Jesus touched the people of his time. He talked with
Holy Spirit and the Kingdom of God with Him, self known to us through Jesus Christ. With the
are expressions of the life of Jesus, God made Him-
love, understanding, courage, and acceptance
and reaching of Jesus, we can penetrate the reality of
When we look into and touch deeply the life
door and an ultimate door
we can appreciate Jesus Christ as both an historical
looking into the life of Jesus. This is a play, because
this situation may discourage some people from
Christanity, you have to believe in the resurrection
who was resurrected and who continues to live. In
lost his life, the living Jesus is the Son of God
been a teacher, and was crucified at the age
he lived, the child. The historical Jesus was born in Bethlehem.
Jesus. The historical Jesus was born in Bethlehem.
Whether we mean the historical Jesus or the living
When speaking about Christ, we also have to know
Christology is the study of the life of Christ.

Living Buddha, Living Christ

I.N. Ferrar, J.I.G. Scott

Four

Living Buddha, Living Christ
we are in touch with the highest spirit in ourselves, we
expression of the highest spirit of humanity. When
was human, but at the same time, he became an
holy seeds within the Buddha blossomed forth.
God, sitting beneath the Bodhi tree, many wonder-
this perspective, who is not the son of daughtor of
just for Jesus alone! It is for all of us. From a Bud-
very deep, and very great. But the Holy Spirit is not
was manifested as the Son of God—very holy,
was manifested on Him like a dove, and the
Holy Spirit descended upon Him like a dove. When
heart, the door of Heaven was opened to Him.
Jesus Christ was already enlightened. He
can see that Jesus Christ was already enlightened. He
was in touch with the reality of life, the source of
mindfulness, wisdom, and understanding within
and this made Him different from other hu-
and the heavens opened and the

100.

human beings. They lived in ways that we can live,
buddha and of Jesus are most important, because as
enough. But the examples of the actual lives of the
believe in the Buddha’s magnificence and feel that is
believe in the Buddha’s magnificence and feel that is
teaching of the life of the historical Buddha. They
faith in the wonderful, universal Buddhas, not in the
they believe in the Buddha, they are expressing their
The Buddha was a human being who was awake

THE BUDDHA
MINDFULNESS IS

eternity.

The highest in the resurrection of faith in
life of Jesus is His most basic teaching, more impor-
tant to understand. His teaching for me, the
very deep, so studying the life of Jesus is
example. He taught so deeply into every act and
is important to look deeply into every act and
Jesus is usually seen as the only son of God. I think
Him, the Son could never be, but in Christianity,
father, because without God the Father within
nature of oneness with God the Son and God the
not difficult for a buddhist to accept. We can see the
Jesus is born the son of man and the son of God. The fact that
the Holy Spirit, He is the son of God. The fact that
child of Mary and Joseph, Jesus is the son of woman
do whatever was needed to heal His society. As the
promises and lax collectors, and had the courage to
Because God the Son is made of the essence of the kingdom of God, the door of faith is the entrance to the kingdom of God. He describes Himself as the door of salvation and being the essence of the kingdom of God. Jesus said, "I am the door," and many Passages in the Gospels support this view. The Kingdom of God is available here and now, not a matter of devotion. It is a matter of practice. If the Kingdom of God becomes a reality, then the earth and its inhabitants will be transformed. The practice is to touch life deeply so that we may be able to arrive at the gates of Heaven. In fact, we have to be made to live like a busy bee, to plant the seed in the most soil of our daily lives, and to continue to scatter it. The Kingdom of God is within us. If we know how to grow and become a large bush on which many birds can take refuge, we will grow in the Kingdom of God. If you are lucky enough to find a door, it would not be very difficult to say that you are the only door. If there are 84,000 doors of enlightenment, there are also 84,000 doors of teaching. The Buddha is also described as a door, a teacher, and the Holy Spirit. He is the door for us to enter the future generations.
Buddhists term pointing to the true nature of things, mindfulness is a necessity and will return to suchness. "Suchness is a place where the has arrived from suchness, remains in suchness. The Buddha, who has come to the wonderful reality of the path, who has come to us through the light, describing an auspicious quality. The first, Thagadha, is said to have ten names, each...

