

In the name of Allah, the Most Gracious, the Most Merciful, and peace and blessings be upon the Messenger of Guidance, sent as a mercy to the worlds, Muhammad ibn Abdullah, the Seal of the Prophets and Messengers, and upon his pure and good family and companions, and those who were guided by his guidance and followed his Sunnah until the Day of Judgment, and praise be to Allah who created us upon Islam and chose for us this great religion, praise be to Allah the Speaker, and who is more truthful in speech than Allah? (And the Jews say, "Ezra is the son of Allah," and the Christians say, "The Messiah is the son of Allah." That is their statement with their mouths; they imitate the statement of those who disbelieved before. May Allah fight them! How are they deluded?) At-Tawbah 30.

So show us which paths of deviation the People of the Book took, so they lost their books. They wasted their religion and sold the verses of God for a small price in order to satisfy their desires. So God did not wrong them, but they wronged themselves.

The title of this research is:

Christianity and Buddhism in the balance of truth

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*** Conclusion.**

the introduction

(O People of the Scripture, do not commit excess in your religion and do not say about Allah except the truth. The Messiah, Jesus, the son of Mary, was only a messenger of Allah and His word which He directed to Mary and a spirit from Him. So believe in Allah and His messengers and do not say, "Three." Desist; it is better for you. Allah is only one God. Exalted is He above having a son. To Him belongs whatever is in the heavens and whatever is on the earth. And sufficient is Allah as Disposer of affairs) Women 171.

Throughout the ages, God sent prophets as bearers of good tidings and warners, and He did not command His servants except with the word of monotheism and to act upon it, and He assigned to each people their own laws. As soon as God takes the soul of His prophet, the message begins to deviate from its path and deviate from what God wanted for His servants. It is tainted with myths and influenced by the surrounding cultures and religious beliefs, and these beliefs merge into each other, as they begin to change slightly, little by little, until we find a religion completely different from what it was a century ago or centuries ago, due to the absence of a fixed religious reference in each belief.

This integration between ancient beliefs, which makes us not judge by the similarity between them, but rather judge by the conformity that exists between them despite the difference in names, is the result of cultural and ideological exchange between nations. Moses, peace be upon him, and his people are not far from us. As soon as Moses, peace be upon him, I went to meet his Lord, he worshiped the calf and did not command them to do so, and he was a prophet among them. Do we not accept that these changes in beliefs occur after the death of the prophets?!!

What happened in previous beliefs and cultures applies exactly to the Christian religion, or what its people today call Christianity. God sent His servant and messenger Jesus, peace be upon him, to his people, calling them to worship the One Almighty God and to apply God's laws to them. As soon as God raised him up and saved him from their hands, the sterile human mind began to weave the garments of superstitions and polish the ancient pagan ideas to be introduced into the religion of Christ, peace be upon him, especially after that era in which the followers of Christ were persecuted. After Christ, peace be upon him, recited to them the Torah as guidance and light, the heavenly Gospel was lost and in its place appeared the Gospels that were devoid of heavenly revelation and contained only the ideas of their writers mixed with some worn-out Gospel truths from the grinder of wars. Unfortunately, even those Gospels no longer have a place until our time, and the copies approved by the Church did not appear to us until after the middle of the third century AD, that is, after the pagan ideas crystallized in the Christian faith.

The Christian faith has borrowed the most minute details of the ancient pagan faiths that preceded it by centuries, so that the similarity between the beliefs is clearer than the light of the sun. Even the date of Christ's birth, which we challenge any Christian to confirm for us, was borrowed from those pagan faiths. So any sane person can believe that the twenty-fifth of December could coincide with the birthday of all these gods.

Horus (3000 BC)
Osiris (3000 BC)
Krishna (1400 BC)
Zoroaster / Zarathustra (1000 BC)
Mithras of Persia (600 BC)
Heracles (800 BC)
Dionysus (186 BC)
Tammuz (400 BC)
Adonis (200 BC)

The obvious fact that imposes itself is that all the followers of these gods took that day as their birthday, not in vain, but they believed that it was the day of the sun's birth. Was the day of Christ's birth on that day a coincidence?! Of course not, as the day of Christ's birth was not known until Constantine approved it in the third century AD. It is no secret to you that Emperor Constantine was a pagan at that time.

From the day of his birth until the day of his death, the Christian faith wrote a book copied from the ancient pagan beliefs until the most prominent and important of their beliefs, which is the Trinity, we find that it was taken from those ancient beliefs, as well as the incarnation, which prompted the Greeks and Jews to ridicule the incarnation of the Word.

The Patriarch of Alexandria, called Saint Athanasius the Apostolic, says: "Let us show everything related to the incarnation (of the Word) and his divine appearance among us / which the Jews ridicule / and the Greeks mock / but we glorify and venerate it. "So why did the Jews and Greeks ridicule it if they did not see it as identical to previous pagan beliefs?! (*)

The most prominent similarity between the Christian faith and the pagan religions is the relationship that links it to Buddhism, which will be the focus of our research. I began my research believing in God and believing in Him alone, and I left it thankful for His blessings and praising Him for what He bestowed upon me by creating me as a Muslim. I call upon every reader to be free of his doctrinal heritage and to be completely neutral in judging the validity of what we present in the conclusion, with God's help.

We ask God for success,
researcher

(*) Source: Athanasius the Apostolic: The Incarnation of the Word, translated by Father Markos Daoud / Fifth Edition / Cairo, p. 17.



Who is Buddha?

He is a person whose real name is Siddhartha, his father's name is Suddhodana, his family name is Gautama, and his mother's name is Queen Maya. His father was the king of the Sakya Kingdom in present-day Nepal. The title

Buddha means the enlightened or the awakened, as Buddha himself awakened at the age of thirty-five or thirty-six - according to different sources - and Siddhartha lived in the sixth century BC in northern India. He lived in a palace, but he deprived himself of luxury and its manifestations. He married at the age of sixteen - this was the age of marriage in his society - to a beautiful and young princess named Yasodhara.

After Siddhartha - Buddha - faced the reality of life and the suffering of humanity, he decided to find a solution to get out of this global pain, so he left his kingdom shortly after the birth of his only son "Rahula". Buddha was twenty-nine years old and after leaving the kingdom he became an ascetic searching for the alleged solution.

During this period, Buddha lived far from his kingdom in the Ganges Valley, meeting with famous religious teachers, studying their methods and ways, and subjecting himself to harsh ascetic practices. However, these methods and methods did not heal Buddha's chest, so he left them behind him after spending six years learning them. After Buddha left traditional religions, while he was under a tree on the banks of the Niratjara River one evening (this tree was called the Tree of Wisdom), Siddhartha realized awakening and enlightenment and woke up. Since then, he was given the name Buddha, which means enlightened or awakened.

"After his awakening, Gautama Buddha delivered his first sermon to a group of five ascetics, his first companions, in the Deer Park at Isipatana near Benares. From that time on, for forty-five years, he taught all classes of men and women—kings, peasants, Brahmins, and non-classes, wealthy and beggars, religious and gangsters—without making the slightest distinction between them. He did not recognize class differences or social groups, and the path he preached was open to all men and women who were prepared to understand and follow it." *

Buddha did not claim to be a god, the son of a god, or even a messenger sent by God. His teachings centered on truths he called the Four Indispensable Truths because they honor those who have attained them. We will discuss these truths in the discussion of Buddhism.

Buddha died in Kusinara at the age of eighty.

*Buddhism

cannot be considered a religion in its original concept, it is considered a doctrinal philosophy that calls for belief in man, not in God, it believes that every human being is precious and important, and that everyone has the ability to develop into a Buddha. Buddha says in this regard, “ No one saves us but ourselves, no one can do that and no one will do that.” We must walk the path, but the Buddhas show the path clearly.. Dhammapada 165. “

Buddhist philosophy crystallizes in its formation based on four truths called the obvious or noble truths, and these truths are:

1 * The first truth “Dukkha”

Life is suffering and in order to live you must suffer. One cannot live without experience and experience means suffering. Through your life you become hungry, thirsty, sick and in pain and you also suffer from inner pains such as fear, loneliness, frustration and so on.

2* The second truth “Samudaya, manifestation of Dukha”

All suffering is caused by desire. For example, when you want something and you don't get it, you feel frustrated and it is suffering.

3* The third truth "Niruda cessation of dukha"

is that suffering can be conquered and happiness can be reached by getting rid of the cause of suffering, which is lust. When one reaches this stage, he is characterized by perfection, and this stage is called nirvana. Nirvana, as Buddha said, " Nirvana is the highest happiness... Dhammapada. "

4* The fourth truth "Maja-sirat"

is the path leading to conquering suffering or the way to it, and it is through the great eightfold path - according to their expressions - which consists of (perfect understanding, perfect thought, perfect speech, perfect action, perfect living, perfect effort, perfect awareness, perfect concentration) ... (**)

(*) The Enlightenment of Bouddha from the most ancient ##### texts / Walpola Rahula; Translated by Youssef Shalab Al-Sham, [1422 AH], 2001 AD.

(**) For more information: 1 - The previous source
2 - A good question, a good answer about Buddhism, by Dammika, translated by Muhammad Sheet, Baghdad Press, Iraq, 2002.



The development of Mahayana Buddhism

Although Buddha was neither a god nor a messenger, even according to ancient Buddhist texts, this thought changed over time, especially after Buddhism split into several sects, the most important of which were Theravada and Mahayana. The Mahayana sect was the new face of Buddhism, which was like the Protestant reform movement that occurred in the sixteenth century AD at the hands of the reformer Martin Luther.

This is what was confirmed by one of the studies presented on the website of the University of Washington in the United States of America, which stated:



Mahayana Buddhism

Theravada Buddhism focused primarily on meditation and concentration, the eighth of the Eightfold Noble Path; as a result, it centered on a monastic life and an extreme expenditure of time in meditating. This left little room for the bulk of humanity to join in, so a new schism erupted within the ranks of Buddhism in the first century AD, one that would attempt to reformulate the teachings of Buddha to accommodate a greater number of people. They called their new Buddhism, the "Greater Vehicle" (literally, "The Greater Ox-Cart") or **Mahayana**, since it could accommodate more people and more believers from all walks of life. They distinguished themselves from mainstream Theravada Buddhism by contemptuously referring to Theravada as **Hinayana**, or "The Lesser Vehicle."

The Mahayanists, however, did not see themselves as creating a new start for Buddhism, rather they claimed to be recovering the original teachings of Buddha, in much the same way that the Protestant reformers of sixteenth century Europe claimed that they were not creating a new Christianity but recovering the original form. The Mahayanists claimed that their canon of scriptures represented the final teachings of Buddha; they accounted for the non-presence of these teachings in over five hundred years by claiming that these were secret teachings entrusted only to the most faithful followers.

Whatever the origins of Mahayan doctrines, they represent a significant departure in the philosophy. Like the Protestant Reformation, the overall goal of Mahayana was to extend religious authority to a greater number of people rather than concentrating it in the hands of a few. The Mahayanists managed to turn Buddhism into a more esoteric religion by developing a theory of gradations of Buddhahood. At the top was Buddhahood itself which was preceded by a series of lives, the **bodhisattvas**.

This idea of the *bodhisattva* was one of the most important innovations of Mahayana Buddhism. The *bodhisattva*, or "being of wisdom," was originally invented to explain the nature of Buddha's earlier lives. Before Buddha entered his final life as Siddhartha Gautama, he had spent many lives working towards Buddhahood. In these previous lives he was a *bodhisattva*, a kind of "Buddha-in-waiting," that performed acts of incredible generosity, joy, and compassion towards his fellow human beings. An entire group of literature grew up around these previous lives of Buddha, called the *Jataka* or "Birth Stories."

Whatever the origins of Mahayan doctrines, they represent a significant departure in the philosophy. Like the Protestant Reformation. *

Translation: "Whatever the origin of Mahayana, it represents a significant shift in philosophy, such as the Protestant Reformation."

The Mahayan doctrine called for the deification of Siddhartha - Buddha - and not only that, but they also considered him one of the aspects of the Buddhist trinity, as we will explain later. In the same previous source, the following came:



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While we do not know much about the earliest forms of Buddhism, there is some evidence that the earliest followers believed that there was only the one Buddha and that no more would follow. Soon, however, a doctrine of the *Maitreya*, or "Future Buddha," began to assert itself. In this, Buddhists believed that a second Buddha would come and purify the world; they also believed that the first Buddha prophesied this future Buddha. If a future Buddha was coming, that meant that the second Buddha is already on earth passing through life after life. So someone on earth was the *Maitreya*. It could be the person serving you food. It could be a child playing in the street. It could be you. What if there was more than one Maitreya? Five? Ten? A billion? That certainly raises the odds that you or someone you know is a future Buddha.

The goal of Theravada Buddhism is practically unattainable. In order to make Buddhism a more esoteric religion, the Mahayanists invented two grades of Buddhist attainment below becoming a Buddha. While the Buddha was the highest goal, one could become a *pratyeka-buddha*, that is, one who has awakened to the truth but keeps it secret. Below the *pratyeka-buddha* is the *arhant*, or "worthy," who has learned the truth from others and has realized it as truth. Mahayana Buddhism establishes the *arhant* as the goal for all believers. The believer hears the truth, comes to realize it as truth, and then passes into *Nirvana*. This doctrine of arhantism is the basis for calling Mahayan the "Greater Vehicle," for it is meant to include everyone.

Finally, the Mahayanists completed the conversion of Buddhism from a philosophy to religion. Theravada Buddhism holds that Buddha was a historical person who, on his death, ceased to exist. There were, however, strong tendencies for Buddhists to worship Buddha as a god of some sort; these tendencies probably began as early as Buddha's lifetime. The Mahayanists developed a theology of Buddha called the doctrine of "The Three Bodies," or *Trikaya*. The Buddha was not a human being, as he was in Theravada Buddhism, but the manifestation of a universal, spiritual being. This being had three bodies. When it occupied the earth in the form of Siddhartha Gautama, it took on the Body of Magical Transformation (*nirmanakaya*). This Body of Magical Transformation was an emanation of the Body of Bliss (*sambhogakaya*), which occupies the heavens in the form of a ruling and governing god of the universe. There are many forms of the Body of Bliss, but the one that rules over our world is Amithaba who lives in a paradise in the western heavens called *Sukhavati*, or "Land of Pure Bliss." Finally, the Body of Bliss is an emanation of the Body of Essence (*dharmakaya*), which is the principle underlying the whole of the universe. This Body of Essence, the principle and rule of the universe, became synonymous with *Nirvana*. It was a kind of universal soul, and *Nirvana* became the transcendent joining with this universal soul.

