

DID THE RESURRECTED CHRIST VISIT ASIA?

Historical accounts of early explorers Cortez and Captain James Cook each respectively being mistaken for the return of a “Bearded White God” by the Aztecs in Mexico and the populace of Hawaii not only supports the fact that The Resurrected Christ visited the Americas but has led to the assumption that the Savior visited other inhabitants of earth as well.

Are there additional evidences that support the theory that the Resurrected Jesus Christ had contact with other people? Did the resurrected Christ visit Asia? There are evidences that suggest that this may be true. To some these evidences appear to be coincidental in nature. To others they seem too coincidental to be happen chance. Decide for yourself.

It is purported that about 500 B.C. Buddha prophesied of the coming of Jesus. Following is a translation from Buddhist scripture.

An old Brahman priest asked Buddha: "What should we do [to be saved]?"

The Buddha answered, "...look for another Holy One who will come and help the world and all of you in the future."

Then the Brahman priest asked, "What will the characteristics of the Holy One be like?"

The Buddha answered him, "The Holy one who will keep the world in the future will be like this: In the palm of his hands and in the flat of his feet will be *the design of a disk*, in his side will be a stab wound; and his forehead will have many marks like scars. The Holy One will be the golden boat who will carry you over the cycle of rebirths all the way to the highest heaven. Do not look for salvation in the old way [trying to merit salvation]; there is no salvation in it for sure. Quit the old way, and there will be a new spirit like the light of a lightning bug which will come down from the sky above to live in all of your hearts, and you will be victorious over all of your enemies. Nobody will be able to destroy you. If you die, you will not come back to be born in this world again. You will go to the highest heaven.

High on a mountain in Hong Kong is an austere building called the temple of the Buddha with a Thousand Hands. It contains a gold statue of a multi-armed Buddha. Each arm (holding an instrument) extends from the torso of Buddha in successive rows until the arms become so numerous that they fan out into an arch – a golden aura of a thousand hands – that frames Buddha in a radiant glow. In each of these outstretched palms is the *design of a disk*.



The Thousand Hand Buddha is a derivative of the God (or Goddess) of Mercy, Guanyin (Kwun Yam), and is the symbol of *unconditional love*.

In this manifestation Guanyin (derived from the Sanskrit name Avalokiteśvara) has eleven heads, and faces towards all sides. He is the god who looks in every direction to protect his progenies. In this form he is known as Ekadash Lokeshwara. The legends say that Avalokiteśvara, "the compassionate one", descended into hell and converted the wicked; liberated them and transformed the place to Sukhavati, the paradise of his spiritual father, Amitabha.

The legends claim that his head split into ten pieces from grief and despair on discovering the extent of wickedness in the world and to find utter hopelessness of saving mankind. Amitabha transformed each split piece to become a fully developed head and placed the heads one over another on the body of his spiritual son. Thus, the "One Looking Lord" was endowed with twenty two eyes instead of two, to see all suffering people and eleven brains instead of one to concentrate on the best means of saving mankind. The three different sides of head indicate that Avalokiteśvara looks down on the three worlds of desire, life and of no form. Avalokiteśvara is generally seen as a source of unconditional love and more importantly as a savior.



Guanyin's origin is debated among scholars. The root of this debate lies in the history of religion in China. China's indigenous religion is Taoism. It is possible that Guanshi'yin originated as a Taoist deity, the Queen Mother of the West. With the introduction of Mahayana Buddhism to China in around the fourth to fifth centuries AD, Taoism and Buddhism became religious rivals in China. The Buddhist tactic was to change, and even supplant, indigenous Taoist deities in favor of Buddhist deities. Over the centuries, this trend has had the effect that it is now virtually impossible to determine Guanshi'yin's true origin. The official Buddhist view is that Guanyin originated with the male Avalokiteśvara, though Guanyin's origin may be more complex than this simple, linear derivation. While it is certain that the name "Guanshi'yin" is derived from the name "Avalokiteśvara", the image of the Chinese/Korean/Japanese/Vietnamese Bodhisattva (along with her femininity) may be at least partly derived from other sources.