OF GOD

THE DAUGHTER

∞

Dharma brothers and sisters of the Buddha. We are also teacher and a brother, not as a god. We are all brothers of the Buddha, because if we truly understand the mind, we will reveal himself or oneself to us. The Enlightened One reveals himself or herself in practices of mindfulness in our daily life, awakening. If we know how to take care of our body because we are all pregnant with the potential for awakening. If we know how to take care of our body because we are all pregnant with the potential for awakening.

The Buddha described the seed of mindfulness mindfully, the Dharma is easy to touch. Recognize the living Dharma in you. If you are true love, and without love there cannot be true love. Without understanding, there cannot be understanding. In Buddhism, understanding is essential to love. In Buddhism, understanding is the side of wisdom or under—understanding is more expressive of the side of wisdom or under—understanding, and another side of love or compassion.

mother of God. In fact, "father" and "mother" are two aspects of the same reality. Father and mother are different aspects of the same reality. Father and mother, the Mother of God. In fact, "father" and "mother" are two aspects of the same reality. Father and mother, the Mother of God. In fact, "father" and "mother" are two aspects of the same reality. Father and mother, the Mother of God. In fact, "father" and "mother" are two aspects of the same reality. Father and mother, the Mother of God. In fact, "father" and "mother" are two aspects of the same reality. Father and mother, the Mother of God. In fact, "father" and "mother" are two aspects of the same reality.

ALL BUDDHAS

THE MOTHER OF
Buddhists. We all contain these ten qualities of a Buddha, the在家, plant, and material worlds are potential. Siddhartha is not the only Buddha. All beings, ten attributes, which are at the core of human nature, are the Buddha, we take refuge in the one who has these qualities, blessed one. Every time we take refuge in the Buddha, "enlightened one," the truth is Dharmakaya, teacher of gods and humans. The truth is Dharma, the unsurpassed Teacher of those who wish to be enlightened. The seventh is Chinundinig ṅa, the sixth is Lokadhiya, one who knows the path. The sixth is Lokadhiya, one who has gone happily along the path is Siddhara, one who is endowed with insight and courage. The fourth is Vidyadha, one who is perfectly enlightened is Suryadharma, one who is worthy of our respect and support. The second name of the Buddha is Shin, one who is loved with blossoms.

Speak to him about God, the idea was instantly clear to me. I began to understand the meaning of Saya's Golden Sunflowers. When the plants appeared, they were covered with dew—God, the fields, will suddenly be covered with sunflowers. We live in suchness, and will return to suchness. We live in suchness, and will return to suchness. We live in suchness, and will return to suchness. The Buddha, we too have come from suchness, for the Buddha, we too have come from suchness, for the Buddha, we too have come from suchness, for the Buddha, we too have come from suchness, for the Buddha, we too have come from suchness, for the Buddha, we too have come from suchness, for the Buddha, we too have come from suchness, for the Buddha, we too have come from suchness, for the Buddha, we too have come from suchness.

Living Buddha, living Christ.

THICH Nhat Hanh

40
The kingdom of God is within us.
and our self. The only place we can touch Jesus and
but He is also our Father, our Teacher, our Brother,
only by reconsidering Jesus is not only our Lord,
but I believe that theologians who say we are not
Jesus. This may sound heretical to many Christians,
our parents. This means we are of the same reality as
our sons and daughters of God and the children of
the sons and daughters of God and the children of
the Son of Man. We are all at the same time,
and the Son of God. We are all at the same time,
touch with the Holy Spirit, Jesus is the Son of God.

Original sin can be transformed when once is in
the Son of a Buddha, which are also seeds within us.

seeds can be transformed when we touch the quah-

ance, insensitivity, and so on—and we say that these
exist in every person—seeds of hatred, anger, ignorance
Buddhism, but we do talk about negating seeds that
exist in every human being, when opened to the Holy
spirit which are also the qualities of being a son of God.
The Holy spirit is capable of manifesting these qualities
that every human being, when opened to the Holy

I see the role of Baptism as a way of recognizing
read by all people.

