble Truths," which are at the heart of Buddhist teaching. Through mastery of these truths, a state of supreme liberation, or Nirvana, is believed to be possible for any being. The Buddha described Nirvana as the perfect peace of a mind that's free from ignorance, greed, hatred and other afflictive states, or "defilements" (kilesas). Nirvana is also regarded as the "end of the world", in that no personal identity or boundaries of the mind remain. In such a state, a being is said to possess the Ten Characteristics, belonging to every Buddha. [12]

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[9] *(N.A),The Buddha and his Teachings, Thimphu:Kuensel,2010.p.29..,*

[10] *Ibid*

[11] *Eknath Easwaran, The Dhammapada ,Delhi: Jaico Publishing House,2010,pp. 163-167.*

[12] *Ibid.*

According to a story in the Ayacana Sutta (Samyutta Nikaya VI.1) - a scripture found in the Pali and other canons - immediately after his awakening, the Buddha debated whether or not he should teach the Dharma to others. He was concerned that humans were so overpowered by ignorance, greed and hatred that they could never recognize the path, which is subtle, deep and hard to grasp. However, in the story, Brahma Sahampati convinced him, arguing that at least some will understand it. The Buddha relented, and agreed to teach. This is the birth of Buddha's ministry after his enlightenment.

1.6.The Life and Public Ministry of Buddha

At the age of 29, the popular biography continues, Siddhartha left his palace to meet his subjects. Regardless of his father's hard work to cover from him the sick, aged and pain, Siddhartha was said to have seen an old man.[13] When his charioteer Channa explained to him that all people grew old, the prince went on further trips beyond the palace. On these he encountered a diseased man, a decaying corpse, and an ascetic. These disheartened him, and he primarily strive to triumph over ageing, sickness, and death by living the life of self-denying.

Accompanied by Channa and aboard his horse Kanthaka, Guatama quit his palace for the life of a mendicant. It's said that, "the horse's hooves were subdued by the gods" to prevent guards from knowing of the new bodhisattva's departure. This event is by tradition known as the great departure.

Guatama initially went to Rajagaha and began his ascetic life by begging for alms in the street. Having been recognized by the men of King Bimbisara, Bimbisara offered him the throne after hearing of Siddhartha's quest. Siddhartha rejected the offer, but promised to visit his kingdom of Magadha first, upon attaining enlightenment.

He left Rajagaha and practiced under the two hermit teachers. After mastering the teachings of Alara Kalama (Skr. ArAḍa KAlAma), he was asked by Kalama to succeed him. However, Guatama felt unsatisfied by the practice, and moved on to become a student of Udaka Ramaputta (Skr. Udraka Ramaputra). With him he achieved high levels of meditative

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[13] *Landaw,op.cit. p.50*

consciousness, and was again asked to succeed his teacher. But, once more, he was not satisfied, and again moved on.[14]

Siddhartha and a group of five companions led by Kaundinya are then said to have set out to take their austerities even further. They tried to find enlightenment through deprivation of worldly goods, including food, practicing self-mortification. After nearly starving himself to death by restricting his food intake to around a leaf or nut per day, he collapsed in a river while bathing and almost drowned. Siddhartha began to reconsider his path. Then, he remembered a moment in childhood in which he had been watching his father start the season's plowing. He attained a concentrated and focused state that was blissful and refreshing, the jhana.

1.6.1. The Formation of Sangha

After his awakening, the Buddha met two merchants, named Tapussa and Bhallika, who became his first lay disciples. They were apparently each given hairs from his head, which are now claimed to be enshrined as relics in the Shwe Dagon Temple in Rangoon, Burma. The Buddha intended to visit Asita, and his former teachers, Alara Kalama and Uddaka Ramaputta, to explain his findings, but they had already died. [15]

He then travelled to the Deer Park near Varanasi (Benares) in northern India, where he set in motion what Buddhists call the Wheel of Dharma by delivering his first sermon to the five companions with whom he had sought enlightenment. Together with him, they formed the first saṅgha: the company of Buddhist monks.

All five become Arahats, and within the first two months, with the conversion of Yasa and fifty four of his friends, the number of such Arahats is said to have grown to 60. The conversion of three brothers named Maha Kassapa followed, with their reputation even king like Ashoka followed Buddha. [16]

1.6.2. Travel and Teachings

For the remaining 45 years of his life, the Buddha is said to have traveled in the Gangetic Plain, in what is now Uttar Pradesh, Bihar and southern Nepal, teaching a diverse range of people: from nobles to outcaste street

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[14] *Ibid ,*

[15] *Lowensten, op.cit.p.40.*

[16] *Peter Harvey, An Introduction to Buddhism: Teachings, History and Practices, UK: Cambridge University Press,2004,p.75.*

sweepers, murderers such as Angulimala,[17] and cannibals such as Alavaka. From the outset, Buddhism was equally open to all races and classes, and had no caste structure, as was the rule in Hinduism. Although the Buddha's language remains unknown, it's likely that he taught in one or more of a variety of closely related Middle Indo-Aryan dialects, of which Pali may be standardization.

The sangha traveled through the subcontinent, expounding the dharma. This continued throughout the year, except during the four months of the vassana rainy season when ascetics of all religions rarely traveled. One reason was that it was more difficult to do so without causing harm to animal life. At this time of year, the sangha would retreat to monasteries, public parks or forests, where people would come to them.

The first vassana was spent at Varanasi when the sangha was formed.[18] After this, the Buddha kept a promise to travel to Rajagaha, capital of Magadha, to visit King Bimbisara. During this visit, Sariputta and Mahamoggallana were converted by Assaji, one of the first five disciples, after which they were to become the Buddha's two foremost followers. The Buddha spent the next three seasons at Veluvana Bamboo Grove monastery in Rajagaha, capital of Magadha. [19]

Upon hearing of his son's awakening, Suddhodana sent, over a period, ten delegations to ask him to return to Kapilvastu. On the first nine occasions, the delegates failed to deliver the message, and instead joined the sangha to become Arahats. The tenth delegation, led by Kaludayi, a childhood friend of Gautama's (who also became an Arahat), however, delivered the message.

Now two years after his awakening, the Buddha agreed to return, and made a two-month journey by foot to Kapilvastu, teaching the dharma as he went. At his return, the royal palace prepared a midday meal, but the Sangha was making an alms round in Kapilvastu. Hearing this, Suddhodana approached his son, the Buddha, saying: Ours is the warrior lineage of Mahamassata, and not a single warrior has gone seeking alms. The Buddha is said to have replied: That is not the custom of your royal lineage. But it is the custom of my Buddha lineage. Several thousands of Buddhas have gone by seeking alms.[20]

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[17] *The life of Buddha, op.cit, pp.162-167.*

[18] *Paul Carus, Gospel of the Buddha , Varanasi: Pilgrim Publishing,2003,pp.49-55.*

[19] *Ibid. ,*

[20] *Ibid.*

Buddhist texts say that Suddhodana invited the Sangha into the palace for the meal, followed by a dharma talk. After this he is said to have become a sotapanna. During the visit, many members of the royal family joined the Sangha. The Buddha's cousins Ananda and Anuruddha became two of his five chief disciples. At the age of seven, his son Rahula also joined, and became one of his ten chief disciples. His half-brother Nanda also joined and became an Arahat.

Of the Buddha's disciples, Sariputta, Mahamoggallana, Mahakasyapa, Ananda and Anuruddha are believed to have been the five closest to him. His ten foremost disciples were reputedly completed by the quintet of Upali, Subhoti, Rahula, Mahakaccana and Punna. In the fifth vassana, the Buddha was staying at Mahavana near Vesali when he heard news of the impending death of his father. He is said to have gone to Suddhodana and taught the dharma, after which his father became an Arahat.

The king's death and cremation was to inspire the creation of an order of nuns. Buddhist texts record that the Buddha was reluctant to ordain women. His foster mother Maha Pajapati, for example, approached him, asking to join the Sangha, but he refused. Maha Pajapati, however, was so intent on the path of awakening that she led a group of royal Sakyan and Koliyan ladies, which followed the Sangha on a long journey to Rajagaha. In time, after Ananda championed their cause, the Buddha is said to have reconsidered and, five years after the formation of the Sangha, agreed to the ordination of women as nuns. He reasoned that males and females had an equal capacity for arousing. But he gave women additional rules (Vinaya) to follow.[21]

1.7 Gautama's Holy Tripitaka

The Tripitaka (Pali ti, "three," + pitaka, "baskets"), or Pali canon, is the collection of primary Pali language texts which form the doctrinal foundation of Buddhism. The Tripitaka and the par canonical Pali texts (commentaries, chronicles, etc.) together constitute the complete body of classical Theravada texts.[22]

The various histories of Buddhism record two Fourth Buddhist Councils, and at one of these, convened in Sri Lanka in the 1st century BCE, the Tripitaka was written out on palm leaves. After centuries of being memorized and chanted, the Pali Canon finally existed as written text.

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[21] Ibid.

[22] Buddhist Scriptures (1999). Online. Internet. Available from www.buddha.com/Tripitika.html. accessed January,9, 2011.

Today, it may be safe to say that no two historians have the same opinion on how much, if any, of the story of how the Tripitaka originated is true. However, the truth of the knowledge has been established and reconfirmed by the many generations of Buddhists who have studied and accomplished them.

Discovered Religions are those which find their symbolic center in some set of revelations handed behind by a god or gods. These revelations are normally enclosed in the religion's holy scriptures which, in turn, has been transmitted to the rest of us by specially honored prophets of the god or gods.

The historical Buddha was a man who challenged his followers to find out the truth for themselves. The consecrated writings of Buddhism supply priceless supervision to seekers of truth, but merely believing in what the sutras say are not the end of Buddhism. As long as the teachings in the Pali Canon are useful, in a way it's not so vital how it came to be written.

I believe all of the English translations of the Tripitika currently available in book form or on the Web are "strong" and incomplete versions. The Tripitaka are divided in three Pitikas as follows:

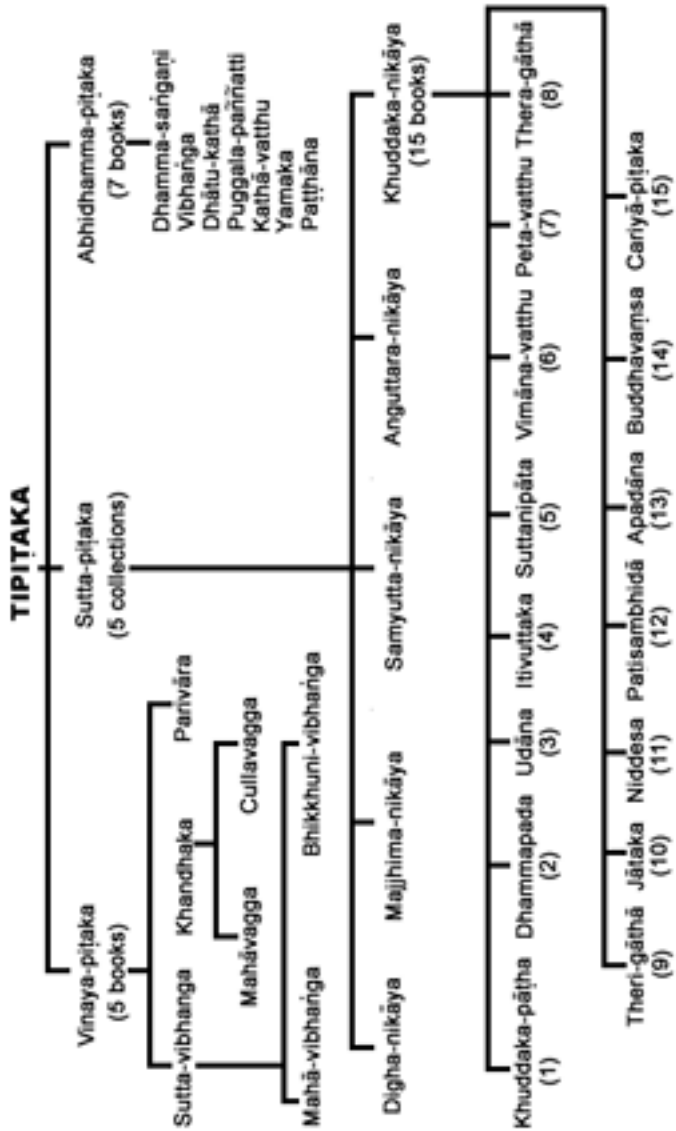
Vinaya Pitaka: The collections of texts concerning the rules of conduct governing the daily affairs within the Sangha — the community of bhikkhus (ordained monks) and bhikkhunis (ordained nuns). Far more than merely a list of rules, the Vinaya Pitaka also includes the stories behind the origin of each rule, providing a detailed account of the Buddha's solution to the question of how to maintain communal harmony within a large and diverse spiritual community.[23]



[23] *Ibid.*

Sutta Pitaka: The collection of suttas, or discourses, attributed to the Buddha and a few of his closest disciples, containing all the central teachings of Theravada Buddhism. (More than one thousand sutta translations are available on this website.) The suttas are divided among five nikayas (collections): [24]

Abhidhamma Pitaka:The collection of texts in which the underlying doctrinal principles presented in the Sutta Pitaka are reworked and reorganized into a systematic framework that can be applied to an investigation into the nature of mind and matter.[25]



24 Ibid.

25 Ibid.

This Holy Scriptures of Buddhism was written by his followers after the Parnirvana of Buddha. These three pitikas are the literature foot prints of Buddha. Today it's widely read and regarded by the Buddhist world. This is considered as one of the holiest books in the world and these Pitikas are preserved in all most the entire Buddhist homes. Thus Buddha became the mother of Buddhism and people have idea that, where there is Tripitaka it's being protected from the bad omens and evil spirits.

1.8.Dharma According to Buddha



Dharma is one of the Triple Gems of Bhutanese Buddhism. Buddha, Dharma and Sangha are called as the Three Refuge of Buddhism.[26] This Triple Gems are interconnected but in this chapter we will discuss only Dharma. Dharma actually meant for doing good to others Dharma is most commonly used in Buddhism to mean "the teachings of the Buddha" another two topics Buddha and Sangha will detail it in chapter two concerning the concept of God and so forth.

Buddha's main concern and focus is to spread the Dharma that his teaching is to do good to others is called Dharma. For Buddha's another word for truth is Dharma which means when people know the truth he will practice the Dharma. The purposes behind the practice of Dharma are to be born in rich and noble family in this world. Any Buddhist without Dharmic life is incomplete life. Dharma is also considered as noble paths to karmic life.

1.9. Nature of Buddha

It's being considered that Buddha has two natures: divine and human. Because of his un-natural nature he was able to be born as virgin birth. This is, in fact against the law of the nature and it's unusual. We have studied that God cannot go against the nature and its law however! In the case of Buddha it has happened unnatural things and gone beyond its law.[27] And it's difficult to understand and explain it's mysterious. Still, Buddha is not the exception in the human history, but there are also ten others who were also to be born as virgin birth are:

1. Buddha of India,

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[26] *Can Wood, Living Buddhism, UK: Heinemann Library, 2002, p.18.*

[27] *Charles C. Ryrie, Basic Theology: A Popular Systematic Guide to Understanding Biblical Truth, Chicago: Moody press, 1999, p.430.*

2. Christ of Israel,
3. Krishna of India,
4. Odysseus of Greece,
5. Romulus of Rome,
6. Dionysus of Greece,
7. Heracles of Greece,
8. Glycon of Macedonia,
9. Zoroaster of Persia,
10. Attis of Phrygia and
11. Horus an Egyptian copy of Christ and god.[28]

1.9.1. Holiness of Buddha

Buddha has great emphasis on holy life and Buddha is known, as man of moral because of his great ascetic life and for the achieving of the holy life was main concern and he did it and declared to the world. Holiness, righteousness, faithfulness and dharma practices lead to be perfect man is the perception of Buddha. To be consistent in holy and purify life, monk needed to observe 227 laws and for the nun it requires to follow 311 laws. Unequivocally it's tough task and difficult to remember all these laws but the sincere Buddhist will faithfully practice.[29]

The perception behind the holy life is also to be born in noble family and to attain salvation. These are from Bhutanese Buddhist perspectives.

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[28] *www. listverse.com (2009). Online. Internet. Available from www.christ-like-figures-who-pre-date-jesus Html. Accessed 13th January, 2011.*

[29] *Steve Ciocccolanti, From Buddha to Jesus: An Insider's View of Buddhism and Christianity , Bangkok: Sweet Life International,2007,p.109.*

1.9.2. Omnipotence of Buddha

Buddha's non-moral attributives, he is called the superb since he is attached with magnificence. Here the word magnificence is used to refer to six paranormal powers: Lordship, Dharma, Fame, Majesty, Karma and Endeavor. He has the supreme power of lordship over His own mind are as follows:

1. Making his body minute, as small as the size of an atom;

2. Making his body light and swift;

3. Making his body gigantic;

4. Arriving where he would like to go;

5. Producing what he wants by resolving and so on;

6. Power to make anyone or anything follow His wishes;

7. Mastery of miraculous powers,

8. Power of immediate accomplishment at His wish while performing a case.[30]

As extensive as someone reflects the Buddha's personality, his mind is not invaded either by greed, hate or delusion. His mind is quite straight with the Buddha as entity. And through nonexistence of the invasion of greed, etc., his mind faces the subject of meditation with morality; then his applied and continued thoughts occur with a propensity towards the qualities of the Buddha. When Buddhist continually practices the applied and nonstop thoughts upon the Buddha's character, happiness arises in him. And then with his mind being happy, his bodily interruption and mental commotion are tranquillized by tranquility which has happiness as close cause. When they have been tranquillized, bodily bliss and mental bliss arise in him. When he is idyllic, his mind, with the Buddha's traits as its entity, becomes resolute, thus the wisdom factors eventually arise in a single moment.

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[30] *Buddhism/Buddha9htm (2000).Online. Internet. Available from www.Nine supreme attributes of Buddha 9.htm. Accessed 15th Janaury,2011.*

In addition, when a monk reflects the Buddha's qualities, he respectfully moves towards the Buddha. He attains abundance of faith, of mindfulness, of understanding, and of merit. He has much happiness and gladness. He overcomes fear and dread. He is also able to with stand pain. He comes to feel as if he was living in the Buddha's presence. And his body, when the reflection upon the Buddha's qualities dwells in it, becomes as worthy of adoration as a place of worship room. His mind tends towards the stage of the Buddha. When he encounters an opening for lapse, he has awareness of conscience and same as vibrant as though he were face to face with the Buddha. Besides, if he penetrates no higher, he will be at least fated to be born in a happy situation. This is Buddhist perspectives of omnipotence of Buddha how devotees is being blessed as a result of Buddha's power.

1.9.3. Omnipresence of Buddha

The omnipresence of Lord Buddha is not known much but his attributes is being cited in a different metaphor. This metaphor is being narrated as this;

> Blessed One thus addressed the brethren: "Those only who do not, call me Gautama, but you call me the Buddha, the Blessed One, the Master. And this is accurate, for I have in this life sink Nirvana, while the life of Gautama has been extinguished. Self has disappeared and the truth has taken its abode in me. This body of mine is Gautama's body and it will be dissolved in due time, and after its dissolution no one, neither God nor man, will see Gautama again. But the truth remains. The Buddha will not die; the Buddha will continue to live in the holy body of the law. [31]
>
> The annihilation of the Blessed One will be by that transitory way in which nothing remains that could tend to the configuration of another self. Nor will it be possible to point out the Blessed One as being here or there. But it will be like a flame in a great body of blazing fire. That flame has ceased; it has missing and it cannot be said that it is here or there. In the body of the giving, however, the Blessed One can be pointed out; for the Dharma has been preached by the Blessed One. You are my kin, I am your father; through me you have been free from your sufferings. I myself having reached the other shore, help others to cross the stream; I myself having attained salvation, am a saviour of others; being comforted, I comfort others and lead them

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[31] *Sacred-texts.com/bud/btg/btg55.htm. Online. Internet. Available from http:www. Omnipresence of Buddha.htl. Accessed January 15, 2011.*

to the place of refuge. I shall fill with joy all the beings whose limbs languish; I shall give happiness to those who are dying from distress; I shall extend help and deliver them. [32]

In the above citation of Buddha's omnipresence it doesn't discuss his true attributes but it does appear something his appearance here and there especially to dying and suffering.

1.9.4. Omniscience of Buddha

Buddha is said to possess supreme knowledge, but for Buddha it has eight different kinds of supreme Knowledge; moral conduct makes him as omniscient is in the following:

1. The knowledge or ability of attaining insight (With this knowledge, He knows, "my body is material, made from four great elements, born of mother and father, fed on rice and gruel, impermanent, liable to be injured and abraded, broken and destroyed, and this is my consciousness which is bound to it and dependent on it.

2. The knowledge of the production of a mind-made body, or the supernormal power of the mind-made body (With this knowledge, out of this body He produces another body, having a form, mind-made, complete in all its limbs and faculties.

3. The various supernormal powers (With the super-normal powers, being one, He becomes many, and being many, He becomes one; He appears and disappears; He passes through fences, walls, and mountains unhindered as if through air; He sinks into the ground and emerges from it as if it were water; He walks on the water without breaking the surface as if on land; He flies cross-legged through the air like a bird with wings; He even touches and strokes with His hand the sun and moon, mighty and powerful as they are, and He travels in the body as far as the Brahma world.

4. The divine ear (With the divine ear, He hears sounds both divine and human, whether far or near.

5. The knowledge of others' minds [understanding the ways of others' thought] (With this knowledge, He knows and distinguishes with His mind the minds of others.

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[32] *Ibid.*

6. The knowledge of previous existences [the remembrance of one's former states of existence] (With this knowledge, He remembers many previous existences: one birth, two births,. . . . a hundred thousand births etc.

7. The divine eye or the knowledge of the passing-away and arising of beings (With this divine eye, He sees beings passing-away and arising, inferior and superior, well-favoured and ill-favoured, to happy and unhappy destinations as karma directs them., and

8. The knowledge of eradicating defilements (With mind concentrated, purified and cleansed, unblemished, free from impurities, malleable, workable, established and having gained imperturbability, He applies and directs his mind to the knowledge of eradicating defilements or destruction of corruptions. With this knowledge, He knows as it really is: "This is suffering, the origin of suffering, the cessation of suffering, and the path leading to the cessation of suffering.[33]

1.9.5. Immutability of Buddha

Anicca means impermanence. Another word often jointly used by the Lord Buddha is "viparinamadhammo "-- meaning "the nature of change." Impermanence or change is a basic concept in Buddhism. It is the knowledge of Anicca, impermanence, that heals Dukkha, suffering. By understanding Anicca, it has come to understand that there is no permanent entity underlying our life (Anatta). [34]

The Buddha did not create change or impermanence. It was there in his time, it is there now, and it will always be there. But the Buddha was the one who made it clear concerning the impermanence, He has taught to the world how to live in harmony with nature: nature that exists in persons, in things around us; the nature that sometimes turns out in its own way just the opposite of what we would want it to be.[35]

The Buddha said life is changing all the time. Life is nothing but a flux of cause and effect that is constantly changing. He used the words a flowing stream. It flows so continuously that we find it hard to perceive a break. By seeing all the impermanence Buddha concluded with the following sayings:

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[33] *U Jota Lankra.tbsa.org/article, Buddha qualities.html. Online. Internet. Available from http:www.nine qualities of Buddha. Accessed on Janaury 16, 2011.*

[34] *Patrul Rinpoche, The Words of My Perfect Teacher, Boston: Shambala,1998,pp.39-59.*

[35] *Ibid.*

What is born is bound to die.

Whatever is stored is bound to run out.

Whatever comes together is bound to part.

Whatever is built high is bound to collapse. [36]

With the notion of impermanence of the world, for Buddha it's not the movement of divine hands but for him its natural thing and it's being controled naturally so for Buddha everything is happening, everything are maintaining and everything are disappearing. These happenings, maintaining and disappearing for Buddha it is subject to change. Therefore, the word immutability does not apply for the Buddha.

1.9.6. Infallibility of Buddha

Buddha thought that there must be the way through which man can get liberation from all kinds of pain, agony, and unhappiness that accompany the process of life—birth, aging, sickness, and death—and achieve the utmost and eternal happiness. So Buddha left his home at the age of 29, leaving his parents, young wife, and an infant son behind in order to find the Way with which he could save the humanity and lead them to the paradise where there is only eternal and utmost happiness and no pain at all.[37]

Good luck, bad luck, happiness, unhappiness, success, failure, hope, despair, healthiness, sickness, youth, senility, living, death, … all these are the ingredients or elements of life. These are the elements of life although the quality, intensity, or duration (lasting time) of each of these ingredients varies from individual to individual. No one is privileged to be exempt from these elements of life. The truth is that there is no such way to avoid all kinds of sadness, pain, unhappiness, and death.

Buddha's thought was that pain or unhappiness is not the integral elements of life and that the true life of man must be of utmost joy and eternal happiness without any pain or unhappiness at all. Buddha had the extremely incorrect inspiration. And Buddha set out to find the way to the in-built life of happiness and joy. We may say it's the inaccuracy of Buddha's move.[38]

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[36] *Phuentsok Tashi, Mindful Living in Bhutan ,Australia: N.P, 2010.p.185.*

[37] *Brain.(2011) Online. Internet. Available from http: www: The two mistakes of Buddha.com. Accessed on 26th February,2011.*

[38] *Ibid.*

After six years of hard search and self-punishment, Buddha found (or thought he had found) the cause of unhappiness and pain of life and the secret to achieve the complete and eternal and utmost happiness. According to Buddha, the cause of all kinds of unhappiness or pains in life is the karma that men commit in this world and the cause of karma is the secular desires of man in this world. So the solution (way) to escape all kinds of pains and unhappiness is to abandon all kinds of worldly desires, especially sexual desires. More specifically speaking, the ways not to commit bad karma and achieve eternal peace are

1. not to have sex,

2. not to marry,

3. not to have families,

4. cut off all the strings or relations that are related to this secular world,

5. not to have secular jobs (because these are the obstacle that prevents one from cutting oneself from all the worldly desires),

6. not to kill any life,

7. not to eat animal food,

8. not to hate enemies but love them (as one loves saints),

9. to discard one's own pride completely and beg food humbly from common people,

10. to teach pitiful mankind the secret (way) to achieve eternal life and utmost happiness.

Buddha thought that if one ever follows the way he had found, he/she would be free from all kinds of desire, agony, and endless rotation of painful transmigration of the soul and eventually come to the paradise where there is only complete, utmost, and eternal happiness or nirvana and no more painful transmigration. Having found such a way (truth), Buddha began to live the truth (way) himself and began to teach his way to many disciples. They became mendicants or beggars, in a plain word.

Buddha's solution is against the law of life and nature. Many religionists have tried hard to find the way to equivocate all kinds or unhappiness and pain and choose only eternal joy and happiness in the paradise. But that kind of effort or pursuing is the most

arrogant, ignorant, and childish desire man can ever conceive. It is ironic that Buddha's desire exceeds all the common desires of ordinary people.[39] If the humanity were to follow what Buddha taught, it is certain that the humanity would disappear from this world slowly.

1.10. Conclusion

From this chapter we acquire the sums of the partial information about Buddha's family and social background. His renunciation was a stepping stone for the course of his life he has made a great accomplishment. We found his different moral and non-moral attributes. Some of his moral attributes are excellent that world can ever have. The Buddha's sermons are being written down and documented as Tripitaka and his Dharmic teaching has gone far and wide. And as a result today there are 613 million Buddhist around the world who becomes the followers of Buddha.