Chinese wood carving of Guanyin; Shanxi Province (A.D. 907-1125)

It is generally accepted (in Chinese community) that Guanyin originated as the Sanskrit *Avalokiteśvara* (), which is her male form. Commonly known in the West as the Goddess of Mercy, Guanyin is also revered by Chinese Taoists as an Immortal. However, in Taoist mythology, Guan Yin has other origination stories which are not directly related to Avalokiteśvara.

Due to devotional popularity of Guanyin in East Asia as the bodhisattva associated with compassion, she is known by many names, most of which are simply the localized pronunciations of "Guanyin" or "Guanshiyin" which means "Observing the Sounds (or Cries) of the World:

- Guanshiyin changed to Guanyin under the naming taboo of Emperor Taizong of Tang.
- In Japanese, Guanyin is pronounced Kannon (観音), occasionally Kan'on, or more formally Kanzeon (観世音, the same characters as *Guanshiyin*); the spelling Kwannon, based on a pre-modern pronunciation, is sometimes seen. (In an interesting aside, Canon Camera Company was named by its founder after Kannon, the god he worshipped.)
- In Korean, the Bodhisattva is called Gwan-eum (관음) or Gwanse-eum (관세음).
- In Thai, the name is called Kuan Eim () or Phra Mae Kuan Eim () due in part to the influence of the Chinese Thai population.
- In Vietnamese, the name is Quán Âm or Quán Thế Âm.
- In Hong Kong and Guangdong Province the name is pronounced Kwun Yum or Kun Yum in the Cantonese language.
- In Indonesian, the name is Kwan Im or Dewi Kwan Im referring the word *Dewi* as *Devi* or Goddess.

In these same countries, especially Japan, the variants Kanjizai (観自在) and Kanzejizai (観世自在) are also found in the Heart Sutra, among other sources.

Folk traditions in China and other East Asian countries have added many distinctive characteristics and legends. Avalokiteśvara was originally depicted as Buddha when he was still a prince, and therefore wears chest-revealing clothing and may even sport a moustache. However, in China, Guanyin is usually depicted as a woman. Additionally, some people believe that Guanyin is both man and woman (or perhaps neither).

In some Buddhist temples and monasteries, Guanyin's images are occasionally depicted as a young man dressed in Northern Song Buddhist robes sitting gracefully. He is usually depicted looking or glancing down, symbolizing that Guanyin continues to watch over the world.

Representations of the bodhisattva in China prior to the Song Dynasty (960-1279) were masculine in appearance. Images which later displayed attributes of both genders are believed to be in accordance with the Lotus Sutra, where Avalokitesvara has the supernatural power of assuming any form required to relieve suffering, and also has the power to grant children (possibly relating to the fact that in this Sutra - unlike in others- both men and women are believed to have ability to achieve enlightenment). Because this bodhisattva is considered the personification of compassion and kindness, a mother-goddess and patron of mothers and seamen, the representation in China was further interpreted in an all-female form around the 12th century. In the modern period, Guanyin is most often represented as a beautiful, white-robed woman, a depiction which derives from the earlier *Pandaravasini* form.

Due to her symbolizing compassion, in East Asia Guanyin is associated with vegetarianism. Chinese vegetarian restaurants are generally decorated with her image, and she appears in most Buddhist vegetarian pamphlets and magazines.

Guanyin is immensely popular among Chinese Buddhists, especially those from devotional schools. In Chinese Buddhism, Guanyin/Kuan Yin/Kannon/Kwannon is synonymous with the Bodhisattva Avalokitesvara, the pinnacle of mercy and compassion. She is generally seen as a source of unconditional love and more importantly as a savior. In her bodhisattva vows, Guanyin promises to answer the cries and pleas of all beings and to liberate all beings from their own karmic woes. Based upon the Lotus Sutra and the Shurangama sutra, Avalokitesvara is generally seen as a savior, both spiritually and physically. The sutras state that through his saving grace even those who have no chance of being Enlightened can be Enlightened, and those deep in negative karma can still find salvation through his compassion.

In Pure Land Buddhism, Guanyin is described as the "Barque of Salvation". Along with Amitabha Buddha and the bodhisattva Mahastamaprapta, She temporarily liberates beings out of the Wheel of Samsara into the Pure Land, where they will have the chance to accrue the necessary merit so as to be a Buddha in one lifetime.