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Translation: "Mahayanatism finally finished transforming Buddhism from a philosophy into a religion.... A strong tendency among Buddhists to worship Buddha as a god of some sort.... Mahayanatism developed a Buddhist theology called the doctrine of the three forms."

* University of Washington website in the United States of America

<https://www.wsu.edu:8080/~dec/BUDDHISM/MAHAYANA.HTM>



History of the emergence of Mahayana.

The first writings of the Mahayana scriptures date back to the first century BC, as mentioned by the Buddhist sites themselves.

Mahayana scriptures

Mahayana departs from the **Nikaya** tradition (sometimes referred to as the Hinayana schools) in its acceptance of the Mahayana sutras. Mahayana schools do not, however, reject Nikaya sutras, such as those recorded in the **Pali Canon**; these are also seen as authoritative.

The Mahayana scriptures were probably set in writing around the 1st century BCE. Some of them, such as the Perfection of Wisdom sutras, are presented as actual sermons of the Buddha that would have been hidden. By some accounts, these sermons were passed on by the oral tradition as with other sutras, but other accounts state that they were hidden and then revealed several centuries later by some mythological route. In addition to sutras, some Mahayana texts are essentially commentaries.

Among the earliest major Mahayana scriptures that are attested to historically are the **Perfection of Wisdom (Prajna-Paramita) Sutras**, the **Avatamsaka Sutra**, the **Lotus Sutra**, the **Vimalakirti Sutra**, and the **Nirvana Sutra**.

The Mahayana canon further expanded after Buddhism was transmitted to China, where the existing texts were translated. New texts, such as the **Platform Sutra** and the **Sutra of Perfect Enlightenment** were explicitly not of Indian origin, but were widely accepted as valid scriptures on their own merits. Other later writings included the **Lingji Lu**, a commentary by **Chan** master **Linji**. In the course of the development of Korean Buddhism and Japanese Buddhism, further important commentaries were composed. These included, for example, in Korea, some of the writings of **Jinul**, and in Japan, works such as **Dogen's Shobogenzo**.

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- "The Vision of the Buddha", Tom Lowenstein

The Mahayana scriptures were probably set in writing around the 1st century BCE.

https://www.thaixotictreasures.com/m..._buddhism.html

The site says that the historical record shows that Mahayana emerged as a separate school from Theravada in the 1st century BCE and that it had been developing long before that date.



Origins of Mahayana Buddhism

The "Great Vehicle"

By Barbara O'Brien, About.com Guide

The precise origins of [Mahayana Buddhism](#) are something of a mystery. **The historical record shows it emerging as a separate school from Theravada during the 1st century BCE. However, it most likely had been developing gradually for a long time before that.**

 Photo: Jupiter Images
Jupiter Images

Some scholars have suggested that Mahayana is an offspring of Mahasanghika, a now-extinct Buddhist sect formed about 320 BCE. Mahasanghika developed the idea of the transcendent nature of a Buddha, the ideal of the bodhisattva, and the doctrine of *shunyata*, or "emptiness."

A Gradual Beginning

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- [mahayana](#)
- [buddhism history](#)

However the two schools originated, it's fair to say that both Theravada and Mahayana developed from the earliest schools of Buddhism. Historian Heinrich Dumoulin wrote that "Traces of Mahayana teachings appear already in the oldest Buddhist scriptures.

Contemporary scholarship is inclined to view the transition of Mahayana as a gradual process hardly noticed by people at the time." [Dumoulin, *Zen Buddhism: A History, Vol. 1, India and China* (Macmillan, 1994), p. 28]

The historical record shows it emerging as a separate school from Theravada during the 1st century BCE. However, it most likely had been developing gradually for a long time before that.

The website specializing in Buddhism adds that, according to some researchers, it was formed from a Buddhist sect called Mahasanghika that appeared 320 years before Christ.

<http://buddhism.about.com/od/mahayan...hayanahist.htm>

In spite of the apparently easy resolution of the disciplinary dispute, the years after the Second Council saw the emergence and proliferation of many separate schools such as the Maha Sanghikas who some regard as the progenitors of the Mahayana, Vatsiputriyas and others. Consequently, by the time of the Third Council, held during the reign of Emperor Ashoka, in the third century BCE, there were already at least eighteen schools, each with its own doctrines and disciplinary rules

He says that after the Second Council, which was about 100 years after the death of the Buddha, many schools were formed, including the Sanghikas, Vatsiputriyas, which are considered the ancestors of the Mahayana school, and he says that after the Third Council during the time of Asoka there were no less than 18 schools with each of their own tendencies and beliefs.

At yet another council, held during the reign of King Kanishka in the first century CE, two more important schools emerged--the Vaibhashikas and the Sautrantikas. These differed on the authenticity of the Abhidharma, the Vaibhashikas holding that the Abhidharma was taught by the Buddha, while the Sautrantikas held that it was not. By this time, Mahayana accounts tell us, a number of assemblies had been convened in order to compile the scriptures of the Mahayana tradition which were already reputed to be vast in number. In the north and southwest of India as well as at Nalanda in Magadha, the Mahayana was studied and taught. Many of the important #####s of the Mahayana were believed to have been related by Maitreya the future Buddha and other celestial Bodhisattvas or preserved among the serpent gods of the underworld until their discovery by Mahayana masters such as Nagarjuna.

The author reports that in the first century AD, the written texts of the Buddhist scriptures were translated to be more widely disseminated.

The existence of translations of the texts means that the texts were written at an earlier time, and this is what the researcher confirms in that these texts were written about 500 years after the death of Buddha, and since Buddha lived in the sixth century BC, and by adding 500 years, the texts of the Mahayana Bible, written in Sanskrit, were written in the first century BC, and this is what the writer asserts with certainty that they were written in the middle of the first century BC, and that there are manuscripts that confirms this matter, such as the Sutra manuscripts, which cannot be older than the first century AD.

The formation of the extant written canons of the schools, both in India and in Sri Lanka, is now generally accepted by scholars to belong to a relatively late period. The Mahayana teachings, as well as those of the other schools, including the Theravada, began to appear in written form more than five hundred years after the time of the Buddha. We know with certainty that the Theravada canon--recorded in Pali, an early Indian vernacular language--was first compiled in the middle of the first century BCE The earliest Mahayana sutras, such as the Lotus Sutra and the Sutra of the Perfection of Wisdom are usually dated no later than the first century CE Therefore, the written canons of the Theravada and Mahayana traditions date to roughly the same period. (*)

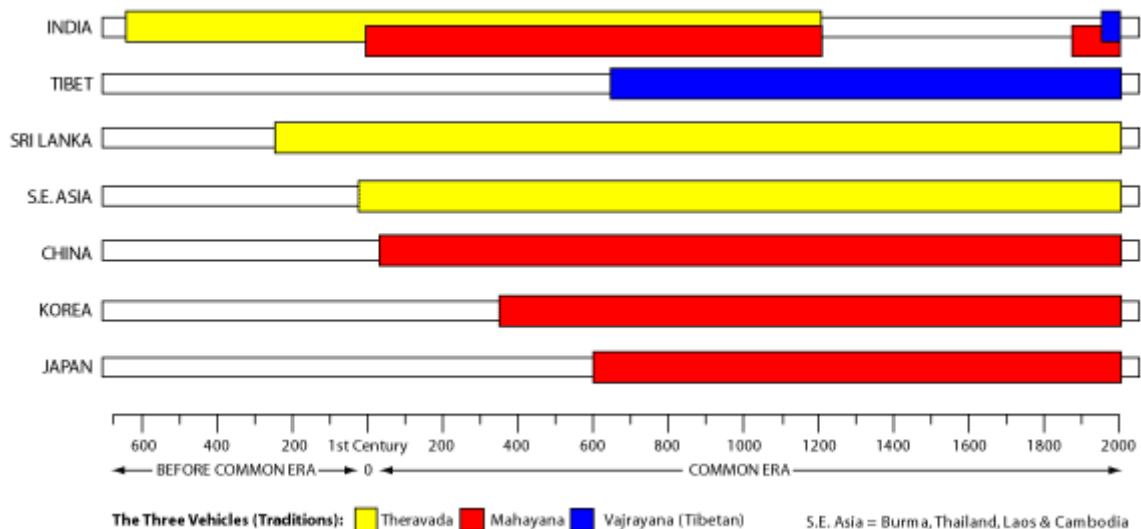
Dr. Peter Della says that between the Second Council and the first century BC Mahayana saw a growth in India and many important texts appeared.

The period between the Second Council and the first century BCE saw the growth of Mahayana literature in India and the emergence of a number of important ##### (*)

(*) [Taken from Peter Della Santina., *The Tree of Enlightenment* . (Taiwan: The Corporate Body of the Buddha Educational Foundation, 1997), pp. 125-132]. <https://daophatngaynay.com/english/philosophy/maha/001-origin.htm>



This is a graph that shows the timeline and geographical spread in Buddhist history of the three most important sects. What interests us is Mahayana, which is represented in red on the graph. The history of its school dates back, as shown in the graph, to the first century BC.



This chart was published by one of the most reliable Buddhist websites

<http://www.buddhanet.net>

In the Buddhist timeline, the Center for Buddhist Studies explains that Mahayana appeared in the 344th century of Buddhist history, i.e. in the second century BC, and that the Lotus Sutra was written during the first century AD.

As for their claim that Nagarjuna founded Mahayana, this is a false claim that they intended to mislead those seeking the truth, as Nagarjuna is only the founder of the Madhyamika school, which is a school that did not change the basics of Mahayana, but rather added a new philosophy similar to Plato's philosophy, and this was specifically in the second century, as shown in the table.

544	1st Century C.E.*	<ul style="list-style-type: none"> • King Kaniska (78-101) convened the Fourth Buddhist Council at Jalandhar or in Kashmir around 100 C.E. (This is not recognized by the Theravadins). • Buddhism established in Cambodia 100 C.E and in Vietnam 150 C.E. • Composition of Lotus Sutra and other <u>Mahayana Buddhist texts</u>. • Buddhism enters Central Asia and China. 	<ul style="list-style-type: none"> • Jesus of Nazareth (0-33 C.E.) • Destruction of Jerusalem and the second Temple: (70 C.E.) • The Buddha first represented in art as human form.
644	2nd Century	<ul style="list-style-type: none"> • The Age of Indian Buddhist philosopher <u>Nagarjuna</u> (150) founder of the school of <u>Madhyamika</u> ('the Middle Way'). 	<ul style="list-style-type: none"> • Roman Empire reaches the height of its power. • In 185 C.E, Shunga a Brahman general became the ruler and the Shunga dynasty ruled for 112 years in India.
744	3rd Century	<ul style="list-style-type: none"> • Expansion of Buddhism to Burma, Cambodia, Laos, Vietnam, and Indonesia. The <u>Yogacara</u> (meditation) school was founded by Maitreyanatha (3rd century). • Buddhist influence in Persia spreads through trade. 	<ul style="list-style-type: none"> • Three Kingdoms dynasty (220–265) Division into three states: Wei, Shu, Wu. Many scientific advances adopted from India. • The Emperor Constantine converts to Christianity (312)

http://www.buddhanet.net/e-learning/..._chron-txt.htm

Thus, we have proven beyond doubt that Buddhism in its Mahayana schools emerged after the third council during the reign of King Asoka - Ashoka - in the third century BC, and the schools began to develop slowly until they took on their structure in the first century BC.

Its texts, written in Sanskrit, formed a legacy of this thought in the first century BC until the recording of the thought, which extended for three centuries, ended in the first century AD at the latest.

History of the Gospels in the Bible

The time of writing the Gospel of Matthew:

There are three opinions about the time when Al-Bashir Matthew wrote his gospel. These opinions are:

*The time of writing the Gospel is around 42 AD.

* Another opinion is that Matthew wrote around 60-66 AD. This opinion is based on the fact that Matthew did not mention anything about the destruction of Jerusalem.

* The third opinion suggests that the period from 75 to 80 AD is the period in which Matthew wrote, based on the fact that the preaching extended to the nations, as is clear at the end of the Gospel: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you. And lo, I am with you always, even to the end of the age.

Amen" (Matthew 28:18-20).

The time of writing the Gospel of Mark:

There are many opinions regarding the time of writing this Gospel, but they all agree that the time Mark wrote his Gospel was before the destruction of Jerusalem, which occurred in 70 AD. He did not write about this incident at all, and Chapter 13 describes the state of Jerusalem before its destruction. Accordingly, the time of writing the Gospel of Mark is between 40 AD and 68 AD.

Time of writing the Gospel of Luke:

Opinions differ about the time when Luke wrote his Gospel, including:

- 1. He said that the date of writing the Gospel depends to a large extent on determining the date of writing the Book of Acts, because the Book of Acts was written after the Gospel of Luke, and since it is likely that the Book of Acts was written around the year 62 or 63 AD, then Luke's Gospel was written around the year 60 AD.**

The other opinion says that Luke explicitly mentions the siege of Jerusalem (Luke 21:20-24), which indicates that he is talking about events that he saw. It seems that Luke's Gospel was written after this happened, and he described in his Gospel an accurate description that is consistent with what contemporary historians wrote about the destruction of Jerusalem in 70 AD. This indicates that Luke wrote after these events, that is, between 80 and 90 AD.