[39] *Ibid.*

Chapter2

God, Angel, Satan, Universe, Man, Heaven and Hell According to Buddha

2.1. Introduction

In this chapter sees the researcher will study Buddha's doctrines and perception of God, the origin of universe, angel, demon, evil force Mara and anthropologic studies will be done. In the search of Buddha, it will also deal with the salvation to all sentient beings in relation to the wheel of existence, birth and rebirth. The doctrine of Karma, cause and effect of the past, present and future will also be studied.

Buddha's four noble truths and eight fold paths as criteria to inter Tushita/ heaven is one of the paramount doctrine of Buddha which shall be studied thoroughly. Of course the judgment and legitimates desire and happiness according to Buddha and his ultimate goal of Nirvana and his third coming will be studied.

2.2. Buddha's Perception of God

In fact, Buddha made a great effort to find out the truth and his search was in reality genuine. In connection to that of searching for truth was searching for God was Buddha quest. In his great meditation under the Sal tree for 47 days and six years of search for truth he was to make final discovery of reality. After this meditation in the world of wild he came with the conclusion that there is no ultimate and absolute God and believing in God is not necessary.

The concept of God for Buddha, He is like any other normal human beings but he is little bit higher than the mankind, because god has extra opportunities for the enjoyment and he spends most of the time in his realm of delight. For Buddha, even God is liable to go to the hell and can be born in different hells.[40] His idea of God is an enlightened being and he is also fallible like any other human being. Buddha understood about the God and man there is no difference in attributes. The only difference which Buddha gives is ignorance and enlightenment. Buddha also gives three reasons in the following manner:

1."Primitive humans found selves in a dangerous and hostile world, the fear of wild animals, of not being able to find enough food, of injury or disease, and of natural phenomena like thunder, lightning and volcanoes were constantly with them. Finding no security, they created the idea of gods in order to give them comfort in good times, courage in times of danger and consolation when things went wrong. To this day, you will notice that people become more religious at times of crises, you will hear them say that the belief in a god or gods gives them the strength they need to deal with life. You will hear them explain that they believe in a particular god because they prayed in time of need and their prayer was answered. All this seems to support the Buddha's teaching that the god-idea is a response to fear and frustration. The Buddha taught us to try to understand our fears, to lessen our desires and to calmly and courageously accept the things we cannot change. He replaced fear, not with irrational belief but with rational understanding.[41]

2.The second reason the Buddha did not believe in a god is because there does not seem to be any evidence to support this idea. There are numerous religions, all claiming that they alone have god's words preserved in their holy book, that they alone understand god's nature, that their god exists and that the gods of other religions do not.

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40 Buddhism and God idea (2001-2011) Online. Internet. Available from www. Basic Study of Buddhism.com. Accessed on25th February,2011.

41 Ibid.

Some claim that god is masculine, some that she is feminine and others that it is neuter. They are all satisfied that there is ample evidence to prove the existence of their god but they laugh in disbelief at the evidence other religions use to prove the existence of another god. It is not surprising that with so many different religions spending so many centuries trying to prove the existence of their gods that still no real, concrete, substantial or irrefutable evidence has been found. Buddhists suspend judgement until such evidence is forthcoming. [42]

3.The third reason the Buddha did not believe in a god is that the belief is not necessary. Some claim that the belief in a god is necessary in order to explain the origin of the universe. But this is not so. Science has very convincingly explained how the universe came into being without having to introduce the god-idea. Some claim that belief in god is necessary to have a happy, meaningful life. Again we can see that this is not so. There are millions of atheists and free-thinkers, not to mention many Buddhists, who live useful, happy and meaningful lives without belief in a god. Some claim that belief in god's power is necessary because humans, being weak, do not have the strength to help themselves. Once again, the evidence indicates the opposite. One often hears of people who have overcome great disabilities and handicaps, enormous odds and difficulties through their own inner resources, through their own efforts and without belief in a god. Some claim that god is necessary in order to give man salvation. But this argument only holds good if you accept the theological concept of salvation and Buddhists do not accept such a concept. Based on his own experience, the Buddha saw that each human being had the capacity to purify the mind, develop infinite love and compassion and perfect understanding. He shifted attention from the heavens to the heart and encouraged us to find solutions to our problems through self-understanding." [43]

Having seen the concept of God by Buddha it's in fact, really an atheistic view whereby Buddha has refused to accept the existence of God and his meditation to enlightenment has no concept of God. But the term God in Bhutanese Buddhism is called Konchok. The development of the term *Konchok* is Tibetan. *Konchok* refers to supreme God. When someone is in danger or in trouble Bhutanese people would pray to the Konchok. Literally he is never worshiped as God but it is also referring to Buddha.[44] The etymology of the word Konchok is never known in Bhutanese Buddhism. The word Konchok is Shamanistic concept of sky god who is born in Buddhist forms. [45]

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[42] *Ibid.,*

[43] *Ibid.*

[44] *Marku Tsering, Sharing Christ in Tibetan Buddhist World, UK: Tibet Press, 1997,p.98.*

[45] *Ibid.*

Later Bhutanese Buddhism came out with new terminology called Konchok Sum in English translation it's called Triple Gems. The Triple Gems is being defined as Buddha, Dharma and Sangha. These Three Objects also called the Three Refuge which is believed to provide safety to the devotees.[46] This idea is generic to all sects of Buddhism.

2.3. Angel According to Buddha

Buddhist equivalent of angels is *devas* or celestial beings. Some schools of Buddhism also refer to *dharmapalas* or dharma protectors. In Tibetan/ Bhutanese Buddhism, for instance, devas/ *Khandom* are sometimes considered to be emanations of bodhisattvas or enlightened beings. Different schools of Buddhism have different important devas, as they are often derived from pre-Buddhist cultures and religions and not from Buddhist philosophy.

Devas are spiritual beings by nature--their form is usually described as bodies or emanations of light or energy. They are, however, often depicted in physical form, and there are many images of devas or dharmapalas, particularly in Tibetan Buddhist iconography. Devas normally do not interfere in human affairs, but as Buddhist teacher Lama Surya Das notes, they have been known to rejoice, congratulate, and rain down flowers for good deeds performed in the world. In Thailand, it is believed that devas approve of people meditating and will harass people of whose behavior they don't approve.

The bodhisattva of compassion, known as *Kwan Yin* in Chinese and *Chenrezig* in Tibetan/ Bhutanese is widely viewed as a sort of Buddhist angel. The bodhisattva's original Sanskrit name, *Avolokiteshvara*, means "hearer of the 10,000 cries"--that is, he or she (the *bodhisattva* is male in the original Buddhist texts, but is represented as female in many Buddhist schools) perceives the suffering of all sentient beings. In some sects, reciting her name is believed to summon her aid. [47]

2.4. Buddha's Perspectives of Mara

The word Mara is Indian name which people called it for the evil forces that disturb our minds. Mara is greed, hatred, ignorance, jealousy, doubt and all that brings unhappiness and grief.[48] This evil force Mara was created by someone or it has pre-existed. Buddha doesn't say anything but he was tempted by Mara under the Tree of Enlightenment. When Buddha was on the road to enlightenment Mara said,

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47 Buddhist Angels (2009) Online. Internet. Available from hppt: www: Buddhist Angels.com. Accessed on 24th February,2011.

48 Jonathan Landaw, p.94..

> Look, all of you! Prince Siddhartha is seated in meditation. If he is successful and discovered the way to end of suffering, what will happen to us? Don't you understand that we shall lose all our power? We cannot harm people if he teaches them the truth. We must disturb his meditation, or else we are doomed. [49]

With these pre-planned statements, Mara calls his sons, daughters, troops and started to disturb the meditation of Buddha with the thundering noise, lightning bolt, storms, and winds breaking branches of trees. They ran before the Buddha, they shot poisonous arrows to Buddha and they turned into beautiful flowers and fell at the feet of Buddha. Then Mara asked his troops to disappear and they became beautiful women who were trying to allure Buddha and this plot also fails. Finally Mara alone stood before the Buddha and mocked at Buddha saying, you are wasting time thinking that you will find wisdom. All his plans failed to destroy the meditation of Buddha and finally Mara was defeated and faded like a bad dream. In Bhutanese Buddhism Mara is considered as *Dhutt/ Dreye*. In English translation its Satan/devil are used for evil force.

In Buddhism Mara is the lord of misfortune, sin, destruction and death. Mara is the ruler of desire and death, the two evils that chain man to the wheel of ceaseless rebirth. Mara reviles man, blinds him, guides him toward sensuous desires; once man is in his bondage, Mara is free to destroy him. Occasionally, he is referred to as the Prince of Darkness in Buddhism.

2.5.The Origin of Universe According to Buddha

All the motifs of the earth, Sumeru (mountain middle of the world) [50] and the rest widen downward to a depth of 80,000 yojanas (one yojana is equivalent to 7 kilometers therefore, it will be 80,000x7= 5,60,000 kilometers)[51] below sea level – the same as the height of Sumeru above sea level. Below this is a layer of "golden earth", a stuff compact and firm enough to support the weight of Sumeru. It is 320,000 yojanas in depth and so extends to 400,000 yojanas below sea level. The layer of golden earth in turn rests upon a layer of water, which is 8,000,000 yojanas in depth, going down to 8,400,000 yojanas below sea level. Below the layer of water is a "circle of wind", which is 16,000,000 yojanas in depth and also much broader in extent, supporting 1,000 different worlds upon it.[52]

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[49] *Ibid.*

[50] *Soka Gakkai, Dictionary of Buddhism,Delhi:Motilal Publisher,2002,p.639.*

[51] *Ibid.p.833.*

While the vertical cosmology describes the arrangement of the worlds vertically, the *sahasra* (Sanskrit: "thousand") cosmology describes how they are grouped horizontally. The four heavens of the *Kamadhatu*, as mentioned, occupy a limited space no bigger than the top of Mount Sumeru. The three Brahma-worlds, however, stretch out as far as the mountain-wall of *Cakravaḍa*, filling the entire sky. This whole group of worlds, from Mahabrahma down to the foundations of water, constitutes a single world-system. It corresponds to the extent of the universe that is destroyed by fire at the end of one *mahakalpa*. [53]

Above *Mahabrahma* are the *Abhasvara* worlds. These are not only higher but also wider in extent; they cover 1,000 separate world-systems, each with its own Sumeru, *Cakravaḍa,* Sun, Moon, and four continents. This system of 1,000 worlds is called a *sahasra-cuḍika-lokadhatu*, or "small *chiliocosm*". It corresponds to the extent of the universe that is destroyed by water at the end of 8 mahakalpas.

*A*bove the *abhasvara* worlds are the *subhakṛtsna* worlds, which cover 1,000 *chiliocosms*, or 1,000,000 world-systems. This larger system is called a *dvisahasra-madhyama-lokadhatu*, or "medium dichiliocosm". It corresponds to the degree of the universe that is destroyed by wind at the end of 64 *mahakalpas*.

Likewise, above the *subhakṛtsna* worlds, the *suddhavasa* and *bṛhatphala* worlds cover 1,000 *dichiliocosms*, or 1,000,000,000 world-systems. This largest grouping is called a *trisahasra-mahasahasra-lokadhātu* or "great *trichiliocosm*".

Buddhist temporal cosmology describes how the universe comes into being and is dissolved. Like other Indian cosmologies, it assumes an infinite span of time and is cyclical. This does not mean that the same events occur in identical form with each cycle, but merely that, as with the cycles of day and night or summer and winter, certain natural events occur over and over to give some structure to time.

The basic unit of time measurement is the mahakalpa or "Great Eon". The exact length of this time in human years is never defined exactly, but it is meant to be very long, to be measured in billions of years if not longer.

A mahakalpa is divided into four kalpas or "eons", each distinguished from the others by the stage of evolution of the universe during that kalpa. The four kalpas are:

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53 Ibid.

- *Vivartakalpa* "Eon of evolution" – during this kalpa the universe comes into formation.
- *Vivartasthayikalpa* "Eon of evolution-duration" – during this kalpa the universe remains in existence in a steady state.
- *Saṃvartakalpa* "Eon of dissolution" – during this kalpa the universe dissolves.
- *Saṃvartasthayikalpa* "Eon of dissolution-duration" – during this kalpa the universe remains in a state of emptiness.

Each one of these *kalpas* is divided into twenty *antarakalpas* (Pali antarakappa, "inside eons") each of about the same length. For the *Saṃvartasthayikalpa* this division is merely nominal, as nothing changes from one *antarakalpa* to the next; but for the other three kalpas it marks an interior cycle within the *kalpa*. [54]

From Buddha's perspectives of universe origin it does not discuss about how the universe came into existences? However, it does define about the different periods which Buddhism says Kalpas or eons. In these Kalpas or eons the different incidents have taken place in four different Kalpas or eons as cited above in four Kalpas.

2.6. Buddha's Perspectives of Man and Life

To know the human origin the study of Kalpas is paramount. In Buddhism, there are four Kalpas: Kalpa is a Sanskrit word meaning an aeon, or a long period of time in Hindu and Buddhist cosmology. The concept of kalpa is first mentioned in the Mahabharata. The definition of a kalpa equalling 4.32 billion years is found in the Puranas (specifically Vishnu Purana and Bhagavata Purana)[55]. And these Kalpas are in the following:

1.A regular kalpa is approximately 16 million years long,

2.A small kalpa is 1000 regular kalpas, or 16 billion years.

3.A medium kalpa is 320 billion years, the equivalent of 20 small kalpas.

4.A great kalpa is 4 medium kalpas, or 1.28 trillion years.[56]

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54 Ibid.

55 Wikipedia, (2000) Online. Internet. Available from www: when was human Kalpas.com. Accessed on 4th Marach,2011.

56 Wikipedia,(2000) online. Internet. Available from www: units of Kalpas.com. Accessed on 4th March,2011

Under this great *kalpa* there are another four *Kalpas* are: In *Vivartakalpa* it begins with the arising of the prehistoric wind, which begins the process of building up the structures of the universe that had been destroyed at the end of the last mahakalpa. As the extent of the destruction can vary, the nature of this evolution can vary as well, but it always takes the form of beings from a higher world being born into a lower world. The example of a *Mahabrahma* being the rebirth of a deceased abhasvara deva is just one instance of this, which continues throughout the *Vivartakalpa* until all the worlds are filled from the *Brahmaloka* down to *Naraka*.

During this *Vivartakalpa* the first humans appeared and came into existence; they are not like present-day humans, but are beings that shine in their own light, capable of moving through the air without mechanical aid, living for a very long time, and not requiring sustenance; they are more like a type of lower deity than present-day humans are.

Over time, they acquired a taste for physical nutriment, and as they consume it, their bodies become heavier and more like human bodies; they lose their ability to shine, and begin to acquire differences in their appearance, and their length of life decreases. They differentiated into two sexes and begin to become sexually active. Then greed, theft and violence arise among them, and they established social distinctions and government and elected a king to rule them, called Mahasammata, "the great appointed one". Some of them begin to hunt and eat the flesh of animals, which by now come into existence.

This is one of the sources of human origins in Buddhism. Whether these human beings are created beings or self existed it has not mentioned in Vivartakalpa but the appearance of human beings is mentioned here in this kalpa. As per the Tibetan Buddhism, Tibetan originated from monkey father and demon mother the 14th Dalia Lama cited in one of his interviews.[57] In Jen Chen Buddhism states that human beings are originated from the Light-sound heaven.[58] Therefore, the origin of human being differs from Buddhism to Buddhism.

2.6.1. Composition of Man

In Bhutanese Buddhism man is composed of four elements are as follows:

1. Sa- Earth is first element of human body which is composed of soil. From this soil everything are produced and human body is considered as earth or soil.

57 AA. Shiromany(ed.), The Spirit of Tibet and Writings of H.H. The XIV Dalai Lama, Delhi,p.100.

58 www: Jen Chen Buddhist digest. Accessed on 11th September,2011.

2. Chhu- Water the second elements of man's body are water. Pure water is said to possess eight good qualities: it is clear, cool, healing, odorless, delicious, light, soft and Rivers. In this water as many living creatures can survive. This water becomes the source of all life.

3. Meh- Fire is called third elements of human body and which burns all the dirt and sanctify it. Fire is also symbolized the pure wisdom and also Sun. Because it has power to shine on the mountains, valleys and its rays can penetrated everywhere.[59]

4. Lung- Air is called vibration elements or fourth elements of human body. Air is considered as the breath of life. Without air no living beings can survive.[60]

With these four ingredients human being is composed of earth, water, fire and air. As we have seen that in *Vivartakalpa* also there is no theory about the creation of soul and spirit or how human being came into existence are unsaid but it only describes the human appearance in that *Vivartakalpa*. And those human were also like angels having power to fly from location to another location through air. In the course of life in *Vivartakalpa* those angelic types of humans are the source and origins of human beings are said according to Buddha.

2.7. The Concept of Sin According to Buddha

In Bhutanese Buddhism, the term Sin is called "Digpa". Means killing and hurting any living beings like human, animals, reptiles, plants, hurting anything that has breath is called sin. The result of sin and getting anger in Bhutanese Buddhism are as cited: you will born as poor, sickly health, ugly,[61] with the multiples diseases like cancer, leprosy, tuberculoses and some of the deadly diseases are causes of sins of the past life. The idea of sin or original sin has no place in Buddhism. Also, sin should not be equated to suffering. Being meritorious is good karma and by doing demerits is bad karma.

Therefore, good karma is meritorious life and bad karma is demeristic life and result will be born in hell one of the six realms of

59 Robert Beer, The Encyclopedia of Tibetan Symbols and Motifs, (Boston: Shambala, 1999), pp.13-24.
60 Dwight Goddard, A Buddhist Bible, Delhi: Book Faith India, 1999, pp.24-25.56 Wikipedia,(2000) online. Internet. Available from www: units of Kalpas.com. Accessed on 4th March,2011

61 Jangsem Tashi, What is True Cause of Being Born Handsome Or Beautiful?, Thimphu: DTR Publication, 2010,P.92.

Buddhist perspectives hell that we will study in 2:15 of this chapter in details.

2.8. Buddha's Perception of Salvation

Salvation in Bhutanese term is called Tharpa/ Tharwa in its truest sense is to be totaling free and saved from Birth, Rebirth and Suffering. Salvation is earned through Arahat-ship. Man needed to work hard to attain salvation by abiding all the moral teachings of Buddha. 62

There is no consistent notion of the afterlife or salvation in Buddhism. It varies according to country, era, and individual perspective. Buddhism began as a way to address the suffering that exists in the world, and was not overly-focused on ultimate salvation. That said, however, there was a clear doctrine of salvation in the Buddha's teachings: Salvation in early Buddhism was *nirvana*, the *extinguishing* of the all *karma* that constitutes the self. Nirvana is not a place or a state, but the end of rebirth.

Significantly, the Buddha said little about nirvana, because he felt that the mitigation of suffering was far more significant, and that focusing on the goal of ultimate salvation would only lead to more attachments, and therefore more suffering. Rather than focus on nirvana as a goal, therefore, lay Buddhists were encouraged to give donations of goods, services, or money to monks or monasteries; to chant or copy *sutras*; and to engage in other activities in order to gain merit that could lead to a more desirable rebirth, which would bring them closer to enlightenment.

Some *Vajrayana* Buddhist monks aspired to become *bodhisattvas*, postponing the disbanding of self until all living things are enlightened. For seminal religious figures and heads of religious orders in Bhutan, this took the unusual form of continued incarnations in human form as the same individual, lifetime after lifetime. The current Dalai Lama is believed to be 14th incarnation as the Dalai Lama.

The notion of skilful means in Mahayana Buddhism led to other interpretations of salvation, such as rebirth in a Pure Land, where one could continue to aspire to enlightenment in pleasant surroundings without fear of rebirth in human form. Mahayana texts also refer to hells into which one might be reborn, usually in the context of rescuing others from a hellish domain, or transferring merit to those in such a place. There is also reference in the earliest texts to *Yama/ Shing Chokengyelpo* in

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62 Dhammananda Nayaka, What Buddhists Believe? Singapore: Singapore Buddhist Meditation Centre,2006,p.22.

English translation the King of Death, who will judge and punish those who do evil. The punishment is not eternal, but lasts until the karma of these misdeeds has been exhausted.

As Buddhism evolved and as it moved to other countries with different religious backgrounds, other views of the afterlife emerged. Yama became a central figure in popular understandings of the afterlife in East Asia and also in Bhutan. Bhutanese Buddhists also envisioned the *Bardo*, a kind of limbo where the soul or self remained until the next rebirth.

In the Bhutanese tradition, where ancient notions of the role of the ancestors in human life have shaped Buddhism, people burned incense and paper goods depicting goods or money for the benefit of their deceased loved ones in order to provide a better situation for them in the afterlife. The deceased, in turn, were believed to be able to bring benefits or cause no harm to the living.

In these six *Lokas* there are blissful *Loka* and hellish *Lokas*. Doing good Karma is to be born blissful *Loka*. The result of good Karma, having accumulated in his or her life time because of good karma he or she will be born in noble family, physically handsome and beautiful, he or she will have long and satisfied life, will also born as human being. The focal point of prayer and doing good karmas are to be born as human being. In Bhutanese it's called to be reborn as "*Menlay Rinpoche*" in *Manusha Loka.*

2.9. Buddha's Doctrine of Karma

Karma is a Sanskrit word that literally means "action". And in Bhutanese it's called Laiye. The word is used to refer to volitional acts as well as the fruits or consequences that arise from these acts. The ideology of karma had existed in ancient Indian religious literature and philosophy before the time of Siddhartha Gautama, and it became a central component of Buddhist philosophy. The concept of Karma in Hinduism and Buddhism are quite similar, although Karmas are all the ways same but there is also further distinction of karmas are such as:

1. Present karma. Is considered to be all the present action what we do in our second to seconds, in minute to minutes and hour to hours. This present Karma will accumulate negatively or positively as per our actions. This present karma will also affect the future life and present life is also result of past life's karma.

2. Latent karma: Is considered as invisible karma, which is non-action karma which is mentally committed karma negatively and positively. In this Latent karma all pessimisms are negative karma and all optimism all are positive karma.

3.Future karma. Is composed of two karmas that's when if accumulate negatively you will store negative karma and if you accumulate positively you store positive karma.[63]

Different Karmas will lead to different Lokas. Those Lokas are furnished as follows:

1. *Deva Loka* or God realms

2. *Asura Loka* or realms of Demi-God

3. *Manusha Loka* or human realms

4. *Pashu Loka* or realms of animal

5. *Preta Loka* or realms of hungry ghost

6. Naraka Loka or cold and hot hells [64]

Notions of heavens and hells eventually became a part of popular Buddhism throughout Asia. These range from ideal surroundings such as the Dewachen/ Pure Lands to horrific worlds of punishment and suffering. Illustrated "hell texts" or Thangkas are popular among Bhutanese Buddhism, depicting in detail punishments one can expect for a host of specific misdeeds.

The negative result of accumulated bad karma is he or she will born as one of the six realms of *Lokas*. Greedy is also considered as bad karma and result will be born in the *Preta Loka*. Those who have born he or she will have huge stomach and tiny neck and he or she will be always be racked by hunger but allows tiny sustenance to pass. He /she are being born in Preta Loka as result of his past karma of greediness. [65]

Karma is one of the central concepts of Buddhism. It not simply a name given to a person's good or bad fortune. It is a process of cause and effect by which each thought, word and deed of a person is an action that must be accounted for. Even if a person does not translate thoughts into words or actions and other people remain completely unaware of them,

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64 C.T Dorji, A Concise Religious of Bhutan , Delhi: Prominent Publisher,2008,p.153-154.

65 Peter Harvey, An Introduction to Buddhism: Teaching and Practices (,Delhi:Munshiram Monaharlal Publisher,1990,p.33.

that person creates karma - both positive and negative - that is gradually accumulated in one's life. Since *Karma* is created by person and Karma has power has also power to create one future.

For example, building one of the *Dharmakaya Stupas* in Bhutanese it's called *chorten*, going to pilgrimage, paying monks to read holy scriptures, giving alms, feeding poor, looking down trodden and even animal carrying pilgrimage's load could also increased the its karmic life. In short all the positive deeds are good Karma and negative deeds are bad *Karma.*

2.10. Buddha's Doctrine of Rebirth

Doctrine of Rebirth is one of the paramount theologies in Buddhism without the doctrine of rebirth Buddhism is incomplete. The meaning of rebirth is being born, again and again. As we study the doctrine of rebirth. It's really thrilling and will take into the world of sorrowism and happism. The theology of rebirth will tell the story of death lamas, death parents, sons, daughters, the most dearest one coming back to the world as rebirth or born as animals, insects, birds, reptiles, amphibians, Mermaid, rocks, rivers, lake and trees and so forth. To prove this theory of rebirth from Buddhist perspective following presentation is being furnished below:

> "Buddhism's View on The Wheel of Rebirth. A Speech by Venerable Master Hsing Yunon November 21, 1982 at The CKS Cultural Centre, Kaohsiung, Taiwan
>
> Dear Venerable and Guardian Faithful,
>
> Today, I am going to discuss with you a very important, but difficult to affirm, question. When we talk about rebirth or reincarnation, some people laugh at the idea. They consider such belief is passé and obsolete. Others may think such question is in arena of religion. After all, it concerns what is after death. It is not practical and very distant. There is a saying, 'If I don't even know about living, why ask about dying?' Thus, this question should not be an urgent concern. To be sincere, the setting of a grand lecture hall is not very suitable to talk about the subject of rebirth. If we could discuss this question on a battle field, where death confront us, then we can all sincerely and solemnly discuss our next stop upon death. [66]

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66 *Venerable Master Hsing Yun. Buddhism's View on the Wheel of Rebirth (1982). Online. Internet. Available fromwww.Message from Dharma. Accessed 24th August,2011.*

Most young people today slight and look down on the question of rebirth. These disbelievers of rebirth are not necessary living in a higher level. They are actually shallow and ignorant. Denying the existing of rebirth does not obstruct others, it only limits our own life. Without rebirth, there is no past and there is no future. A life without future, existence is so short and vain. The future is so hopeless. When we face a great obstacle, we can encourage ourselves, 'It is okay, another ten years then it will be my turn.' Even when criminal steps on the execution chair, they can still say, 'Another twenty years, there will be another tough man'. With rebirth, human existence has manoeuvring rooms. With rebirth, pledge and wish can eventually be fulfilled. With rebirth, life has the next train available. [67]

The phenomenal world cannot be separated from rebirth. Good or evil existences in the six realms are rebirth. Life and death are rebirth. The physical world changes naturally. There is the change of the four seasons. There is the time cycle of past, present and future. There is the twenty four hours a day. They are rebirth in term of times. There is change of directions. There is the movement from here to there. These are rebirth in term of space. Everything around us is the product of rebirth. The wind gathers the clouds. Rains fall to the ground. It evaporates back into clouds again. This is a phenomenon of rebirth. Automobile burns gasoline. It generates energy and produces carbon dioxide. It is absorbed by plants. Plants decay back to natural oil deposit. This is also rebirth. The light comes on, and then turns off. It then turns back on again. This is rebirth too. [68]

All physical changes in the universe are rebirth. A person's birth, mature and death are also rebirth. According to scientific research, the human body is renewed every seven years. In another word, the seven-year metabolism has given us a total new body. According to Buddhism, all creatures from advance to rudimentary, all their perceptions and cognition, are changing constantly. Physical changes are birth, age, sick and die. Mental changes are forming, stay, change and vanish. Existence is dynamic. It is like a wheel. It is therefore called the wheel of rebirth. Besides, even family relationship, economic association, emotion up and downs, they are all just phenomenon of rebirth. Buddhism is to teach us the truth of rebirth in the six realms. Human existence is dynamic and within rebirth. The pace may be different. The slow changes are called 'existing and extinction' or 'changing and differentiating'. The fast changes are called 'cycle of rebirth'. All beings create karma as a result of their thoughts. It forms the connection between cause and effect. It forms the endless and beginningless river

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[67] *Ibid.*

[68] *Ibid.*

of life. It gives rise to the life form of celestial, human, spirit and animal. Master SOUND-YIN in his 'Inspiration to pledge for Bodhicitta' said, 'I and all beings, from time since eternity, trap in rebirth and cannot be liberated. Heaven and earth, here and there, in many forms, rise and fall.' Yet, this profound and important law of rebirth is not accepted by so many ignorant beings. No wonder ancient masters exalted, 'Only the Buddha and scriptures could expose such profound truth.' Rebirth is a religious theory. It is not an escape for psychological comfort. It is a precision science that explain our existence from past into the future. With a correct understanding of rebirth, we examine our life intelligently. Buddhism's view on rebirth and reincarnation can be summarized into the following four points. [69]

1. The value of rebirth

If we accept and believe in the idea of rebirth, what value does it bring? What meaning does it add to our existence? Rebirth extends our existences. Life is beyond only a hundred year. Life is full of hope and possibility. In rebirth, death is the beginning of another existence. It is like a torch. When one stick of wood is exhausted, there will be another, one after the other. Each stick may be different in component. Yet, the flame will continue to burn. Rebirth is also like a lamp. The oil may be exhausted. Another lamp can be lighted. One lamp after another, it gives brightness in the darkness of existence. We exist with in the six realms, as Henry or Jack. We may be in heaven or earth. We may have many different forms. Yet, the flame of life is eternal. The lamp of wisdom is endless. Rebirth connects us with the universe. Our existence is also timeless. Rebirth is the meaning of existence. We passed our experience, wisdom and history from one generation to the next. If we cannot hand down our experience, then work has no meanings. If we cannot pass down our culture, history will be very short. Some people said, 'Everyone is equal in front of the law'.[70]

Yet, even the strictest law has loophole. Buddhism believes only in front of rebirth that all are equal. King and noble, commoner and beggar, everyone must face the cycle of rebirth. There is a poem, 'The greatest justice of in the world is white hair. It will appear even on the head the noblest.' Time is the fairest judge. Birth, age, sick and death are the most just jury. Cause and result, rebirth and reincarnation, are not controlled by the Yama judge, nor the creator god.