Even among Chinese Buddhist schools that are non-devotional, Guanyin is still highly venerated. Instead of being seen as an active external force of unconditional love and salvation, the personage of Guanyin is highly revered as the principle of compassion, mercy and love. The act, thought and feeling of compassion and love is viewed as Guanyin. A merciful, compassionate, loving individual is said to be Guanyin. A meditative or contemplative state of being at peace with oneself and others is seen as Guanyin.

Though Guanyin's origins remain an object of debate, and though he/she is venerated in a variety of ways, one fact cannot be disputed; Guanyin is extremely popular in Chinese folk belief and is revered in the general Chinese population due to her unconditional love, compassion and mercy.

Another fact that cannot be disputed is that over the centuries Guanyin's attributes have distilled into a variety of folk beliefs. She is generally regarded by many as the protector of women and children. By this association she is also seen as a fertility goddess capable of granting children. She is also seen as the champion of the unfortunate, the sick, the disabled, the poor, and those in trouble. Some coastal and river areas of China regard her as the protector of fishermen, sailors, and generally people who are out at sea, thus many also come to believe that Mazu, the Taoist goddess of the sea, is a manifestation of Guanyin. Due to her association with the legend of the Great Flood, where she sent down a dog holding rice grains in its tail after the flood, she is worshiped as a rice goddess. In some quarters, especially among business people and traders, she is looked upon as a Goddess of Luck and Fortune. In recent years there have been claims of her being the protector of air travelers.

Some syncretic Buddhist and Christian observers have commented on the similarity between Guanyin and Mary of Christianity, the mother of Jesus Christ. The Tzu-Chi Foundation, a Taiwanese Buddhist organization, also noticing the similarity, commissioned a portrait of Guanyin and a baby that resembles the typical Roman Catholic Madonna and Child painting.

Some Chinese of the overwhelmingly Roman Catholic Philippines, in an act of syncretism, have identified Guanyin with the Virgin Mary.^[4]

During the Edo Period in Japan, when Christianity was banned and punishable by death, some underground Christian groups venerated the Virgin Mary disguised as a statue of Kannon; such statues are known as *Maria Kannon*. Many had a cross hidden in an inconspicuous location



Guanyin and child, similar to a Madonna and Child painting

It is fascinating that these observers (but not altogether unimaginable given Guanyin's representation as a woman) would draw the comparison to the Virgin Mary and not to Jesus Christ. The question remains, is Guanyin derived from Jesus Christ?

Here are the comparisons:

- Guanyin is an Immortal.
- Is the "Compassionate One."
- The source of unconditional love.
- His name means "Observing the Sounds (or Cries) of the World."
- Is the "Barque of Salvation."
- Known as a savior.
- Bears the "design of a disk" in his hands.



Buddha with a Thousand Hands

Near the temple of the Buddha with a Thousand Hands is a second shrine, a Monastery dedicated to Buddhism, Taoism, and Confucianism. It is a complex of gardens and waterfalls interspersed with pavilions, buildings, and halls surrounding a central gold-roofed temple. Seated on thrones in the great hall of the circular temple is a trinity of rather large and ornate bronze statues of Chinese deity. The fact that there are three gods seated together is remarkable enough, but what is more astonishing is what rests in one of anterior buildings. Rarely seen by even those who live in the monastery is a room filled with priceless antiques. The sparse windows are opaque with grime, the objects within the room are buried under decades of dust, and on the walls are painted panels depicting the life of Buddha – beginning with his birth to a virgin mother. The details of his life include his extended fast before beginning his ministry, the overcoming of three major temptations, the performing of miracles, and his culminating triumph over death thus paving the way for all men to live again and become gods. One painting, in particular, just before the one depicting his death is most curious. It depicts Buddha laying face first in a grove of trees. His arms and back are covered with red dots.

Buddha was born in Nepal roughly 550 BCE. In most Buddhist traditions, he is regarded as the Supreme *Buddha* (Sammāsambuddha) of our age, "Buddha" meaning "awakened one." The time of his birth and death are uncertain: most early 20th-century historians dated his lifetime as c. 563 BCE to 483 BCE; more recently, however, at a specialist symposium on this question, the majority of those scholars who presented definite opinions gave dates within 20 years either side of 400 BCE for the Buddha's death, with others supporting earlier or later dates.