Time of writing the Gospel of John:

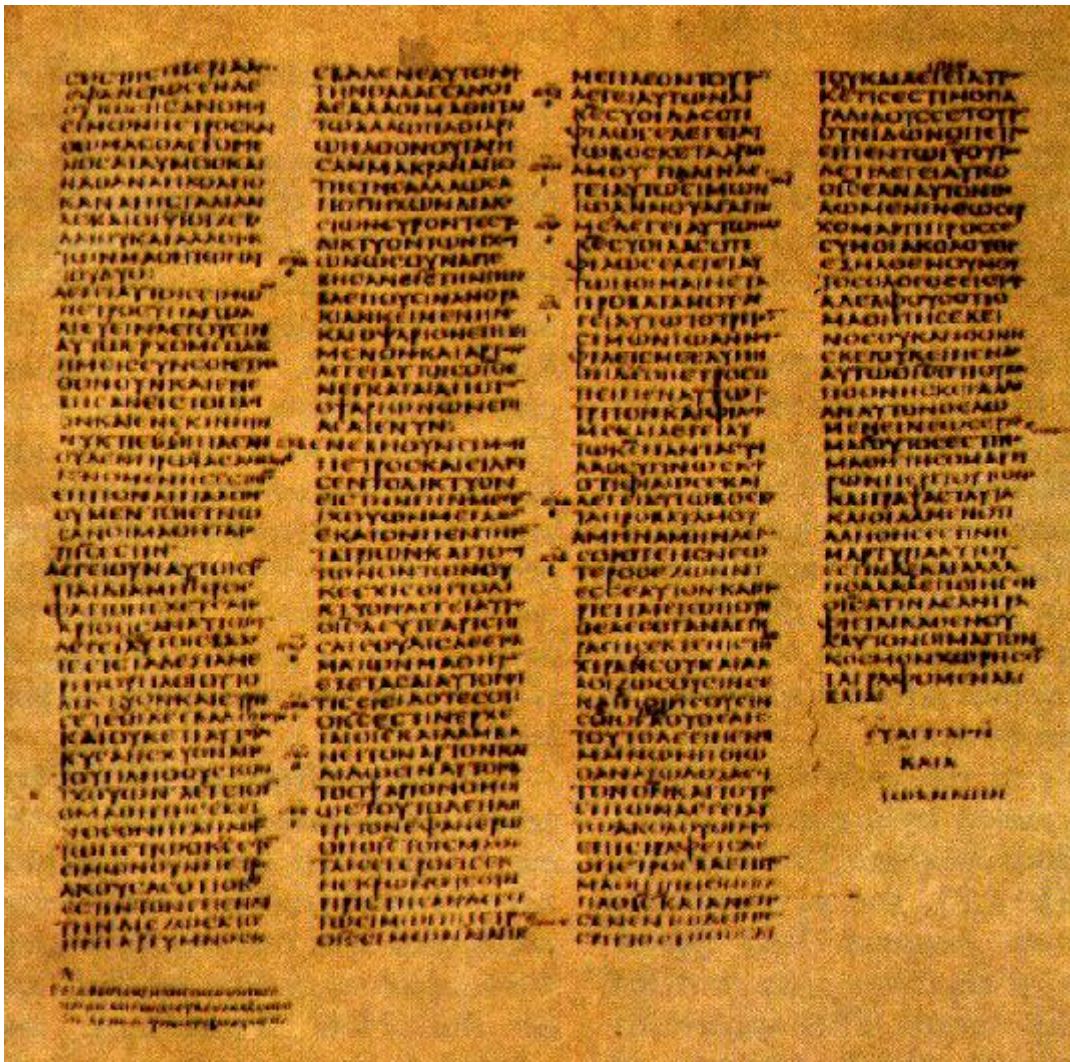
Opinions differ about the date on which John wrote his Gospel, including:

- 1. The first opinion says: John wrote his Gospel before the year 70 AD.**
- 2. The second opinion says: John wrote his Gospel after the year 175 AD.**
- 3. The third opinion, which is the most likely, is that the time in which John wrote his Gospel was between 90 and 115 AD.**

<http://www.alkalema.net/drasat/drasat6.htm>

This classification is according to historical events, but if we go back to those original writings, we will find no trace of them at all. By going back to the oldest manuscripts of the Old Testament and their dates, we will be surprised that the oldest manuscripts of the New Testament date back to the year 325 AD. These manuscripts and their dates of discovery are:

The Vatican Codex (325-350 AD) (Codex Vaticanus), the Sinaitic Codex (350 AD) (Codex Sinaiticus), the Alexandrian Codex (400 AD) (Codex Alexandrius), and the Ephraemi Codex (400 AD) (Codex Ephraemi)



Sinaitic Codex

If we talk about scraps and remains of manuscripts, we can talk about the remains of the John Ryland manuscript (130 AD), the remains of the Chester Betty Papyri (200 AD), and the Bodmer Papyrus (150-200 AD).

These remain contain only a few words, no more, and do not indicate a specific date for writing the Gospel. It is possible, quite simply, that these writings were collected later to form the Gospel, which underwent many revisions and additions until it reached the Gospel that we have in our hands today. By displaying pictures of these remains, the reader can estimate what these manuscripts could mean for a book the size of the Bible. Although this is a different subject from what we want to prove, the result confirms that the Christian Bible was written between the years 50 and 150 AD.

οἱ ἰουδαῖοι ἠδὲ καὶ

οὐδὲν ἄλλο ἔπραξαν

ἢ τὸν Ἰησοῦν ἡμεῖς

ἐκρίναντες ἡμεῖς

οἱ ἰουδαῖοι

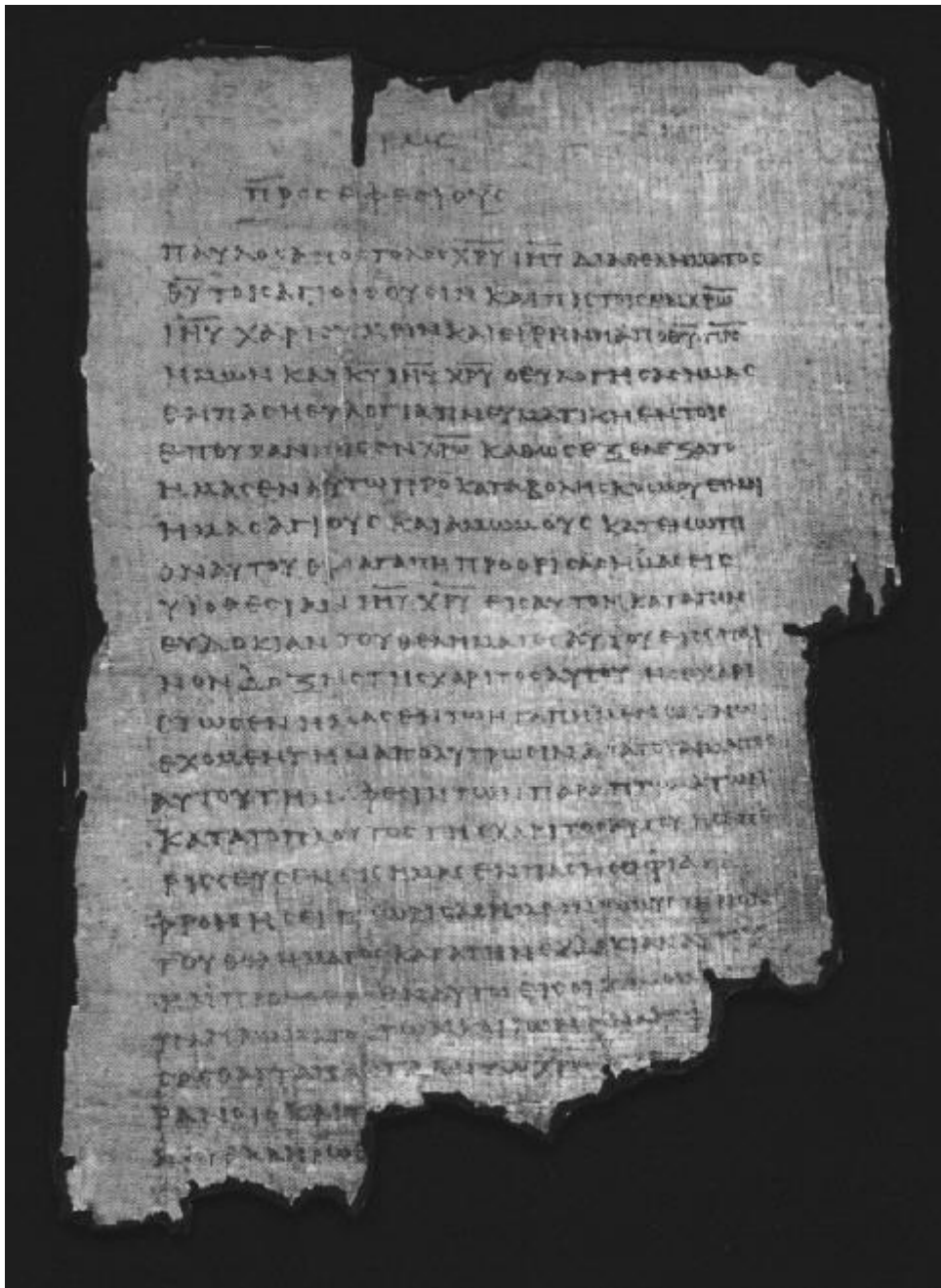
καὶ οὐκ

ἔμελλεν

Remains of the Ryland Manuscript



Remains of the Bodmar manuscript



Remains of the Bayati manuscript



The Divinity of Christ and the Divinity of the Holy Spirit

The subject of the divinity of Christ and the divinity of the Holy Spirit is very long, but I will briefly present the matter and highlight the aspect that serves our topic.

After the famous crucifixion incident, many groups emerged with different ideas and doctrinal orientations. These groups began to spread their teachings and develop their ideas. Each group said something about Christ, peace be upon him. Some of them said that Christ was a messenger from God, some said that he was the son of God, and some said that he was God. Thus, each group began to strike hostility between itself and the other groups. This continued until Constantine, the emperor of the pagan Roman Empire, which was the striking force in that region, held a council called the Council of Nicaea in the third century AD, specifically in the year 325 AD, in which he appreciated the divinity of Christ and fought everyone who did not acknowledge that and

burned any book, gospel, or letter that did not conform to these beliefs and said that Christ was human and not God. They issued the Nicene Creed. This continued until the year 381, when they also acknowledged the divinity of the Holy Spirit, which there was nothing about in the Council of Nicaea in the year 325 AD. They issued the Nicene-Constantinopolitan Creed. This is the main reason that made us miss any manuscript before the fourth or third century AD at the latest.

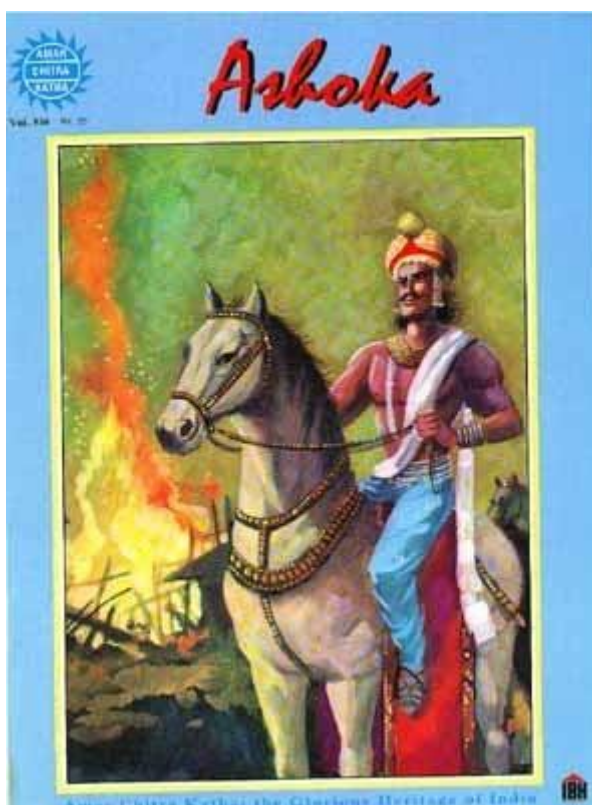
*** Nicene Creed 325 AD.**

“We believe in one God (the Father), Maker of heaven and earth, of all things seen and unseen, and in one Lord, Jesus Christ (the only Son of God), begotten of (the Father) before all ages, God of God, Light of Light, true God of true God, begotten, not made, of one essence (with the Father), by whom all things were made; who for us men and for our salvation came down from heaven, and was incarnate by the Holy Spirit of the Virgin Mary, and became man, and was crucified for us under Pontius Pilate, suffered and died and was buried, and rose again the third day according to the Scriptures, and ascended into heaven, and sits at the right hand of (the Father), and will come again with glory to judge the living and the dead, whose kingdom shall have no end.”

*** The Nicene-Constantinopolitan Creed 381 AD. “We believe in one God (the Father), Maker of heaven and earth, of all things seen and unseen; and in one Lord, Jesus Christ (the only Son of God), before all ages; God of God, Light of Light, true God of true God; begotten, not made, of one essence with (the Father); by whom all things were made; who for us men and for our salvation came down from heaven, and was incarnate by the Holy Spirit of the Virgin Mary, and became man; and was crucified for us under Pontius Pilate; suffered, died, and was buried; and rose again on the third day according to the Scriptures; and ascended into heaven, and sits at the right hand of (the Father); and will come again with great glory to judge the living and the dead; whose kingdom shall have no end; and in the Holy Spirit, the Lord, the Giver of life, who proceeds from (the Father) and (the Son), who with (the Father) and (the Son) is worshiped and glorified; who spoke through the prophets; and in one universal Church.” Holy and Apostolic, we confess one baptism for the remission of sins, and we look for the resurrection of the dead and the life of the world to come.”**

In presenting the introductions:

*** Siddhartha “Buddha” was not a god during his lifetime, but rather an ordinary human being. The belief in the divinity of Buddha was adopted by a thought that split off from Buddhist thought, which is "Mahayana", which began in the third century BC after the convening of the third council under the authority of King Asoka. Mahayana thought continued until it settled in the first century BC, meaning that it extended for about two or three centuries until it settled.**



King Asoka who acknowledged the divinity of Siddhartha "Buddha"



Emperor

Constantine who appreciated the divinity of Christ

- * The oldest manuscripts of the Mahayana texts date back to the first century BC
- * Christ was not a god during his lifetime, but an ordinary human being. The belief in the divinity of Christ was adopted as one of many ideas that disappeared after the Council of Nicaea in the third century AD This belief was not established before that date, and thus it required the same period of time as the Mahayana until it was established
- * The oldest manuscripts of the Gospels date back to the fourth century AD, if we exclude some remnants of manuscripts that date back to the second century AD

We conclude that the Mahayana doctrine preceded the Christian doctrine intellectually and in writing, and thus it is completely denied that Buddhism borrowed its ideas from Christianity and derived its beliefs from it. So what if we find similarities between the two doctrines?!

The answer to this question leads us to present three possibilities, with no fourth.

The first: That Buddhism borrowed its beliefs from Christianity, and this is rejected for two reasons:

- * That Mahayana preceded Christianity, and the former cannot borrow from the latter.
 - * That the development of thought cannot be the product of a day or a night, so we cannot say that Buddhism was contemporary with Christianity and borrowed from it the idea of divinity and approved it within a few years, but we can say that Christianity borrowed from Buddhism and the idea developed in two centuries
- . The second: That the similarity is merely a coincidence, and we may accept this if we find a similarity between**

two or three issues. However, if the matter goes beyond this amount, then the mind will certainly reject the idea of a

third coincidence: That Christianity borrowed from Buddhism, and this is the possibility that the mind accepts.