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[69] *Ibid.*

[70] *Ibid.*

Event is determined by a being's confused deeds. It reacts with the ripen conditions according to the stored karma. It affects a variety of happy and painful rewards. Therefore, it is written in the scripture, 'Millions of millennium may passed. Karma does not vanish. When the condition is ripened. One must bear one's action.' In the rebirth of the six realms, being intelligent or dump, rich or poor, they are all the products of our past deeds. There are people attending college as children. They are what the society called talent. Talent is not a product of this life. It is accumulated from past lives. It too is a form of rebirth. Rebirth liberates us from the hand of divine power. Our karma controls rebirth. Heaven and gods cannot give us fortune or bring us disaster. We are our own master. We taste our own medicine. From the viewpoint of rebirth, every being is free and equal. Happiness and fortune are the products of our own hands. Misery and tragedy are also self made. A creator cannot protect us from crime. God cannot take away our merits either. In front of rebirth, cause and result, there is no luck. We are our own creator.[71]

Life must be spinning like a wheel. We must progress forward. Sins are also like the spinning wheel. With time, we can repent and amend. Rebirth, it can give us so much hope. The winter may be long and cold, the warm spring will come. Rebirth is not a word game for argument. It is not a matter of belief it or not. Rebirth is all around us. We can examine the universe, nature, society, science, even you and me, everything is within the swirl of rebirth. How can we understand rebirth calmly? How can we escape rebirth and the three realms? How can we change the wheel of rebirth to the Dharma wheel of the Buddha? This is all a matter of wisdom.[72]

2. Some questions regarding rebirth

Rebirth may have such a profound value and meaning. Yet, many people still strong doubt on its existence, it's phenomenon and it's purpose. I will summarize the questions and give answers as the following. [73]

2.1 Is rebirth good for us?

People may think life is suffering. It is best death is final and everything is concluded. Buddhism said death is not final. It is the beginning of another life. We must learn to treasure each life, and not to waste it away. With rebirth, existences never end. There will be always hope to build a bright future. Without rebirth, death is the end. All our hopes and dreams will not be able to fulfil. It is such a grief. It is not a pretty sight at all.[74]

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[71] *Ibid.,*

[72] *Ibid.*

[73] *Ibid.,*

[74] *Ibid.*

2.2 Why am I not aware of rebirth?

If rebirth really exists, how come I cannot recall anything in my past life? The scripture said, 'Human are pitiful. Grandson marries to grandma'. Why are we so ignorant, that we would even marry our grandmother? In Chinese folklore, it is said a person must drink a bowl of soup before rebirth. It causes one to lose all previous memory. Plato also believes a soul must venture through a hot desert to rebirth. The journey leads to a river. Drinking the water to quench thirst will cause a lost of all previous memory. In Roman folk tale, there is also similarly stories.[75]

Buddhism teaches that people lost all memory of previous life because of 'confusion through rebirth'. Rebirth must passed through a stage of 'intermediary body'. It is the 'soul' that go on to the next birth. The intermediary body is like a three feet child. It has supernatural power. It can venture anywhere except for a mother's uterus and the Buddha's diamond throne. The intermediary body dies and born every seven days. The longest existence would be seven-seven or forty nine days. During this time, it would chose rebirth into another realm. It is because of this intermediary existence, we forget our previous lives. Some of you may say, 'How regrettable, would it nice if I know my past life'? Do you really think those have supernatural power will necessarily be happy? Do you think it is nice to know that you were a cow or pig before? If you know you have only three more years to live, would life be great? If you can read mind, you know others hate you, is it really that joyful? We do not have magic power. Every day is great day. Everywhere is a great place. Life is free and liberated. Universe and life have their rules. Everything has its appropriate place. We forget our past existences. We get a new body and forget all the past bad experiences. It is also a very good thing. 76

2.3 Could prayers affect rebirth?

If rebirth is real, then when we read scriptures to pray for deceased love one, would it has any benefit? Can it liberated them from rebirth? According to the Ksitagarba Sutra, the merit from reading scriptures are as following. The deceased will receive about one-third of the total merit. The rest will go the one reading the scripture. Therefore, it would be best we recite scripture by ourselves when we can. . Instead of bothering our relatives when it is too late. Besides, the merits of reading scriptures are limited. What is then the value of reading

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[75] *Ibid..*

[76] *Ibid..*

scriptures for the death? It is like you have a wealthy and famous relative. It is like a passport during our trip. The merits allow one to born into a Buddha's Pure Land. If we throw a rock in a river, it quickly sinks into the bottom. If we tired it to a ship, it can arrive the other shore safely. Our sins can use the merits of reading scriptures as the ferrying vessel. We can be liberated from the sea of rebirth. If a wheat field is full of healthy and strong seedlings, then a couple weeds would not affect the harvest. The merits of reading scriptures promote the growth of our virtue. It buried the seed of sins in soil. It lessens their effects. [77]

2.4 Would horoscope and fortune telling help rebirth?

In Chinese popular culture, people usually hire a fortune-teller to check the time and location for wedding, funeral and special occasions. The house has wrong alignment. It will effect your descendants' future. The couple's horoscopes do not match. They should not be married. Wedding must be on the best day. Funeral must pick the best locale. Our life is controlled by divine power and superstitions. Actually, many weddings are on the same day. Some end in divorce. Some build happy family. It is obvious the time is not important. Relationship and communication are the basis for happy marriage. If we can establish ourselves by helping others, friends with others, then everywhere is great, all times are good time. If we believe in rebirth, we should accumulate more merit. They will be reborn with us. We should build more good relationship. They too will be reborn with us. Accumulating merit and building relationship are sources of success and happiness in life.[78]

2.5 How about some real examples as proof?

If I cannot know the past and future, then can there be some real example to prove rebirth is real? For example, people wear a silk blouse. Silk worm spin a cocoon. Silk moth break off from the cocoon. Are they three or one? Can we say the worm, cocoon and the moth are same, or are they different? This is a living example of rebirth. Once, a person steals a coconut. While enjoying his catch, he was caught. The owner scolds him, 'How can you steal my coconut'? [79]

'No, I did not'.

'How can you deny? I planted the coconut tree'.

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[77] *Ibid.*.

[78] *Ibid.*.

[79] *Ibid.*.

'Well, your coconut is in the ground. I am eating the one that is on the tree. What is that have to do with you'?

The coconut on the tree and in the ground has the connection through rebirth. Our existence is like this coconut. It is like lighting a torch. Birth gives rise to birth. The cycle never ends.

2.6 Is rebirth in conflict with no self?

The fundamental teaching in Buddhism is 'all phenomenons have no self'. If there is no self, how can there be rebirth? Are they conflicting each other? No self does not mean no life. No self means our bodily existence of the five skandas and four elements. Its existence is effected by cause and conditions. It does not has a self nature. Thus, it is said to have no self. It is like a piece of gold. It can be made into ring, ear ring, and bracelet. They are a variety of forms. Yet, the nature of gold is unchanged. Our existence is the same. We become Henry or Jack, donkey or horse, heaven and earth. The truth rebirth is not the body. It is the master inside our body. [80]

2.7 Who then is doing the rebirth?

If the body is reborn, it is the body's master, then who is this master? In Buddhism, Alaya-vijnana is this master. In the scripture, it is described as, 'It is the teachings in all of the Tripitika. It is influenced by external environments. It stores, affected and determine the next body. It is last to go, first to come and it is the master'. Alaya is the main source that gives life. It perceives different environments. It reacts and creates karma. The karma is store as future seeds in this giant warehouse. According to the good or bad, dominate or minor karmas in stock, the next rebirth is determined. When the body die, the Alaya is last to go. When reborn, the Alaya is first to arrive. It is the master that determine rebirth. [81]

2.8 How does karma related to rebirth?

The master of rebirth is Alaya-vijnana. How does the direction of rebirth get decided? Everyday, we create new karma of deeds, speeches and thoughts. They can be good or bad. They are the two dominating and competing forces. If the good forces dominate, we born in to the three good realms of celestial, human or asuna. If the evil force win, we born in the three evil realms of animal, ghost and hell. The good or

[80] *Ibid..*

[81] *Ibid..*

evil of karma decide the future direction of rebirth. To prepare for our future well beings, it is important to go all good and refrain from all evilness.

2.9 What is the final destination of rebirth?

All religion has the idea of rebirth. Their purpose may be different. Taoist seeks everlasting life and constant youth. Christianity seeks entrance into the kingdom of god. Popular religions seek to live forever. Buddhism's goal is to enter the realm of non-birth. The realm of non-birth is liberation from rebirth. From a Buddhism perspective, everlasting life, forever life and heaven are still in the painful cycle of rebirth. Only non-birth can emancipate us from the suffering of existence. It is the ultimate serene, joyful, comfort or pure living.[82]

3. Proofs of rebirth

There are many records and stories in history that proves the existence of rebirth.

Famous scholar HUANG-YEN-MING visited the Gold Mountain temple once. The scenery was very familiar as if he was there before. He walked around to a closed and sealed door. The room looked very familiar. He just could not control his curiosity. He requested the reception monk to show him the inside of the room. The monk replied, 'I am very sorry. Inside the room is the body of our master who passed away fifty years ago. His words were that it should not be open to the public'. [83]

'If the room has door, it cannot remain shut forever. Please, let me go inside to take a look.'With persistence, finally the monk let him inside. Inside, there was a monk's body in meditation posture. Oh! How could the face look so familiar? On the wall, there is this poem, 'The HUANG-YEN-MING in fifty year. Same guy opens and closes the door. The consciousness leaves and returns. We now believe in the Ch'an teachings of the indestructible body'. [84]

HUANG-YEN-MING is the reincarnation of the old monk. He closed the door before. He returned to open it today. As a proof for the future generation, he wrote another poem, 'The Gold Mountain awakened me like a fist strike. It breaks open the sky under HUI-YEN's lake. Looking at the moon from a high platform. The flute is playing and dragon is sleeping'.

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82 Ibid..

83 Ibid..,

84 Ibid.

In the record of KAN-HSI province SHI-SHU county, there was a story of a woman reborn as a county commission HUANG-SHAN-GOO. HUANG-SHAN-GOO was a famous scholar. He became a county commissioner at twenty six. One day, he dreams that he was in a room. He saw an old lady. She was making offerings of celery noodles. He smelled and it was so nice. He ate up all the noodles. He was awakened and still tasted the favor of celery. HUANG-SHAN-GOO thought it is all just a dream. The next day, he had the same dream again. He was getting disturbed. He took the day off and went for a walk. He was strolling around. Suddenly, he walked by a house and saw the same old lady in the dream. She was praying and making offering of a bowl of celery noodle inside the house. HUANG-SHAN-GOO was very curious. He walked up and asked, 'Madame! What are you doing'? [85]

'Yesterday is the twenty-six anniversary of my daughter's passing. I am praying for her'.

HUANG-SHAN-GOO was alarmed. Strange! How come it's is the same as my age? So he asked further, 'What did your daughter like to do usually'?

'She was a devoted Buddhist. She liked to read Buddhism scriptures. She specially took delights in celery noodles. Therefore, I am specially making a bowl as offering for her'.

'Well! Can I look in her room'?

The lady showed him inside. The room was full of familiar books and scriptures. In the corner, there was a giant chest. HUANG-SHAN-GOO asked, 'What is inside the chest? Can we open it'?

The old lady replied that she did not know either the content or the key. HUANG-SHAN-GOO thought for a while. Then, he seemed to recall. He found the key and opened the chest. Shockingly, it was full of his essays and writings. He realized the lady was his mother of previous life. He sincerely pleaded, 'Madame! I am your daughter. I will take you home to care for you.'

He wrote a poem for memorial, 'Like a monk with hair. Like a mortal without dust. Dream with in a dream. I see the existence beyond existence.'

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[85] *Ibid.*

This is to say, 'He may be a lay person. His heart is with the way of clergy. He may live as a mortal. His heart is not corrupted by the dust. Life is like a dream. Beyond life there is another existence.' It is as the saying, 'In my dream, there are clearly the six realms. Awakened, the entire universe is vanished.' [86]

The Fifth Patriarch of Ch'an HUN-YIN also has a famous re-birth story. It was said HUI-YIN was an old gardener. He wanted to become a disciple of the forth Patriarch TAO-SHUN. TAO-SHUN thought that he was too old and could not carry on the missionary work. He consoled him, 'If you reborn now, I may be able to stay on couple years longer for you.'

The old gardener bid the forth Patriarch farewell. He went by a stream and saw a young lady washing cloths. He asked, 'Lady! Can I borrow your room for a while?'

'You should ask my parents. I cannot decide.'

'I must have your okay, before I dare to go.'

The young lady saw that it is getting dark and for a poor old man, so she nodded. Strangely, she was pregnant. The family was very upset. They chased her away. Later, she gave birth to a young boy. She was thinking about abandoning him in a river. Miraculously, the baby flows up stream. Without support, she goes around begging to bring him up. Since no one knows of his father, he was called the kid with no name. Six years went by. One day, master TAO-SHUN was preaching in the area. The young boy followed the master and asked to be taken in as disciple. The master saw that it is only a young boy, so he replied, 'You are too young, how can you be my disciple?' [87]

The kid with no name replied, 'Master, in the past, you complained that I am too old. Now, you say I am too young. When are you going to accept me as disciple'?

Master TAO-SHUN was puzzled. He asked further, 'Kid, What is your name? Where do you live'?

'They call me the kid with no name. I live in the ten miles avenue'.

'Everyone has a name. How could you lie and say that you have no name? Come on, tell me the truth'.

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[86] *Ibid.*

[87] *Ibid.*

'Buddha nature is my name. Of course, it has no name'.

TAO-SHUN was very astonished. A young kid can said such impressive words. Later, the kid with no name became the Fifth Patriarch of Ch'an school with countless disciples.

In 1942, a commoner TIN-SAN-OU of SIN-SHI-PAN county was living in a cave. During a storm, the cave collapsed and buried him alive. He passed out then feel himself climbing out of the cave. He saw everyone was crying. He asked around but no one paid him any attention. He was getting upset. He left the area and walk by a house. He entered the door and suddenly hear, 'Congratulation! You have a new son'.

TIN-SAN-OU was reborn as a son of the CHEUNG family named CHEUNG-YU-SHIN. The mid wife is looking around for a scissors. He replied, 'Hey! The scissors was hanging on the wall'.

Everybody was shocked. They thought that he was some sort of demon. They were thinking about abandoning him. Because of the love of his mother, he was spared. For seven years, he did not dare to speak one word. Yet, he remembered everything of his past life. Anyhow, slowly the news spreaded. One time, the TIN's family had a dispute with their neighbor on land boundaries. They could not find the deed. In desperation, they invited the CHEUNG kid to their house. Strangely, the kid knew everything about the family. He also found the deed and resolved the argument. This story was told by the assistant director of social service Mr. MU-NIN-KON. It was witnessed by the deputy minister of finance Mr.HUANG-FO-CHOU. In this modern age of science, there are still many unanswered mystery stories of rebirth. [88]

SO-SHI has close association with Buddhism. He befriends many clergies. In the 'Record of Lamp Passing for Laity', it was recorded that he is the rebirth of Fifth Patriarch master KAI. His mother dreams of a skinny elderly monk just before giving birth to him. Many years later, his brother SO-CHI was the commissioner in KAO-AN. SO-CHI be friends monks JEN-JIN, MIN-SEN and SHU-CHON. They like to discuss Ch'an and Dharma together. One day, these three monks all dream of a visit from the Fifth Patriarch KAI. When talking about the dream, SO-SHI came over for a visit. They thus tell SO-SHI their dream. SO-SHI replied, 'He once dream of himself as a monk living in SIN-FA at seven'.

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[88] *Ibid.*

Master JEN-JIN added, 'Master KAI was from SIN-FA, and passed away fifty years ago'. Coincidentally, SO-SHI was forty nine.

There is this famous Chinese proverb, 'A relationship lasted for three lives'. Behind the proverb, there is a rebirth story. In the book, 'The Legend of Monk YUAN-JYE', it described a friendship between master YUAN-JYE and scholar LI-YUAN. Once, they planned a pilgrimage to O-MEI mountain together. YUAN-JYE wished to travel by land. LI-YUAN insisted to go by river. Master YUAN-JYE signed, 'Everything is in cause and conditions. It is beyond human control'. They travel by river together. While passing by NAI-POO, they meet a pregnant woman getting water along the river. YUAN-JYE signed, 'I was afraid that I would meet her. I am supposed to be his son. For three years, I have been hiding from her. She been pregnant for three years and cannot give birth. Three days later, go over to her house to visit me. I will check it with a smile. Twelve years later, we can meet again in the TIEN-CHU temple in HAN-CHU'.

That evening the master passed away painlessly. Three days later, LI-YUAN paid a visit to the lady's house. The newborn baby gives him a very warm and friendly smile. Twelve years later, he traveled to the TIEN-CHU temple. He saw a young herder riding and singing on top of an oxe, 'On the boulder of three lives the soul is old. Enjoy the scenery and let's not argue. I am happy an old friend come visit from afar. This body is different, but the nature is eternally same'.

LI-YUAN yielded, 'How is Ch'an master YUAN-JYE doing'?

The young herder waved backed and replied, 'Mr.LI is indeed someone who keep his promise'. He kept playing his flute and slowly ride off into the horizon.

4. How can we raise above rebirth?

We have understood the value and truth about rebirth. Now, we should talk about rising up above rebirth. The understanding in the reality of rebirth is only a method, process and way. Our purpose is to escape and rise above rebirth. Many people consider Buddhism is superstition because it talked about cause, result and rebirth. Actually, all of the Buddha's teachings are method to escape from the suffering of rebirth. It is the ultimate purpose of Buddhism. Buddhism is the religion that truthfully and wisely separated us from rebirth.[89]

[89] *Ibid.*

If we want to escape rebirth, we must first know the reason for rebirth. Mortals have to suffer from rebirth. It is because of the traction of karma. The karmic forces have good, evil, heavy and light. The rewards and results are all different. It is written in the scripture, 'Cutting a tree but not the root, the tree still grows. Cutting desire but the origin. There still be painful rebirth. It is like making an arrow, then striking it on yourself. The flesh arrow is the same. The arrow of desire hurts all beings'. The craving and greed for desires is the arrow. It makes us drowning in the sea of rebirth. We must burn the fire of diligence to incinerate the forest of desires. We must use the radiance of Prajna to break through ignorance and evil karma. We must use the sword of wisdom to free us from the chain of rebirth. These are our hopes and our directions. Buddha once said, 'This is my last rebirth'. With the countless teachings inherit from the Buddha, we all can be break off from rebirth with certainty. We can realize the emancipation. We can live in the realm of total freedom.[90]

Knowing rebirth, rise above rebirth, the next step is not to be afraid of rebirth. We can live in rebirth and not corrupted by rebirth. Mortal's rebirth is controlled by karma. Arhats only wish to escape rebirth as soon as possible. Bodhisattva has the mighty power of vows. They chose to participate in rebirth. Avalokitesvara comes back to emancipate all beings. Master CHI-HANG also has the same vow. Many masters may wish to born in Pure Land. Their ultimate goals are still reborn in this world to help others. When a Tibetan Lama nirvana, it will be reborn to this world. Dalai Lama and Panchen Lama both have historical trace as proof. All the masters have a Bodhisattva's compassion and pledge. They wish for the well beings for all. They are not seeking comfort just for themselves. They are not deserter of humanity. They are the life boat in the sea of misery. They are lotus blossoming from dirt. They reborn in this evil world of Saha. Yet, they suffer no pain of rebirth. They are voluntary participate in birth courageously. They have the compassion to bear the mire of rebirth. This action truly rises above the no rebirth of an arhat. According to the Jataka tales of the Buddha, he was a deity, an animal, a monk and king. He never rested. He diligently practices the way of Bodhisattvas. He busily works for the salvation of all beings. All the time, he was also completing the path to Bodhi. [91]

The founder of JYE-YEN school, Ch'an master JYE-SHAN-LIN-YU was about to enter nirvana, his students gathered around and asked, 'Master, with your cultivation. Where are you going to reborn after nirvana'?

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[90] *Ibid.*

[91] *Ibid.*

'Oh! I will be a water buffalo in a farm nearby'.

His students were shocked, 'You are such are great practitioner. How can you possible be reborn as an animal'?

'You guys don't believe me? Okay, under the buffalo's left shoulder, there will be monk JYE-SHAN-LIN-YU five words'.

After the funeral, they did discover a new buffalo was born in a farm nearby. They also discovered their master's name on the buffalo. They saw the buffalo, or their previous master, was working very hard under the sun. They bought the buffalo. They gave him good hays to eat, but did not dare to put the buffalo to work. Strangely, the buffalo refused to eat or drink. Hopelessly, they took the buffalo back to the farm. The buffalo worked, and then happily chewing on his hays.[92]

Master JYE-SHAN-LIN-YU's compassion of 'beings an oxen and horse for all beings, before become a master in Buddhism', is beyond the shallow understandings of his disciples. This attitude of cultivates in the sea of rebirth, at easy in the city of reincarnation, are the Bodhisattva's ultimate truthful realization and liberation from rebirth.[93]

Today, I have talked with you on the Buddhism's view on the wheel of rebirth. My main goal is to wish all of you would face future and live full of confidence and brightness. We must believe in the unending of life. Death is the decay of a house. We will select another comfortable and good house. Death is a torn old clothes. We can change into a beautiful and fashionable wardrobe. In the swirl of life since timeless beginning, all of us should work to complete the grand temple in us, and the beautiful Dharma robe in us. I wish all of you would rise above rebirth, would be liberated from rebirth. In the countless swirl of rebirth, you will attain the wisdom life of Bodhi." [94]

In above rebirth paper being presented by his Venerable Master Hsing Yunon is one of proves in existing beliefs system of rebirth theory and tradition among the Bhutanese Buddhism and also in general Buddhism too.

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[92] *Ibid.*

[93] *Ibid.*

[94] *Ibid.*

2.11. Buddha's Notion of Tushita (Heaven)

Tushita is (Sanskrit) word which is heaven. According to the Buddhist teachings and all the Buddhas and Arahats are expected to born in Tushita. Buddha was believed to be from Tushita and he has returned to Tushita and he is expected to come back from Tushita in different Buddha.

The exact location of Tushita is in between Yama heaven and the Nirmanarati heaven. In Buddhist beliefs you can reached to Tushita through meditation even at this wee hours of time. All the enlightens Buddhists are believe to be in Tushita. Like all heaven realms in Buddhism, the Tushita Heaven is the residence of divine beings or devas. According to an excerpt of the Pali Canon a Theravada Buddhist text, time runs much differently than on Earth:

> That which among men is four hundred years, Visakha, is one night and day of the Tusita devas, their month has thirty of those days, their year twelve of those months; the lifespan of the Tusita devas is four thousand of those heavenly years..."
>
> In Mahayana Buddhist thought, the Tuṣhita Heaven is where all Bodhisattvas destined to reach full enlightenment in their next life dwell for a time. One such reference can be found in the Larger Sutra of Immeasurable Life, a Mahayana text: Each of these bodhisattvas, following the virtues of the Mahasattva Samantabhadra, is endowed with the immeasurable practices and vows of the Bodhisattva Path, and firmly dwells in all the meritorious deeds. He freely travels in all the ten quarters and employs skillful means of emancipation. He enters the treasury of the Dharma of the Buddhas, and reaches the Other Shore. Throughout the innumerable worlds he attains Enlightenment. First, dwelling in the Tusita Heaven, he proclaims the true Dharma. Having left the heavenly palace, he descends into his mother's womb. [95]

The Tushita heaven is therefore closely associated with Maitreya Buddha, and many Buddhists vow to be reborn there so that they can hear the teachings of the Bodhisattva and ultimately be reborn with him when he becomes a Buddha.[96] Other Bodhisattvas dwell in this heaven realm from time to time. Tushita is part of the same world-system as Earth, and so is relatively close, whereas the Pure Land of Amitabha Buddha is treated as a separate world-system entirely.

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[95] *Wikipedia (2011) Online. Internet. Available from www: Budhist Tushita. Accessed 25th August , 2011.·*

[96] *Ibid.*

The Buddha is in the Tushita Heaven Palace where he is speaking the Avatamsaka Sutra to the Dharma assembly--the great assembly. And while he is speaking and teaching about the Dharmicism, he is manifesting all kinds of adornments, all kinds of breathtaking characteristics, all kinds of music, all kinds of clouds, and all kinds of flowers. Tushita is also called city of 10,000 Buddhas.[98]

All the divinely beings are meditating there in Tushita. One and only final destiny for all Buddhists believers, to born in Tushita could happen throughout the eons of good karma and rebirths. This majesty celestial is something real and Buddhist has strong beliefs. Scientifically it's not tangible but in its abstractness it can reach through meditation is the doctrine of Tushita.