Gautama, also known as *Śākyamuni* or *Shakyamuni* ("sage of the Shakyas"), is the key figure in Buddhism, and accounts of his life, discourses, and monastic rules are believed by Buddhists to have been summarized after his death and memorized by his followers. Various collections of teachings attributed to Gautama were passed down by oral tradition, and first committed to writing about 400 years later. Early Western scholarship tended to accept the biography of the Buddha presented in the Buddhist scriptures as largely historical, but currently "scholars are increasingly reluctant to make unqualified claims about the historical facts of the Buddha's life and teachings."

The primary sources of information regarding Siddhārtha Gautama's life are the Buddhist texts. The Buddha and his monks spent four months each year discussing and rehearsing his teachings, and after his death his monks set about preserving them. A council was held shortly after his death, and another was held a century later. At these councils the monks attempted to establish and authenticate the extant accounts of the life and teachings of the Buddha following systematic rules. They divided the teachings into distinct but overlapping bodies of material, and assigned specific monks to preserve each one. In some cases, essential aspects of the Buddha's teaching were incorporated into stories and chants in order to preserve them accurately.

From then on, the teachings were transmitted orally. From internal evidence it seems clear that the oldest texts crystallized into their current form by the time of the second council or shortly after it. The scriptures were not written down until three or four hundred years after the Buddha's death. By this point, the monks had added or altered some material themselves, in particular magnifying the figure of the Buddha.

Though it is impossible to ascertain the veracity of the historical facts surrounding Buddha, it is a generally accepted fact by most people in the world that he indeed did live and teach some 2 ½ millennia ago.

Are there similarities between Buddha and Jesus? Could their two stories somehow have co-mingled? Until more evidence comes to light we may never know for sure, but following are a few similarities.

Similarities Between Buddha and Jesus Christ

- (1) Jesus was born of the virgin Mary.
Buddha was born of the virgin Mahamaya, who was considered the "Queen of Heaven."
Mary and Mahamaya both gave birth to their sons while traveling to their childhood homes.
Each child was visited by wise men that recognized the divinity of the child.
Each was of royal descent and his birth was announced by a star.
- (2) Werner's Encyclopedia, in its article on Buddha speaks of "the marvelous stories which gathered round the belief in his voluntary incarnation, the miracles at his birth, the prophecies of the aged saint at his formal presentation to his father, and how nature altered her course to keep a shadow over his cradle, whilst the sages from afar came and worshiped him."
- (3) Both Jesus and Buddha were presented in the temple as infants for baptism. The hymns uttered at both annunciations resemble each other.
- (4) Both in childhood discoursed before teachers.
- (5) Jesus and Buddha were considered to be divine beings. Buddha is regarded by the Hindus as the ninth incarnation of the deity Vishnu, following Krishna. But Buddha started a new religion which did not emphasize "gods," but rather how people can become "awakened" or "enlightened" to liberate themselves from the cycle of birth, death, and rebirth."
- (6) The mission of both Buddha and Jesus was proclaimed by a voice from heaven.
- (7) Both fasted in the wilderness and were tempted. Supernatural beings ministered to each of them.
- (8) Both called their disciples with the command "Follow me." Both sent out disciples to spread their teachings. Both performed miracles and wonders, healed the sick, fed five hundred men from a "small basket of cakes," and walked on the water.
- (9) Buddha was "about 30 years old" when he began his ministry. He fasted "seven times seven nights and days." He had a "band of disciples" who accompanied him. He traveled from place to place and "preached to large multitudes." His first sermon was called the "Sermon on the Mount." His mission was "to establish the kingdom of righteousness." Buddha promised salvation to all; and he commanded his disciples to preach his doctrine in all places and to all men." "Self-conquest and universal charity" are the fundamental principles of his religion. He enjoined humanity, and commanded his followers to conceal their charities. "Return good for evil"; "overcome anger with love"; "love your enemies," were some of his precepts.
- (10) Buddha formulated the following commandments. "Not to kill; not to steal; not to lie; not to commit adultery; not to use strong drink." This is a similar teaching attributed to Jesus: "Do not commit adultery, do not murder, do not steal, do not give false testimony, honor your father and mother." (Luke 18:20) Christ ignored the literal interpretation of Moses and emphasized a spiritualized interpretation of the whole law taken as a whole which is to practice unconditional love. This is similar to what Buddha did with the current teachings of those days.
- (11) Buddha preached on the "Holy Hill." Jesus delivered his sermon on the Mount. The phraseology of the sermons of Buddha and the sermon of Jesus is the same in many instances. Both Buddha and Jesus compared themselves to husbandmen sowing seed. The parable of the prodigal son is found in both Buddhist and Christian scriptures. So is the account of the man born blind. Both use the mustard seed as a simile for smallness. Buddha taught: "Perishable is the city built of sand." Jesus taught: "a foolish man builds his house

upon the sand." Both speak of "the rain which falls on the just and on the unjust."