Question: What are the similarities between the two religions?

•

- The first similarity

1- Buddha was born from the Virgin Maya without having intercourse with a man (*)

1- Christ was born from the Virgin Mary without having intercourse with a man
(Matthew's Gospel) (Mt-1-23) (Behold, the virgin shall conceive and bear a son, and they shall call his name Immanuel, which means God with us)

The second similarity

2- The incarnation of Buddha was through the descent of the Holy Spirit upon the Virgin Maya... Duane, p. 289, and the book The Angel Christ by Benson, p. X.

CHAPTER XXIX.

CHRIST BUDDHA AND CHRIST JESUS COMPARED.

“The more I learn to know Buddha the more I admire him, and the sooner all mankind shall have been made acquainted with his doctrines the better it will be, for he is certainly one of the heroes of humanity.” *Fausbøll.*

THE *mythological* portions of the histories of Buddha and Jesus are, without doubt, nearer in resemblance than that of any two characters of antiquity. The *cause* of this we shall speak of in our chapter on “Why Christianity Prospered,” and shall content ourselves for the present by comparing the following analogies :

1. Buddha was born of the Virgin Mary,¹ who conceived him without carnal intercourse.²

2. The incarnation of Buddha is recorded to have been brought about by the descent of the divine power called the “*Holy Ghost*,” upon the Virgin Maya.⁴

3. When Buddha descended from

1. Jesus was born of the Virgin Mary, who conceived him without carnal intercourse.³

2. The incarnation of Jesus is recorded to have been brought about by the descent of the divine power called the “*Holy Ghost*,” upon the Virgin Mary.³

3. When Jesus descended from his

¹ Maya, and Mary, as we have already seen, are one and the same name.

² See chap. xii. Buddha is considered to be an incarnation of Vishnu, although he preached against the doctrines of the Brahmans. The adoption of Buddha as an incarnation of Vishnu was really owing to the desire of the Brahmans to effect a compromise with Buddhism. (See Williams' *Hinduism*, pp. 82 and 108.)

“Buddha was brought forth not from the matrix, but from the right side, of a virgin.” (De Guignes: *Hist. des Huus*, tom. i. p. 224.)

“Some of the (Christian) heretics maintained that Christ was born from the side of his mother.” (Anacalypsis, vol. i. p. 157.)

“In the eyes of the Buddhists, this personage is sometimes a man and sometimes a god, or rather both one and the other, a divine incarnation, a man-god; who came into the world to enlighten men, to redeem them, and to indicate to them the way of safety. This idea of redemption by a divine incarnation is so gen-

eral and popular among the Buddhists, that during our travels in Upper Asia, we everywhere found it expressed in a neat formula. If we addressed to a Mongol or Thibetan the question, ‘Who is Buddha?’ he would immediately reply, ‘The Saviour of Men.’” (M. L'Abbé Huc: *Travels*, vol. i. p. 326.)

“The miraculous birth of Buddha, his life and instructions, contain a great number of the moral and dogmatic truths professed in Christianity.” (Ibid. p. 327.)

“He in mercy left paradise, and came down to earth because he was filled with compassion for the sins and misery of mankind. He sought to lead them into better paths, and took their sufferings upon himself, that he might expiate their crimes, and mitigate the punishment they must otherwise inevitably undergo.” (L. Maria Child.)

³ Matt. ch. i.

⁴ See Bunsen's *Angel-Messiah*, pp. 10, 25 and 44. Also, ch. xiii. this work.

Ethical, that the son of the virgin Māya, on whom, according to Chinese tradition, 'the Holy Ghost' had descended, was said to have been born on Christmas-day, on the sun's birthday, at the commencement of the sun's apparent annual evolution round the earth. On that day, the sun having fully entered the winter-solstice, the sign of Virgo was rising on the Eastern horizon (pp. 23, 24). The woman's symbol of this stellar sign was represented first with ears of corn, then with a newborn child in her arms. Buddha was described as a superhuman organ of light, to whom a superhuman organ of darkness, Māra or Naga the evil serpent, was opposed (p. 39). Thus also Ormuzd, Osiris, Dionysos, and Apollos were described as divinities of light, opposed by serpent-deities (p. 65). Finally, the Virgin-born Jesus Christ, 'the Sun of Righteousness' (p. 307, note 1), was described as opposed by 'the old serpent,' the Satan, hinderer, or adversary.

This symbolism was connected with the signs of the spring-equinox and of the autumn-equinox. The latter was once marked by the sign of Scorpio and by the constellation of the Serpent, which was represented as aiming at, and almost touching the heel of the Virgin-representation on the sphere. These constellations and signs, especially the mystical sign of Virgo, have led man to compare with the cosmical fight between light and darkness the moral fight between good and evil.

Whether the nature-symbol or the ethical idea be regarded as the first, the fact of a universal revelation, of a continuity of Divine influences everywhere and at all times, remains as the anchor of the soul, as the Rock of Ages, on which Christ's Church will be built.

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<http://www.archive.org/stream/angelm...e/n13/mode/2up>

2- The incarnation of Jesus Christ was through the descent of the Holy Spirit upon the Virgin Mary.

(Matthew's Gospel) (Mt-1-18:20) (Now the birth of Jesus Christ was on this basis: When his mother Mary had been espoused to Joseph, before they came together, she was found to be with child of the Holy Spirit. * And Joseph her husband, being a righteous man and not willing to put her to shame, was determined to put her away secretly. * But while he thought on these things, behold, an angel of the Lord appeared to him in a dream, saying, Joseph, son of David, do not be afraid to take Mary as your wife; for that which is conceived in her is of the Holy Spirit.)

The third similarity

- 3- The birth of Buddha was indicated by a star that appeared in the sky and they call it the star of Christ (**)
 3- The birth of Jesus was indicated by a star that appeared in the east (Duan said it should be called the star of Christ)..... Matthew 2:1-2

(Matthew's Gospel) (Mt-2-1:2) (Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the east came to Jerusalem, * saying, Where is he that is born King of the Jews? For we have seen his star in the east, and are come to worship him.)

The fourth similarity

- 4- Buddha was born from the Virgin Maya, into whom the Holy Spirit descended on Christmas Day (i.e. December 25) . (***)

CHAPTER II.

THE LEGENDS OF BUDDHA.

Buddha's birthday on Christmas-day—The Messianic Star—'He that should come'—Karma—Nirvāna is the Sun—Salvation by Faith—Incarnation of the Virgin-son by 'the Holy Ghost'—Krishna—'Birth in an inn'—Heavenly host proclaim joy and peace—Asita, the Simon of Buddhists—Presentation in the Temple when twelve, and public teaching when thirty years old—Temptation by Satan in the wilderness—Buddha, 'full of grace,' his body surrounded by a 'glory,' 'fiery tongues,' two men represented by his side—The Lamb (Aries)—Trees of life and of knowledge—Baptism in the holy stream—Transfiguration, or 'baptism of fire' on a mount—No bloody sacrifices, &c.—Parable of the sower and the tares—The woman at the well—Promise of another Buddha—Miracles at Buddha's death—The tears of a weeping woman had wetted his feet before his death—How to explain the parallels between Buddhistic and Christian records—Continuity of Divine influences.

Buddha's Birthday on Christmas-day.

ACCORDING to Sanscrit and Chinese scriptures, to the stone-cut edicts of Aśōka and the Sanchi Tope, certain legends about Buddha circulated in India and in China, not only before the close of the Apostolic age, but more than three centuries earlier. Among these legends the most ancient are those which refer to the incarnation of Buddha as Angel-Messiah.

Prophecies have directed the attention of men to the Tathāgatha, literally to 'Him that should come,' to 'the Anointed,' the Messiah or Kung-teng of the Chinese. The expectation of this Messiah and of the kingdom which he should set up is a general one. He will come from heaven, be born in the flesh, attested by miracles, bring to earth the highest wisdom from above, the Bodhi from beyond; he will establish a kingdom of

heavenly truth and justice, live as a man, then die and return to heaven. Like his mother, he will be of royal, not of priestly descent, and genealogies will prove this. The Messiah inhabits the fourth or Tūsita-heaven, a certain locality described as a circle, and which is distinguished from 'the worlds above Tūsita,' thus also from the highest material heavens. Apart from all these, a non-material locality seems to be implied where the highest God dwells, to whom Buddha is said to have prayed, as to the self-dependent and creating God, Isvāra-Deva. So long as Buddha is in the Tūsita-heaven, he is not yet at the height of his development, and he looks forward to the time after his last birth, the birth on earth, when the ways will be open to him which lead to what is called Nirvāna, or destruction, but at the same time to the 'final resting-place of the spirit,' the locality to which men long to come, where 'the harvest' takes place.

We leave the question for the present as an open one, whether the Nirvāna was held to be or not the dwelling-place of the god to whom Buddha prayed, the man who as an Iranian could not have been an Atheist. But what is said about the non-material nature of the Nirvāna is also said about Isvāra-Deva, 'the universal spirit,' later called 'all the Buddhas,' about the absolutely immaterial spirit, who is so unlike Buddha before his incarnation—absolutely independent of all influences of matter, being the Mahā-Brahma, to whose 'bright body' Buddha will resemble. Buddha is yet exposed to these material influences even in the fourth heaven, which comparative 'glory' he is resolved to give up for a time in order to attain his final birth, that in the flesh.¹

In accordance with recorded Zoroastrian doctrines, Gautama seems to have believed and taught, that 'the good and most holy Father of all truth' is the source of the supernatural light, of the spiritual power, wisdom,

¹ *Romantic History of Buddha*, pp. 24, 77, 113.

To confirm the date of Buddha's birth and how to obtain that date, you can read pages 22:24 of Benson's book *The Angel Christ*.

shown that on the 17th of November, or Athyr—the Athyr of the Egyptians and Atauria of the Arabs—the three days' feast of the Isia took place, which culminated in the finding of Osiris, the lord of tombs, evidently contemporaneously with the culmination of the Pleiades, at midnight. It was on that same day, in the second month of the Jewish year, which corresponds with our November, that Noah shut himself up in the ark, according to Genesis; that is, on the same day when the image of Osiris was by the priests shut up in a sacred coffer or ark. According to Greswell, this new year's commemoration on the 17th of November obtained among the Indians in the earliest times to which Indian calendars can be traced back. It is sufficient for our argument, that its commencement can be proved long before the birth of Gautama-Buddha.

If the 17th of November was New Year's-day, the second month commenced on the 17th of December, and 'the eighth day,' Buddha's birthday, was the 25th of December, the sun's annual birthday, when the power of the sun ceases to decrease and again begins to increase.¹ The text in Buddhistic writings we are considering presupposes the commencement of the year on the 17th of November, and thus points to the 25th of December. This is confirmed by another statement in the same scripture. At the time of Buddha's birth, 'the asterism Chin was passing and the asterism Koh was coming on.' Evidently this refers to the contemporaneous rising and setting of certain stars on opposite sides of the horizon. In the assumed but uncertain

¹ According to the Christian calendar the birthday of John the Baptist is on the day of the summer solstice, when the sun begins to decrease. The words attributed to him in the Fourth Gospel, that he must decrease and Jesus increase, may be referred to this connection of the respective birthdays of John and of Jesus with the summer and the winter solstice. As there are six months between this change in the sun's position, so, according to the Gospel after Luke, the Baptist was exactly six months younger than Jesus. (Luke i. 24.)

? older

year of Buddha's birth, 625 B.C., in the latitude of Benares, on the 25th of December, and at midnight, when according to prophecies the birth of the Anointed One was expected, 'the point of the ecliptic rising above the horizon was very close to the star λ Virginis, whilst the stars α and ξ of this sign had already risen some distance. At this time the point of the ecliptic setting was in Aries, nearly in the same longitude as Hamal, α Arietis, the nearest visible star being μ Ceti.' The whole of Shin (Chin) had set at that hour in latitude 25°. Pisces had also entirely set; and the lunar mansion immediately above the western horizon was the one numbered 16 in Williams's list (Sen or Sin?).¹ It would seem, therefore, that this asterism Sen was the one meant in one Buddhist record, where it is called Chin. On this supposition the two asterisms mentioned as coming and going at the time of Buddha's birth would both be correctly referred to. But it is enough for our argument that an asterism in Virgo is clearly stated as coming on or rising on the horizon at that time, for the sign of Virgo was certainly rising on the eastern horizon at midnight on the 25th of December in the year 625 B.C., as seen in the latitude of Buddha's birthplace. The position of the sphere would not be materially altered in any of the possible other dates of Buddha's birth.

Thus it is not proved that Gautama-Buddha was really born on the 25th of December, or rather at midnight on the 24th, at the dawn (Maya) of the first day of the new solar year; but it is proved, that the birth of the Angel-Messiah, whose symbol was the Sun, was expected and asserted to have actually taken place at this time, that is, on the eighth day of the second month of the year which was computed to begin on the 17th of November.

¹ Kindly communicated by Mr. Proctor. See Williams's *Map of Chinese Asterisms*.

<http://www.archive.org/stream/angelm...ge/22/mode/2up>

4- Jesus was born, the son of the Virgin Mary, in whom the Holy Spirit descended, on Christmas Day (i.e. December 25).

Note: Until the middle of the third century AD, the Church Fathers could not agree on the month and day of Jesus' birth, so the early Christians celebrated it either on April 20, May 20, or January 6, the day the Nile River flooded in Egypt. This issue remained controversial until Pope Liberius declared in 354 AD that Jesus Christ was born on December 25 (**)**

(
*)

Olympus; his pagan Indian religions. Pages 82-108, Doane's Book: p. 289, Angelus Christ of Benson, p. X (**)

SHAKEN CREEDS: The Virgin Birth Doctrine By Jocelyn Rhys - Published 1922
Doane p. 290.

Buddhist accounts of the Boddhisattvas ante
natal proceedings." (Viscount Amberly:
Analysis of Relig. Belief, p. 224, note.)