2.12. Four Noble Truths

Buddha's great discovery is Four Noble Truths. For Buddhism, The Four Noble Truths is one of the major doctrines in Buddhism once people realized and understands the essence of Four Noble Truths it lead them to awakening. The Four Noble Truths is about 2500 years old.

The Four Noble Truths of Buddhism are core teachings of Buddha Shakyamuni, it's often mentioned, as his first sermon that he preached at Deer Park near Benares. This teaching was given to the five ascetics. These five were the first disciples to embrace the words of the Buddha and grasp the meaning. The Four Noble Truths are cited in below in four

2.12.1. The First Noble Truth

"The First Noble Truth of Buddhism is the truth of suffering. The complexity behind this truth is vast. Yet, when understood, allows for the realization of your awakening. It basically says that suffering exists.

This is reality. If you don't like reality then you try to color it. This creates an illusion that exists in your life and will continue to exist throughout your days. The more you deny reality the more illusions you create in your life. It is like putting fresh paint over your wall and hoping the wall changes form. It has only changed color.

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97 Ibid.

98 Master Hsuan Hua (2011) Online. Internet Available from WWW. Sagely City of Ten Thousand Buddhas. Accessed on 25th of August,2011.

Suffering is interwoven in our lives. We constantly attempt to remove it or eliminate it. We do this by running from a situation, avoiding, or by being confrontational. We mask our fears with ego or we medicate ourselves into oblivion. In reality we can't hide from suffering. It's impossible in the sense that it is an innate part of life, everyone's life.[99]

It is a part of the universe in which we all live. Once we accept this into our belief system we truly begin to awaken. It is like a veil of illusion, that we never knew existed, magically dissolves. Then, suddenly, we feel a certain sense of enlightenment. A joy we've never really felt begins to bubble forth. We then feel good even when things aren't going so good.

The First Noble Truth is often misunderstood. One of the main aspects of the first truth is that it is much more complex than it would first appear. You must intellectualize it and embody it to fully understand! Resolving this complexity helps to enlighten us. The Buddha taught that when we are born we suffer, when we live we suffer, when we die we suffer.

What he is saying is that suffering is a part of our lives, everyone's life! In some form it exists. Worse is that we try to hide it with the creation of self-made illusions. These illusions may be in the form of denial, medication, drugs, alcohol...basically anything that allows for temporary escape.

There is sickness and torment throughout life. Not just our own disease, but of those we know and love too. We fear many things in life. As a result we suffer. Many people suffer anxiety, panic, a sense of disconnection, or poor general well-being, heart-break, fear of loss, death, etc. The list goes on and on.

The Buddha described the First Noble Truth as dukkha. Dukkha is a Pali word that is not easily translated into English. Its original meaning is a in ease like a wheel out of kilter. From this we get a better meaning of what the Buddha was intending. It doesn't quite mean suffering in the way that the modern world thinks of suffering; although, that is generally how we interpret it.

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[99] *Noble Buddhism Beliefs (2011). Online. Internet. Available from www: The Four Noble Truths. com. Accessed 26th August,2011.*

Ultimately the meaning becomes unease. We find unease in all things, even those aspects of life we consider pleasurable. Suffering definitely includes unease but the main point is that the first truth intends that this unease we feel is interwoven through the fabric of our lives, the good and the bad. You see, when good things happen we often find ourselves caught up in anxiety and fear, nervousness and other forms of unease, as well.

2.12.2. The Second Noble Truth

The Second Noble Truth is the truth of the cause of suffering. Understanding what causes suffering frees us when we eliminate these causes in our lives.

> The Buddha taught that suffering is caused by craving. We crave pleasant experiences in the hope of lasting happiness. The problem with this is most things are conditional and impermanent by and in their very nature. They exist based on certain conditions. As a result our happiness is only fleeting.

For example, we may desire a new car, house, toy of some sort, or even a vacation. We get it, we are happy. This happiness evaporates when we become bored with our new car, house or toy. Or we go on that vacation, enjoy it, get back home and suffer. Or we go on vacation to a nice place and suffer because it wasn't what we believed it to be, or for other reasons. There are many examples of craving.

We've all seen and probably know someone that craves attention. There are people that will crave attention so much that it doesn't matter if the attention is good or bad. Instead of being glory seekers, and noble in their way they are notorious for instigating ordeals of ill-will. They thrive in a delusionary world of drama and illusions. These people suffer from the Second Noble Truth.

The Buddha taught that suffering is caused by attachment. When we attach to things in our lives we generate suffering when we lose these things, when they're not what we had hoped, when they change... The list goes on and on. The loss of a lover or possession of some sort causes pain within us. The loss of other supposed valuables such as money, jewellery or other also causes pain. This happens, usually, by our own will. Yet, we will often delude ourselves of this truth and blame someone else for our misfortune. There are many examples of pain that is caused by our attachment to people, places and things. [100]

[100] *Ibid.*

The Buddha taught that suffering is caused by ignorance. Ignorance is caused by failing to see things as they really are. We've all seen or known someone that has believed deeply in something only to find out that they were wrong. Sometimes they fail to realize the truth and continue to be ignorant. Ultimately they continue to suffer the consequences.

This ignorance may be brought about by culture, family beliefs, peers, society, etc. Ignorance allows for the false reality or illusions that create a life of delusion. This lack of understanding of reality is caused by the lack of having an open mind. That is, as the Buddha teaches, find out for yourself what is true. Be willing to give up that which doesn't work.

From ignorance comes craving, attachment, greed, aversion, hatred, envy, jealousy, etc. These conditions are threaded throughout society, culture, families, and our very lives. Recognizing and knowing the Second Noble Truth gives way to freedom from suffering.

2.12.3. The Third Noble Truth

The Third Noble Truth of Buddhism is the cessation of suffering, the attainment of nirvana. Nirvana is the complete end of suffering at a personal level that transcends your current way in an unexplainable way.

Nirvana is a Sanskrit word meaning the blowing out of or extinguishing. It is the state of bliss or pure happiness and joy that is attained when the ego or the idea of the self is extinguished.

There are a number of other words used to describe nirvana. In Pali it is called nibbana. We also know it as awakening, or enlightenment.

In Buddhism the cessation of suffering refers to the end of suffering right here and right now. This is the Third Noble Truth. This is nirvana! This is as opposed to having to wait for the afterlife, heaven, or other to be freed. Enlightenment can be temporary or permanent. It is possible to get a glimpse of enlightenment, or to achieve enlightenment and to fall from the path.

Even though you may not have personally experienced true bliss have an open enough mind to consider it a real possibility. There are many beliefs that we as humans never thought achievable. Not that many years ago people would never imagine possible much of what humans are capable.

We have fast, transcontinental travel that is not questioned. Space travel is advancing. Modern inventions have simplified life in many ways. Understanding your nature, life and existence, are real possibilities.[101]

Copernicus was ridiculed for his belief that the sun was the center of the universe and not the earth. So, even though you have yet to experience full awakening, true enlightenment, that is, nirvana, don't doubt it's possibility.

So, believe that true peace of mind and body is possible. The Second Noble Truth identified the causes of disease, unease, and suffering. That is, the craving of things, things that are expressed in self-mortification, self-gratification, self-doubt, over-indulgence, fear, anxiety, panic, anger, greed, impure desire, heart break, etc. The list goes on and on.

The Third Noble Truth reveals that all this can end, that you can experience true joy, that life is indeed good. It doesn't falsely promise any more bad things will occur in your life. It promises the end of unease, the end of suffering.

When you realize this truth and all the noble truths the light comes on. Or, at least a glimpse of joy and freedom is revealed. Thus, you can continue on the path of joy and happiness which is revealed in the Fourth Noble Truth.

I believe the state of being that the Buddha attained was true enlightenment. He actually achieved a complete transformation. A part of this was defeating all of his inner demons. In doing so, he defeated all of his outer demons.

As a result of the Buddha's enlightenment he was able to transcend the illusions that exist at both a personal level and a cultural level. He was able to understand the way of the world in a manner that required no illusions in order to exist.

There are many people that claim to be awake or enlightened. To be enlightened the way the Buddha intended means existing, or living your life in the way he instructed. This is explained in the Noble Eightfold Path.

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[101] *Ibid.*

So, unless these people are doing such, then they are not fully enlightened. They may have glimpsed the truth, or they may have temporarily lived the truth. But, it is only a truth that you can realize and understand!

The Third Noble Truth is achieved through patience, knowledge and understanding. I feel it has to be understood at both an intellectual level and be entirely embodied. Consideration has to be given to the following Buddha quote.

"What I have taught you is only part of what I know. Why? Because the rest would not help you achieve your goal."

-The Buddha

To me this implies there is more or much more to what the Buddha realized. It also implies that this other knowledge is impossible to intellectualize and explain to others.

2.12.4. The Fourth Noble Truth

The Fourth Noble Truth of Buddhism is the Noble Eightfold Path. This path is the means to the end of suffering. This path is often called the Middle Way. It is a path of moderation. The reason for this was that the Buddha experienced both extremes of luxury and deprivation.

Prior to his renunciation the Buddha enjoyed every possible pleasure known at the time. He self indulged -beautiful women, servants, and the best of foods- basically any desire was his for the asking. The Buddha realized this did not lead to awakening. He also denied himself of any luxury by following a path of asceticism and self deprivation. At one point all he ate each day was that which he begged and fit into the palm of his hand. He became bone thin, his skin sagged, his hair fell out, and his body grew weak and unable to maintain itself. His fellow ascetics revered his ability to deny himself of anything. This way of life also did not lead to awakening. [102]

What the Buddha did realize was that somewhere between these points was the path to awakening, the Middle Way. The following story exemplifies the Middle Way.

A monk named Sona loved the comforts of luxury and was having troubles with adjusting to monastic life. He went to the Buddha with

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102 Ibid.

his dilemma. Perhaps if he returned to his wealthy family he could still do good.

"Sona, when you were a musician were you not skilful at playing the lute?"

"Yes Lord, I was."

"If the strings of your lute were too tight did it play in tune?"

"No Lord, it did not."

"If the strings were too loose did it play in tune?"

"No Lord, indeed, it did not."

"Then when the strings were neither too tight nor too loose but keyed to the middle pitch did it play in tune?"

"Indeed Lord, it did play well."

"Then know Sona you are like the strings of your lute. When your effort is too strenuous it leads to strain and discomfort. When your effort is too loose it leads to slackness and laziness. In neither case are you able to accomplish your goal. Practice in this way, the middle way and you will produce the results that you desire." Sona soon reached enlightenment.

2.12.4.1. The Noble Eightfold Path.

1) Right View

2) Right Intention or Right Thought

3) Right Speech

4) Right Action

5) Right Livelihood

6) Right Effort

7) Right Mindfulness

8) Right Meditation or Right Concentration" [103]

After the discovery of The Four Noble Truths, Buddha went every nocks and corner of India. Imparted this messages to all walks of life and till today The Four Noble Truths is highly regarded by 613 millions Buddhist and by non- Buddhist too. These Four Noble Truths has become jewels to human beings, light to ignorant and ornaments to daily devotees of Buddha a truly majestic discovery of human suffering by Lord Buddha. The greatest man who ever lived in this world?

2.13. Hell According to Buddha

Sanskrit -*Naraka*

Bhutanese- *Ngelwa*

Naraka is usually translated into English as "hell", "hell realm", or "purgatory". The *Narakas* of Buddhism are closely related the hell of Chinese mythology. First, beings are not sent to *Naraka* as the result of a divine judgment and punishment; second, the length of a being's stay in a *Naraka* is not eternal, though it is usually very long.

Instead, a being is born into a *Naraka* as a direct result of his or her accumulated karma and resides there for a finite period of time until that karma has achieved its full result. After his or her karma is used up, he or she will be reborn in one of the higher worlds as the result of karma that had not yet ripened. In Buddhism there are six different types of hell are as follows:

> **"1. Deva-gati, the Realm of Devas (Gods) and Heavenly Beings**. In Buddhist tradition, the Deva realm is populated by godlike beings who enjoy great power, wealth and long life. They live in splendor and happiness. Yet even the Deva grow old and die. Further, their privilege and exalted status blind them to the suffering of others, so in spite of their long lives they have neither wisdom nor compassion. The privileged Deva will be reborn in another of the Six Realms. [104]

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103 Ibid.

104 www. Six Realms of Existence. Accessed on 4th September,2011

2. Asura-gati, the Realm of Asura (Titans). The Asura are strong and powerful beings who are sometimes depicted as enemies of the Deva. Asura are marked by their fierce envy. The karma of hate and jealousy causes rebirth in the Asura Realm. Chih-i (538-597), a patriarch of the T'ien-t'ai school, described the Asura this way: "Always desiring to be superior to others, having no patience for inferiors and belittling strangers; like a hawk, flying high above and looking down on others, and yet outwardly displaying justice, worship, wisdom, and faith -- this is raising up the lowest order of good and walking the way of the Asuras." You may have known an Asura or two.[105]

3. Preta-gati, the Realm of Hungry Ghosts. Hungry ghosts (preta) are pictured as beings with huge, empty stomachs, but they have pinhole mouths, and their necks are so thin they cannot swallow. A hungry ghost is one who is always looking outside himself for the new thing that will satisfy the craving within. Hungry ghosts are characterized by insatiable hunger and craving. They are also associated with addiction, obsession and compulsion.[106]

4. Naraka-gati, the Hell Realm. As the name suggests, the Hell Realm is the most terrible of the Six Realms. Hell beings have a short fuse; everything makes them angry. And the only way hell beings deal with things that make them angry is through aggression -- attack, attack, attack! They drive away anyone who shows them love and kindness and seek out the company of other hell beings. Unchecked anger and aggression can cause rebirth in the Hell Realm.

5. Tiryagyoni-gati, the Animal Realm. Animal beings are marked by stupidity, prejudice and complacency. They live sheltered lives, avoiding discomfort or anything unfamiliar. Rebirth in the Animal Realm is conditioned by ignorance. People who are ignorant and content to remain so are likely headed for the Animal Realm, assuming they aren't there already.[107]

6.Manusya-gati, the Human Realm. The Human Realm is the only realm of the six from which beings may escape samsara. Enlightenment is at hand in the Human Realm, yet only a few open their eyes and see it. Rebirth into the Human Realm is conditioned by passion, doubt and desire." [108]

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105 Ibid.

106 Ibid.

107 Ibid.

108 Ibid.

To be born in the six realms of hell is not the result of sin but result of Karma because Karma decides the future of every Buddhist life. Narakagati, the Hell Realm is one of the worst realms of hell in Buddhism. Therefore, the ultimate touch of all prayer and meditation for all Buddhists is to reborn in human realms is goal of all Buddhists because merits can be accumulated faster than any rest of the realms is beliefs in Buddhism.

2.14. Judgment According to Buddha

In Bhutanese Buddhism there is mythology: *Shing Chokengyelpo* is king of the religions. This *Shing Chokengyelpo* is going to judge the death world pre-announcement to hell and heaven. Before the judgment or sentence is being pronounced *Shing Chokengyelpo* has two prominent advocates standing beside him. At the left side is called *Dreye Nachung* to measure the negative accumulated Karma and at the right side is called *Lha Karpo* to measure the positive accumulated Karma.

At the throne of Shing Chokengyelpo the merits and demerits are measured in weighing machines called Sang in Bhutanese. In that weighing machine the accumulated negative and positives beads are put forth for the weighing. The accumulated good karmas will have white beads and for bad karma will have black beads. If the black beads are heavier or more than the white beads then the death man's soul will go to hell and if the white beads more than the black beads the very death man's soul will go to heaven. This is judgment according to Bhutanese Buddhism. These rituals are performed annually during the mask dance and demonstrate to the people as warning that how karma beads are accumulated to judge the death world.

The duration in the hell is not eternal but just temporary and when bad karma is being abolished he or she will be in different world. To get liberation from this hell soon the relative of deceased family must perform lots of rituals and giving alms to the poor, monks, nuns and especially to the Lamas. Prayer flags are erected, Prayers are chanted, and in Bhutanese it's called Mani.

2.15. Happiness According to Buddha

To understand Buddhist Perspectives of Happiness, we needed to understand the relationship between unhappiness and happiness. The origin of unhappiness is suffering and sufferings are caused by evil desire, greed, hatred, anger, jealousy, ignorance, malign and so forth and opposite to these is origin of happiness.

When one becomes total free from this attachment he/she is being enlightened and this enlightenment is ultimate touch of happiness. Buddha himself work very hard to earned this happiness and he came conclusion with four noble truths, which I have cited in 2.12 concerning the four noble truths, the practicing the four noble truths is way to happiness.

2.16. Tanha/Desire According to Buddha

The *Pali* word *Tanha* is translated in English as craving, thirst and desire. This word craving/ desire are defined in different levels as cited in Buddhist's scriptures are as follows:

"The definition

"There are three cravings. Which three? Craving for sensuality, craving for becoming, craving for non-becoming. These are the three cravings." Itivuttaka 58

An arrow in the heart

"Craving is... an arrow. The poison of ignorance spreads its toxin through desire, passion, & ill will." Majjhima Nikaya 105

Six kinds of craving

"There are these six classes of craving: craving for forms, craving for sounds, craving for odors, craving for flavors, craving for tangibles, craving for mind-objects."Majjhima Nikaya 9

What traps us in samsara

"Monks, I don't envision even one other fetter — fettered by which beings conjoined go wandering and transmigrating on for a long, long time — like the fetter of craving. Fettered with the fetter of craving, beings conjoined go wandering and transmigrating on for a long, long time." ***Itivuttaka 15***

Bound with the bondage of craving, their minds smitten with becoming & non-,they are bound with the bondage of Mara — people with no safety from bondage, beings going through the wandering-on, headed for birth & death. While those who've abandoned craving, free from the craving for becoming & non-,reaching the ending of fermentations, though in the world, have gone beyond. ***Itivuttaka 58***

A cause of dukkha

"And what is the cause by which stress comes into play? Craving is the cause by which stress comes into play. ***AN VI.63***

Cutting the roots of craving

If its root remains undamaged & strong, a tree, even if cut, will grow back. So too if latent cravings not rooted out, this suffering returns again& again. Dhammapada 338

Encircled with craving, people hop round & around like a rabbit caught in a snare. Tied with fetters & bonds they go on to suffering, again & again, for long. Dhammapada 342

For a person forced on by his thinking, fierce in his passion, focused on beauty, craving grows all the more. He's the one who tightens the bond. But one who delight sin the stilling of thinking, always mindful cultivating a focus on the foul: He's the one who will make an end the one who will cut Mara's bond. Dhammapada 349-350

Where does craving arise, and where does it dwell?

"And where does this craving, when arising, arise? And where, when dwelling, does it dwell? Whatever is endearing & alluring in terms of the world: that is where this craving, when arising, arises? That is where, when dwelling, it dwells.

"And what is endearing & alluring in terms of the world? The eye is endearing & alluring in terms of the world. That is where this craving, when arising, arises. That is where, when dwelling, it dwells.

"The ear... The nose... The tongue... The body... The intellect...

"Forms... Sounds... Smells... Tastes... Tactile sensations... Ideas...

"Eye-consciousness... Ear-consciousness... Nose-consciousness... Tongue-consciousness... Body-consciousness... Intellect-consciousness...

"Eye-contact... Ear-contact... Nose-contact... Tongue-contact... Body-contact... Intellect-contact...

"Feeling born of eye-contact... Feeling born of ear-contact... Feeling born of nose-contact... Feeling born of tongue-contact... Feeling born of body-contact... Feeling born of intellect-contact...

"Perception of forms... Perception of sounds... Perception of smells... Perception of tastes... Perception of tactile sensations... Perception of ideas...

"Intention for forms... Intention for sounds... Intention for smells... Intention for tastes... Intention for tactile sensations... Intention for ideas...

"Craving for forms... Craving for sounds... Craving for smells... Craving for tastes... Craving for tactile sensations... Craving for ideas...

"Thought directed at forms... Thought directed at sounds... Thought directed at smells... Thought directed at tastes... Thought directed at tactile sensations... Thought directed at ideas...

"Evaluation of forms... Evaluation of sounds... Evaluation of smells... Evaluation of tastes... Evaluation of tactile sensations... Evaluation of ideas is endearing & alluring in terms of the world. That is where this craving, when arising, arises. That is where, when dwelling, it dwells. ***Digha Nikaya 22"*** [109]

The above description picturized the issuances of human desire, this very desire was the major problem for Buddha. To make final discovery of Tanha/ craving/ desire he left for meditation for forty days and nights. At the close of his meditation Buddha was enlightened and came out with the Four Noble Truths.

Buddha concluded that life is full of suffering, the causes of suffering is Tanha or Desire. The cessation of desire is attainable by detaching our desire and total elimination of desire by practicing eight fold paths is the essence of four noble truths. The four noble truths were declared publicly two weeks of after his enlightenment. Buddha has not said that all desires are negative he meant to say, legitimate and illegitimate desire. Like seeking spiritual transformation is desire. Meditation is being achieved through positive desire. Good karma is accomplished through good action of desire.

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[109] *www: The Buddhist concept of craving or tanha. Accessed on 11th September,2011*

To be born in Pure Land is desire, all the spiritual success is based on desire and follow by positive action. Buddha's perspective of getting total free from tanha/desire is not from holy/heavenly desire but from the desires of impurities.

2.17. Arhatship of Buddha

In Pali it's called *Arahant* and in Sanskrit is called *Arahat*. In Buddhism, one who has gained insight into the true nature of existence, has achieved nirvana, and will not be reborn. Theravada Buddhism regards becoming an *Arahat* as the goal of spiritual progress. It holds that a seeker must pass through three earlier stages before being reborn in a heaven as an *Arahat*. Mahayana Buddhism criticizes the goal of becoming an *Arahat* as selfish and considers the bodhisattva to be a higher goal because the bodhisattva remains in the cycle of rebirths to work for the good of others. This divergence of opinion is one of the fundamental differences between Theravada and Mahayana Buddhism. [110]

2.18. Meditation of Buddha

Meditation in Bhutanese is called Gom and in Tibetan it's called zhiney. In Buddhism meditation is foundation for all spiritual success. The purpose of meditation is why we are meditating and it's significant, what impact will it bring as a result of our meditation. The actual meaning of meditation is to give complete mind and fixed our thoughts for something, which we are meditating. Which means, all the doors of mind are being closed and no colors of the world can pierce our mind and our focus is never unfocused but has a fixed mind we vision for is meditation.

Another appendix is that we are listening to our mind with unintervened mind. Debating and evaluating our mind! Example meditating on suffering world, compassion for the down trodden, good karma, rebirth, Samsara and four noble truths to adopt as moral qualification for escaping and sinking into nirvana. In meditation we trained our mind, transforming from impurities to purity. Thus eight fold paths, is used as guiding principles for meditation pragmatically and mentally.

2.19. Nirvana of Buddha

Nirvana is Sanskrit word, meaning nothingness/ emptiness. The word Nirvana cannot describe and define like any other normal word. Nirvana is never nothingness. Without thingness there won't be nothingness.

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110 www. Online free dictionary. Accessed on11th September,2011.

Nirvana is highest level and total freedom from the Tanha/desire and it's also the ultimate touch of enlightenment. It's also Ultimate of ultimates aim of Buddhists. The absolute liberation from cycle of Samsara the endless birth and rebirth is Nirvana. Buddhists beliefs that once an individual attains nirvana he/she is completely free from worldly attachment like greed, hate, and ignorance. [111]

When people reached desiring to non-desiring world it's called Nirvana in Buddhism. Once the Nirvana is being attained all the colours of the world become meaningless because he/she has detached from all worldly attachments. An individual has earned freedom from the prison of desire and all the sufferings came into end. He/she is completely free. For her/ him all the splendid grand pleasures of world become vague. It has turn everything emptiness and nothingness. No more sad, no more sorrow and no more tears and only happiness. This is called taste of Nirvana. This flavour is only known by the individual who has experienced this nothingness. It's said Nirvana cannot define so easily but can directly experience. [112]

In the above stated definition of Nirvana we have seen the journey of desire world to desirelessness world. The complete end of desire is being strongly marked as Nirvana. Suffering is cause by desire in Buddhism end of suffering is by becoming desireless. Nirvana is called completed suffering because of no desire. The pilgrimages of Nirvana are: Human-Suffering-Desireless-Nirvana. The attainment of Nirvana is by practicing eight fold paths one of four noble truths of Buddha discovered two thousand five hundred years after his enlightenment.

Throughout discussion on the topic of desire the issue is, cause of suffering is desire and elimination of desire stops the suffering and thus it paves the way to Nirvana. Buddha's elimination of all desires becomes a pertaining issue something which, he has not specified. But it's my hypothesis belief that Buddha did not meant to say to eliminate all desires and become desireless or equivalent to non living but he to meant say, to denied all negative desires and cultivate all positive desires. It is being cited in 2:16 about the constructive and destructive desire.

The believers of Nirvana are as per World Major Religions as stated there are 613 million Buddhists in and around the world. Some of the Buddhist countries are: Bhutan, China, Cambodia, India, Indonesia Japan, Korea, Mongol, Nepal and Tibet and pocket of Buddhism is spreading towards the European countries of course in America Buddhism is growing force.

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111 Yongey Mingyur, The Joy of Living: Unlocking the Secret and Science of Happiness,New York: Harmony Books,2007,pp.59-66., 112 Ibid.

Out of 613 million Buddhists in the world the number of Buddhists who has sink in the world of Nirvana is still unknown ratio.[113] But the definite answer is, Buddha has entered into Nirvana and followed by Ananda his close disciple of Buddha. The present Dalai Lama is expected to be fully enlightened and has reached to the stage of Nirvana is according to beliefs of Tibetan Buddhism.

2.20. Third Coming of Buddha

In Buddhism there are four stages and those stages are called four Kalpas are as follows:

1. The Kalpa of Formation, where earth was formed.

2. The Kalpa of existence, where earth is under existence.

3. The Kalpa of destruction, is yet to come the earth will destroyed by fire.

4. The Kalpa of emptiness, the earth will become void. [114]

As per four stages or four Kalpas we are now in existence Kalpa. In these different Kalpas thousands of Buddhas has appeared as a savior of the human beings. Out of thousand Buddhas the definite Buddhas with historically justified are called Buddha of Past, Present and Future.

The Buddha of Past was Dipankara Buddha meaning Lamp/light. He lived 100,000 years and Buddhist says he was in past Kalpa,[115] in the formation period. The present Buddha is Siddhartha Gautama Buddha and Future Buddha is Maitreya Buddha. This Maitreya Buddha has come as Buddha of Dipankara and Buddha of Siddhartha Gautama. Buddhist beliefs that Lord Maitreya Buddha is living in heaven Tushita teaching Dharma to all the celestial beings and Lord Maitreya Buddha will return to the earth as third coming to guide, lead, civilized, and educate the world righteously.

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113 N.Toshi Ao, "History of Morden World Missions" in Till Nations Hears,(ed.) by Keweralo Lohe and N.Toshi Ao,(Dimapur: MRC,2006,p.47. .