- (12) A converted harlot, (thought to be Mary Magdalene), followed Jesus. A converted courtesan, Ambapali, followed Buddha.
- (13) It is said that Buddha crushed a serpent's head. This is also a Messianic prophecy described in Genesis in the Garden of Eden.
- (14) Each abolished idolatry, was a "sower of the word," and preached "the establishment of a kingdom of righteousness."
- (15) Each taught chastity, temperance, tolerance, compassion, love, and the equality of all.
- (16) The story of the ruler, Nicodemus, who came to Jesus by night, has its parallel in the story of the rich man who came to Buddha by night.
- (17) Both proclaimed kingdoms not of this world. The eternal life promised by Christ corresponds to the eternal peace, Nirvana, promised by Buddha.
- (18) Both were transfigured on a mount.
- (19) Both made triumphal entries, Christ into Jerusalem, and Buddha into Rajagriba.
- (20) Both were called the "infinite and everlasting," "savior of the world," "light of the world," "Supreme Being," and the "eternal one."
- (21) There is a traitor connected with each.
- (22) Buddha is to return to Earth again to restore the world to order and happiness. Jesus will return to Earth to usher in His Millennial reign when Satan will be bound.
- (23) Buddha is the judge of the dead. Jesus will judge all mankind.
- (24) Buddha commanded his disciples to preach his gospel to all men. Christ commanded his disciples to do the same. In obedience to these commands the world was filled with missionaries, and largely as the result of this the adherents of these religious systems outnumber those of all others combined.
- (25) Shortly after Buddha died, two sects of Buddhism were formed. After 400 years there were twenty different sects of Buddhism. Today there are many more. Over the millennia, the teachings of both Jesus and Buddha have spawned many different sects. Each is an attempt to keep the teachings alive under new circumstances.
- (26) Connected with the triumphs of these two religions there is a historical correlation worthy of mentioning. About three centuries after Buddha's death, Asoka the Great, emperor of India, converted to the Buddhist faith and made Buddhism the state religion of the empire of India at that time. This emperor did more than any other person to secure Buddhism's supremacy in the East. In the same way, about three centuries after the death of Jesus, Constantine the Great, emperor of Rome, became a convert to the Christian faith and made it the state religion of his empire. Because of this, Christianity reigned supreme in the West.

- (27) The rituals and religious structure of Catholicism resembles to a remarkable degree after those of Northern Buddhism (Lamaism) which the Encyclopedia Britannica states: "Lamaism with its shaven priests, its bells and rosaries, its images and holy water, its popes and bishops, its abbots and monks of many grades, its processions and feast days, its confessional and purgatory, and its worship of the double Virgin, so strongly resembles Romanism that the first Catholic missionaries thought it must be an imitation by the devil of the religion of Christ." The central object in every Buddhist temple is an image of Buddha. The central object in every Catholic church is an image of Christ. Holy relics and the veneration of saints are prominent in both.