(***)

Angelus Christ of Benson, p. 1, 22

Suns of God: Krishna, Buddha and Christ Unveiled, D. M. Murdock, pp. 312

(****)



The fifth similarity

5- When Buddha was born, the heavenly hosts rejoiced and the angels sang hymns of glory to the blessed newborn, saying: Today Buddha was born on earth to give people joy and peace, to send light to dark places, and to grant sight to the blind!! (*)

5- When Jesus was born, the angels of heaven and earth rejoiced and sang hymns of praise to the blessed one, saying: Glory to God in the highest, and on earth peace, and good will toward men.
(Gospel of Luke) (Lk-2-10:14) (And the angel said to them, “Do not be afraid. For behold, I bring you good news of great joy that will be to all people: For to you is born this day in the city of David a Savior, who is Christ the Lord. And this will be a sign for you: You will find a baby wrapped in swaddling clothes and lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God and saying, Glory to God in the highest, and on earth peace, and good will toward men.”)

The sixth similarity

6- The wise men knew Buddha and understood the secrets of his divinity. Not even a day had passed since his birth before people greeted him and called him the God of gods. (*) 6- The wise men visited Jesus and understood the secrets of his divinity. Not even a day had passed since his birth before they called him the God of gods. Matthew 2: 1-11

The seventh similarity

7- They gave Buddha as a child gifts of jewelry and other valuable things. (*)

7- They gave Jesus as a child gifts of gold, frankincense, and myrrh
(Matthew’s Gospel) (Mt-2-11) (And when they came into the house, they saw the young child with Mary his mother. And they fell down and worshiped him. Then they opened their treasures and presented him with gifts of gold, frankincense, and myrrh.)

The eighth similarity

8- When Buddha descended from the seat of spirits and entered Maya’s body, her womb became like pure, transparent crystal, and Buddha appeared in it like a beautiful flower. (**)

8- When Jesus descended from his heavenly seat and entered the body of the Virgin Mary, her womb became like pure, transparent crystal, and Jesus appeared in it like a beautiful flower. (***)

Similarity nine

9- When Buddha was a child, he told his mother Maya that he was the greatest of all people (****)

9- When Jesus was a child, he told his mother Mary that he was the son of God (****)

— — —
(*) Doane, p. 290

(**) The Angelus Christ Book, p. 2, Doane, p. 290

(***) Doane: p. 29 and The Angelus Christ Book, p. 2 and Count Amberly's book (Analysis of religious Belief)

(****) Hardaly: The myths and theories of the budhaism PP 145-146.

(*****) The Gospel of the Infancy 1:3.

The tenth similarity

10 - Buddha was a frightening boy and King Herod sought to kill him when they told him that this boy would take the kingdom from his hand if he remained alive. (*)

10 - Jesus was a frightening boy and King Herod sought to kill him so that he would not take the kingdom from his hand

(Matthew's Gospel) (Mt-2-16) (Then when Herod saw that he had been mocked by the Magi, he was very angry. And he sent and killed all the male children who were in Bethlehem and in all its districts from two years old and under, according to the time which he had determined from the Magi.)

Similarity eleven

11 - When Buddha was sent to school as a boy, he astonished the teachers, even though he had never studied before. He surpassed everyone in writing, mathematics, rational and geometrical sciences, astrology, divination, and fortune-telling. (**)

11 - When Jesus was sent to school, his teacher, Dachyus, astonished him and said to his father, Joseph: "You have brought me a boy to teach, even though he is more knowledgeable than any teacher." (***)

The twelfth similarity

12 - When Buddha was twelve years old, he entered one of the temples and began asking scholars difficult questions, then explaining them to them until he surpassed all his opponents. (****)

foster-mother sedulously attended him without intermission, as the sun attends on the moon during the first portion of each month, till the moon arrives at its fulness. So the child gradually waxed and increased in strength; as the shoot of the Nyagrodha-tree gradually increases in size, well planted in the earth, till itself becomes a great tree, thus did the child day by day increase, and lacked nothing.' This tradition seems to be very old, as Buddha is compared to the growing moon,¹ not to the sun growing in strength, the birthday of which is described, perhaps by relatively later tradition, as the birthday of Buddha. When the sun had become Buddha's symbol, and when the tradition about his life on earth referred to him as 'the glory of the newly risen sun,' the mother's symbol must have been changed from the moon to the sun.²

Presentation in the Temple and Temptation in the Wilderness.

Up to his eighth year the prince lives in the royal palace, without receiving any tuition, but from the eighth to the twelfth year masters are given him. When twelve years old, the child is presented in the temple, on which occasion forthwith all statues rise and throw themselves at his feet, even the statues of Indra and Brahma.³ 'He explains and asks learned questions; he excels all those who enter into competition with him.' Yet he waits till he has reached his thirtieth year before teaching in public surrounded by disciples.

¹ According to one of the sacred histories, or Itihâsas, in the Mahâbhârata, a certain Buddha is called Son of the Moon, and his son was Parûravas, who introduced the three fires of sacrifice, according to the Rig-Veda, (Duncker, ii. 35). The holy seventh days of the Buddhists, the Uposatha, refer to the moon, and are the four days in the lunar month when the moon is full, or new, or halfway between the two. (Rhys Davids, *l.c.* 140.)

² Comp. the connection of the moon with the child's mother in the Apocalypse of John.

³ This latter feature is not recorded in the *Lalita-Vistara*.

12 - When Jesus was twelve years old, they brought him to the temple in Jerusalem. He began to ask the rabbis and scholars important questions, then he revealed them to them and astonished everyone. (Gospel of Luke) (Lk-2-46) (And after three days they found him in the temple, sitting in the midst of the teachers, listening to them and asking them questions. 47 And all who heard him were amazed at his understanding and his answers.)

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(*)

Beal: The Romantic Leg end of Saki Budha from Chinese Sans krit L pp. 103, 104.

(**)

Hardy: previous reference and the book of the Angelus Christ, and the book of Beal

(***)

Gospel of the Infancy 21: 1-2

(****)



The thirteenth similarity

13 - Once Buddha entered one of the temples, and the idols rose from their places and lay down at his feet in prostration to him. (*)

13 - And Jesus was passing by the standard-bearers, and the standard-bearers bowed their heads in prostration to him. ()**

Fourteenth similarity

14 - They trace the lineage of Gautama Buddha from his father “Sadodana” through people who are all of royal lineage to Maha Samata, who, according to their claim, was the first king to come to the world. The incidents and lineages mentioned in the Brahmin book “Purasa” are found in his lineages, but it is not possible to verify the incidents and relate them to others. The reason for this is that the Buddhist historians have included in it the names of tribes and invented names that enable them to elevate the lineage of their sage, in addition to considering him a god. (*)**

14 - They consider the lineage of Jesus from his father Joseph to different persons, all of whom are from a royal lineage to Adam, the father of mankind, and many of the names and incidents mentioned in his lineage are mentioned in the Torah, the book of the Jews, and it is not possible to verify their stories with each other. It shows us that the Christian historians invented names in order to elevate the lineage of their sage in addition to their claim of his divinity. (*)**

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(*)

The text of the Angel Christ, p. 37, and Bell, History of Buddhism, pp. 67-69.

(**)

The Gospel of Nicodemus, Chapter 1: 2

(***)

Doane, p. 291



The fifteenth similarity

15- When Buddha decided to learn about religious life, he intended to worship and asceticism, and Mara, meaning the devil, appeared to him to test him (*)

15- When Jesus began to preach, the devil appeared to him to test him (Matthew’s Gospel) (Mt-4-1) (Then Jesus was led up by the Spirit into the wilderness to be tempted by the devil .)

The sixteenth similarity

16- And Mara (that is, the devil) said to Buddha: Do not waste your life in religious works, because in seven days you will become the king of the world. (*)

16- And he (that is, the devil) said to him (that is, Jesus) I will give you this (that is, the whole world) if you will fall down and worship me.

(Gospel of Matthew) (Mt-4-8) (Again, the devil took him to a very high mountain and showed him all the kingdoms of the world and their glory. 9 And he said to him: All these things I will give you if you will fall down and worship me .)

The seventeenth similarity

17- Buddha did not pay attention to the words of Satan, but said to him: Get away from me. (*)

17- Jesus answered and said: Get away, Satan.

(Matthew's Gospel) (Mt-4-10) (Then Jesus said to him, Get away, Satan! For it is written, You shall worship the Lord your God, and Him only shall you serve.)

The eighteenth similarity

18 - When Maya (i.e. Satan) left Buddha's experience, the sky rained flowers and perfume, filling the air with the fragrance of his scent (*)

18 - Then Satan left him, and behold, angels came and began to serve him.

(Matthew's Gospel) (Mt-4-11) (Then Satan left him, and behold, angels came and began to serve him)

Similarity nineteen

19 - Buddha fasted for a long time. (**)

19 - Jesus fasted for a long time.

(Matthew's Gospel) (Mt-4-2) (And after he had fasted forty days and forty nights, he was hungry afterward .)

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(*) Spence Hardy, in Manual of Buddhism,
Biblical Myths, p. 291

(**) The previous source, p. 292



The twenty similarities

20 - And the Savior Buddha was baptized, and when he was baptized with water, the Spirit of God was present, and he was not only God, but also the Holy Spirit in whom Gautama became incarnate when he descended upon the Virgin Maya. (*)

20 - And John baptized Jesus in the Jordan River, and the Spirit of God was present, and he was not only the great God, but also the Holy Spirit in whom he became incarnate when he descended upon the Virgin Mary, for he is the

Father, the Son, and the Holy Spirit

(Matthew's Gospel) (Mt-3-13) (Then Jesus came from Galilee to the Jordan to John, to be baptized by him. 15 And Jesus answered and said to him, Suffer it now: for thus it is fitting for us to fulfill all righteousness. Then he suffered him. 16 And when Jesus was baptized, he went up immediately from the water, and behold, the heavens were opened to him, and he saw the Spirit of God descending like a dove and alighting upon him. 17 And a voice from heaven said, This is my beloved Son, in whom I am well pleased.)

The twenty-first similarity

21- When Buddha was on earth in the last days of his life, his appearance was changed while he was on Mount "Banava", meaning: the yellow-white in "Ceylon", and suddenly a great light descended upon him and he became like a statue of shining gold, shining like the sun or the moon, and then he was transformed into three shining parts, and when those present saw this change in his appearance, they said: This is not a human being: he is nothing but a great god. (**)

21- When Jesus was on earth, his appearance was changed: "And after six days Jesus took Peter and James and John his brother, and led them up a high mountain by themselves. And his appearance was transformed before them, and his face shone like the sun, and his clothes became white as the light."

(Matthew's Gospel) (Mt-17-1) (And after six days Jesus took Peter and James and John his brother, and led them up a high mountain by themselves. 2 And his appearance was transformed before them, and his face shone like the sun, and his clothes became white as the light .)

(*) Book: The Angel Christ Page 45, by Benson.

History of Buddhism, p. 177, by Bell.

(**) The Angel Christ, p. 45,

History of Buddhism, p. 177,

Biblical Myths, p. 293.

The twenty-second similarity

22- And Buddha performed amazing wonders and signs for the good of people, and all the different stories about him contain mention of the greatest wonders that can be imagined. (*)

22- And Jesus performed amazing wonders and signs for the good of people, and all the stories related to him contain mention of the greatest wonders that can be imagined

(Gospel of Matthew) (Mt-8-23) (And when he entered the boat, his disciples followed him. 24 And behold, there arose a great tempest on the sea, so that the boat was covered with waves. And he was asleep. 25 And his disciples came and awoke him, saying, Lord, save us, for we are perishing. 26 But he said to them, Why are you afraid, O you of little faith? Then he rose up and rebuked the winds and the sea, and there was a great calm. 27 And the people marveled, saying, What kind of man is this? for both the winds and the sea obey him. 28 And when he came to the other side into the country of the Gerasenes, there met him two demon-possessed men, coming out of the tombs, exceedingly furious, so that no one could pass that way. 29 And behold, they cried out, saying, What is this to us? 30 And there was a herd of many pigs feeding far off from them. 31 And the demons besought him, saying, If thou cast us out, suffer us to go into the herd of pigs. 32 And he said to them, Go. And they went out, and went into the herd of pigs. And behold, the whole herd of pigs rushed down the steep bank into the sea, and perished in the waters. 33

There are many miracles attributed to Jesus, which there is no room to mention here.

Similarity twenty-three

23- In their prayers to Buddha, believers in him contemplate entering paradise. (*)

23- In their prayers to Jesus, believers in him contemplate entering paradise. (*)

Similarity twenty-four

24- When Buddha died and was buried, the shrouds came loose, and the lid of the coffin was opened with an unnatural force (i.e., by divine power). (**)

24- When Jesus died and was buried, the shrouds came loose, and the tomb was opened with an unnatural force (i.e., by divine power). (***)

The twenty-fifth similarity

25- Buddha ascended to heaven in his body after completing his work on earth (*)

25- Jesus ascended to heaven in his body after his crucifixion when he completed his work on earth. (****)

Similarity twenty-six

26- Buddha will come again to earth and restore peace and blessings to it. (*)

26- Jesus will come again to earth and restore peace and blessings to it. (****)
(Acts 1-11) (And they said, O men of Galilee, why do you stand gazing into heaven? This same Jesus, who has been taken up from you into heaven, will so come in the same way as you have seen him go into heaven .)

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(*) Doane, p. 293.

(**) The Angel Christ, p. 49.

(***) See John, chapter 20, and Matthew, chapter 28.

(****) One of the basics of the Christian faith.

See the Book of Acts, chapter 1.



Similarity twenty-seven

27- And Buddha will judge the dead. (*)

27- And Jesus will judge the dead.

(Matthew's Gospel) (Mt-16-27) (For the Son of Man will come in the glory of his Father with his angels, and then he will reward each according to his works .)

(John's Gospel) (Jn-5-22) (For the Father judges no one, but has committed all judgment to the Son.)

Similarity twenty-eight

28- Buddha, the Alpha and the Omega, has no beginning or end, and he is the great and eternal one. (*)

28- Jesus, the Alpha and the Omega, has no beginning or end, and he is the great and eternal one.

(Gospel of John) (Jn-1-1) (In the beginning was the Word, and the Word was with God, and the Word was God .)
(Revelation of John) (Rv-1-8) (I am the Alpha and the Omega, the beginning and the end, says the Lord, who is and who was and who is to come, the Almighty .)

Similarity twenty-nine

29- Buddha said: Let the sins committed in this world be upon him so that he may save the world from sin. (**)

29- Jesus is the Savior of the world, and all the sins committed in the world fall upon him instead of those who committed them and the world will be saved. (***)

Thirty similarities

30- Buddha said, "Hide the good deeds you do and confess your sins publicly." (****)

30- Jesus said, "Hide the good deeds you do and confess your sins publicly.

" (Matthew 6:1) " Beware that you do not do your righteous deeds before men to be seen by them; otherwise you have no reward from your Father in heaven ."