114 www: Jen Chen Buddhist Digest. Accessed on 19th September,2011

115 Shashibala, Buddhist Arts: In Praise of the Divine ,Delhi: Roli Books,2003,pp.60-62.

2.21. Conclusion

This chapter analyzed the understanding of the origin of God, Angel, Satan, Universe, Man, Heaven and Hell according to Buddha. In connectivity to that Buddhist cosmology and theology were also studied accordingly. Some of the major Buddhist theological topic likes sin, salvation, Karma, rebirth, Tushita, the four noble truths. That life is suffering, cause of suffering is tanha/desire. To stop suffering detached from all attachment and way out of suffering by practicing eight fold paths.

Other important subjects are desire, judgement, Arhatship, meditations and ultimate goals of nirvana and third coming of Buddha. Thus it end chapter two with some of its Buddhist tenets.

Chapter3

Toward Understanding of Christ

3.1. Introduction

In this chapter it will be draw out the virgin birth of Christ. His life and teachings with His social back ground based on Biblical teachings justified by the evidences found in Old Testament and New Testament as per the Christian faith. The nature of holy Bible will be studied and looked into truth according to Christ whether his claim is relativism or absolute truth.

In the middle of the chapter the nature of Christ will be outline and make to final finding. With these observations and discovery the moral and non moral attributes will premeditated in this chapter three.

3.2. Birth of Jesus Christ

Many Biblical scholars have argued from time to time that December 25th was not the actual birth date of Christ. It was just adopted as a day to celebrate the birth of Christ as a Christian substitute to the Roman festival Saturnalia in the third century. Saturnalia was celebrated as the Feast of Sun and was actually considered the birth date of the Sun God of the Romans. Catholic priests held a special mass that day for Christ and thus, it came to be known as 'Christ-mass' or 'Christmas'. [116]

Along with this date, several other pagan traditions and rituals followed the system to become linked with Christmas such as decorating fire trees and burning yule logs. According to these scholars, Christ was most probably born on September 11, 3 B.C., which was Wednesday, according to the Bible. There are several other inaccuracies that we can see in the confinement plays that are popular these days. Here are the arguments that are given to prove this fact:

Luke 2:1 says, "And it came to pass in those days, that there went out a decree from Caesar Augustus, that the entire world should be taxed [registered]." Here, 'taxed' means 'to register'. Caesar Augustus was planning to celebrate his 25th anniversary as Roman emperor in 2 B.C. but he wanted that all his subjects are accounted for and there is official declaration of political allegiance before that. 'The entire world' indicates that the Roman Empire was very vast. Such registrations as these were typically conducted during the time when the season was mild enough for travelling. [117]

Luke 2:2 says, "And this taxing [registration] was first made when Cyrenius was governor [commander] of Syria." The 'governor' means 'commander' here. Cyrenius had been sent to Syria to command the registration process in 3 B.C. and this was the time when the registration was first made. [118]

Luke 2:6-7 says, "And so it was, that, while they were there [in Bethlehem], the days were accomplished that she should be delivered. And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn." While Jesus was the 'only begotten son' of God, Mary had other children too and Jesus was her 'firstborn'. It also indicates that Jesus was born in the manger not because Mary and Joseph

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116 Philip Pullman, The Good Man Jesus and the Scoundrel Christ, UK: Penguin, 2010, pp11-23.

117 (Luke.2:1,NKJV).

118 Ibid.

were poor but because there was 'no room in the inn' as there were lot of people who had come to be registered. [119]

Bethlehem was the city of David and Joseph and his wife Mary were David's descendants and had to go there to be registered. 'Swaddling clothes' also indicate that Mary and Joseph were not poor for they were used for princes and people of noble blood and royal lineage. They consisted of fine linen cloth and the child was covered by them only for a short time until the parents took time to pray to God and promise Him for good upbringing of the child. [120]

Luke 2:8 says, "And there were in the same country [the vicinity of Bethlehem] shepherds abiding in the field, keeping watch over their flock by night".[121] In Biblical times, the farmers used to hire shepherds in the late summer and early fall to keep their flocks in his field overnight as the manure of the cattle acted as a fertilizer for their fields. This indicates that Jesus Christ was born in early September thus Christ also became one of the virgin births of the world.

With the details above appear confirms that Jesus Christ was really born on this earth and there is no place for debate whether Christ being born on our planet or not but there is certainly place for exact dates of His birth for the colloquium debate and is refutable for said dates.

3.3. The Childhood of Christ Jesus

Some point out there is little in sequence in the Gospels about the early days and years of Christ. This is absolutely comprehensible. The spotlight of the Gospels is principally on His ministry opening at the age 30. Yet, there is additional in sequence in the Bible about His formative years than first meets the eye. [122]

For example, we know during His youth Jesus kept Israel's religious feasts every year with His kin. "His parents went to Jerusalem every year at the Feast of the Passover. And when He was 12 years old, they went up to Jerusalem according to the tradition of the feast" (Luke 3:41-42). [123]

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119 Ibid.

120 Ibid.

121 Ibid.

122 Richard France, Jesus, "in R.Pierce Beaver(ed.) A Lion Hand Book: A World's Religions, UK: A Lion Book,1996,p.446.

123 (Luke.3:41-42,NKJV)

We also know Jesus lived most of His life up to the age of 30 in the surrounding area of Nazareth. "So He came to Nazareth, where He had been brought up. And as His tradition was, He went into the synagogue on the Sabbath day, and stood up to read" (Luke 4:16). [124]

In addition, He was well known in Nazareth for His profession as a builder and carpenter. When He began His ministry, the people from Nazareth asked, "Is this not the carpenter, the Son of Mary, and brother of James, Judas, and Simon? And are not His sisters here with us?" (Mark 6:3).[125] They would be half-brothers and sisters since Jesus had God as His father and Mary as His mother. The brothers and sisters had Joseph as their father and Mary as their mother.

Some have tried to say these brothers and sisters of Jesus were only "cousins" in order to claim that Jesus was an only child of Mary, through a special method of childbirth, remained a perpetual virgin. Yet the Greek term used here is the normal word for "brother," adelphos, while the Greek term for cousin, anepsios, is not used here (though it is used in a different place in the New Testament, in Colossians 4:10.) The New Testament writers had a specific Greek word for "cousin" if this were the case, but instead they used the term for a physical brother. Other references to the physical "brethren of the Lord" are: (Matthew 12:46-47; John 2:12; 7:3-5; 1 Corinthians 9:5 and Galatians 1:19).

As for the hypothetical virginity of Mary after having given birth to Jesus, both Matthew 1:25 and Luke 2:7call Jesus her "firstborn Son" (prototokos). They do not use the term "only child" or "only son" (monogenes), although the term for an only son is used somewhere else in the Gospels (Luke 7:12). Clearly, the use of "firstborn Son" to describe Jesus means that other children were later born to Mary.

3.4. The Life and Public Ministry of Christ

After His baptism and a 40-day interlude of fasting and enticement in the rough country, Jesus began His community ministry. Since the first Passover of Jesus' ministry was the 46th year of the temple's building (Jn.2:13,20), and Herod began to re-establish the temple in 19 BC, a date of 27 A.D. is positioned upon this first Passover of Jesus' ministry. It appears that Jesus' public ministry lasted a little over three years. This resolve is made, not only by together with the references to the Passover, the second of which is questionable, in the Gospel of John (2:23; 5:1; 6:4; 13:1), but also by the consideration that the activities of Jesus could not

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124 (Luke.4:16, NKJV)

125 (Mark.6:3, NKJV)

very well be squeezed into a shorter period. Jesus' ministry could be separated into three parts.[126]

(1) Early. This part of His ministry lasted from His public classification by John until the arrest of John. Though Jesus did splurge some time in Galilee, this part of His ministry was first and foremost spent in Judea and is detailed by John (1-3).[127]

(2) Middle. This was by far the lengthiest part of Jesus' public ministry lasting at slightest two years. The basic setting for this period was Galilee though flashing trips were made to such places as Judea, Caesarea Philippi, and Phoenicia. During the early part of this ministry Jesus preached His sermon on the mount and chose His twelve apostles, who stayed with Him and were trained during the rest of His ministry. Matthew and Mark are chiefly concerned with this part of His ministry. [128]

(3) Late. The setting for this part of His ministry was primarily Samaria and Judea. Luke (9:51 - 19:28) and John (7:2 - 11:57) provide the most in sequence about Jesus' Bethany ministry and His final journey to Jerusalem.

3.5. Jesus' Holy Bible

The Holy Bible is an out of the ordinary account of history, comprised of 66 books, written over just about 1600 years, by at least 40 different authors. The Old Testament (Old treaty) contains 39 books written from around 1500 to 400 BC, and the New Testament (New treaty) contains 27 books written from approximately 40 to 90 AD.[129] The original Old Testament was written mainly in Hebrew, with some Aramaic, while the original New Testament was written in Greek is after the ascension of Christ. And today Christianity has two Testaments and Old and New Testament.

The Old Testament talks about the creation theory and history of Israel and prophetical movements among the people of Israel. New Testament begin with the salvation of humankind which includes his incarnation, virgin birth, crucifixion, burial, resurrection, ascension and his second coming to receive the righteous and condemn the unrighteous; and good news is that, in Jesus alone salvation of humanity is being possible

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126 Brain J. Bailey, The Life of Christ, Lecture note for the Master class, 2006.pp.45-48.

127 Ibid.,

128 Ibid.

129 New Testament Survey, University of Jerusalem Lecture note, p.1.

for all who believed in him. He is God's salvation gift to humanity is the essence of New Testament.

3.6 Truth According to Christ

According to the Gospel of John 14:6, "Jesus has claimed that He is only way, the truth and the life ".[130] Upon this absolute claims Jesus is being considered by Christian that he is absolute of absolutes and ultimate of ultimates. Basis on this faith, Christians around the world are promoting that Jesus is only the way to heaven. This radical statement is based on Christian holy book Bible. As a result, 1,735 [131] million Christians around the world believe that Jesus Christ is hope for the hopeless world, and just for the unjust world.

In addition to the above cited claims of Christ it is believed that He is really God and He has revealed to many Christians and non- Christians too. One of the uncompromising and justifiable testimonies is Sadhu Sundar Singh of India that it was testified that in his (Singh) searche for the truth that the Jesus of Nazareth has revealed to him in the forms of shadowy glow and declared to Singh that He is Truth, Way and Life whom Singh has searched for. [132]

With some of the written words of Bible and justified evidence, Jesus is believed that He is real Truth, Life and Way from the Christian perspectives. To prove Jesus as Truth, Life and Way numerous scholars are still working for the cited cause. [133]

3.7. Nature of Christ

In AD 451 the nature of Christ was discussed at the council of Chalcedon. The purpose behind the discussion was there were Christian issues that some beliefs that Christ was semi-god and his divinity were denied. To combat the gross heresy that was seeking to gain inroads in the Church, Christian leaders met together at the Council of Chalcedon in 451 AD, to search the Bible and properly define what we call "the hypostatic union" - the union of the two natures of Christ. Here at this council (based on the revelation of Scripture) Jesus Christ was declared to be one Person with

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130 (John 14:6,NKJV)

131 N.Toshi Ao, "History of Modern World Mission, p.47.,

132 Theodore Williams, Servants of the Cross: Ten Biographies of Pioneer Missionaries, Bangalore:IEM,1988,p.24.

133 Josh McDowell, The New Evidence that Demands a Verdict: Evidence I&II Fully Updated in One Volume to Answer Questions Challenging Christians in the 21st Century, Nashville:Thomas Nelson Publisher,1999,pp.203-284.

two natures, one that is fully human and one that is fully divine. These two natures are united in the one Person. These natures can be distinguished from each other but never separated. How exactly this union of the two natures takes place is very much a mystery but it is certainly the case. Colossians 2:9 tells us that Christ is the fullness of Deity in bodily form.

The human nature of Jesus is not half human and half divine, but fully human and fully divine. The human nature has the attributes of human-ness; the divine nature has all the attributes of deity. To prove that he was 100% divine and 100% human the following Bible verses give testimony.

Revelation 1:7-8) Look, he is coming with the clouds, and every eye will see him, even those who pierced him; and all the peoples of the earth will mourn because of him. So shall it be! Amen. "I am the Alpha and Omega," says the Lord God, " who is, and who was, and who is to come, the Almighty."

(Revelation1:17-18) "I am the First and the Last. I am the Living One, I was dead, and behold I am alive forever and ever! (Revelation 22:12-13) "Behold, I am coming soon! My reward is with me, and I will give to everyone according to what he has done. I am the Alpha and the Omega, the First and the Last, the Beginning and the End.

(Revelation 22:20) He who testifies to these things says, "Yes, I am coming soon." Amen. Come, Lord Jesus. (Revelation 2:8) These are the words of him who is the First and the Last, who died and came to life again.

(Isaiah 48:12) "Listen to me, O Jacob, Israel, whom I have called: I am he; I am the first and I am the last.

"(Isaiah 44:6) "This is what the Lord says - Israel's King and Redeemer, the Lord Almighty: I am the first and I am the last; apart from me there is no God."

" (Isaiah 43:10-11) "You are my witnesses," declares the Lord, "and my servant whom I have chosen, so that you may know and believe me and understand that I am he. Before me no god was formed nor there one after me. I, even I, am the Lord, and apart from me there is no savior."

Jesus was conceived in the womb of Mary (Luke 1:24, 31, 36) When Luke speaks of Christ being conceived in the womb of Mary, he uses the normal word for conception. In the same chapter he uses the exact same Greek word for the totally natural conception of John the Baptist. Speaking reverently, conscious of the fact that this is a sacred subject that demands reverent handling, a human egg was involved in the birth of Christ. The Lord Jesus was not implanted in Mary's womb as an already formed embryo. The often misunderstood expression in Hebrews 10 "a body hast Thou prepared me" refers to Christ's preparation for sacrifice, not birth.

Though He partook of Mary's true humanity, His virgin birth and the overshadowing of the Holy Spirit preserved Him from inheriting a sinful human nature. Had His nature been fallen, He would have been fallen. Whatever is true of one's nature is true of one's person.

Jesus went full-term and had a human birth (Luke 2:6-7) though Christ had a miraculous conception; He underwent a normal birth after the nine months of pregnancy were completed. His mother Mary had labor pains (Rev 12:2) contrary to false notion established.

Jesus matured as a normal human child, growing and developing as the years passed (Luke 2:40, 52) Due to His essential deity it is true that even when He was a tiny baby Christ upheld the universe while Mary upheld Him. Are we suggesting that as a 6 month old, Jesus could have debated with the scribes in the temple? Clearly not. In submitting to the Father's will and becoming fully human Christ accepted the limitations of a developing human brain which as He grew into manhood opened up daily to give full expression to His eternal essential omniscience.

He had a human body of flesh and blood (Matt 26:12, John 19:34) The Bible clearly and repeatedly refers to the physical body of Christ. It was a normal body of flesh and blood, in every respect the same as every other human body, apart from sin. Based on 1Pet 1:18-19 some erroneously teach that Christ's blood was not human but was physically eternal. They claim that Jesus took all of His blood back to heaven with Him. These verses do not actually say that the blood of Christ was 'incorruptible'. True, it is precious and eternally efficacious for sin, having supreme infinite value spiritually – but is never said to be physically eternal. Acts 20:28 says the blood is 'God's' but only in the sense that Christ is God, not that His blood was non-human. Red blood cells, which have no nucleus, are continually produced in the bone marrow of large bones at a rate of 2 million per second. They die within a lifespan of about 120 days. The

Lord's true humanity demands that His blood had to be replaced, as did His skin(about every 30 days), just as in all other humans. If the Lord's blood never 'died', He would have had the same red blood cells from Bethlehem to Calvary which implies a totally inactive bone marrow. However, since He was truly human, His bone marrow would daily replace His dead blood cells. All other explanations lead to a non-human conclusion.

The Savior's deciduous teeth, His hair, His nails and His spittle all passed from Him in the normal way without in any way compromising His holy sinless person. True, His body was incorruptible in the grave (Psa16:10), but the discharges from that body were never 'in corruptible' during His life. Heb 9:12 says Christ entered into heaven by His blood, not with His blood; that is, by virtue of His blood, not literally carrying it.

He had, and now always will have, a body, soul and spirit (John 2:21, 12:27, 11:33)

At the time of Christ's conception in the womb of Mary, not only did a new body come into being, but a human soul and spirit too. It is important to distinguish between the personal spirit of Christ and the Holy Spirit. When on the cross Jesus said, "Father into Thy hands I commend My spirit", He was referring to His own personal spirit, not the Holy Spirit. Thus, at the moment of death, though His human body hung lifeless on the cross, Christ's human soul and spirit were still in essential indivisible union with His deity in heaven.

He knew sinless weariness (John 4:6), tiredness (Mark 4:38), hunger (Matt 4:2) & thirst (John 19:28) The Bible is careful to record the reality of Christ's humanity. What a wonder that the God of eternity, the one who sits upon the circle of the earth, also sat on Jacob's well wearied with His travels. It is essential to understand that Christ's weariness was real and not figurative. In the Old Testament Jehovah speaks of being 'weary' with Israel in a figurative sense (Isaiah 1:14) – but the human weariness of Christ was a physical reality. This of course means that weariness, tiredness, hunger and thirst are not consequences of the fall. Adam would have experienced these things in the Garden of Eden prior to the entrance of sin into the world.

He was strengthened after agonized sweating in Gethsemane (Luke 22:43-44) It is surely the case that the sufferings of Christ in the garden of Gethsemane, and indeed on the cross, were intensified due to the fact that His humanity had never been coarsened by sin. His agony was indescribably real and went to depths that none from Adam's sinful race could ever

know or fathom. The suffering in the garden alone, in anticipation of being made sin on the cross, left Jesus physically weak. He was thus strengthened from heaven for the further and much more intense agonies of the cross.

He is called a man (1 Tim 2:5) A simple yet eloquent testimony to the humanity of Christ is the simple fact that in scripture He is called a man. Holy and righteous .Adam was innocent (Gen 2:17, 3:5) but the Lord Jesus was intrinsically holy (Luke 1:35). Meek He embodied true submission even under the severest provocation (Matt 11:28-29). Humble His humble obedience led even to the death of the cross and is held up in scripture as the supreme example of selflessness (Phil 2:5-8).Loving, He expressed the fact that 'God is love' in His purpose on earth (John 15:13). Balanced, The Lord Jesus had neither weak nor strong points. He was grave without being melancholy and joyful without being playful. There was an exquisitely fine balance to His humanity that was uniquely beautiful and glorious. In the Old Testament we have repeated references to things that are 'fine', all of which eloquently speak of the Savior. [134]

3.8. The Attributes of Christ

The difference between the God and human is being differentiated by the attributes. God possesses five essential attributes and those attributes are omnipotence, omniscience, omnipresence, immutability and infallibility but we human beings do not possess these attributes. These components were also possessed by Christ. **Then Christ is called all powerful (omnipotence)** as justified by the following Bible passages:

> Ephesians 3:20—"Now unto him [Christ] that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us."
>
> Philippians 3:20-21—"...the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."
>
> Colossians 2:10—"Ye are complete in him, which is the head of all principality and power."
>
> Hebrews 1:3—"[Jesus Christ is] upholding all things by the word of his power."

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134 H.Wayne House, Charts of Christian Theology and Doctrine (Grand Rapids Michigan: Zondervan,1992),p.59.

Revelation 1:8—"I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty."

Revelation 2:26-27—"He who overcomes, and keeps My works until the end, to him I will give power over the nations—'He shall rule them with a rod of iron; as the potter's vessels shall be broken to pieces'—as I also have received from My Father" (NKJV).

Jesus Christ is also called (omnipresent) as He was able to present everywhere the following references gives His infiniteness is ascribed here:

Matthew 18:20—"For where two or three are gathered together in my name, *there am I in the midst of them*." At any given moment there are literally thousands upon thousands of Bible studies, prayer meetings and church services being conducted around the earth. Jesus Christ says that He is present at each gathering. Only God can be at thousands of different places at the same time.

Romans 8:10—"And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.... [H]e that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." No created being, no matter how great, can dwell in the millions of Christians throughout the world; it is impossible. But it is not impossible for Jesus Christ who is God.

1 Corinthians 10:4—"And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ." Whenever believers partake of the Lord's Supper, Jesus Christ is spiritually present.

Revelation 2:1—"These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks." Jesus Christ is presented in Revelation as being present in the churches and being totally aware of each church's deeds in minute detail.

Revelation 3:20—"Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Jesus Christ will personally fellowship with each repentant believer. This would be impossible if He were merely human, for there are millions of Christians spread over the whole globe.

Jesus Christ is all-knowing (omniscient)

Matthew 12:25—"Jesus knew their thoughts."

Matthew 27:18—"For [Jesus] knew that for envy they had delivered Him."

Luke 6:8—"He knew their thoughts."

John 2:24-25—"But Jesus did not commit himself unto them, because he knew all men, And needed not that any should testify of man: for he *knew what was in man."*

John 21:17—"And [Peter] said unto him, Lord, *thou knowest all things*; thou knowest that I love thee."

Revelation 2:23—"All the churches shall know that I am *He who searches the minds and hearts.* And I will give to each of you according to your works" (NKJV).

Jesus Christ is called unchanging (immutable) and cannot failed.

Hebrews 1:8-12—"But unto the Son he saith...Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: They shall perish; but thou remainest; and they all shall wax old as doth a garment; And as a vesture shalt thou fold them up, and *they shall be changed: but thou art the same,* and thy years shall not fail."

Hebrews 13:8—"Jesus Christ is the same yesterday, today, and forever" (NKJV). This passage disproves the idea that Jesus is a created being. For if Jesus was created, He was not the same yesterday. "Yesterday" (past) is contrasted with "forever" (future), and obviously refers to eternity past.[135]

In the above scriptural references quoted from different passages of the Bible Jesus Christ possessed real attributes of God. This Bible study is done from Christian perspectives and its principal beliefs of the Christendom.

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135 Brian Schwertley, (1996) Online.Internet.Available from Is Jesus Christ Real God?.Accessed on22nd September,2011.

3.9. Conclusion

In this chapter it is fully concentrating on the life and background of Christ. The earthly ministry of Christ is also traced. As finding was concern he has done only slightly little more than three years of public ministry. In the process of it the existence of Bible was discussed. More than anything Christ's perspectives of truth were premeditated.

In conclusion to this chapter the nature of Christ studied and in which, it has discovered that He is parallels to God in terms of attributes whatever the God has possessed the attributes the same elements is being possessed by Christ. And it's being expended by the Bible verses with cross references were made in the discussion.

Chapter4

God, Angel, Satan, Universe, Man, Heaven andHell According to Christ

4.1. Introduction

This chapter will present the most of the Christian theology and doctrines of the Bible concerning the existence of God, Angel, Satan, Universe, Man, Heaven and Hell. These are some of the major issues that's inroad for the discussion. In all details studies of cited topics there are also numerous interesting sub-topics besides all these theologies. Specifically the researcher will tentatively deal with the purpose and significant of human beings on the earth which will be also the major issues in this chapter. In connectivity to its stated matter, mankind's salvation, hell and heaven and its final destination will be incorporated with the studies of positive energy (God) and negative energy (Satan).

4.2. Christ's Reality of God

As per the reading of Christ, He always acknowledged God as the Father to him and he said himself many times as the son. This perception of father son relation is something mystifying phrases even though Christianity has doctrine called trinity quoting biblical references here and there but still it is debatable topic.

When we address as the Father it means he is superior to said family or to the concern community. For Jesus, God is Father to him and considered himself son to God. To understand Christ's reality God the Father we have several references from the Bible out of many, these three Bible verses which mainly it discussed about the God the Father.

> He that hath seen me hath seen the Father; and how can you say, Show us the Father? John 14:9.
>
> Do you not believe that I am in the Father, and the Father in me? The words that I say to you I do not speak on my own authority; but the Father who dwells in me does his works. John 14:10.
>
> Jesus said: I and my Father are one. John 10:30.

In the purview of the entire selected Bible reference Jesus calls God as his father. Father's title is based on the God head as Christianity has doctrine called holy Trinity. Under this holy Trinity God is called God the Father, Jesus Christ, God the Son, and Holy Spirit, God the Holy Spirit.

4.3. Angel According to Christ

Angels are most said stories in oral tradition in almost all traditions of the human society. Here we will study about the angel from biblical perspectives that an angel has great place in Bible and it's so much associated with the life and back ground of Christ. In the view of its study we will see the origin of angel, their population, ranks of angels, and their activities to the human world.

Angels are celestial beings created by God. Paul says, "For by Him (Jesus) all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities – all things have been created by Him and for Him" (Colossians 1:16; cf. Nehemiah 9:6; Ephesians 6:12). The time of their origin seems to be the beginning of the first day of creation. In Job 38:4-7, God describes His setting

the foundation of the earth. It appears that while that was happening, "the morning stars sang together, and all the sons of God shouted for joy?" (Job 38:7; cf. Colossians 1:16; Exodus 20:11; Psalm 33:6). People were not created until the sixth day; consequently, the creatures observing and praising God's foundational work could only have been angelic beings.

The Bible shows that these heavenly creatures do not reproduce (Matthew 22:30); consequently, the complete angelic host was created at once. Here are some of their characteristics.

•They are vast in number (Hebrews 12:22; Revelation 5:11).

•They do not die (Luke 20:36).

•They are spirit beings (Hebrews 1:14).

•They are without bodies (Luke 24:39).

•They can assume bodily shape as people (Genesis 19:1-5).

•There is no gender among them (Zechariah 5:9-11).

They are wise, powerful, have personalities, are moral beings, are superior to people, but vastly inferior to God (2 Samuel 14:20; 2 Peter 2:11; Mark 8:38; 1 Peter 3:22; Hebrews 16). The Bible depicts these spirit beings as being highly organized and subject to authority. There is at least one archangel, "But Michael the archangel, when he disputed with the devil and argued about the body of Moses, did not dare pronounce against him a railing judgment, but said, "The Lord rebuke you'" (Jude 9). There are also cherubim, seraphim, principalities and powers and thrones and dominions (Daniel 10:13; 8:16; Genesis 3:24; Isaiah 6:2; Ephesians 3:10; 6:12; Colossians 2:10; 1 Peter 3:22). The Bible reveals there is also the Angel of the Lord mentioned in the Old Testament. This Personage is the Lord Jesus Christ in an appearance to this world prior to the New Testament (cf. Genesis 16:7-14; 31:11-13).

This is the, "so what" part of this Bible teaching about their existence. They are alive and well, and operate both in the heavens and on this earth. Yes. That is a fact of the Bible.

Concerning the birth of Christ angel Gabriel was sent from God to the of city Galilee, called Nazareth, to a virgin engaged to a man…and the virg-

in's name was Mary" (Luke 1:26). And it's called ministering angel. Speaking of their existence, we read, "Are they not all ministering spirits, sent out to render service for the sake of those who will inherit salvation" (Hebrews 1:14).

In another place we are informed of their vital interest in the affairs of earth. Luke writes, "…there is joy in the presence of the angels of God over one sinner who repents" (Luke 15:10). In another place we learn that, "Now it came about that the poor man died and he was carried away by the angels to Abraham's bosom" (Luke 16:22). The purpose and existence of angel was to minister God special to communicate between God and human beings.

4.4. Christ Perspectives of Satan

Satan's actual name was Lucifer. And he was the anointed angel and he was also one of the archangels as like Michael, Gabriel and so on. This anointment was for the divine purpose and God has bestowed divine blessing to Lucifer to carry out the celestial ministry in the kingdom of heaven. This certain amount of power and authority which God has given to Lucifer he has misused power and he wanted be more powerful than God rather than just the angel of God.

