

In the Holiness of God and the Transcendence Hidden by the Tathagata——On the Comparison between the Two Core Doctrines of Christianity and Buddhism and the Ways of Secular Connection

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Abstract: The core doctrines of Christianity and Buddhism condense and shape their respective organizational models and lifestyles. Although the two lifestyles have similarities, they are also very different. By comparing the two, we can not only observe the "shaping" state of the two, but also examine the "shaping" function of the doctrine.

1. Faith in God- the Moses' Commandments and the Beatitudes

The "Moses' Commandments" from the Old Testament and the "Beatitudes" from the New Testament to play an extremely important role in the texts of Christianity and the Bible. And they emphasize the belief in God in the form of precepts and encouragement, which regulates the earthly life of Christianity. Then, the belief in God has become the core doctrine of Christianity.

Besides, the Beatitudes not only inherited the basic spirit of the Commandments, but also developed it, which led to the development of the Old Testament in the New Testament. In the Commandments, human subjectivity and free will should be strictly limited, but the Beatitudes explain the relationship between eight blessings and human subjectivity from the characteristics of human emotion, will and spirit. In addition, it requires people's active love and belief, and the kingdom of heaven can be fought for actively, which shows that the return of the kingdom of heaven depends on the positive practice of human subjectivity and free will to a certain extent. Therefore, if the kingdom of heaven in the Old Testament is completely controlled by God, the efforts of the kingdom of heaven in the New Testament as the main body promise some possibilities.

2. Acquisition and negative factors of qualification of Christian to be a state church

2.1. Christianity as the state religion of Rome

As a classic initiated by Jews, the Bible has had a great impact on mankind, especially westerners. In the Year One, Jesus was born. Then he reinterpreted the Old Testament in the form of spreading the gospel of God, which brought hope to the lower Jews who were enslaved by the Empire.

However, there was a fundamental conflict between the gospel idea of Jesus and the founding spirit of the Roman Empire. Firstly, the belief in God conflicted with the subjectivity of man in the self rescue of Ancient Greece. Secondly, at the beginning of the founding of Rome, polytheism was implemented, but Christianity only recognized God as the only true God. As any polytheistic religion was heresy, which was not allowed by the Empire. However, with the division and overall decline of the late Roman Empire, the Empire urgently needed a powerful spiritual force to support the building of the Empire again, and Christianity was accepted by Rome.

2.2. Negative factors affecting Christianity

The noteworthy phenomenon was the sectarian division between Christianity and Judaism and within Christianity. This division first occurred between Judaism and early Christianity. The Messiah predicted in the Old Testament was recognized as Jesus by Christianity, but Judaism did not recognize it. Therefore, the two factions were divided and Christianity became independent. In addition, the New Testament interprets God's "hatred" for Jews in the Old Testament as "love" for all mankind, which

was not allowed by Jews. The two factions finally parted ways, which was the first division due to the ambiguity of the interpretation of the Bible.

Since its independence from Judaism, Christianity first spread among the people and was persecuted by the Romans. And it has not been recognized for 300 years. But in the later period, Rome finally accepted Christianity in the fear of national collapse. However, the church excluded many "secondary scriptures" that did not conform to the mainstream ideology from the Bible, which was the second division due to the interpretation of the Bible. What's more, Jesus was a God and came from "incarnation", but Virgin Mary could give birth to the son of God who was incarnated, which was obviously more worthy of worship. This was the third division because of the ambiguity with the unshakable belief in the worship of the Christian God. Many believers believed that Christianity was gradually far away from the true doctrine in the dissemination. They deeply doubted the arbitrariness and corruption of the church, which stimulated self-denial in the church. In the 16th century, Martin Luther "justified by faith", also broke with the church and established Protestantism, which was the fourth division. It must be pointed out that these events have greatly hurt the sanctity, holiness and purity of Christianity.

3. Tathagata, beings and the world of Alaya-consciousness

According to the Buddha dharma, the life of all living beings comes from their mindless induction Tathagata. Ignorance is a foolish and gloomy mental state that occurs when we are inexplicable, unexpected, unconscious and unknown. Therefore, all kinds of ignorance are created by the body, mouth and mind. In response to this mindless creation, Tathagata-garbha produces a mind state completely corresponding to this mind and lives in the mind, but it is not the mind.

In response to the reckless action of the seven senses, four kinds of self nature of Alaya-consciousness, including earth, water, fire and wind, produce a world in which the subject is suitable for the self existence. The Alaya-consciousness of countless sentient beings is created and superimposed with this, resulting in the construction of the external physical world. Also, it projects the other phase to the five victory righteousness root, which becomes the internal phase seen by the five victory righteousness root. That is, the birth and death of consciousness would solidify the internal phase, making the internal phase we perceive have firmness and materiality, as if it were the external world. In fact, we have never been in contact with the external world generated by the great nature of Alaya-consciousness, but it is the result of the internal phase solidified by our consciousness. Ultimately, the "world" we see is just an illusion.

4. Tathagata-garbha and San Sheng Dao (San Cheng)

If a person wants to become a Buddha, he must learn and understand the dharma meaning and practical methods of the three basic theories, namely, Theravada, Mahayana and Buddha, which is also called the San Sheng Dao. And the walkers' understanding of Tathagata-garbha determines his choice of the San Sheng Dao.