Identical Teachings

- (1) "As ye would that men should do to you, do ye to them likewise." (Luke 6:31)
"Consider others as yourself." (Dhammapada 10:1)
- (2) "And unto him that smiteth thee on the one cheek offer also the other;" (Luke 6:29)
"If anyone should give you a blow with his hand, with a stick, or with a knife, you should abandon any desires and utter no evil words." (Majjhima Nikaya 21:6)
- (3) "Love your enemies, do good to those who hate you. Bless those who curse you, and pray for those who spitefully use you, and him that taketh away your cloke forbid not to take thy coat also. Give to every man that asketh of thee; and of him that taketh away thy goods ask them not again." (Luke 6:27-30)
"Hatreds do not ever cease in this world by hating, but by love: this is an eternal truth. Overcome anger by love, overcome evil by good ... Overcome the miser by giving, overcome the liar by truth." (Dhammapada 1.5 & 17.3)
- (4) "Verily I say unto you, inasmuch as ye did not do it to one of the least of these, ye did not do it to me." (Matt. 25:45)
"If you do not tend one another, then who is there to tend to you? Whoever would tend me, he should tend the sick." (Vinaya, Mahavagga 8:26:3)
- (5) "Put up again your sword into its place; for all they who take the sword shall perish by the sword." (Matt. 26:52)
"Abandoning the taking of life, the ascetic Gautama dwells refraining from taking life, without stick or sword." (Digha Nikaya 1:1:8)
- (6) "This is my commandment, That you love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends." (John 15:12-13)
"Just as a mother would protect her only child at the risk of her own life, even so, cultivate a boundless heart towards all beings. Let your thoughts of boundless love pervade the whole world." (Sutta Nipata 149-150)
- (7) "...Grace and truth came by Jesus Christ." (John 1:17)
"The body of the Buddha is born of love, patience, gentleness and truth." (Vimalakirtinirdesha Sutra 2)
- (8) "The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field; Which indeed is the least of all seeds; but when it has grown, it is the greatest of herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." (Matt. 13:31-32)

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

- (9) "And why beholdest thou the mote that is in your brother's eye, but perceivest not the beam that is in your own eye? Either how canst thou say to your brother, "Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye." (Luke 6:41-42)

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

- (10) "They said to him, "Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned: but what sayest thou?" ... and said to them, "He that is without sin among you, let him first cast a stone at her." (John 8:4,5,7)

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

- (11) "The light of the body is the eye; therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body is also is full of darkness. Take heed therefore that the light which is in thee be not darkness. If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light." (Luke 11: 34-36)

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

- (12) "...for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." (Matt. 5:45)

"That great cloud rains down on all whether their nature is superior or inferior. The light of the sun and the moon illuminates the whole world, both him who does well and him who does ill, both him who stands high and him who stands low." (Sadharmapundarika Sutra 5)

- (13) "Blessed be ye poor, for yours is the kingdom of God." (Luke 6:20)

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

- (14) "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven." (Matt.19:21)

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

- (15) "He looked up and saw the rich men casting their gifts into the treasury. And he saw a certain poor widow casting in thither two mites. And He said, "of a truth I say unto you, that this poor widow has cast in more than them all. For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had." (Luke 21:1-4)

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

- (16) "And whosoever liveth and believeth in me shall never die." (John 11:26)
 "Those who have sufficient faith in me, sufficient love for me, are all headed for heaven or beyond."
 (Majjhima Nikaya 22:47)
- (17) "For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it." (Mark 8:35)
 "With the relinquishing of all thought and egotism, the enlightened one is liberated through not clinging."
 (Majjhima Nikaya 72:15)
- (18) "The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head."
 (Matt. 8:20)
 "The thoughtful exert themselves; they do not delight in an abode. Like swans who have left their lake they leave their house and home." (Majjhima Nikaya)
- (19) "When the devil had all the temptation, he departed from him for a season." (Luke 4:13)
 "During the six years that the Bodhisattva practiced austerities, the demon followed behind him step by step, seeking an opportunity to harm him. But he found no opportunity whatsoever and went away discouraged and discontent." (Lalitavistara Sutra 18)
- (20) "Blessed are the pure in heart, for they shall see God." (Matt. 5:8)
 "Anyone who enters into meditation on compassion can see Brahma with his own eyes, talk to him face to face and consult with him." (Digha Nikaya 19:43)
- (21) "then cam Jesus, the doors being shut, and stood in the midst," (John 20:26)
 "He goes unhindered through a wall." (Anugattara Nikaya 3:60)
- (22) "And after six days Jesus taketh with him Peter, and James, and John, and leadeth them up into a high mountain apart by themselves: and he was transfigured before them. And his raiment became shining, exceeding white as snow; so as no fuller on Earth can white them." (Mark 9:2-3)
 "Ananda, having arranged one set of golden robes on the body of the Lord, observed that against the Lord's body it appeared dulled. And he said, "It is wonderful, Lord, it is marvelous how clear and bright the Lord's skin appears! It looks even brighter than the golden robes in w

At the same time that Buddha was born and began his ministry (circa 550 BCE) in or around India the great philosopher Confucius emerged in China. The similarities between Confucius' teachings and the Gospel of Jesus Christ bear a striking resemblance.