Lucifer was created being one of the perfect beings but because he wanted to be above God and that pride became sin for him this statement is being found in (Ezekiel 28:15). Like any human being, angel was created perfect, and with a free will. Lucifer became so proud and got corrupted all his beautiful nature granted by the God. (Ezekiel 28:17)

In the following Bible passages we see the Ezekiel 28:12-18 (KJV) that Satan got corrupted his beautiful God given nature because of sin.

> "Son of man, take up a lamentation upon the king of Tyre, and say unto him, thus said the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty."
>
> 13 Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.
>
> 14 Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire."

This is not an earthly king, as the word "cherub" is only used in references to angels.

15 "Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee."

16 By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.

The word "covering" is from the Hebrew word cakak, and means: to entwine, to fence in, cover over, protect, defend, hedge in, (source "The complete word study Old Testament")

Was Lucifer's job to protect the very earth he corrupted? Was this one of his duties that gave him so much pride?

17 Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.

18 Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.

Thus it's the origin of Satan. Now his activities are to deceive the people and put them in the world of the darkness. Bible says that all the negative works are from Satan.

4.5. The Origin of Universe According to Christ

According the John chapter 1:1-5 the Bible says that Jesus is interpreted as the Living Word. This living Word was God and this Word was with God in all creation activities in the very beginning. Which simply meant that Jesus himself is God and this universe is handy works of Christ is the depiction of these Bible verses.

In correspondence to the above stated whole Genesis chapter one also discusses about the creation of universe. Here God invested his words in

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136 *(2009) Online. Internet. Available from www: The Origin of Lucifer. Accessed on 24th of September,2011.*

creation of the universe. Like God said "Let there be light and there was light". This miracle took place immediately as per the spoken words of God. In gospel of John 1: 1-5 talks about this word and this word is Jesus himself who created the universe which is recorded in the book of Genesis chapter one and following.

In the same chapter one in Genesis that in verses 26 it gives symbolized pictures of God. In those very images of God Bible says that man was also created in the image of God. So in literal interpretation its beliefs God look like complete human being. These likenesses are not physical likeness but spiritual likeness some of the components are compassion, loving kindness, and intuitive rationality. This is a simple definition of origin of universe as recorded in the Bible as per Christian beliefs and perspectives.

4.6. Christ's Perspective of Man

Biblical doctrine states that man is created by God in the likeness of Him. Man is also triune being consisting of spirit, soul and body. There are three different words in Hebrew and Greek pertaining to man's tripartite beings.

In Hebrew: 1. Ruach- Spirit (Ze: 12: 1).

2. Nephesh- Soul (Gen.2:7).

3. Betan or- Geshem- Body (Gen. 1:26-27).

In Greek: 1. Pneuma- Spirit

2. Psueche- Soul

3. Soma- Body [137]

With those three personalities man becomes complete beings. When man dies Biblical theory says that the body and soul will perished but the Ruach or Spirit which God has given to first man Adam during the time of his creation. (Genesis 2:7) This very spirit will return to God. (Elec12:7) This confirms that man is not self existence but created being by God and his body is made of soil (dust) and soul or spirit is the actual breath of God. For Christ, man is ultimate purpose to fulfill the plan of God and to carry out the message of Salvation for the entire tribes and nations which calls the Good News of Jesus Christ. (Mtt 28:16-20).

In above study of move the origin of man is being discover in the first book of Bible Genesis God said "Let's make man in our image, after our likeness.." God has used two words "make" and "create". These two words are used for the creation of mankind. Although these two words are

[137] *Kevin J.Conner, The Foundation of Christian Doctrine: A Practical Guide to Christian Beliefs ,Portland: BT Publishing, 1980, P.125.*

synonymous to each other but it is used in different usages example! The word "make" is used to make something out of something and to "create" is to make something out of nothing.

In creation of mankind God has used both the words "make" and "create". To find out the usage of two words 'make' and 'create'. We get full evidence justified by Genesis 1: 26 God said "Let's 'make' man in our image" and verse 27 says so "God 'created' man in His own image". Therefore, in creation history, we find that God used both words make as simple present tense and created as past tense of make. With this work it confirms that man is not self existence but created being with the three components: body as solid substance, soul and spirit as immaterial substance thus man is triune being.

4.6.1. Man is Dependent Being

In this physical cosmology any created beings are interdependent and no one is free from the dependence. Man is also dependent creature that owes his existence to his creator who created him. Human being is not self existent and thus cannot be independent. Whether mankind realized or not man is totally dependent being on God for his breath. In God we survive and live. (Acts: 17: 23-31).

4.6.2. Man is an Intelligent Being

Man as triune being having body, soul and spirit. He is considered as one of the super animals among the God's creation. One of the reasons could be that Bible says in book of Hebrew that man is being created little lower than the angels of the Lord. (Hebrew 2:7) Due to extraterrestrial blessing from God during the creation now man has capacity to go from one planet to another planet. Like in 1969 Neil Armstrong and Buzz Aldrin were first human being to set their foot on the moon and later ten people landed on moon and in total its already 12 people landed on the moon. By seeing this super human intelligent people have assumption they are one of the gods.

The rationality here is that they are not God but there is extra divine blessing seen in the human nature [138] from the Biblical perspective as cited in the book of Hebrew 2:7. Even as we look into our mind, brain, the physical features of our body it's really mysterious. See someone has designed us absolutely unique.

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[138] *Lhatru Wangchuk, A Comparative Study on the Teaching of Buddhism and Christianity in the Aspects of God, Man and Salvation from Bhutanese Perspectives, M.A. Thesis MRC 2006, p.40.*

4.6.3. Man is Moral Being

God created man with free will, the ability to choose the right and wrong. This ethics is written in the conscience of all individuals. This make man moral being. God has never created man as like robot or like any other like machines a will-less creatures. God desires all his creatures to respond to Him willingly and freely. This freedom is necessary to re-act the free will of man.

Some disagreed with the free will of man but Bible support this theory and man must freely respond to the call of God. But due to his corrupted nature by sin his conscience is weaken to responds the call of God. In his heart there is only corruption and has left nothing uncorrupted portion in the man's nature. Therefore, man needed restoration to convert that corrupted nature to uncorrupted nature. And God is making an appeal to man's will. (John 7:17; Hebrew 3:7).

4.6.4. Man is Loving Being

One of the greatest philosophies in any religion is the fundamental teaching of love. A religion without love is not a religion but its product of un-compassion a doctrine of devil. Christianity is religion of Christ. In His religion love is place before any ethics. In John 3:16 says that God so loved the world He gave his only begotten son Jesus Christ. The religion of Christ is Christianity and it has started with the love.

As cited in John 3: 16 is talking about the supreme love whereby God has given to the needy world. It's greatest giving in the history of world. Without love you cannot give. Giving is great result of love and so is John 3:16. There is nothing in the world wherein love cannot conquer. Love can defeat any one. This high quality of love is attributes of God and God has given this love to the world. As a result, it became inbuilt substance in the heart of mankind.

4.6.5. Human Body is a Home

In our continued discussion we have found man as being created by God and he is not independent creature but dependent creature. And body is of the three components of human composition. This body is also called house. This house is built for the indwelling of Gods Holy Spirit. Thus it's called house of God. (Matt12: 43-45).

4.6.6. Human Body is Temple.

In temple all holy worship are being conducted in any religion and Bible says human body is considered as holy temple and of all the disciples or Christians who follow Jesus Christ are considered as temple. Thus it's Biblical that man needed to preserve his/her body from any defilement. (I corth 6:20).

4.6.7. Human Body is an Earthy

Human body is made out of dust. Adam body was natural dust earthy. This dust will return to the earth. Because its ingredient is dust this whole substance were earth (I Corth 15: 47). Job 4:19 how much more those who live in houses of clay, whose foundations are in the dust, who are crushed more readily than a moth. (1 Corinthians 15:47) The first man was of the dust of the earth, the second man from heaven. Peter 1:13 I think it is right to refresh your memory as long as I live in the tent of this body.

4.6.8. Human Body is a Body of Humiliation

Human body is spoken of as being vile body in Philippians. It's literally the body of suffering with varieties of diseases, sickness, groans, aging and death. Doomed body. (II Corth 5:2). This tells that man is imperfect and finite.

4.6.9. Human Body is governed by Sense

Human being is instrument of the soul and house for the soul. The conscious part of man is governed by senses: seeing, hearing, and smelling, tasting and feeling. By these five elements man acquires knowledge of external world, communicates with mankind and cares his physical and mental being.

In due time God will redeem the believers' body from all corruption and morality and make it like Christ's glorious body (Phi3:21; Thess 4:15-18). God's orders for man to find fulfillment as man is to maintain the order of spirit, soul and body are subject to the comments of God.

4.7. Man is God's Ultimate Purpose

Among great creation of God, man is the best creature among the creation. Upon this mankind He has careful forethought plan and ultimate purposes is to carry out His plan in and through the mankind. Bible reveals God's purpose for man in four fold arena: Relationship, Character, Function and Reproduction.

4.7.1. Relation

The first and foremost reason God created man was for the relationship. God wanted to communicate to the man in very personal ways. He wanted relationship with the man and reveal His plan to man. From the time of Adam God sought fellowship with the Adam intimately and longed for this communion- ship. (Gen 3:8).

4.7.2. Character

Moral characteristic is one of the main issues in Bible and God wants man to reproduce His true nature and character in the life of man. (Gen 1:26). This likeness is called spiritual likeness Bible stated. Jesus is the most expressed image of His Father God. He wanted his creation to be partaker of his nature by the entire human society.

Since by the sins of mankind God's true nature in mankind is corrupted and God wills to restore the true nature of God in the nature of

4.7.3. Function

The third purpose of creating mankind was to share in ruling the entire universe in the realms of eco-system, maintaining the created earth and in the family business. Another significant is to dethrone the kingdom of Satan who is enemy right from heaven and to the garden of Eden. Whereby Satan was not only enemy to God but he became enemy to entire human being the day he deceived Adam and Eve in the garden of Eden.(Genesis 1:28).

4.7.4. Reproduction

The fourth component of creating man was to share his some of creative powers. God the father said to Adam and Eve "Be fruitful, multiply and replenished the earth" (Genesis 1:28).

This statement speaks that the natural births and bring the multiple babies into existences of our own kind in the created earth was one of the four elements of God's purpose of creating the mankind. Thus God's purpose is never changed the system set by the God has never changed and till today reproduction and reproducing system is still on work. As a result, the world population has gone up to 6.5 billion.

4.8. Sin According to Christ

The most hated word is sin and its very unpleasing to hear and its very casual talk for all walks of life. A person does not to want to commit sin but it is being committed knowingly and unknowingly. It's found difficult to avoid the sin and it has become part and partial of life. Sin is defined in the Bible are as follows:

Sin is the transgression of the law *1 John 3:4*

whatever is not of faith is sin *Romans 14:23*

All have sinned and fall short of the glory of God *Romans 3:23*

Sin is the falling short of the standard of living God requires. 'law' articulates that standard so we have no excuse; but even if we have not read the Bible, we still know in our hearts that we do not meet even our own standards. Every time we put ourselves ahead of someone else, we sin. Every time we go against God, in thought or action, we sin. The Bible is testimony to God's standard and our failure to meet that standard. God's righteousness demands punishment, but His love has provided a way out.

Thus Sin can be viewed as incurring a debt which is too big for us to pay back. The good news is that Jesus has paid the debt on our behalf and if we accept His offer of forgiveness, it becomes effective. The wages of sin is death, but the gift of God is eternal life through Jesus Christ the Lord Romans 6:23 For God so loved the world that He gave His Only Begotten Son, that whosoever believes on Him should not perish but have everlasting life John 3:16. This is biblical belief for all Christians in and around the world.

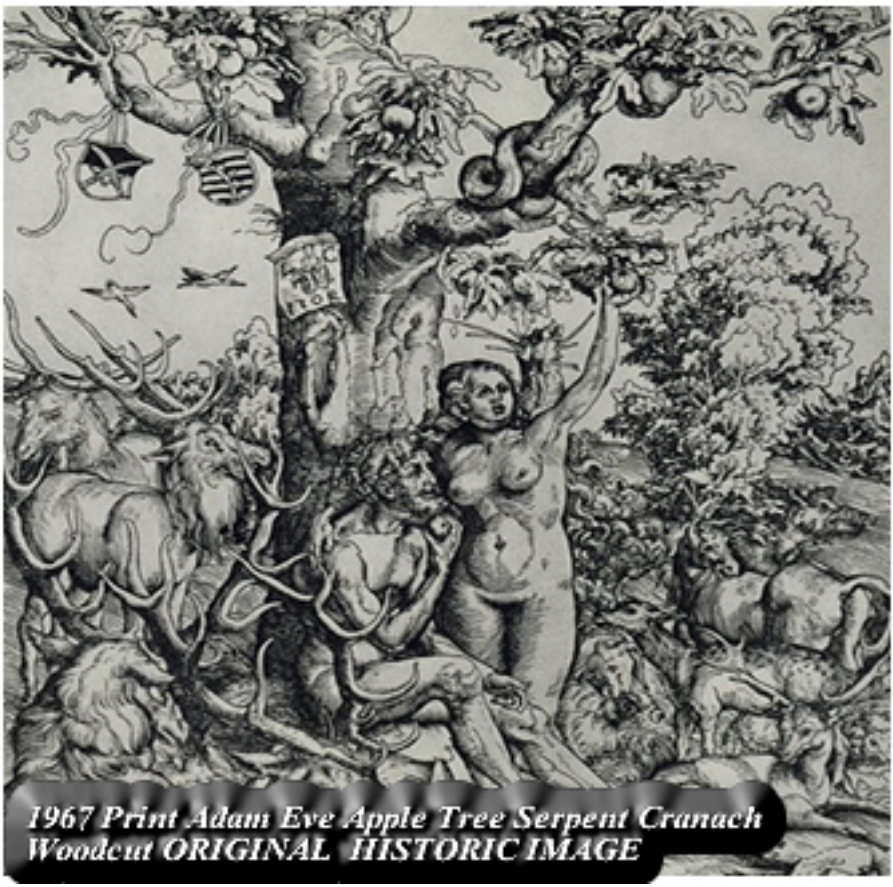
4.9. Salvation According to Christ

In Greek word 'Sozo' is translated as save or saved which denotes preserved or make safe (Mtt. 1:21 and Acts 2:4). Thus word saved or salvation is an all. Comprehensive word and it includes in itself all the

benefits of cross, which Christ gave his life on the cross of Calvary for the salvation of mankind. Which includes, scope, grace, election, predestination, calling, fore knowledge, pardon, justification, preservation, and finally perfection and eternal life glorification (Romans 8:27-30). [139]

Every religion has specific set of tenets and guidelines to do righteous deeds for achieving salvation on the Day of Judgment. God Almighty has been revealing His commandments time to time through His Prophets to teach mankind the true path of God. In the study of different religions we find that Christianity is the only religion who claims that performing righteous deeds is not important because Jesus Christ (Christians believe he was the son of God) was appointed from God to come into the world and take the sins of mankind on the cross, so believing in Jesus is enough to get to the Kingdom of Heaven.

4.10. Christ's Doctrine of Death



139 Emery H. Bancroft, Elemental Theology: An Introductory Survey of Conservative Doctrine, Grand Rapids: Kregel Publictions,1996,p.255.

The origin of death as per the Bible reference is concern in Genesis 2:16-17 God has fore warned to Adam and Eve that the moment they eat the forbidden fruit they will die. Here the death as two connotation spiritual and physical death. In this chapter it's talking about the spiritual death. This is Old Testament perspectives of death.

In New Testament it also talks about the death especially in the book of Roman 6:23 is being cited "For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord." Here it talks that two deaths those who belief in Jesus he receives the eternal life and refusing to believe he is bond to spiritual death. From this passage it's quite vivid that the cause of death is sin.

4.11. Resurrection of Christ

One of the uncompromising foundations of Christianity is resurrection of Christ that He is truly raised from the death. As a result of bodily resurrection of Jesus Christ from the dead is the crowning proof of Christianity and Christian faith becomes the absolute truth. If Christ has not resurrected it's one of illogical religions to be practiced. The resurrection factors are being justified by different facts and factors. One of the greatest evidences is His tom was being found empty and even today it's still being empty and not single relics or bone is found. Which speaks Christ was bodily resurrected.[140]

Not only was the tomb empty, but the disciples actually saw resurrected Lord, on at least ten separate occasions after He left the tomb. These appearances were probably in the following order:

1. To Mary Magdalene (John 20:11-18; Mark 16:9)
2. To the other women (Matthew 28:8-10)
3. To Peter (Luke 24:34; 1 Corinthians 15:5)
4. To the two on the road to Emmaus (Luke 24:13-35; Mark 16:12)
5. To ten of the disciples (Luke 24:36-43; John 20:19-29)
6. To all eleven disciples, eight days later (John 20:24-29)
7. To seven disciples by the Sea of Tiberius (John 21:1-23)
8. To five hundred followers (1 Corinthians 15:6)
9. To James (1 Corinthians 15:7)
10. To the eleven, at the ascension (Acts 1:3-12)

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[140] *Ajith Fernando, The Supremacy of Christ, Secunderabad: Om Books, 1995,p.225.*

There were most likely in different times He appeared to one or more of His disciples. Luke says: "He showed himself alive after his passion by many infallible proofs, being seen of them forty days" (Acts 1:3). He was apparently seen by Stephen (Acts 7:56). Finally, of course, He was seen by Paul (Acts 9:38; 1 Corinthians 15:8) and once again by John (Revelation 1:12-18)

4.12. Kingdom of Heaven for Christ

The kingdom of God is also the kingdom of Christ. Jesus speaks of the kingdom of the Son of man (Matt. 13:41; 16:28), "my kingdom" (Luke 22:30; John 18:36). See "His kingdom" (Luke 1:33; II Tim. 4:1); "thy kingdom" (Matt. 20:31; Luke 23:42; Heb. 1:8); "the kingdom of His beloved Son" (Col. 1:13); "His blissful kingdom" (II Tim. 4:18); "the never-ending kingdom of our Lord and Saviour Jesus Christ" (II Pet. 1:11).



The Father has prearranged the kingdom to Christ (Luke 22:29), and when the Son has consummated His rule, He will re-establish the kingdom to the Father (I Cor. 15:24). Consequently it is "the kingdom of the world is to become "the kingdom of our Lord and of His Christ" (Rev. 11:15). There is no apprehension between "the power and the kingdom of our God and the power of His Christ" (Rev. 12:10).

The theoretical connotation, in Luke 19:12, 15 a nobleman went into a far country to get a "kingdom," i.e., power to rule. Rev. 17:12 speaks of ten kings who encompass not nevertheless received a "kingdom"; they are to "take delivery of authority as kings" for one hour. These kings grant over their "kingdom," their authority, to the Beast (Rev. 17:17). The harlot is the great city which has "kingdom," dominion over the kings of the earth (Rev. 17:18). The tangible gist, the kingdom is also a sphere over which a reign is exercised. The idea of a realm is found in Matt. 4:8=Luke 4:5; Matt. 24:7; Mark 6:23; Rev. 16:10. The sovereignty is God's Reign. The "kingdom of God" means first and foremost the rule of God, the celestial kingly power.[141]

The kingdom is now exercised by men in opposition to God is to become the kingdom of our Lord and of His Christ (Rev. 11:15) and "He shall reign forever and ever." In Rev. 12:10 the kingdom of God is analogous to the salvation and power of God and the authority of His Christ.

This nonrepresentational denotation is obvious in the Gospels. In Luke 1:33 the unending kingdom of Christ is identical with His rule. When Jesus said that His kingdom was not of this world (John 18:36), He did not refer to His realm; He meant that His rule was not resultant from earthly authority but from God and that His kingship would not marked itself like a human kingdom but in harmony with the heavenly rationale. The kingdom which men must receive with childlike simplicity (Mark 10:15; Matt. 19:14; Luke 18:17), which men must seek (Matt. 6:33; Luke 12:31), which Christ will give to the disciples (Luke 22:29), is the divine rule. In this citation heaven is interpreted as Kingdom of God by Christ. To be Christian is also to go to heaven.

4.13. Hell According to Christ

Hell according to the Bible is the place for punishing the sinners and it's an opposite of heaven. There are two things in the world whereby man has not able to discover the hell and heaven. These two locations are still in chapter of mysterious. But religious books like Bible, Quran, Geeta, Tripitaka and so forth continue to advocate the real existence of hell

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141 Peter (2004) Online. Internet. Available from www: The Kingdom of God is also Kingdom of Christ.com. Accessed 7th October, 2011.

The man in Luke 16:24 cries: ". . .I am tormented in this FLAME."

In Matthew 13:42, Jesus says: "And shall cast them into a FURNACE OF FIRE: there shall be wailing and gnashing of teeth."

In Matthew 25:41, Jesus says: "Depart from me, ye cursed, into everlasting FIRE,. . ."

Revelation 20:15 says, “And whosoever was not found written in the book of life was cast into the LAKE OF FIRE."

Everlasting fire — Matthew18:8, 25:41

Everlasting punishment — Matthew 25:46

Everlasting chains — Jude 1:6

Eternal damnation — Mark 3:29

Eternal judgment — Hebrews 6:2

Eternal fire — Jude 1:7

Unquenchable fire — Matthew 3:12

The fire that never shall be quenched — Mark 9:43, 44, 45, 46, 48

Fire unquenchable — Luke 3:17

The above cited is the definition of hell according to the Christ. From those Bible references it gives information that the existence of hell is real and cannot overlooked. However, due to invisibility, multitudes have believed and multitudes have failed to believe hell because of intangibility.

Scientifically hell is unproven place but people have cited that they have drilled through the gate of hell which could be testimony an appendix to Bible references. For the further references have reproduced below:

"As a communist I don't believe in heaven or the Bible but as a scientist I now believe in hell," said Dr. Azzacove. "Needless to say we were shocked to make such a discovery. But we know what we saw and we know what we heard. And we are absolutely convinced that we drilled through the gates of hell! (Siberian Diamond Mine)"



-Siberian Diamond Mine - Well to Hell?

The following article appeared in the well respected Finland newspaper, *Ammennusmaa*



Dr. Azzacove



"Dr. Azzacove continued, ". . .the drill suddenly began to rotate wildly, indicating that we had reached a large empty pocket or cavern. Temperature sensors showed a dramatic increase in heat to 2,000 degrees Fahrenheit."

"We lowered a microphone, designed to detect the sounds of plate movements down the shaft. But instead of plate movements we heard a human voice screaming in pain! At first we thought the sound was coming from our own equipment."

"But when we made adjustments our worst suspicions were confirmed. The screams weren't those of a single human, they were the screams of millions of humans!"

4.14. Judgment According to Christ

Judgment Day is the marks of closing stages of time. What will occur on that day? Do we know when it will come to light? Will there be any caution? Many people may have opinions and speculations, but Christian beliefs that only the Bible is authoritative that can answer these questions for us. Therefore, let us inspect a few passages to see what the Bible has to say.

During the New Testament times, the Christians at Thessalonica became concerned that the Christians who died would miss out on Jesus' return. They were afraid those who died ceased to exist. Let's observe the Apostle Paul's clarification about the dead and Judgment Day: But I do not want you to be ignorant, brethren, concerning those who have fallen asleep, lest you sorrow as others who have no hope. For if we believe that Jesus died and rose again, even so God will bring with Him those who sleep in Jesus.

For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord will by no means come first those who are asleep. For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord.

Therefore, comfort one another with these words" I Thessalonians 4:13-18

142 *Terry Watkins.(2002) Online.Internet. Available from www: The Truth About Hell.com. Accessed on7th of October,2011.*

We learn the following points from this passage:

1. Judgment day will be signaled by a shout and trumpet
2. Christ will descend
3. The dead will arise first
4. Then, those alive will join them and Christ in the air

This passage describes a little about Judgment Day from our perspective on earth. Later, we will look at another passage that tells a little about what Judgment Day will look like from heaven's perspective.

But what about the earth? "Will anything be left of, or on the earth?" The apostle Peter, in his letter, warns of the final destruction of the earth on the last day: But the day of the Lord will come as a thief in the night, in which the heavens will pass away with a great noise, and the elements will melt with fervent heat; both the earth and the works that are in it will be burned up.

Therefore, since all these things will be dissolved, what manner of persons ought you to be in holy conduct and godliness, looking for and hastening the coming of the day of God, because of which the heavens will be dissolved, being on fire, and the elements will melt with fervent heat? II Peter 3:10-13

From this passage, we learn that the earth and the heavens will totally be destroyed. The heavens will also be destroyed, which encompass the entire universe, all that is above our atmosphere. Some wonder, if God will preserve the earth, restore it for his faithful, and turn it into a paradise. However, this passage explains that it will be a total devastation. Even the "elements" of the heavens and earth, the things that comprise this world, will be ruined. Nothing will be left of the universe and reality that we now live in.[143]

So what happens to our bodies and all of the dead people's bodies? The Bible teaches that all will receive new bodies - all people both good and evil. In New Testament times, the Christians in the city of Corinth were faced with a false doctrine that denying resurrection. One sustaining argument proposed was that our bodies will decay in the grave. So, how could there be a resurrection, since our bodies will be destroyed? The apostle Paul responded to this false doctrine by clearing up that we will receive new bodies:

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143 *Online.Internet. Available from http:www: Judgment Day.com. Accessed on 7th October,2011.*

Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; nor does corruption inherit incorruption. Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed - in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." I Corinthians 15:50-53

In addition to confirming what we have learned, we also discover that we will all be given new bodies when the trumpet is sounded. So, before we even leave this earth, the resurrected dead and all those still alive will be given a new, immortal body. It is in this body that we will stand before God and live out the remainder of eternity.

So what happens once we leave this earth and it is destroyed? "Where do we go?" It is difficult to understand the answer because it involves a plane that transcends all that we know and understand. We already know that we have immortal bodies and this plane of existence is destroyed, but even that is not explained further. However, in the book of Revelation, a day of judgment is described. This Day of Judgment is symbolic of what will transpire that day:

Then I saw a great white throne and Him who sat on it, from whose face the earth and the heaven fled away. And there was found no place for them. And I saw the dead, small and great, standing before God, and books were opened. And another book was opened, which is the Book of Life. And the dead were judged according to their works, by the things which were written in the books.[144]

The sea gave up the dead who were in it, and Death and Hades delivered up the dead who were in them. And they were judged, each one according to his works. Then Death and Hades were cast into the lake of fire. This is the second death. And anyone not found written in the Book of Life was cast into the lake of fire." Revelation 20:11-15.From this symbolic representation, we learn how Judgment Day will appear from heaven's viewpoint. Once we are assembled before God's throne, then we will each be judged and sent to either heaven or hell.

A beautiful vision of heaven is painted through a symbol found following the above passage in Revelation 21:1-22:5 . As we read it to learn more about how wonderful heaven will be, but it’s just symbolic figure. The reality of heaven will be more beautiful than our mortal minds can now comprehend, While on earth, Jesus also told many parables about Judgment day, teaching about the final judgment and separation between the good and evil (Matthew 13:24-30 ; 25:31-46).

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144 *Ibid..*

The day of judgment is never prefixed by Christ But the day of the Lord will come as a thief in the night ..." II Peter 3:10.When does a thief rob your house? The answer - you don't know! It happens suddenly and unpredictably. Jesus was also asked this question by his apostles (Matthew 24:3).