(James 5:16) " Confess your faults to one another, and pray for one another, that you may be healed. The effective prayer of a righteous person has great power ."

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(*) Doane, p. 293.

(**) Muller: History of Ancient . Sanskrit Literature , p. 80

(***) Doane, p. 293, and also the Christian Catechism.

(****) Muller: The Science of Religions , p. 28.

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• Similarity Thirty-One

31- They describe Buddha as an unnatural being of light / and the evil Mara (whom they also call the serpent) as an unnatural being of darkness. (*)

31- They describe Jesus as an unnatural being of light, the sun of righteousness, and his enemy is Satan, the ancient serpent. ()**

The thirty-second similarity

32- One day, while walking in the country, Ananda, the disciple of Buddha, met the woman “Mthangi”, who was from the despised tribe of “Kandalas”, near a well of water. He asked her for a little water, and she told him about her tribe and that she was not allowed to approach him because she was from a despised tribe. He said to her: “My sister, I am not asking you about your tribe and your family; I am only asking you for a drink of water.” From that moment on, she became a Buddhist disciple. (***)

32- One day, Jesus sat near a well of water, then walked a distance until he was almost exhausted. While he was sitting near a well near the city of Samaria, a Samaritan woman came to fill her jar from the well. Jesus said to her: “Give me a drink of water.” The Samaritan woman said to him: “You are a Jew, and how can you ask me for a drink of water? The Jews do not consider it permissible to deal with Samaritans.”

(John 4:5) (And he came to a city of Samaria called Sychar, near the parcel of ground that Jacob had given to his son Joseph.) 6 Now Jacob’s well was there. So Jesus, being wearied with his journey, sat thus by the well. It was about the sixth hour. 7 Then a woman of Samaria came to draw water. And Jesus said to her, “Give me a drink.” 8 For his disciples had gone away to the city to buy food. 9 Then the Samaritan woman said to him, “How is it that you, a Jew, ask a drink from me, a woman of Samaria? For the Jews have no dealings with Samaritans.” 10 Jesus answered and said to her, “If you knew the gift of God, and who it is that says to you, ‘Give me a drink,’ you would have asked of him, and he would have given you living water.” 11 The woman said to him, “Sir, you have nothing to draw with, and the well is deep. From whence then did you get this living water?” 12 Are you greater than our father James, who 13 Jesus answered and said to her, “Everyone who drinks of this water will thirst again, 14 but whoever drinks of the water that I will give him will never thirst; but the water that I will give him will become in him a spring of water welling up to eternal life.” 15 The woman said to him, “Sir, give me this water, that I may not thirst, nor have to come here to draw.” 16 Jesus said to her, “Go, call your husband, and come here

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The thirty-third similarity

33- Buddha said that he did not come to abolish the law, but rather he came to fulfill it , and he was pleased to consider himself a link in the chain of wise teachers. (*) 33- Jesus said: “Do not think that I have come to abolish the law or the prophets. I have not come to abolish them but to fulfill them .” (Matthew 5:17)

Similarity Thirty-Four

34- According to Buddha’s teaching, all our actions with our family and neighbors should be done with love and kindness. (**)

34- Jesus said: “Love your enemies, bless those who curse you, do good to those who hate you. (Matthew 5:44) But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you .”

The thirty-fifth similarity

35- In the early days of Buddha, in which he taught and preached, he went to the city of Benares and taught there, and Kundunya followed him, and then four other men followed him, and they all became his disciples. From that time on, wherever he taught and preached, many men and women followed him and became his followers and disciples. (***)

35- In the early days of Jesus, in which he taught and preached, he went to the city of Capernaum and taught there, and at that time four fishermen followed him and became his disciples. From that time on, wherever he preached, many men and women followed him and believed in him.

(Gospel of Matthew) (Mt-4-13) (And leaving Nazareth, he came and dwelt in Capernaum, which is by the sea, in the borders of Zebulun and Naphtali, 14 that it might be fulfilled which was spoken by Isaiah the prophet, saying, 15 The land of Zebulun and the land of Naphtali, by the way of the sea, beyond the Jordan, Galilee of

the Gentiles, 16 The people sitting in darkness have seen a great light; and to those sitting in the region and shadow of death, on them has light dawned. 17 From that time Jesus began to preach, and to say, Repent, for the kingdom of heaven is at hand. 18 And as Jesus walked by the Sea of Galilee, he saw two brothers, Simon who is called Peter, and Andrew his brother, casting a net into the sea; for they were fishermen. 19 And he said to them, Follow me, and I will make you fishers of men. 20 And immediately they left their nets and followed him. 21 And passing on from there, he saw two other brothers, James the son of Zebedee and John his brother, in a boat with Zebedee their father, making ready. 22 And immediately they left the boat and their father, and followed him. 23 And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every disease and every sickness among the people. 24 And his fame spread throughout all Syria, and they brought to him all who were sick with various diseases and pains, and those who were demon-possessed, and epileptics, and paralytics; and he healed them. 25 And great multitudes followed him from Galilee, and from the

Decapolis , and from Jerusalem, and from Judea, and from beyond the Jordan.



Similarity Thirty-Six

36- And Buddha said to those who became his disciples to leave the world and their wealth and to devote themselves to a life of poverty and want (*)

36- And Jesus said to those who became his disciples to leave their wealth and to devote themselves to a life of poverty and want

(Matthew's Gospel) (Mt-16-24) (Then Jesus said to his disciples, If anyone desires to come after me, let him deny himself, and take up his cross, and follow me. 25 For whoever desires to save his life will lose it, and whoever loses his life for my sake will find it. 26 For what does it profit a man if he gains the whole world and loses his soul? Or what will a man give in exchange for his soul? 27 For the Son of Man will come in the glory of his Father with his angels, and then he will reward each one according to his works. 28 Truly, I say to you, there are some standing here who will not taste death until they see the Son of Man coming in his kingdom .)

Similarity Thirty Seven

37- It is stated in the sacred Buddhist books that the crowds asked Buddha for a sign so that they would believe in him. (**)

37- It is stated in the sacred Christian religious books that the crowds asked Jesus for a sign (i.e. a sign) so that they would believe in him.

(Matthew's Gospel) (Mt-12-38) (Then some of the scribes and Pharisees answered, saying, "Teacher, we want to see a sign from you .")

Similarity Thirty-Eight

38- When the days of Buddha on earth were coming to an end, and he knew the coming events that would take place, he said to his disciple Ananda the following: O Ananda, when I am gone, do not think that Buddha no longer exists. No, the words that I have spoken and the precepts that I have imposed will be my successors and are yours as I am. (***)

38- When the days of Jesus on earth were coming to an end, he told about the events that would take place after him and said to his disciples, "Go and make disciples of all nations... teaching them to observe all that I have commanded you. And lo, I am with you always, even to the end of the age." (****)

(Matthew's Gospel) (Mt-28-19) (Go therefore and make disciples of all nations, baptizing them in the name of

the Father and of the Son and of the Holy Spirit. 20 Teaching them to observe all that I have commanded you. And lo, I am with you always, even to the end of the age. Amen)

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(*) Monasticism in the East, p. 6, 62
(Eastern Monachizum) (**

) Muller: The Science of Religions, p. 27.

(***) The book (Oriental Monasticism) or: Eastern Monasticism, by the scholar Hardy, p. 23.

(****) See the Gospel of Matthew, Chapter Twenty-Four.

Similarity Thirty-Nine

39- It is mentioned in the Buddhist teachings that spending is one of the greatest difficulties for a person, and he who spends his wealth is like someone who gives his soul because the soul is stingy with money and clings to it, but he gave and dedicated his life out of compassion and tenderness for the good of people, so why do we cling to the meager wealth of this world? When Buddha got rid of the love of worldly desires and pleasures, he attained divine knowledge / and became the head, and let the wise man who abandons worldly pleasures do good with everyone until he offers himself as a ransom for others, then he will reach true knowledge (*)

39- And if someone came forward and said to him, O good teacher: What good should I do that I may have eternal life? Jesus said to him: If you want to be perfect, go, sell your possessions and give to the poor, and you will have treasure in heaven, and come, follow me. Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal, but store up for yourselves treasures in heaven, where neither moth nor rust destroys, and where Thieves break in and do not steal.

(Matthew 6:19) (Do not lay up for yourselves treasures on earth, where moth and rust destroy and where thieves break in and steal. 20 But lay up for yourselves treasures in heaven, where neither moth nor rust destroys and where thieves do not break in and steal .)

The forty similarities

40- Buddha intended to establish a religious kingdom, i.e. a heavenly kingdom. ()**

40- From that time Jesus began to preach and say, “Repent, for the kingdom of heaven is at hand .”

(Matthew 4:17) (*) Muller: The Science of Religions, p. 244. () History of Buddhism, Bell, p. 1**

Similarity forty-one

41- And Buddha said: “Now I have loved to turn the great wheel of the law, and for this reason I am going to the city of Benares to give light to those who are lost in darkness and to open the door of life to humanity. (*)

41- After the temptation of Satan to Jesus, Jesus began to establish a religious kingdom for this purpose. He went to the city of Capernaum. From that time Jesus began to preach and say: Repent, for the kingdom of God is at hand. The people who sat in darkness have seen a great light, and those who sat in the region of death and its error have had a light shine on them.

(Gospel of Matthew) (Mt-4-12) (And when Jesus heard that John was arrested, he departed to Galilee. 13 And leaving Nazareth, he came and dwelt in Capernaum, which is by the sea, in the borders of Zebulun and Naphtali. 14 That it might be fulfilled which was spoken by Isaiah the prophet, saying: 15 The land of Zebulun and the land of Naphtali, by the way of the sea, beyond the Jordan, Galilee of the Gentiles. 16 The people who sat in darkness have seen a great light, and those who sat in the region of Death and its shadows have dawned upon them. 17 From that time Jesus began to preach, saying, “Repent, for the kingdom of heaven is at hand .”

The forty-second similarity

42- And Buddha said to his beloved disciple Ananda: O Ananda, my words are true without doubt, and they will never pass away, even if the heavens fall upon the earth and swallow up the world, and the seas dry up, and Mount Sumer crumbles and becomes pieces. (**)

42- The law was given to Moses, but grace and truth came through Jesus Christ. Truly I say to you... heaven and earth will pass away, but my words will never pass away.

(Gospel of John) (Jn-1-17) (For the law was given through Moses, but grace and truth came through Jesus Christ .)

(Gospel of Luke) (Lk-21-32) (Truly I say to you, this generation will not pass away until all things are accomplished. 33 Heaven and earth will pass away, but my words will never pass away .)

(*) History of Buddhism, p. 244

(**) Previous source, p. 11.



The forty-third similarity

43- Buddha said: “There is nothing greater in man than lust and sensual passion. Fortunately and happily, there is only one sensual passion. If there were another, there would not be a man on the face of the earth who follows the truth. So beware of looking at women. If you are with them, postpone your meeting as if you were not present with them. And if you speak to them, beware of your hearts.” (*)

43- Jesus said: (Matthew 5:27) “ You have heard that it was said to those of old, ‘You shall not commit adultery. 28 But I say to you that everyone who looks at a woman to lust after her has already committed adultery with her in his heart.’”

Similarity forty-four

44- Buddha said: “A wise and sensible man never marries and sees married life as a blazing furnace, and he who does not desire the monastic life should keep away from fornication (**)

44- It is good for a man not to touch a woman, but if they do not control themselves, let them marry, because marriage is better than burning

(1 Corinthians 7:1) (Now concerning the things about which you wrote to me, it is good for a man not to touch a woman. 2 But because of fornication, let each man have his own wife, and let each woman have her own husband. 3 Let the husband render to the wife the right due her, and likewise also the woman to the man. 4 The wife does not have authority over her own body, but the husband does; and likewise also the man does not have authority over his own body, but the wife does. 5 Do not deprive one another except by consent for a time, that you may give yourselves to fasting and prayer, and come together again, so that Satan does not tempt you because of your lack of self-control. 6 But I say this by way of permission, not 7 For I would that all men were as I am; but each man hath his own gift from God, one in this way, and another in that. 8 But I say to the unmarried and to the widows, that it is good for them if they remain as I am. 9 But if they cannot control themselves, let them marry, for it is better to marry than to burn .

(*) Prichard: Progress of Religious Ideals, Vol. 1 p. 22

(**) R. Davis: Buddhism, p103

The forty-fifth similarity

45- Among the Buddhist teachings is their saying: “If a person is afflicted with sadness, pain, misery and despair, this indicates that he has committed sins and these pains are a punishment for them. If he has not committed any sins in this present stage of his life, he must have committed them in one of the previous stages of his appearance (i.e. in one of the stages of his reincarnation). (*)

45- And as he passed by, he saw a man who had been blind from birth. And his disciples asked him, saying, ‘Teacher, who sinned, this man or his parents, that he was born blind?’
” (John 9:1)

Similarity forty-six

46- Buddha knew the thoughts of people when he turned his imagination toward them, and he was able to know the thoughts of all creatures. (**)

46- Jesus knew the thoughts of people when he turned his imagination toward them, and he was able to know the thoughts of all creatures. (***)

(*) R. Davis: Buddhism, p103

(**) Hardy: The Legends and Theories of the Buddhism .p.181

(***) Gospel of John 4, the conversation with the Samaritan woman, and Gospel of Matthew 9:20, his conversation with the Samaritan woman

Similarity forty-seven

47- It is mentioned in the book of Somad that there is a story attributed to one of the Buddhist saints that he plucked out his eye and threw it away because it caused him doubt .

47- Jesus said: (Matthew’s Gospel) (Mt-5-29) (If your right eye causes you to sin, pluck it out and throw it away ...)

Similarity forty-eight

48- When Buddha decided to become an ascetic, he was riding a horse called Kentaku, so the angels covered his

path with flowers.

48- When Jesus was entering Jerusalem riding a donkey, the crowds covered the path with tree branches. (Matthew 21:1) And when they drew near to Jerusalem, and came to Bethphage, at the Mount of Olives, then Jesus sent two disciples, 2 saying to them, Go into the village opposite you, and immediately you will find a donkey tied, and a colt with her; loose them and bring them to me. 3 And if anyone says anything to you, say, 'The Lord has need of them,' and immediately he will send them. 4 All this took place that it might be fulfilled which was spoken by the prophet, saying, 5 'Say to the daughter of Zion, "Behold, your King comes to you, meek and sitting on a donkey, and on a colt, the foal of a donkey."' 6 So the disciples went and did as Jesus had commanded them. 7 And they brought the donkey and the colt, and laid their clothes on them, and he sat on them. 8 And the greater crowd spread their clothes in the way, and others cut down branches from the trees and spread them in the way. 9 And the crowds who went before and those who followed cried out, saying, "Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the Lord." The Highlands)

(*) Muller, The Science of Religions, p. 245.