The ethical and philosophical system developed from his teachings became known as Confucianism. It is a complex system of moral, social, political, philosophical, and quasi-religious thought that has had tremendous influence on the culture and history of East Asia. It might be considered a state religion of some East Asian countries, because of governmental promotion of Confucian values.

Cultures and countries strongly influenced by Confucianism include China (mainland), Korea, Taiwan, and Vietnam, as well as various territories settled predominantly by Chinese people, such as Singapore.

Japan was influenced by Confucianism in a different way. The basic teachings of Confucianism stress the importance of education for moral development of the individual so that the state can be governed by moral virtue rather than by the use of coercive laws.

Lead the people with administrative injunctions and put them in their place with penal law, and they will avoid punishments but will be without a sense of shame. Lead them with excellence and put them in their place through roles and ritual practices, and in addition to developing a sense of shame, they will order themselves harmoniously.
(*Analects* II, 3)

The above quotations explain an essential difference between legalism and ritualism, and points to a key difference between European-based and East Asian societies, particularly in the realm of an individual's moral compass and accountability before the law.

About 2 millennia ago (or about the same time as Jesus Christ) another religious movement (Taoism) developed in China.

Taoism (or Daoism) refers to a variety of related philosophical and religious traditions and concepts that have influenced East Asia for over two millennia and the West for over two centuries. The word 道, *Tao* (or *Dao*, depending on the Romanization scheme), means "path" or "way", although in Chinese folk religion and philosophy it has taken on more abstract meanings. Taoist propriety and ethics emphasize the Three Jewels of the Tao: compassion, moderation, and humility. Taoist thought generally focuses on nature, men-cosmos correspondence (天人相应), health, longevity, wu wei (action through inaction), liberty, and spontaneity.

Reverence for ancestor spirits and immortals are also common in popular Taoism. Organized Taoism distinguishes its ritual activity from that of the folk religion, which some professional Taoists (*Daoshi*) view as debased. Chinese alchemy (including Neidan), astrology, cuisine, several Chinese martial arts, Chinese traditional medicine, feng shui, immortality, and many styles of qigong breath training disciplines have been intertwined with Taoism throughout history.

The terms Tao and De are religious and philosophical terms shared between Taoism and Confucianism. The authorship of the Tao Te Ching is assigned to Laozi, who is traditionally held to have been a teacher of Confucius. However, some scholars believe the Tao Te Ching arose as a reaction to Confucianism. Zhuangzi, reacting to the Confucian-Mohist ethical disputes in his "history of thought", casts Laozi as a prior step to the Mohists by name and the Confucians by implication.

Early Taoist texts reject the basic assumptions of Confucianism which relied on rituals and order, in favor of the examples of "wild" nature and individualism. Historical Taoists challenged conventional morality, while Confucians considered society debased and in need of strong ethical guidance.

The entry of Buddhism into China was marked by interaction and syncretism, with Taoism in particular. Originally seen as a kind of "foreign Taoism", Buddhism's scriptures were translated into Chinese using the Taoist vocabulary. Chan Buddhism was particularly modified by Taoism, integrating distrust of scripture, text and even language, as well as the Taoist views of embracing "this life", dedicated practice and the "every-moment". Taoism incorporated Buddhist elements during the Tang period, such as monasteries, vegetarianism, prohibition of alcohol, the doctrine of emptiness, and collecting scripture in tripartite organization. During the same time, Chan Buddhism grew to become the largest sect in Chinese Buddhism. It has been concluded that a number of Buddhist sutras found in medieval East Asia and Central Asia adopted many materials from earlier Taoist scriptures.

Ideological and political rivals for centuries, Taoism, Confucianism, and Buddhism deeply influenced one another. They also share some similar values, with all three embracing a humanist philosophy emphasizing moral behavior and human perfection. In time, most Chinese people identified to some extent with all three traditions simultaneously. This became institutionalized when aspects of the three schools were synthesized in the Neo-Confucian school.



Confucianism, Taoism, and Buddhism are one, a painting in the *litang* style three men laughing by a river stream, 12th century, Song Dynasty