But of that day and hour no one knows, not even the angels of heaven, but My Father only. "But as the days of Noah were, so also will the coming of the Son of Man be. For as in the days before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered the ark, and did not know until the flood came and took them all away, so also will the coming of the Son of Man be"[145]

Judgment Day will be both a magnificent and terrified day. It will be the end of all time and a day of estimate for all people before their Creator. Jesus said that no man knows what day it will occur, so let us always be cautious of those who prophesy that the end of the world is near, so its duty of each individual to live like it is tomorrow ready for the day of judgment.

4.15. Happiness According to Christ

Directly indirectly people look for happiness in their personal life is ultimate thirst. People define happiness in different perspectives. Those perspectives are: happy marriage, sufficient making money, having beautiful house, being fortunate, favored by circumstances, self contentment, having beautiful family, living long life, having all what you want, like education, latest car, computer and almost all the materials needed and wants. This type of wealth accumulative is also considered as happiness.

Beside all materials achievement, happiness is never limited people have vision, mission and goals. This happiness is another happiness that during the process of visualizing the vision and missionizing towards the targeted goals. The person may achieve the goals what he dreamed for but he may not have what he wants. Still he makes great success. In this accomplishment, visionary and creativity genius is being satisfied what he works for. This is satisfaction is also called happiness.

The Biblical view of happiness or Christ's happiness is little bit different than the above cited definition of happiness. Biblical defined happiness is:

1. Willing to suffer for the righteous sake (I Peter 3:14).

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145 Ibid..

2. Those who help the poor Proverbs 14:21 "He that despised his neighbor sinned: but he that hath mercy on the poor, happy is he."

3. A. Happy are those that fear the Lord Psalms 128:1-2 "1. Blessed is every one that feareth the Lord; that walketh in his ways. 2. For thou shalt eat the labour of thine hands: happy shalt thou be, and it shall be well with thee."

4. Obedience provides happiness Proverbs 29:18 "Where there is no vision, the people perish: but he that keepeth the law, happy is he."

5. Those who trust in the Lord Proverbs 16:20 "He that handleth a matter wisely shall find good: and whoso trusteth in the Lord, happy is he."

6. Those who find wisdom Proverbs 3:13 "Happy is the man that findeth wisdom, and the man that getteth understanding."

7. Christians who have been converted (Acts 2:37-41) and are in fellowship one with the other Acts 2:46 "And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart."

8. This fear must always be Proverbs 28:14 "Happy is the man that feareth alway: but he that hardeneth his heart shall fall into mischief."

9. Willing to suffer for the justice (Isa 9:6-7).

As viewed in above nine points speaks of happiness as per Christ ideology of happiness concern it's also true that without those components there can't be any peace and happiness.

4.16. Desire According to Christ

Desire is an inbuilt element in the human nature. Desire is being discovered the moment the child is being born the baby boy or girl there is urge for craving for. From this, we know desire is an inbuilt component in human nature. As the baby grows and turns into teenage to adulthood. This inbuilt desire is being used by human being for the negative and positive purposes. Thus desire becomes foundation of all success negatively and positively as it's being acted upon the individual desire.

Now the desire of Christ is He wanted the whole human communities to know that He is living God and Savior for the mankind. That's why Jesus said in John 14:6 I am the way, truth and the life. The way, truth and life is one kind of desire Christ has expressed. One of the ultimates desires of Christ is found in gospel according to the Matthew 28:18-20 says that He pronounced to His eleven disciples that He is ultimate power for the mankind's future for the celestial world and there Christ has declared that all the authorities in heaven and earth are under His powership. Commissioning to make disciples from all nations and followed by teachings and making to people follow what He wants. This is desire according to Christ.

There could be many more desires as we study the Bible but the essence we get from the Bible is Christ desire is to Christianized the whole the world and make his disciples is ultimate desire and prayer.

4.17. Second Coming of Christ

In the first coming the church in the world was established by Christ the age of church is near about 2000 years from now. After which, Christ was ascended to heaven. Post to His ascension the generation which we are under going through is church age or grace period. Before the second coming of Christ Bible says that there will be rapture based on Scripture, many Christian faith believe and teach about a future, end-time event when all true believers who are still alive before the end of the world will be taken from the earth by God into heaven. The term describing this event is "the Rapture."

Right after the rapture there will be judgment only for believers/ Christians this verdict is called Bema judgment. In this judgment Christian will rewarded as per their deeds. In the midst of Bema judgment there will be seven years of tribulation that Satan will rule the world. (Matthew 24:21) When Satan reign the world the second coming of Christ will take place. He will come with the saints.

In His presence in the world there will be war between the Christ and Satan. This war is called Armageddon war. (Revelation 16:16). In this war Satan will be defeated and send him into the pit and bound and his movement will be closed for thousand years and Christ will rule the world for thousand years.[146] These thousand years is called millennium years. (Revelation 20:1-7).

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[146] *Dr. Rabi Pame's lecture note on second coming of Christ, MRC(2006).*

After the post millennium again Satan will be released and there will be final war called Gog and Magog war and Satan will be defeated and will be thrown into the lake of fire forever. (Revelation 20:8). Then there will be general resurrection called it, which literally means the "resurrection of judgment". (Jn.5:29.) At this time all of the unsaved dead will be judged in white throne judgment (John: 29-50; Revelation 20:11-15). And there after the two eternity heaven and hell will be decided. Those whose names are recorded in the Book of life believed and confessed Jesus Christ as Lord and Savior will go to heaven and those who have denied the Christ will be dammed to hell. This is the significant and purpose of second coming of Christ as per the Bible.

4.18. Conclusion

In this lengthy chapter the researcher has analyzed towards Christ understanding of God, Angels and Satan. In side wise the origin of universe and mankind was also traced out. Heaven and hell are two eternities which is still in the world of unknown territory. Abstractly it's being existed and practically it's difficult to locate.

With all major topics which appear above like ultimate purposes of man and its mode of function and composition were also answered to the best of its materials available. Since man is created being he is discovered as depending and intelligent being having freedom to decide his free will. The resurrection of Christ and doctrine of death, heaven, hell and judgment were also discussed. In the ending part happiness and desire according to Christ were presented based on Bible. Of course it ended with significant of second coming of Christ.

Chapter5

Buddha and Christ Symbolically Connected in Bhutanese Buddhism

5.1. Introduction

In this final chapter the principal research work will be, to see the ultimate connectivity of two masters. How living Buddha and living Christ are connected in Bhutanese Buddhism will be the substance of writing. To build bridge between two masters is another attempt. Some of the connectivity elements from both the religions: Buddhism and Christianity will be extracted equally. These components are interwoven to justify Living Buddha as forerunner of Christ. To potency and give sustentative evidences there are numerous rudiments in the following prerequisites in this chapter.

As we study Buddha as forerunner of Christ and Christ successor of Buddha from Bhutanese Buddhist settings. Bhutanese Buddhism is an offshoot of Tibetan Buddhism and all most all the philosophy, doctrines and practices in Tibetan Buddhism are interpreted identical in Bhutanese Buddhism. To this Tibetan Buddhism we called Bhutanese Buddhism. Therefore, Buddhism in Tibet and Buddhism in Bhutan are same elements in two different countries. Thus the above cited topic will be discussed in the following below appeared points to substantiate Buddha as forerunner of Christ.

5.2. The Eight fold Paths Moral Qualification for Christian

In chapter two under the four noble truths it was studied the origin of eight fold paths in detail. In Bhutanese eight fold paths is translated as *Phapilam Yanlag-ye*. The noble eight fold paths are guiding principles established by Buddha for entire Buddhist world to enter into Nirvana. These eight basic principles are being practiced by Buddhist believers to keep them protected from a bad karma and its defense tools against all evils.

The noble eight fold paths are really light, ornaments and jewel for the noble cause. These eight elements, to practice and make nature in our personal life will be the most difficult part. This talks wisdom, ethical conduct and mental development for the human life.

These eight principles are cited in Bible in the book of second Corinthians 5:17 says "Therefore, if anyone is in Christ, he is new creation; old things have passed away; behold, all things have become new." This newness and goodness, only a perfect man will possessed it. This eight fold paths[147] prefigures about the perfect life of Christ and for the followers of Christ. This is a moral qualification for Christian and new life is being expressed in eight fold paths as like in the book of Galatians 5:22-23 love, joy, peace, long suffering, kindness, goodness, faithfulness, gentleness and self-control is the result of ultimate touched of the Holy Spirit.

5.3. Meditation of Buddha as Symbolic Prayer of Christ

Buddha had spent most of his time in meditation. His enlightenment and discovery of four noble truths were also result of his meditation. Buddha's life was life of meditation. As a result to it, even today there is thousands of Buddhists meditation centers around the world are built for the benefits of sentient beings. Some of the famous Buddhist meditation centers are being mentioned below in Bhutan and India.

1.169 foot Statue of Buddha in Bhutan 2.Dharma Giri, Igatpuri,

3.Dharma Pattana, Mumbai, 4.Dharma Bodhi, Bodh Gaya,

5.Sikhara Dharma, Dharamasala 6.Dharma Setu, Chennai

147 *John T. Seamands, Tell It Well: Communicating the Gospel Across Culture , Chenia: Missional Educational Books,2000,p.175.*

Above appeared six magnificent meditation centers, people are taught the essence of Buddhism. People around the world throng and go for the meditation at least once in a year for the short term or long term meditational pilgrimage. For Bhutanese they usually go to Bodh Gaya in winter season sometimes in the months of January and February. Geographically it's convenient for Bhutanese to travel to India due to many factors like time and finance. But once 169 foots of Buddha's statute is being erected majority of Bhutanese Buddhists will concentrate their meditation in their home country.

Similarly Christ has also spent much of his time not in meditation but in prayer he did taught model prayer to His disciples in the Book of Matthew 9:6-13 in the following:

Our Father in Heaven, hallowed be thy name.

Thy Kingdom come.

Thy will be done,

As in heaven, so on earth.

Give us bread for our needs from day to day.

And forgive us our offences,

As we have forgiven our offenders.

And do not let us enter into temptation,

But deliver us from evil (wrong, wickedness, error).

For thine is the kingdom

And the power

And the glory

Forever and ever, Amen.

In addition to the above cited model prayer, in the garden of Gethsemane where Christ prayed was remarkable prayer which is recorded in Luke 22:39-46.[148] In that wee hours of prayer time Bible gives testimony that Christ sweated blood while praying. Which indicates this prayer was not an ordinary prayer that Christ prayed for. From here we understand that Christ life was also life of prayer.

These two masters have different emphasize differently: for Buddha meditation was top priority for any purpose Buddha said take time to meditate and for Christ prayer was and is the main concern. Although meditation is never a synonymous of prayer and prayer is never synonymous of meditation. Despite of two different meaning and usages theology behind meditation and prayer is same. Buddhist says any good outcome as result of meditation and for Christian any positive outcome an answer to prayer. Thus Buddha's meditation and Christ's prayers are one element in two different religious interpretations. Like Buddhist says to the church, meditation center, and for meditation center Christian say as church. These are two man made buildings having two different names but for one purpose.

5.4. Buddha as Symbolic Love and Compassion of Christ.

Buddha has conquered the world making 613 million of followers in closing to 21st century and dawning to 22nd century world. If the quiz is being asked, how Buddha could continue to win the world even in his absentees. There are and will be hundred and one answer for this question. Like Four Noble Truths could be one of the answering factors. But my answer to this query is that Buddha has a limitless love and compassion for the mankind and sentient beings. Due to these altruistic supreme teachings of Dharma on the subject of love and compassion people from Europe, America and rest of the world looked to Buddha as the absolute supreme teacher of love and compassion. This Dharma of love and compassion is being carried out by the Buddhist in and around the world. This is one of main reasons why Buddhism continues to flourish despite of non-mission religion.

Over view of love and compassion seen in the life and teachings of Buddha the same love and compassion are expressed by Christ are in the following biblical passages:

> The LORD is gracious and compassionate ... and rich in love. Psalm 145:8

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148 Larry Richard, Every Prayer in the Bible: Discover God's Pattern for Effective Prayer, Nashville: Thomas Nelson Publishers, 1998, Pp. 138-139.

> With everlasting kindness I will have compassion on you," says the LORD your Redeemer. Isaiah 54:8
>
> The Lord is full of compassion and mercy. James 5:11
>
> Live in harmony with one another; be sympathetic, love as brothers, be compassionate and humble. 1 Peter 3:8
>
> Be kind and compassionate to one another. Ephesians 4:32
>
> You, O Lord, are a compassionate and gracious God ... abounding in love and faithfulness. Psalm 86:15

These six biblical references are the general concept of love and compassion. Love and compassion goes beyond mere abstract expression. Love is action plan demonstrated by compassion. God so loved the world that He gave His only begotten son whoever believes in Him should not perished but have everlasting life (John 3: 16). This is one of the definitions of love and compassion what Christ meant to say.

To get further definition of love and compassion in one context one rich young man approached Christ making query how to inherit the kingdom of God. Jesus straight away said to him “love your neighbors as yourself.” For the young rich man it’s too difficult to be abided by the comments of Christ because he was wealthy man. To sell and give away all possession was not possible for him. Here Christ meant that wealth to be shared to the needy world.

> Another living testimony from Korean pastor Son. He had two sons called Tong-In and Tong-Sin. In1948 when communist party took over Korea. The communist youths compelled many Christians to deny the Christ. In one occasion Tong-Sin was in gun point making him to deny the Christ. In the wee hours of conversion Tong-In rushed to the spot said I am the elder, I should die first let my younger brother live and younger brother urge that let my elder brother live since he has to look after our old parents and let me die. In the process of life giving voluntarism both were shot by communist youth and died on pool of blood. On next day Pastor Son father of Tong-In and Tong-Sin saw the murderer of his two lovely sons hands tied behind about to give death penalty. Pastor Son appeared before the court pleaded to release the boy who murdered his sons and said no amount of penalty will bring back my two sons. Instead let me adopt him as my son and finished the work undone by Tong-In and Tong-Sin. And Pastor Son took murderer boy to his home.[149]

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149 *Robert McQuilkin, An Introduction to Biblical Ethics, Seconderabad: OM Books,1995,p.14.*

From this living illustration it's understandable that Christ's love and compassion was demonstrated by two Korean boys Tong-In and Tong-Sin. Love and compassion shown by Tong-In and Tong-Sin this is what Christ really meant it. And beside this, what more can we define about love and compassion?

5.5. Buddha's Enlightenment as Partial Revelation from God

If we study about the life and attributes of Buddha he was highly committed man. His query and answer for the suffering, old aging, sick and death were genuine concern for Buddha and his decision to find the answers to these four subjects. For these cause, Buddha had to abandon his kingdom and family and went for the meditation for forty days and nights without food and drink. In the process of his meditation for search of answers it nearly cost his life but Buddha was enlightened. From this meditation, we can grasp his search for the truth was pure and absolute.

As Bible says those who ***asked*** it will be ***given to you***, those who ***seek*** they will find, those who knock it will ***opened for***. (Matthew 7:7-8). This is a promised of God. Asking and getting, seeking and finding and knocking and opening. Does it meant only for Christian or for general? To me it does not apply only to Christian but also non- Christian too. People may argue that New Testament was written only after the death of Buddha and we can be very conclusive but it's also important to understand that, the God who has inspired to write Bible was and is also the God of Buddha's time.

Therefore, it's justifiable that Buddha received a partial revelation from God because Buddha genuinely asked, knocked and seek for the truth at the door of God's mind and thus God granted enlightenment to Buddha.

5.6. Holy Trikaya as Symbol of Holy Trinity

In Buddhism, Buddha's body is being represented in three forms and Buddhism say as three manifestations of Buddha. These manifestations are called the ***Dharmakaya, Sambogakaya and Nirmanakaya.***

1.***Dharmakaya*** is the Buddha's body of absolute truth.

2.***Sambogakaya*** is the Buddha's body that experiences the bliss of enlightenment.

3.***Nirmanakaya*** is the Buddha's body that manifests in the world.

These are called the three bodies of Buddha. These three kayas / Trikaya which symbolized the doctrine of Trinity as it could interpret as thus:

1.***Dharmakaya,*** as prefigure of God the Father / truth because God is an absolute truth

2.***Sambogakaya,*** as God the Son Jesus Christ who gives enlightenment or salvation for the suffering mankind

3.***Nirmanakaya,*** God the Holy Spirit which is ultimate touched of God power that's being manifested in the world for the conviction.

From this citation the concept and meaning of Trikaya give vivid picture of Trinity. Buddha said "I was born into the world as the king of truth for the salvation of the world. The subject on which I meditate is truth. The practice to which I devote myself is truth. The topic of my conversation is truth. My thoughts are always in the truth. For lo! I have become the truth. Whosoever comprehended the truth will see the Blessed One, for the truth has been preached by the Blessed One."[150]

5.7. Buddha's Discovery of Suffering is not *Tanha/* Desire

In Buddhism one of the most fascinating and magnificent subjects is the theology of suffering. The root cause of suffering as per the Buddha's discovery is Tanha or desire. To uproot suffering is to erase the desire from one's life. So long as desire remain the suffering will continue. Here suffering and desire has become inseparable element. To conquer the desire Buddha came out with the eight fold paths after his enlightenment. Therefore, the accurate answer to the Buddhist understanding of suffering is to free oneself from desire by following the Noble Eightfold Path.

In the subject of suffering there is mental and physical suffering such as unwanted desire beyond our need, hunger for money, lust for sex, and craving desires are all counted as mental suffering. Incurable disease like Aids, cancer, extreme poverty, direct physical tortures and severe unbearable related sickness includes as physical suffering. These some of physical sufferings are not direct result of desire but natural sickness without having either negative or positive desire.

We can also take some examples like infancy child, baby boy and baby girl suffering from epilepsy, demon possessed, being left orphan all these sufferings are result of desire?

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[150] *M.Alan Kazlev (2006) Online. Internet.Available from www: The Three Kayas of Buddhism. com. Accessed on 11th October,2011.*

Buddhist would say because of past karma. How about suffering of Tibetan Buddhists? Is their suffering because of desire or past Karma? Even His Holiness XIV Dalia Lama ambassador of peace going in and around the world is suffering in a foreign soil with his people since 1959. If it's not desire but because of karma! Then His Holiness Dalia Lama and his cabinets must peacefully accept suffering of Tibetan people as their past karmic fate. And discontinue the struggle for independent of Tibet because it's illogical to go against the karma. Since karma decides and determine everything fate of once life.

What Christ has to say about desire and suffering? We are in the world of desire and suffering. These two subjects will remain till our last breath and cannot escape from desire and suffering. Probably there may be temporary relief from desire and suffering but it cannot be liberated fully from desire and suffering because desire is rooted in the blood of mankind. Because, in the blood there is life, in that life there is desire, whether it's legitimate or illegitimate desire but exist desire. When life stop the blood stops, when blood stop the desire will stop.

In connectivity to above stated argument about desire and suffering, Bible answers the definition of suffering goes beyond mere desire. Bible says real cause of suffering is not Tanha/desire but its sin of mankind because of the sin the evil desire is being originated. (Romans 6:23)The result of sin are suffering, sorrow, sickness, anger, envy, lust, pain, selfish, killing, deceiving, unfaithful, greedy, unjust, hatred, laziness, lack of charity, sickness, war, destruction, famine, ecological disasters, short life and death are creation of mankind's sin not desire. In total absent of all fruits of sin imagine how our country Bhutan would look like and rest of the world.

5.8. Buddha's Doctrine of Karma is Supreme Karma of Christ

For Buddhism Karma is the ultimate doctrine. The meaning of karma is cause and effect. How karma came into existence is never known and it's never cited in Buddhist Kalpas as its being appeared below:

1.Kalpa of Formation. In this Kalpa its Buddhist believed that world came into formation and that's why it's called the Kalpa of formation.

2.Kalpa of Existence. Our present generation is called existence Kalpa.

3.Kalpa of Dissolving. After the existence Kalpa there will be dissolving Kalpa which Buddhist theology says that our earth will become like fire ball and the world will come to end.

4.Kalpa of Emptiness. This Kalpa will begin after dissolving Kalpa.[151] In this Kalpa our world will turn into emptiness which Buddhism called *Sunyata* - the emptiness of all things.

In above all Kalpas it has not mentioned when and how the Karma came into existences. The pre-supposition can be taken when the Kalpa of Formation that Human being came into existence there are two aspects of theories; those theories are theory of Vivartakalpa Kalpa where presence of human being was stated. Another school of thought in Abhidhamma Patika and other Buddhist scriptures, it has precisely stated that the human race originated from the Light-sound heaven.[152] From these two schools of thoughts gives a hypothetical origin of karma. Since Karma is cause and effect of human action mentally and physically.

Karma is one of the complex subjects in Buddhism. In the following process of studying karma we will put karma in two different thoughts of schools positively and negatively. For this people called it positive and negative karma. In positive karma it's being believed that all the blissful lives are called result of good karmas and all miserable lives are called result of bad karmas. The example of good karma like noble family, rich people, handsome, beautiful, good family and marriage, sound health, intelligent, kind hearted, charity givers, living and suffering for others, sacrifice, optimistic attitude and opposite to it is a example of bad karma. This is human aspects of karma.

> One of the worthwhile illustrations is young boy and girl from different communities is in deep love and it's inseparable but both sides of parents disagreeing in their marriage proposal. In such situation both the boy and girl decide to suicide and beliefs once they were husband and wife in their past life and they still belief they will reborn as husband and wife in their next life.

There are also non-human aspects of karma like animals those walks on surface, birds which flies in the space , reptiles that crawls, fishes in the ocean and those who have breath visible and invisible are believed to be once they were once human being and result of their past karmic lives they are born as non-human beings . This is an animal aspect of karma.

> Oral tradition of ox and female cow from two separate villages it's told these two cows never wanted to separate and found difficult to

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151 1 small kalpa = 16.8 million years

20 small kalpas = 1 medium kalpa = 336 million years,

80 small kalpas = 4 medium kalpas = 1 great kalpa = 1.344 billion years

152 Venerable Shen-Kai (2002) Online.Internet. Available from www: Jen chen Buddhist Digest. Accessed on 16th October,2011.

keep them separate and finally they were taken to slaughter house and killed for the meat and they were reborn as husband and wife in next life. These types of actions are called karmic couples.

The inanimate aspects of karma are called stones of rocks, sands of desert and ocean of waters. For these inanimate aspects of karma Buddhism does not say anything whether they are result of human or animal? In general all the animates having consciousness are called Buddha nature and which means they are capable of liberating themselves from the samsaric lives except inanimate.

Karma according to Christ is found in the Bible and says there is no one in the world who does good karma not even one is found. Everyone is under the curse of bad karma (Romans 3:10-12). In the same book chapter 6:23 says for the wages of bad karma is death, but the gift of God is eternal life in Jesus Christ. Here once again the result of bad karma is death. To get eternal life as gift from God in Jesus Christ God is demanding justice in the penal of God's court. Since God is God of justice without penalization God cannot grant an eternal life as gift to the human being while still are under the cures of karma. In God's judicial acts of law we are all damned to death because of bad karma.

Now to revert and escape from the damnation, Christ Jesus suffered and gave his life on the cross of Calvary as substitutionary death. (I Timothy 2:6). His death has substitute ransom payment and to erase all our bad karmas and God's justice was being met and propitiated. Now we are no more under cures of bad karma and we are completely free by meritorious death of Christ on the cross of Calvary. For Christ also suffered once for our bad karmas/ sins, the just for the unjust, that He might bring us to God," (1 P 3:18). Surely He has borne our grieves and carried our sorrows; yet, we esteemed Him stricken, Smitten by God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement for our peace was upon Him, and by His stripes we are healed."(Is.53:4-5) This is called supreme Karma of Christ that he gave his life once for all for our bad karma. Jesus Christ is ultimate karmic Savior. Besides this supreme karma of Christ what good works can we expect and look for?