Furthermore, enlightenment, that is, a thorough understanding of the Buddha nature hidden in the Tathagata and seeing the nature, is the premise for practitioners to enter the Bodhisattva Tao. Then, it is the lifelong mission of all practitioners inside and outside the religion, and it is also the most mysterious and incredible event. Buddha called Nirvana which demonstrated by Arhat "Hua Cheng", which is only a place for temporary rest. And the Bodhisattva touches Alaya-consciousness, then breaks through the important barrier, also sees the reality and breaks through the prison barrier, and produces different wisdom. He knows the immortality of Alaya-consciousness and continues to use the seventh consciousness to trigger himself to be fearless of reincarnation and return to the six realms of existence, so as to popularize all sentient beings and make them tend to the Buddhist realm. At the same time, he also accumulates his merits and virtues and becomes a Buddha.

Under the guidance of the core idea of how to "realize the Tathagata-garbha", Buddhism has established a complete set of practical methods, namely "precepts, calmness and wisdom", which

would produce calmness due to precepts, also develop wisdom due to calmness, and realize the Tathagata-garbha due to wisdom. Then the large and small commandments constitute the extremely standardized, strict, pure and holy secular life of Buddhist disciples who become monks at home. What's more, many Buddhist and Bodhisattva monastic and Taoist festivals make believers more closely related to Buddhism. In addition, there are Buddhists and secular "general festivals" to connect the whole society as a whole. As a result, Buddhism has spread in China, India, Myanmar, Thailand, Japan, Sri Lanka and other countries and regions for more than 2000 years.

5. Comparison between the two core doctrines and the ways of secular connection

5.1 Two types of shielding

There is an eternal mystery in the Bible, that is, what is the face of God? What the text describes seems to be the symbol of God, not the God itself. That's why we have a meaningful conclusion that God appears in the form of cover! He always hides behind the material entity and shows his incredible power to the believers with unquestionable truth and authority. It is precisely because it has long been aware of the characteristic of God that Christianity opposes all acts of proving God with statues, even all clay idols, and the idolization, objectification and externalization of God.

Accordingly, Tathagata-garbha is also covered by ignorance and consciousness formed by ignorance. When the Alaya-consciousness of Tathagata-garbhaan is grasped by consciousness and becomes an object of consciousness, the Tathagata-garbhaan has also become delusional and lost its authenticity. From a deeper point of view, it is covered by the ignorance of the root of meaning, which is called "no beginning, no brightness". On the surface, Tathagata is covered by consciousness, which is called "one thought without understanding". Then, Tathagata is hidden in the double cover. Under the guidance of ignorance and subject consciousness, the samsara of six realms is called "reincarnation"!

Besides, God is hidden behind the material entity, and the Tathagata is hidden behind the ignorance of the beginning (meaning root) and the ignorance of the thought (consciousness). The two kinds of shielding would form the respective ways of speech and reasoning of the two religions. In the context of creationism, God created all things, but hidden behind all things and controlled man's destiny. The effect of man's free will and independent consciousness is very limited. The Tathagata-garbha theory is exactly the expectation of free will. As long as believers give full play to their free will, practice and discipline, cultivate wisdom, extinguish greed, anger and ignorance, accumulate merit and accumulate virtue, they will be able to demonstrate Tathagata-garbha and transcend the cycle of existence in the end. Therefore, the theory of Tathagata hiding is an effective theory to return the initiative of personal destiny to believers.

5.2. Two causal laws

From the text of the Bible, Christianity generally believes in the law of cause and effect. However, the "faith" is obviously closely related to the belief in God. And the belief in God is much higher than the obedience to the law of cause and effect. Also, good and evil retribution, punishment and reward are manipulated by God. The law of cause and effect is a tool that can be manipulated by God.

But the dharma would interpret the law of cause and effect as an ironclad truth. As far as the karma of good and evil is collected and stored by the Tathagata, it can be regarded as "living seeds". As far as the seeds are stored and streamed by the Tathagata, it can also be regarded as "seed generation". The existing seed is "cause", while the seed is called "fruit". In this way, in our life journey, the law of good and evil causality actually happens repeatedly. Although Tathagata is empty, it is the origin and return of karma, so it is also the ontological basis of causality.

Of course, the law of causality can only be verified by looking at the whole world at least. As long as Alaya's knowledge contains good and evil karma, it will inevitably show the results of good and evil, and no matter how many generations it spans. However, the concept of causality is by no means fatalism, not determinism. From the standpoint of Buddhism, it is struggle and efforts that create some opportunities, instead of hanging your clothes, or looking for unknown fatalistic reasons for failure.

When we are in the lowest valley of fate, the Buddha dharma does not advocate giving up the goal and hope of life, but actively creating conditions and making good use of the situation to prepare for success. The most important thing is to understand and make use of the law of causality, then believe in results, also start with basic good deeds, together with accumulating merit and morality, control your own destiny and create your own happiness. Therefore, we should feel the law of causality from the perspective of Mahayana dharma. What the law of causality brings us is not pessimism, but an optimistic and upward spirit towards goals and active autonomy.

References

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