(**) Hardy: The previous reference, p. 134.

Similarity forty-nine

49- From the sayings of Buddha: "The city built on sand will perish." (*)

49- From the sayings of Jesus: "(Matthew's Gospel) (Mt-7-26) (And everyone who hears these words of mine and does not do them will be like a foolish man who built his house on sand.)

The fifty similarities

50- From the sayings of Buddha: "Confess your sins before the world" (**)

50- Confession is one of the seven sacraments of the Church

<http://st-takla.org/Coptic-Faith-Cre...Sacrament.html>

The fifty-first similarity

51- From the sayings of Buddha: "If anyone wants to hit you with his hand, or with a stick, or with a knife, do not respond to him in kind, and abandon all evil words." (***)

51- And Jesus said: "(Matthew's Gospel) (Mt-5-39) (But I say to you, do not resist evil. But whoever slaps you on your right cheek, turn to him the other also .)

The fifty-second similarity

52- From the sayings of Buddha: "Let your love be limitless so that it may encompass the entire world" (****)

52- From the sayings of Jesus: (Gospel of John) (Jn-15-12) (This is my commandment, that you love one another as I have loved you.)

The fifty-third similarity

53- From the sayings of Buddha: "Do not look at the mistakes of others or what others have done, and watch yourself, what you have done and what you have done wrong." (*****)

53- From the sayings of Jesus: (Gospel of John) (Jn-8-7) (And when they continued to ask him, he stood up and said to them, "Let he who is without sin among you be the first to throw a stone at her .")

(*)John E. Remsburg, The Christ: A Critical Review and Analysis on the Evidences of His Existence (New York: Truth Seeker Company, 1909), p. 508.

(**)"Buddha vs. Jesus." 2000, p. 2, <http://www.geocities.com/Tokyo/Court...dhaChrist.html>

(***) Marcus Borg, ed. Jesus and Buddha: The Parallel Sayings (Berkeley, CA: Ulysses Press, 1997), pp. 14-15.

(****) Ibid., pp. 24-25.

(****) Ibid., pp. 38,39.



These **fifty-three points of similarity between the Christian and Buddhist faiths** - which confirm beyond doubt that the Christian faith relied in its formation and the writing of its holy book on the Buddhist faith, which is very similar to the rest of the other pagan faiths, especially since we have proven that this pagan faith, “Buddhism,” preceded the emergence of the Christian religion by at least a century, and its features were not completed until more than three centuries after the completion of the Buddhist religion in its Mahayana form - prompted fair-minded researchers to accept the fact that the Christian religion borrowed its beliefs from Buddhism, which led them to present theories that explain the existence of this similarity, if we do not call it an identity between the two religions. Among these theories is a theory that says that Jesus does not exist at all and that this character is a fictitious character woven by its pioneers based on Buddhist books and beliefs (*).

Another went so far as to weave his theory that says that Jesus was a Buddhist from the beginning and that he was a disciple at the hands of Buddhist priests and led in This is evidence that the period that Jesus spent in his youth was an eventless period that the Gospels did not address, other than what was mentioned in Matthew (21:2) or Mark (23:1), in addition to the fact that Jesus went to Jerusalem when he was twelve years old and that Jerusalem was a trading station and contained many cultures, especially Buddhism (**). This

prompted the defenders of Christian paganism to say that Christianity preceded Buddhism in these beliefs and sayings.

Father Abdul-Masih Basit, who prepared a decisive response to his article in which he tried to refute the similarity, said, “This does not mean that Buddhism influenced Christianity, but rather the opposite, because Christian writing is the oldest.” This is a statement that is refuted in detail in this research, but we will address it, God willing, later.

I did not present these theories because I am convinced of them, but I wanted to draw the reader’s attention to the fact that these theories arose because researchers acknowledged that Christianity inevitably borrowed from Buddhism, and they built these theories on the evidence presented to them that points to this bitter truth in the throat of every believer in those pagan myths and legends.

(*)The Christian Lindtner Theory (CLT)
of the Buddhist Origins of
the New Testament Gospels
A NEW INTRODUCTION TO
THE BODY OF TATHĀGATAS
alias
THE NEW TESTAMENT
by Chr. Lindtner
Klavreström 9/11 2003

(**)James M. Hanson.
Buddhist-Christian Studies, Annual 2005 v25 p75(15)

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- **A question that imposes itself on readers is how did Buddhism move from its homeland in Tibet and reach the writers of the Bible?**
- **In fact, we have answered this question before, but in a general way, and now we have the opportunity to present the matter in some detail...**

- We mentioned earlier that after the convening of the Third Council in the third century BC under the patronage of King Asoka, King Asoka took it upon himself to spread this religion and not limit it to its homeland only. From here, he sent messengers and clerics to spread these beliefs among the nations. The Buddhist religion spread to Southeast Asia, Central Asia, and North Asia and headed west to the Middle East until it reached Palestine, Egypt, Syria, Turkey, and Greece. All this was after the conquests of King Asoka. In this regard, Will Durant says in *The Story of Civilization*, “Buddhist missionaries were sent throughout India and Ceylon, and even to Syria, Egypt, and Greece.” (*)

While the scholar Max Muller stated that Buddhist missionaries were sent even thirty years ago by King Asoka, we find him saying, “This is a remarkable missionary movement, which began in the year 300 BC, carried out by a series of men who devoted their lives to spreading the religion of Buddha and his teachings throughout Asia.” (**)

“I noticed the presence of Buddhists in Alexandria, Egypt.” (***)

He says, The same source: “For a long time, many scholars have discovered Buddhist texts in the Gospel of John and recognized them... The inevitable conclusion is that Palestine, with many parts of Asia Minor, was flooded with Buddhist waters centuries before the birth of Christ” (****)

Similar historical accounts are provided by the

scholar Rosser: “There are documents from Alexander that indicate a continuous flow of Buddhist monks and philosophers living in that region, which was at the crossroads of trade and exchange of ideas and the influence of philosophical currents on each other at that time, and there is a great similarity between the monastic and ascetic Buddhist teachings in Christian sects such as the Essenes, which were part of the spiritual environment of Palestine at the time before Christ” (***)**

(*) Will Durant, *The Story of Civilization: Our Oriental Heritage, Part One* (New York: Simon and Schuster, 1935), vol. 1, p. 449.

(**)

Muller quoted in John R. Remsburg, *The Christ: A Critical Review and Analysis of the Evidences of His Existence* (New York: Truth Seeker Company, 1909), p. 510.

(***)

S. M. Melamed, *Spinoza and Buddha: Visions of a Dead God* (University of Chicago Press, 1933), pp. 312-313.

(****)

Ibid., p. 324.

(*****)

Yvette Rosser, “Buddhism in Christianity,” *International Internet Association*, May 23, 1995, <http://www.indunet.org/alt_hindu/1995_May_2/msg00015.html>.

• **Do we need to know all this?**

• This is a question that any serious seeker of truth must ask himself. Do we need to know all these similarities between the Christian and pagan faiths, one of whose sects we are talking about in this research, which is Buddhism?

- In fact, we do not really need all these similarities that may lead us to a degree of identity. Once the basic structure upon which the Christian faith is built is revealed to us, we can judge with certainty that this faith was not born of this religion at all, but rather was born of an ancient pagan heritage that preceded Christ, peace be upon him, and what they attributed to him by centuries. These beliefs cannot be a confirmation of what they were before, because this contradicts the Christian faith, which believes that human nature before birth was not capable of accepting the Christian religion and its beliefs due to the shortcomings of the human mind, which was in a stage of preparation for the New Testament.

- We will now review the most important of these beliefs and the facts that researchers have provided us about them, relying on the book Pagan Beliefs in the Christian Religion, and we ask God for success.



The doctrine of the Trinity

is an image of the Buddhist Trinity

. The reader of books and research on ancient Eastern religions finds that they were established on the basis of the divine Trinity. This is what Prichard said, "All religious research taken from Eastern sources does not

lack mention of one of the types of Trinity or triple generation (i.e. the Father, the Son, and the Holy Spirit)” (1).

Maurice also said, “Most of the extinct pagan nations had religious teachings that included the saying of the Trinitarian theology; i.e. that God has three hypostases” (2).

Maurice adds in the same source, “We found in the ruins of an ancient temple, which had been destroyed by the passage of centuries, an idol with three heads on one body, and the purpose of it was to express the Trinity” (3).

While Faber said, “Just as we find among the Indians - meaning the Brahmins - a trinity composed of: Brahma, Vishnu, and Shiva, we find that among the Buddhists; for they say that Buddha is a god, and they say that he has three hypostases.” Likewise, we find the Buddhists of (Jinist) saying about (Jiva) that he is the Trinity of the Aphanims.” (4)

As for the scholar Duan, he said, “The Buddhists, who are the majority of the inhabitants of China and Japan, worship a triune god whom they call (Fu), and whenever they want to mention that holy trinity, they say: (the pure trinity Fu), and they depict him in their temples in the form of idols that were found in India, and they also say: (Fu): one, but with three forms!!” In one of the temples dedicated to the Potala in Manchuria there is a statue of (Fu) the Trinity (5).

The scholar Davis said the same (6).

As for Faber, he said: “The Chinese worship Buddha and call him Fu, and they say: He has three hypostases, the Alif, the Waw, and the Mim, just as the Indians say” (7).

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(1)
The Myths of the Pagan Egyptians, p. 285.

(2)
Maurice, Indian Antiquities, Vol. 6 -p. 35

(3)
The previous source Vol. 4 -p. 372

(4)
Faber, Origin of Heathen Idolatry, p. 33

(5)
Doane, Bible Myths and Their Parallels in other Religions, p. 375

(6)

Davis: The Chinese, Vol. 2, p. 101.103.

(7)

Faber, Origin of Heathen Idolatry



- **Redemption**

During my research, I came across a research by one of the fact-finders entitled “The Sixteen Saviors” and how similar the beliefs of those who believe in them are to the beliefs of Christianity in Christ, peace be upon him, and he is innocent of them. So, was Buddha a savior and redeemer of humanity? This is what Buddha himself answers us about what was attributed to him of sayings: “I witnessed persecution, testing, imprisonment, death, and killing with patience, and great love to bring happiness to people, and I forgave those who wronged you.”

The followers of Buddha call “Buddha” the great physician, the savior of the world, the anointed one, the only-begotten Christ, and other names - as we will explain later - and that he offered himself as a sacrifice to atone for the sins of mankind, and make them heirs of the kingdom of heaven, and with his birth he left all his glory in the world to save people from misery and torment as he vowed (1). And

he said to LB Hawk: “Buddha - in the view of the Buddhists - is both a human and a god, and that he was incarnated in humanity in this world to guide people and redeem them, and show them the path to safety. This divine incarnation is believed by all

Buddhists, as they believe that Buddha is the savior of people” (2). And

Max Muller said: “The Buddhists claim that Buddha said: Let all the sins that were committed in this world fall upon me; so that the world may be saved” (3).

As for the scholar Williams, he said: “The Indians say: And out of his mercy (i.e. Buddha) he left paradise, and came to the world / for the sins of mankind and their misery; (1) * The Great

Buddha, Hamed Abdel Qader, Nahdet Misr Library, Publications of the Cultural Association **

(Investigation of what India has of a saying that is acceptable to reason or reprehensible) Abu al-Rayhan Muhammad

al-Bayruti d. 44 AH, Tasweer Alam al-Kutub, from the edition of the Ottoman Encyclopedia in India, 1377 AH - 1958 AD. *** W. Owene Cole: Six Religions, Hulton, 1984. (2) L. P. Hooke: Hooke’s Journey (3) M. Muller :

History of Ancient Sanskrit Literature , p. 80 (4) William: Hinduism, p. 214.



(1) The Divine Incarnation

(1) Duan said: “And the god Buddha, born of the virgin Maya, whom the Buddhists of India and others

worship, they say that he left paradise, descended to earth and appeared in humanity as a mercy to people, so that he might save them from sins and guide them on the straight path, and bear their burdens and redeem them from the torment they deserve by taking from them what they deserve of retribution.”

The Chinese book called “Phutihank” states the following: “And when the god Buddha decided to descend from heaven to earth to be born on it, he called the angels of heaven and the inhabitants of the earth, saying: (O you dead, adorn your land, because the great “Bodhishummahtu” will soon descend from “Tusya” and be born among you, so prepare two cups for the time of his appearance. They also say: As for the womb in which the god Buddha resides to be incarnated, it is like a vessel in which a treasure is placed, and no human being can be conceived as Buddha was, for he resides in it without secretion.. And when she (Bhamaya) conceived him, she no longer desired a man and lived.” (2) A French missionary, Hook

, said when speaking about Buddha: “The Buddhists consider him an incarnate god, that is, a god who appeared from humanity and came to this world to teach people, guide them, redeem them, and show them the path to peace!!”

The belief in redemption by a god who appears in humanity is common among Buddhists.

The pagans say about each of the gods who became

incarnate to save people that he is the god of the world - and the god of the world - powerful, knowledgeable, wise - and the redeemer of all. (3)

(4) Mr. Benson said: “They call the one holy god, the originator of happiness, the owner of all, the Lord, the Almighty, the Eternal, the Possessor of glory, the great, everlasting being, the god whom the best of people must worship.”

(4) Benson said, “The Buddhists say that the birth of Buddha was like this: when Kutama Buddha was incarnated, a divine power called the Holy Spirit descended upon the Virgin Maya, and its descent was in the form of a white elephant.

The Buddhist Tikas say that the meaning of the white elephant is: ‘wisdom and power.’” (5) Duan said

, “The Buddhists of Upper India say that the descent of the angel who became a Buddha and was incarnated was by way of mercy, and the elephant in whose form he descended is a symbol of power and wisdom. They believe that he (i.e. Buddha) is an intermediary and a god of divine power and wisdom, and they say about him in the Tikas that he descended from heaven to the place where the Virgin Maya was in the form of an elephant.” The Buddhists of China say in their books that the Holy Spirit, which is “Xinxin,” descended upon the Virgin Maya.

The Chinese book called “Fuyinxin” states: “If a mother sees in her dream that a white elephant entered her right side, then if she gives birth to a boy,

he will be the ruler of the world, which is Buddha, and every body will benefit from him. He is the one who is able to free people from the seas of misery and sorrow.