5.9. Buddha Forerunner of Christ

Predecessor and successor-ship it's a hierarchy systems of world. For this successor, Buddha's teachings prefigure the coming of Christ. Even though, these two masters were born in two different periods of time

but they have one message in their teachings and life experiences are concern. The reference is being produced below from Buddhist scriptures and as well as from Bible:

"(1) "Consider others as yourself." (Dhammapada 10:1)

"Do to others as you would have them do to you." (Luke 6:31)

(2) "If anyone should give you a blow with his hand, with a stick, or with a knife, you should abandon any desires and utter no evil words." (Majjhima Nikaya 21:6)

"If anyone strikes you on the cheek, offer the other also." (Luke 6:29)

(3) "Hatreds do not ever cease in this world by hating, but by love: this is an eternal truth. Overcome anger by love, overcome evil by good ... Overcome the miser by giving, overcome the liar by truth." (Dhammapada 1.5 & 17.3)

"Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you. From anyone who takes away your coat do not withhold even your shirt. Give to everyone who begs from you; and if anyone takes away your goods, do not ask for them back." (Luke 6:27-30)

(4) "If you do not tend one another, then who is there to tend to you? Whoever would tend me, he should tend the sick." (Vinaya, Mahavagga 8:26:3)

"Truly I tell you, just as you did not do it to one of the least of these, you did not do it to me." (Matt. 25:45)

(5) "Abandoning the taking of life, the ascetic Gautama dwells refraining from taking life, without stick or sword." (Digha Nikaya 1:1:8)

"Put your sword back into its place; for all those who take the sword shall perish by the sword." (Matt. 26:52)

(6) " "Just as a mother would protect her only child at the risk of her own life, even so, cultivate a boundless heart towards all beings. Let your thoughts of boundless love pervade the whole world." (Sutta Nipata 149-150)

This is my commandment, that you love one another as I have loved you. No one has greater love than this, to lay down one's life for one's friend." (John 15:12-13)

(7) "The body of the Buddha is born of love, patience, gentleness and truth." (Vimalakirtinirdesha Sutra 2)

"Grace and truth came through Jesus Christ." (John 1:17)

(8) "Do not underestimate good, thinking it will not affect you. Dripping water can fill a pitcher, drop by drop; one who is wise is filled with good, even if one accumulates it little by little." (Dhammapada 9:7)

"The kingdom of heaven is like a mustard seed that someone took and sowed in his field; it is the smallest of all the seeds, but when it has grown it is the greatest of shrubs and becomes a tree, so that the birds of the air come and make nests in its branches." (Matt. 13:31-32)

(9) " "The faults of others are easier to see than one's own; the faults of others are easily seen, for they are sifted like chaff, but one's own faults are hard to see. This is like the cheat who hides his dice and shows the dice of his opponent, calling attention to the other's shortcomings, continually thinking of accusing him." (Undanavarga 27:1)

Why do you see the speck in your neighbor's eye, but do not notice the log in your own eye? Or how can you say to your neighbor, "Friend, let me take the speck out of your eye," when you yourself do not see the log in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your neighbor's eye." (Luke 6:41-42)

(10) "Do not look at the faults of others, or what others have done or not done; observe what you yourself have done and have not done." (Dhammapada 4:7)

"They said to him, "Teacher, this woman was caught in the very act of committing adultery. Now in the law Moses commanded us to stone such women. Now what do you say?" He said to them, "Let anyone among you who is without sin be the first to throw a stone at her." (John 8:4-7)

(11) "As a man with eyes who carries a lamp sees all objects, so too with one who has heard the Moral Law. He will become perfectly wise." (Udanavarga 22:4)

"Your eye is the lamp of your body. If your eye is healthy your whole body is full of light; but if it is not healthy, your body is full of darkness. Therefore consider whether the light in you is full of darkness. If then your whole body is full of light, with no part of it in darkness, it will be as full of light as when a lamp gives you light with its rays." (Luke 11: 34-36)

(12) "That great cloud rains down on all whether their nature is superior or inferior. The light of the sun and the moon illuminates the whole world, both him who does well and him who does ill, both him who stands high and him who stands low." (Sadharmapundarika Sutra

"Your father in heaven makes his sun rise on the evil and on the good, and sends rain on the righteous and on the unrighteous." (Matt. 5:45)

(13) "Let us live most happily, possessing nothing; let us feed on joy, like the radiant gods." (Dhammapada 15:4)

"Blessed are you who are poor, for yours is the kingdom of God." (Luke 6:20)

(14) "The avaricious do not go to heaven, the foolish do not extol charity. The wise one, however, rejoicing in charity, becomes thereby happy in the beyond." (Dhammapada 13:11)

"If you wish to be perfect, go sell your possessions, and give the money to the poor, and you will have treasure in heaven." (Matt.19:21)

(15) "Giving is the noble expression of the benevolence of the mighty. Even dust, given in childish innocence, is a good gift. No gift that is given in good faith to a worthy recipient can be called small; it effects us so great." (Jatakamala 3:23)

"He looked up and saw rich people putting their gifts into the treasury; he saw a poor widow put in two small copper coins. He said, "Truly I tell you, this poor widow has put in more than all of them; for all of them have contributed out of their abundance, but she out of her poverty has put in all she had to live on." (Luke 21:1-4)

(16) "Those who have sufficient faith in me, sufficient love for me, are all headed for heaven or beyond." (Majjhima Nikaya 22:47)

"Everyone who lives and believes in me will never die." (John 11:26)

(17) “With the relinquishing of all thought and egotism, the enlightened one is liberated through not clinging." (Majjhima Nikaya 72:15)

"Those who want to save their life will lose it, and those who lose their life for my sake will save it." (Mark 8:35)

(18) "The thoughtful exert themselves; they do not delight in an abode. Like swans who have left their lake they leave their house and home." (Majjhima Nikaya)

"Foxes have holes, and the birds of the air have nests; but the Son of Man has nowhere to lay his head." (Matt. 8:20)

(19) " "During the six years that the Bodhisattva practiced austerities, the demon followed behind him step by step, seeking an opportunity to harm him. But he found no opportunity whatsoever and went away discouraged and discontent." (Lalitavistara Sutra 18)

When the devil had finished every test, he departed from him until an opportune time." (Luke 4:13)

(20) "Anyone who enters into meditation on compassion can see Brahma with his own eyes, talk to him face to face and consult with him." (Digha Nikaya 19:43)

"Blessed are the pure in heart, for they will see God." (Matt. 5:8)

(21) "He goes unhindered through a wall." (Anugattara Nikaya 3:60)

"Although the doors were shut, Jesus came and stood among them." (John 20:26)

(22) "Ananda, having arranged one set of golden robes on the body of the Lord, observed that against the Lord's body it appeared dulled. And he said, "It is wonderful, Lord, it is marvelous how clear and bright the Lord's skin appears! It looks even brighter than the golden robes in which it is clothed." (Digha Nikaya 16:4:37)

"And after six days Jesus takes with him Peter, and James, and John, and leads them up into a high mountain apart by themselves: and he was transfigured before them. And his raiment became shining, exceeding white as snow; so as no fuller on Earth can white them." (Mark 9:2-3)” [153]

[153] *(2007) Online. Internet. Available from www: Near Death Experience & the after life. Accessed on 18th October,2011.*

(23) Buddha was born of the virgin Mahamaya, who was considered the "Queen of Heaven." Dean Milman, in his "History of Christianity," stated that "Buddha, according to a tradition known in the West, was born of a virgin" (Vol. I, p. 99, note). Mary and Mahamaya all gave birth to their children among strangers. He was visited by wise men who recognized the divinity of the child. He was of royal descent and his birth was announced by a star.

(24)Both Jesus and Buddha were presented in the temple as infants for baptism. The hymns uttered at both annunciations resemble each other.

(25)Both in childhood engaged discoursed before teachers.

(26)Jesus and Buddha were considered to be divine beings. Buddha is regarded by the Hindus as the ninth incarnation of the deity Vishnu, following Krishna. But Buddha started a new religion which did not emphasize "gods," but rather how people can become "awakened" or "enlightened" to liberate themselves from the cycle of birth, death, and rebirth."

(27)The mission of both Buddha and Jesus was proclaimed by a voice from heaven.

(28)Both fasted in the wilderness and were tempted. Supernatural beings ministered to each of them.

(29)Both called their disciples with the command, "Follow me." Both sent out disciples to spread their teachings. Both performed miracles and wonders, healed the sick, fed five hundred men from a "small basket of cakes," and walked on the water.

(30)Buddha was "about 30 years old" when he began his ministry. He fasted "seven times seven nights and days." He had a "band of disciples" who accompanied him. He traveled from place to place and "preached to large multitudes." Bishop Bigandet calls his first sermon the "Sermon on the Mount." At his Renunciation "he forsook father and mother, wife and child." His mission was "to establish the kingdom of righteousness." "Buddha," says Max Mueller, "promised salvation to all; and he commanded his disciples to preach his doctrine in all places and to all men." "Self-conquest and universal charity" are the fundamental principles of his religion. He enjoined humanity, and commanded his followers to conceal their charities. "Return good for evil"; "overcome anger with love"; "love your enemies," were some of his precepts.

(31)Buddha formulated the following commandments. "Not to kill; not to steal; not to lie; not to commit adultery; not to use strong drink." This is a similar teaching attributed to Jesus: "Do not commit adultery, do not murder, do not steal, do not give false testimony, honor your father and mother." (Luke 18:20) Christ ignored the literal interpretation of Moses and emphasized a spiritualized interpretation of the whole law taken as a whole which is to practice unconditional love. This is similar to what Buddha did with the current teachings of those days.

(32)A converted courtesan, Mary Magdalene, followed Jesus. A converted courtesan, Ambapali, followed Buddha.

(33)It is said that he crushed a serpent's head. This is also a Messianic prophecy described in Genesis in the Garden of Eden.

(34)He abolished idolatry, was a "sower of the word," and preached "the establishment of a kingdom of righteousness."

(35)He taught chastity, temperance, tolerance, compassion, love, and the equality of all.

(36)The story of the ruler, Nicodemus, who came to Jesus by night, has its parallel in the story of the rich man who came to Buddha by night.

(37)Both proclaimed kingdoms not of this world. The eternal life promised by Christ corresponds to the eternal peace, Nirvana, promised by Buddha.

(38)Both were transfigured on a mount.

With all above comparative studies from both masters Buddha really foreshadows the life, teachings and coming of Christ as the savior of the world.

5.10. Buddha Prophesized about His Successor

Whole nations believe that there is God, sin, incarnation, living sacrifice, priesthood, judgment, death, hell, heaven and Deliverer to come. For this Savior, Buddha one of the greatest men whoever live on earth had prophesized 500 years before the birth of Christ. In this prophecy by Buddha said about the ultimate coming of Savior are as follows:

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155 Ibid.

"Buddhists believe that one must do "merit" in order being better one's life. They know that people have sin, so each person tries to do "merit" covering over his sins. But they know that their sins are too great. This is especially difficult on poor people, because they know that to do "merit," one needs money. The way to get money is to be a powerful person, but many powerful people steal and are not just. Often they are corrupt and abuse their power. Money received by doing sin to others is not acceptable merit money. So sin continues because no one is able to have enough merit to take away sin … unless someone was so perfect he could have enough merit for Himself and others. It is interesting that in the Buddhist Scriptures of Cambodia, [there is] a prophecy regarding a "Holy One" [who] would come, One who would lead people away from the old way and introduce a new way.

[Prediction]

When Buddha was travelling and living in this world, there was an old Brahman priest who wore white robes who asked the Buddha, "How will all men and all Brahman continue in their merit-making so as to escape the results of sin?" The Buddha answered, "Even though all of you give alms according to the 5 precepts, the 8 precepts, the 10 precepts or the 227 precepts for 9 trillion years and you raise your hands and offer yourselves as a burnt offering, or you pray 5 times a day, you will still not [page 26:] escape the results of your sins. If you do this every day, your merit gained will only be equal to the smallest strand of hair of an unborn infant extremely small.

You shall not enter heaven's doors" The old Brahman priest asked further: "What are we all to do to be saved?" The Buddha answered the old Braham priest, "The results of sin and karma are very great, heavier than the sky; thicker than the earth; and so high that it would be like an angel dusting the corner-posts at the temple compound with a cloth, post[s] that are 18 inches high, dusting them one time per year, until the posts were worn down to the ground. When the posts are worn down, that's how long it would take to end your sins." The Buddha said further "l have given up my high position and entered the priesthood. I considered that even though I am good, I would have only a very small amount of merit at the end of the year. If I w[ere] given this same amount of merit for100,000 epochs and live[d] 10 more lifetimes, I would not be saved from sin's results even once.

The old Brahman priest asked further, "So what should we all do?" The Buddha answered, "Keep on making merit and look for another Holy One who will come and help the world and all of you in the future."Then the old Brahman priest asked, "What will the characteristics

of the Holy One be like?" The Buddha answered him, "The HolyOne who will keep the world in the future will be like this: in the palm of his hands and in the flat of his feet will be the design of a disk, in his side will be a stab wound; and his forehead will have many marks like scars.

This Holy One will be the golden boat who will carry you over the cycle of rebirths all the way to the highest heaven (Nirvana). Do not look for salvation in the old way; there is no salvation in it for sure. Quit the old way. And there will be a new spirit like the light of a lightening bug which will come down from the sky above to live in all of your hearts and you [page 27:] will be victorious over all your enemies. Nobody will be able to destroy you. If you die, you will not come back to be born in this world again. You will go to the highest heaven (Nirvana)."

[Source]

Permission was granted to copy these Buddhist Scriptures regarding the prophecy of the Holy One (Jesus) from Wat Phra Sing in Chiang Mai Province. The person who gave permission was Phra Sriwisutthiwong in Bangkok. It is guaranteed that this copy is accurate according to the original, that there is no error in transmission, which is in the book of the district headman, the religious encyclopedia, volume 23, book #29. This inquiry was made on October 13, 1954 A.D. (Buddhist era 2497).

[Comment]

Buddha was correct about the uselessness of trying to earn merit. It is impossible. The Holy One Buddha said would come have come. About five hundred years after Buddha left this world, the prophecy was fulfilled. When Jesus Christ died on the cross to take away human sin, each hand and foot was pierced with a large nail leaving a disk shape (John 20:20). His side was pierced with a spear (John 19:34); and His forehead had many marks on it from the crown of thorns the Romans put on Him (John 19:2). Jesus Christ opened up a new way of faith to relate to God so that the old ways of merit could be left behind. Through Jesus alone, one can find escape from the impossibility of doing merit. Through Jesus alone, one can find perfect assurance that the highest heaven is opened by God's grace." [156]

156 *Online. Internet (2001-2011) Available www: from bibleprobe.com. Accessed on19th October,2011.*

Beside above cited testimony one of the conversions between his cousin and also foremost closed disciple of Buddha Ananda was disconsolate Buddha consoled him and said:[157] He informed Ananda that in another three months He would pass away. Ananda, suppressing his tears, said to the Blessed One: 'Who shall teach us when Thou art gone?'And the Buddha replied:

...'I am not the first Buddha, Who came upon this earth, nor shall I be the last. In due time another Buddha will arise in the world, a Holy One, a supremely enlightened One, endowed with wisdom in conduct, auspicious knowing the universe, an incomparable leader of men, a Master of angels and mortals. He will reveal to you the same eternal truths which I have taught you. He will preach to you His religion, glorious in its origin, glorious at the climax and glorious at the goal, in spirit and in the letter. He will proclaim a religious life, wholly perfect and pure, such as I now proclaim.' His disciples will number many thousands, while Mine number many hundreds.' Ananda said, 'How shall we know Him?' The Buddha replied: 'He will be known as Maitreya, in Bhutanese Jampa which means "Loving- kindness." Jesus Christ is known as loving kindness, (Luke 6:36-38).

In above appeared what Buddha cited, Buddha was talking about moral and non-moral attributes of the coming Buddha. The omnipotence, omnipresence and omnipresence as non-moral attributes and moral attribute of the holy one. This is being fulfilled by Christ. Further it gives more and more justification by the evidences is as follows: In a famous Pali text attributed to Sariputra, the great disciple of Buddha, and accepted by all Pali orthodoxy He says:

'Oh disciples, there is a non-born, a non-produced, [a] non-created, a non-formed, if there were not, oh disciples, a non-born, a non-produced, a non-created and a non-formed. Here Buddha is very clear that the Savior of the world will be un-originated, self- existence, immutability and eternity. This simply talks first and last the alpha and omega (Revelation 1:17). Life begins from him (John 1:3, Col 1: 16-17, I Cor 8:6, Hebrews 1:10). This signifies Jesus Christ is fulfillment of Buddha's prophecy and origin of the all the sources time, space, visible, invisible including the hell and heaven the only way to heaven. (John 14:6).

It is also true when Jesus died by crucifixion, His hands and feet were nailed to the cross -- thus the round marks of a wounds. The Roman soldier stabbed His side with a spear after He died. Then the soldiers put a crown of thorns on His head, thus the scars on His forehead. These signs

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157 *Online. Internet (2012) Available www: from Buddhist Prophecy Fulfilled. Access 23rd Janaury,2012.*

and marks really speaks that Buddha has foretold characteristic of his successor to come. Thus it is vividly mentioned and justified in 5.12 in the following paragraphs.

5.11. Buddha's Prophecy was Fulfilled by Christ Jesus

To confirm that Christ is really the Saviour what Buddha has prophesized can study in the following manner:

1.**His virgin birth was predicted:** Matthew 1:23a - 'Behold, a virgin shall be with child, and bear a son, and they shall call his name Immanuel' (Isaiah 7:14).

2. **His genealogy was predicted:** 2 Samuel 7:12 When your days are complete and you lie down with your fathers, I will raise up your descendant after you, who will come forth from you, and I will establish his kingdom.

3. **His birth place was predicted:** Micah 5:1-2.About 2700 years ago, the prophet Micah prophesied that the Messiah would be born in Bethlehem. Which is nearby Jerusalem? Jesus fulfilled this prophecy about 2000 years ago.

5. **His death was predicted:** The Old Testament predicted that the Messiah would die (Ps. 22:16; Isa. 53:5-10; Dan. 9:26; Zech. 12:10). Jesus fulfilled this and nearly 100 other Old Testament prophecies about the Messiah (see, for example, Matt. 4:14; 5:17-18; 8:17; John 4:25-26; 5:39). Jesus predicted many times during his ministry that he was going to die and rise again (Matt. 12:40; Mark 8:31; John 2:19-21; 10:10-11). One of the more explicit is Matthew 17:22-23: "The Son of Man is going to be betrayed into the hands of men. They will kill him, and on the third day he will be raised to life."

5. **Death by crucifixion was predicted:** Jesus said he was dying when he declared on the cross, "Father, into your hands I commit my spirit" (Luke 23:46). And when "he had said this, he breathed his last" (vs. 46). John renders this, "he gave up his spirit" (John 19:30). His death cry was heard by those who stood nearby (Luke 23:47-49).

6. **His resurrection was predicted:** Jesus Christ predicted His own

resurrection in Matthew 16:21; 26:32; Mark 9:9; 14:28; 16:6; Luke 24:6; John 2:19; Acts 26:22, 23.The resurrection of Jesus Christ was verified by eye witness testimonies of many, e.g., Matthew 27:66; 28:6; Mark 16:6; Luke 24:6, 39; John 20:20; Acts 1:3; and 1 Corinthians 15:4-8.

7. **His ascension was predicted:** Jesus' ascension was prophesized in the Old Testament in Isaiah 52:13, as follows, "Behold, My servant will prosper, He will be high and lifted up, and greatly exalted." Details about the ascension of Jesus Christ are related in the Holy Bible, Luke 24:46-53 and Mark 16:19-20.

8. **His mediator-** ship was cited: I Timothy 2:5 For there is one God and one mediator between God and men, the man Christ Jesus.

9. **Universal Salvation was predicted:** John 3:16 God so loved world he gave only his begotten son whosoever believe Him should not perished have everlasting life.

10. **His second coming is predicted:** But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only" (Matt. 24:36).

11. **His Messiah-ship was predicted:** (Zephaniah 3:9).

12. **His exaltation was predicted (Isaiah 52:13).**

Thus Jesus Christ was able to claim that Way to Tushita(heaven) the truth and the life (John14:6). As an evidences Jesus is able to raised four days death Lazarus John 11:1-44, Jairus' daughter (Matthew 9:18-26; Mark 5:41-42; Luke 8:52-56) and a widow's son (Luke 7:11-15). Because Christ said "I am the resurrection and the life. He who believes in me will live, even though he dies." (John 11:25). We can see Christ has authority over the death. This speaks, He is un-originated, uncreated and has power to give life and take life, which means He is refer as creator, sources and origin of life. Not only that He has defeated death (Revelation 1:18). His resurrection is one of the greatest unchanging evidences that whole Bible speaks Christ is the redeemer (Revelation 20:14; 1 Corinthians 15:17).

All these ups and downs events, why Christ needed to die to defeat the death? The simple answer is Christ has created human beings we are His creation and He promised that even in our old age, to our gray hairs he will love and carry us and deliver us from the bad karma (Isaiah: 46:4). Christ was grieved and concern with his creation (people) and said

there is no one who does good karma not even one. (Romans 3:11-12). As we know there is God and universal law. In that law, Bible says the wages of bad karma is death and, but the gift of God is eternal life in Christ. (Romans 6:23). For our bad karma Christ has paid ransom by giving His life on the cross of Calvary is supreme karma as cited in chapter 5.8. (I Timothy 2:6).

With all these evidences given in the scripture and gives an ultimate hope that we are liberated from cycle of Samsara that our bad karmas were being erased on the cross of Calvary and no more suffering and rebirth but just to believe on the finished work of Christ is sufficient to obtained salvation (Romans 10: 9- 13). This is what Buddha who had limitless love and compassion prophesized about the coming Saviour which fulfilled by Christ Jesus.

Therefore, it's my prayer may 613 million Buddhist in and around the world from Mahayana, Theravada, Vajrayana, Hinayana, Pure land, Zen Buddhism and so forth may know the substitutionary death of Christ on the cross of Cavalry for the Salvation of mankind which is done Once-For- All on the cross of Calvary.

5.12. Conclusion

The last chapter the symbolical correlation between Buddha and Christ was discussed these links was supported by, Buddha's eight fold paths as moral qualification of Christians. Meditation of Buddha as the forethought prayer of Christ. The Buddha's limitless love and compassion as symbol of Christ love. The holy Trikaya and enlightenment was interpreted as partial revelation from God for the coming messiah Jesus Christ.

The cause of suffering is never a mere desire but sin. The death of Christ was on the cross of cavalry as supreme karma of Christ which Buddha emphasized on good meritorious life. Buddha as symbolical forerunner of Christ which Buddha prophesied and thus fulfilled by the birth of Christ and his ministry to the human kind is living proof. Another striking component is Buddha said that the coming exalted One will lead the world with righteousness, peace and prosperity.

It is being fulfilled one after another systematically. His virgin birth, genealogy of Christ, his birth place, his death, his crucifixion, his resurrection, his mediator- ship, his ascension to heaven, his universal salvation for human kind, his exaltation and second coming predicted and it is exactly happening.

Chapter6



Conclusion

Recapturing from chapter one it's being discussed about the life and background of Buddha. His childhood was established as prince, son of king Suddhodana and his mother, Queen Maha Maya. Looking at multiples unresolved questions about the origin of sorrow, suffering, old age, sickness and death Buddha had to renounce his princely life to make final findings of human tragedies. After rigorous meditations and fasting Buddha was enlightened and came out for the human solution called the four Noble Truths.

Thus Buddha begun his *Dharmic* mission based on four Noble Truths teaching in and around Varanasi and *Kapilvastu* his home town. At the same time he has formed the *Sangha* and he recruited numbers of followers from various people's groups. Buddhist holy Tripitaka mainly *Vinaya Pitaka, Sutta Pitaka* and *Abhidhamma Pitaka* and Buddha's moral and non moral attributes were discussed.

Coming to chapter two Buddha's perspectives of theology, on topics of God, angel, cosmology and Buddhist anthropology was explored and its relativities of Buddhist doctrines were immensely analyzed. Thus Buddhism hinges in six elements of Buddhist philosophy called *Samsara* the created world as full of suffering and dissatisfaction. Karma is main doctrine in Buddhism and decides the future of each individual by cause and effects. Since Buddha happend to maintain whole thing in cosmos come into survival due to the law of karma, law of action and reaction, there can be no action without the architect and wilier of action. Thus there must have been the first action and the fixing of the law of karma. Whosoever preset that law and had the power to carry it out is obliged to have been firmness of its outcome. No law can come into existence by itself without an intelligent Being. The Master Mind behind all creation, therefore, is the First Cause. People call Him God. Buddha called Him the First Cause. Desire is one of the main issues for Buddha which makes man suffer, and take rebirth in different realms is result of desire. Dharma of Buddha is to carry out by the entire Buddhist world as witness. The unending rebirth and suffering are ended by attaining *Nirvana* once for all. To attain *Nirvana* eight fold paths is formula. These are essence of Buddhism.

In very similarly in chapter three, life and teaching of Christ were calculated from human perspectives as his virgin birth to till His crucifixion, His resurrection and ascension to heaven. In chapter four the attributes of Christ was studied from Christian theological standpoints in the subject matter of God, angel, the power of darkness, celestials and nonecelestial beings were looked in each topic. Thus diction of Christ moves around the loving God creator, mankind as special creation of God, sin as disobedience of human being thus beautiful human nature was being corrupted and needed external Savior. For this cause, the second of person of God heads was commissioned as messianic savior for the dying world and he was incarnated as human being. This historic man, the Jesus of Nazareth the savior of human kind as per the biblical records are concern.

In final chapter five the real connectivity study how Buddha and Christ symbolically connected in Bhutanese Buddhism were discussed. Buddhist iconic philosophical words were interpreted. The eight fold paths as moral qualification for Christian. Buddha's inclusive practical theory on the subject of meditation as symbolic prayer of Christ for the suffering world is sustentative element concerning the meditation and prayer. The holy Trikaya of Buddhism as holy Trinity of Christianity. Buddha's great discovery of suffering is not just mere desire but sin. On the subject of merits and demerits Buddha has emphasize unlimitedly and thus, the crucifixion of Christ on the cross of Calvary as supreme

karma of Buddha. The prophecy of Buddha concerning his successor was traced out and concluded Buddha as symbolic predecessor of Christ and Christ as the successor of Buddha. This credibility of evidences are justified and extracted from both the religious scriptures known as holy Tripika and holy Bible.

There are significant numbers of similarities in the life of two masters the only factor which differs was Christ resurrected and ascended to heaven but Buddha did not but believed to be reborn in *Tushita* city of ten thousand Buddhas/ heaven. This study confirms that what Buddha pointed out way to nirvana and christ open the door of heaven what Bhddha talks about coming Messiah of world is concluded and fulfilled by Jesus Christ of Nazareth is the gist of the study.

Glossary

Abhasvara: The name of a class of devas or heavenly being. [157]

Alara Kalama: where Buddha studied under this master

Anicca :Impermanence

Arahat: Is Sanskrit word meaning one who had attained the goal of enlightenment.[158]

Asita: A Hindu saint who predicted the Buddha's future by seeing the auspicious marks on Buddha and later became the chaplain of Buddha's father Suddhodana. [159]

Avatamsaka Sutra : Mahayana Sutra preached immediately after the enlightenment of Buddha. [160]

Bardo (Is Tibetan word): meaning in intermediate states.

Bodhisattva: An enlightened being and destined to Buddhahood. [161]

Chenrezig (Tibetan word): Name of Boddhisattva in Tibetan. [162]

Chhu (Dzongkha word) : water.

Dewachen: Heaven in Bhutanese.

Dharmapala (Sanskrit. Dharma- protector): The protector of Dharma.

Dhutt: In Bhutanese its devil.

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157 "Dictionary of Buddhism" edited by Damien keown,2004, p.26.

158 Ibid.

159 Ibid.28

160 Ibid.

161 Ibid.P.38.

162 Ibid.p.54.

Digpa: In Bhutanese its sin.

Dreye Nachung: In Bhutanese black devil.

Dreye: In Bhutanese its devil.

Dukkha is a Pali: suffering.

kalpas or "eons: Buddhist ways of counting time in generation.

Kamadhatu: Four Heavens are located in kamadhatu.

Kaundinya: one of the group leaders with Buddha.

Khandom: In Bhutanese its angel.

Konchok: In Bhutanese God.

Lha Karpo: White deity in Bhutanese.

Lumbini- The birth place of Buddha.

Lung: In Bhutanese air and also in Tibetan.

Maha Kassapa: one of the disciples of Buddha

Maha- Pajapati: Step mother of Buddha.

Mahakalpa : Great Eon.

Meh: In Bhutanese fire.

Ngelwa: In Bhutanese hell.

Nirvana: A complete end of suffering.

Rajagaha: where Buddha begin his first ascetic and begging life.

Rebirth :Life and death .

Sa: In Bhutanese earth.

Sahasra (Sanskrit): thousand world.

Samdeva: Buddhist holy book.

Sang: A traditional Bhutanese weighing machine.

sangha: A composition of Buddhist monks and Buddhist order.

Shakaya clan: A clan of Buddha.

Shing Chokengyelpo: A god of death in Bhutanese.

Sujata: A woman who offer milk to Buddha after enlightenment.

Sumeru: A Buddhist mythological mountain which is centre of earth.

Thangkas(Tibetan and Bhutanese): A hand painted icons of Buddha depicting his life and teachings.

Tharpa: Liberation in Bhutanese

Thori: Hevean in Bhutanese

Udaka Ramaputta: Buddha studied this master and achieved meditation

Vesak: Buddhist festival celebrated by Theravada Buddhist in the month of April- May on full moon day.

viparinamadhammo :The nature of change

Vivartakalpa- one of the Kalpas in Buddhism

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"The coming Buddha will be Uncreated, Unborn, Unformed, Unoriginated, he will be supremely enlightened and his name will be Maitrya"

Buddha



Rev. Lhatru Wangchuk is independent pollster and his special interest is in the field of Buddhism. In his seven years of age he became an orphan. His day to day life was matter of great concern and because of supreme suffering in his life the search for the God became his profession in his life. As a result, in 1990 Jesus Christ revealed to him in his dream and healed his chronic headache and there on his curiosity on religious study further became unstoppable and unquenchable thirst. Currently he does research work in the aspects of God, Man and Salvation from the perspectives of Buddhism and Christianity. He holds M.A and M.Th degree in Missiology from UTCM Nagaland and CFCC Bangalore, India.

"Judgment Day is the marks of closing stages of time. What will occur on that day? Do we know when it will come to light? Will there be any caution? Many people may have opinions and speculations, but Christian beliefs that only the Bible is authoritative that can answer these questions for us. Therefore, let us inspect a few passages to see what the Bible has to say."