” The scholar Farkason said: “The Buddhists depict Maya sleeping, and she saw in her dream that a white elephant came and entered her right side, and they chant hymns to her that she is full of mercy, and that she is the queen of heaven, and the remover of sorrows, and that her son Buddha is the reviver of the dead, the hope of nations, and the spreader of peace. And Queen Maya will give birth to a holy and wise boy, who will benefit all flesh and rule the world.” (6)

(7) Spence Hardy said: “The body of Queen Maya became transparent like glass, in which the child could be easily seen, as if he were a priest sitting on a throne, pouring out blessings, or as a statue of gold in a crystal bowl, seeing its growth day by day.” This is what the Buddhists believe. He said on page 85: “And the deputy of Buddha on earth is called the Dali Lama or the Great Lama.”

(1) Hooke's Journey: Part One, pp. 326, 327.

(2) Murray: Oriental Religions, p. 604.

(3) The Angelus Christ. Benson.

(4) The Angelus Christ, pp. 1, 52.

(5) Doane's Book: Op. cit., p. 117.

(6) Fergusson: Tree and Serpent Worship.

(7) Hardy: Buddhism, p. 144.

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• Satan's temptation of the alleged Lord

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- Moncure Konoë said: “The great being Buddha stripped himself of his asceticism to the point of not eating (i.e. fasting), and not breathing either... Then Prince Mara (i.e. the prince of demons) came and tried to test Buddha many times, pretending to have compassion and mercy for him. He said to Buddha: ‘Be careful, great being, for your condition is sad for all who see you, and you have become indescribably thin... For you are practicing humiliation and suffering in vain, and I see that you should not stay here long... O Lord, you have endured much clear torment, so do not live a lowly life, but return to your kingdom, and in seven days you will be the ruler of seven continents .’ The great being Buddha replied: ‘Be careful, Mara (i.e. the prince of demons), for I know that in seven days I will gain the whole universe, but I do not desire such a kingdom; for adherence to religion is better than ruling the world. You are thinking of evil desires, seeking to force me to leave people without a guide so that they will not be safe from your cunning, so go away from me.’ And the Lord rode and became... He insisted on his intention, and the heavens rained flowers, and the space was filled with very fragrant scents of a very beautiful scent. (*)

• Conclusion:

- From what has been presented in this research, we have found that the Christian religion is a revival of pagan religions in a new guise that is in keeping with that era. We have provided evidence that leaves no room for doubt that there is a great similarity that may reach the point of identity between the Christian faith and the pagan faith, which we have addressed from its Buddhist perspective, as the pagan faith has many aspects that all flow into the same crucible. We have shown that this pagan faith preceded Christ, peace be upon him, by centuries. Any rational person who has followed this subject can judge that the Christian faith has been suffused with and saturated with Buddhist thought, and that this faith has not been authorized by God. It is only their saying with their mouths, imitating those who disbelieved before.

- قَالَ اللَّهُ تَعَالَى “ O People of the Scripture, do not commit excess in your religion and do not say about Allah except the truth. The Messiah, Jesus, the son of Mary, was only the Messenger of Allah and His Word which He directed to Mary and a spirit from Him. So believe in Allah and His messengers and do not say, “Three.” Desist; it is better for you. Allah is only One God. Exalted is He above having a son. To Him belongs

whatever is in the heavens and whatever is on the earth. And sufficient is Allah as Disposer of affairs. ”

An-Nisa’ 171.

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- “Say, ‘O People of the Scripture, do not commit excess in your religion beyond the truth and do not follow the inclinations of a people who went astray before and misled many and strayed from the soundness of the way.’” Al-Ma’idah 77
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- Our goal in this research was to shed light on the truth about this subject, which has become a source of embarrassment for Christians, to the point that they have denied its existence. Every deceived person among them will see the pagan roots that his belief conceals, and we ask God to guide them to the truth and the straight path.
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- I thank God with the thanks of the grateful that He blessed my time and inspired me with patience until I produced this research in the manner that my heart was content with. Whatever error there was was from me and from Satan, and whatever success there was was from God alone.
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- We ask God that this work be sincere for His sake and that its reward be in the balance of good deeds of a pen in the Islamic Good News Forums, which I am proud of and I consider its people to be good, and we do not vouch for anyone before God.
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- And our last supplication is to praise God, Lord of the Worlds.
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Year	Event	World Event
1500	<ul style="list-style-type: none"> 1st Buddhist Council: The historical Buddha's conventional dates: 563-486 B.C.E. According to most recent research (based on the 1900 BCE) 1st Buddhist Council at Rajagaha (486) after the Parinirvana under the patronage of King Asoka The Buddhist Council as a society was established at this Council and proceeded as an oral tradition 	<ul style="list-style-type: none"> Periclean Empire founded by Cynus the Great (500 B.C.E.) Carthage (509-481) Seleucia (489-481) Societies (489-399) 20th (481) Chhatra of Seleucia (481) Great Alexander (190-170) Purification (183)
100	<ul style="list-style-type: none"> 2nd Buddhist Council at Vesali (383) about 100 years after the Parinirvana First schism of the Sangha occurs in which the Mahayana school splits away with the Sarvastivada and the Theravada First historical Buddhist Council at Pataliputra (383) 	<ul style="list-style-type: none"> Aristotle (384-322) Abolition of the Great (356-323) Imperialism (357)
200	<ul style="list-style-type: none"> 3rd Buddhist Council at Pataliputra (251) under the patronage of Emperor Asoka about 200 years after the Parinirvana - The modern Buddhist movement originates Asoka's son and grandson (Buddhism) established Buddhism in Sri Lanka (247) 	<ul style="list-style-type: none"> Great Wall of China (256) Hindus' Vedic (2nd Century BC) Hemlock (247-1033)
300	<ul style="list-style-type: none"> 4th Buddhist Council at Vesali (251) under the patronage of Emperor Asoka about 200 years after the Parinirvana - The modern Buddhist movement originates Asoka's son and grandson (Buddhism) established Buddhism in Sri Lanka (247) 	<ul style="list-style-type: none"> Buddhist movement: Gupta (Amavartya) (251-550) Han Dynasty in China (206-220) 3rd Century BC: Start of the Hellenistic Julian calendar in Rome Julius Caesar (100-44) Vijaya: Lanka (10-18)
400	<ul style="list-style-type: none"> 5th Buddhist Council at Vesali (251) under the patronage of Emperor Asoka about 200 years after the Parinirvana - The modern Buddhist movement originates Asoka's son and grandson (Buddhism) established Buddhism in Sri Lanka (247) 	<ul style="list-style-type: none"> Jesus of Nazareth (33 C.E.) Destruction of Jerusalem and the Second Temple (70 C.E.) The Buddha first represented in art as human form
500	<ul style="list-style-type: none"> 6th Buddhist Council at Vesali (251) under the patronage of Emperor Asoka about 200 years after the Parinirvana - The modern Buddhist movement originates Asoka's son and grandson (Buddhism) established Buddhism in Sri Lanka (247) 	<ul style="list-style-type: none"> Roman Empire reaches the height of its power Julius II (530 C.E.) Three Kingdoms (220-265) divide into three parts: Wei, Shu, Wu Scientific advances adopted from India The Emperor Constantine converts to Christianity (312)
600	<ul style="list-style-type: none"> 7th Buddhist Council at Vesali (251) under the patronage of Emperor Asoka about 200 years after the Parinirvana - The modern Buddhist movement originates Asoka's son and grandson (Buddhism) established Buddhism in Sri Lanka (247) 	<ul style="list-style-type: none"> Gupta dynasty established by Chandragupta (374-415) continued North India (356-430) Saint Augustine (354-430)
700	<ul style="list-style-type: none"> 8th Buddhist Council at Vesali (251) under the patronage of Emperor Asoka about 200 years after the Parinirvana - The modern Buddhist movement originates Asoka's son and grandson (Buddhism) established Buddhism in Sri Lanka (247) 	<ul style="list-style-type: none"> 5th Century Anglo-Saxon invasion of England First Buddhist in Sri Lanka (371) Fall of the Western Roman Empire (476)
800	<ul style="list-style-type: none"> 9th Buddhist Council at Vesali (251) under the patronage of Emperor Asoka about 200 years after the Parinirvana - The modern Buddhist movement originates Asoka's son and grandson (Buddhism) established Buddhism in Sri Lanka (247) 	<ul style="list-style-type: none"> Prophet Mohammed (570-632) The Age of Islamic Expansion (632-750) First mosque built in China (600)
900	<ul style="list-style-type: none"> 10th Buddhist Council at Vesali (251) under the patronage of Emperor Asoka about 200 years after the Parinirvana - The modern Buddhist movement originates Asoka's son and grandson (Buddhism) established Buddhism in Sri Lanka (247) 	<ul style="list-style-type: none"> Islam sweeps across North Africa (700-800) Long dynasty, China (618-907)
1000	<ul style="list-style-type: none"> 11th Buddhist Council at Vesali (251) under the patronage of Emperor Asoka about 200 years after the Parinirvana - The modern Buddhist movement originates Asoka's son and grandson (Buddhism) established Buddhism in Sri Lanka (247) 	<ul style="list-style-type: none"> Mani Preksh in Japanese History (710-744) First monastery built in Tibet (725-744) Muslim invasion of Central Asia (700) Changchun (742-814)
1100	<ul style="list-style-type: none"> 12th Buddhist Council at Vesali (251) under the patronage of Emperor Asoka about 200 years after the Parinirvana - The modern Buddhist movement originates Asoka's son and grandson (Buddhism) established Buddhism in Sri Lanka (247) 	<ul style="list-style-type: none"> Heian Period in Japanese History (794-1185) First printed book, Diamond Sutra, China (868)
1200	<ul style="list-style-type: none"> 13th Buddhist Council at Vesali (251) under the patronage of Emperor Asoka about 200 years after the Parinirvana - The modern Buddhist movement originates Asoka's son and grandson (Buddhism) established Buddhism in Sri Lanka (247) 	<ul style="list-style-type: none"> Saint Augustin in Chinese History (900-1279) 1000 C.E. The population of the first year about 200 million people in the world
1300	<ul style="list-style-type: none"> 14th Buddhist Council at Vesali (251) under the patronage of Emperor Asoka about 200 years after the Parinirvana - The modern Buddhist movement originates Asoka's son and grandson (Buddhism) established Buddhism in Sri Lanka (247) 	<ul style="list-style-type: none"> 1500-1508 There was a Confucian revival in China Editor of the Confessor, English King (1540-1566) Great Schism between Catholic and Protestant Churches (1545) 1st Christian (1596-1899)
1400	<ul style="list-style-type: none"> 15th Buddhist Council at Vesali (251) under the patronage of Emperor Asoka about 200 years after the Parinirvana - The modern Buddhist movement originates Asoka's son and grandson (Buddhism) established Buddhism in Sri Lanka (247) 	<ul style="list-style-type: none"> John Wycliffe (1320-1384) English theologian and biblical translator China regains its independence from the Mongols under the Ming Dynasty (1368)
1500	<ul style="list-style-type: none"> 16th Buddhist Council at Vesali (251) under the patronage of Emperor Asoka about 200 years after the Parinirvana - The modern Buddhist movement originates Asoka's son and grandson (Buddhism) established Buddhism in Sri Lanka (247) 	<ul style="list-style-type: none"> Marin Luther (1517-1546) Protestant Reformation Shakespeare (1564-1616) Galileo (1564-1642)
1600	<ul style="list-style-type: none"> 17th Buddhist Council at Vesali (251) under the patronage of Emperor Asoka about 200 years after the Parinirvana - The modern Buddhist movement originates Asoka's son and grandson (Buddhism) established Buddhism in Sri Lanka (247) 	<ul style="list-style-type: none"> Japan closes its doors to foreigners (1639) Galileo reaches America (1620) Galileo reaches 1633 English Civil War (1642)
1700	<ul style="list-style-type: none"> 18th Buddhist Council at Vesali (251) under the patronage of Emperor Asoka about 200 years after the Parinirvana - The modern Buddhist movement originates Asoka's son and grandson (Buddhism) established Buddhism in Sri Lanka (247) 	<ul style="list-style-type: none"> 1700s Age of Enlightenment Enlightenment (1715-1789) Enlightenment (1715-1789)
1800	<ul style="list-style-type: none"> 19th Buddhist Council at Vesali (251) under the patronage of Emperor Asoka about 200 years after the Parinirvana - The modern Buddhist movement originates Asoka's son and grandson (Buddhism) established Buddhism in Sri Lanka (247) 	<ul style="list-style-type: none"> Meiji Restoration in Japanese History (1868) marking end of military rule 1853 Abolition of slavery in British Empire American Civil War (1861-1865)
1900	<ul style="list-style-type: none"> 20th Buddhist Council at Vesali (251) under the patronage of Emperor Asoka about 200 years after the Parinirvana - The modern Buddhist movement originates Asoka's son and grandson (Buddhism) established Buddhism in Sri Lanka (247) 	<ul style="list-style-type: none"> Mahatma Gandhi (1869-1948) WWI (1914-1918) Dustbin revolution (1917-1922) 1919 Russian Revolution WWII (1939-1945) Cultural Revolution (China) (1966) Peace John Paul II (1978-1995) Galileo (1995)
2000	<ul style="list-style-type: none"> 21st Buddhist Council at Vesali (251) under the patronage of Emperor Asoka about 200 years after the Parinirvana - The modern Buddhist movement originates Asoka's son and grandson (Buddhism) established Buddhism in Sri Lanka (247) 	<ul style="list-style-type: none"> The Fall of the Berlin Wall, the Cold War ends (1989)

* The Buddhist Councils are the 1st Buddhist Council and the 2nd Buddhist Council (383) and the 3rd Buddhist Council (251) and the 4th Buddhist Council (251) and the 5th Buddhist Council (251) and the 6th Buddhist Council (251) and the 7th Buddhist Council (251) and the 8th Buddhist Council (251) and the 9th Buddhist Council (251) and the 10th Buddhist Council (251) and the 11th Buddhist Council (251) and the 12th Buddhist Council (251) and the 13th Buddhist Council (251) and the 14th Buddhist Council (251) and the 15th Buddhist Council (251) and the 16th Buddhist Council (251) and the 17th Buddhist Council (251) and the 18th Buddhist Council (251) and the 19th Buddhist Council (251) and the 20th Buddhist Council (251) and the 21st Buddhist Council (251)