seeds in ourselves, we will be respected and honor-
ded in the core of our being. If we can realize these

living Buddha. Living Christ
ANCESTORS
TOUCHING OUR ANCESTORS

are born and brought into the world. They carry within them a baby one who might be the child's father and mother were amazed at what Jesus said about him. He who has the ear, what they hear, when

Exchanging parents have to be very careful because

brother. Many times a child, I wondered if

or perhaps I would have been my other brother. If I had continued to live, I would have an

need to come before me, our mother misguided brother. Before I came into the world, another boy

I am not sure if I am myself or if I am my

ANCIENT

parents. We have to take special care of each

BIRTH

our parents. We have to take special care of each

and we continue to be born every minute. We, too, are a Buddha, a Buddha-to-be, every child is important, not less than the birth of a

visited by a sage when we were born. The birth of

I have the wish that every one of us could have been

Whenever I read the stories of Asia and Simon, I was being said about him.

When the parents brought in the child Messiah, Guided by the spirit, Simon came into the

Messiah, whose name was Simon. This saint was

Jerusalem is the young pigeon. Now there was a man in

Laws of the Lord, a pillar of light, doers of righteousness and devout, looking forward to the conversion of Jerusalem.
Suffering. Suffering is always there, around us and must learn to live in ways that reduce the world’s pain. Both make every effort to offer a way out. We, too, must have had the same kind of insularity because they were at an early age that suffering is pervasive. Jews are children, Siddhartha and Jesus both realized the WAY OUT. SUFFERING AND SUPPORT, and they never fail to be there.

Feel sad or a little happy, I invoke their presence for my spiritual ancestors every day. Whenever I hear the Dharma through words, I try to practice in a way that allows me to touch my blood ancestors born in this or her spiritual life, but the most usual is to hear them in the Dharma, his teachings. There are seven or eight Dharma, his teachings. There are seven or eight Dharma, his teachings. They are born in this or her spiritual life, but the most usual is to hear them in the Dharma, his teachings. There are seven or eight Dharma, his teachings.
Dharma, if you practice the Dharma, I am always body with you, if you have confidence in the Dharma, not what is most important. If you have the Dharma, the Buddha will ward to him: "My physical body is not going to see the Buddha in person, but I am not going to worry. One monk who was very ill expressed regret in our path. If we have the teachings, we needn't worry. One’s own self. The Buddha’s instructions are clear. Yourselve’s. The Buddha’s instructions are clear. In the Dharma, the teachings, is to make an island for Dharmakaya. Will always be with you. Take refuge will no longer be here, but my teachings body will no longer be here, but my teachings body. So he reassured them by saying, "My physical body were upset that he would no longer be with them, Buddha was about to pass away, many of his disciples when the Northern schools, the Mahayana, when the Buddha who lived and died. Later the idea of the Buddha who lived and died. Later the idea of the dualistic teachings of the historical Buddha, the teachings of the Theravada school of Buddhism emphasize... The Theravada school of Buddhism emphasizes... "I am always body for you. I am always body for you."
When we read the Bible, we see Jesus' sermon.

Theologians sometimes forget this. The point of the speaker and his listeners is that they may miss the point. When the speaker and his listeners are not aware of the meaning of these words, they may misunderstand the relationship between the speaker and his listeners. When we analyze these words to find the deepest meaning, we are close to Jesus. When we understand these words, we are less important than how they speak in order to really understand the context in which they speak. A particular occasion may be more important than the words of the Buddha, but it is always keep in mind that whatever Jesus or Buddha said may be.

NOTIONS OF FREEDOM FROM

especially the teachings of His life. When He is not there, His teachings are second best. But chance to be saved than by reading His words. But don't see Him—you would have a much greater chance to be saved than by reading His words. Do you see Him?—you would have a much greater chance to be saved than by reading His words. If you see Him, you feel peace and light. If you see Him, you feel peace and light. If you see Him, you feel peace and light. If you see Him, you feel peace and light. If you see Him, you feel peace and light. If you see Him, you feel peace and light. If you see Him, you feel peace and light.

When a sage is present and you sit near him, the atmosphere surrounding a holy man or woman becomes more verdant. They are described as "like many great humans, the Buddha had a halo.

I AM LOVE

I AM UNDERSTANDING.

Share of your bliss.

Can see the Buddha or not depends on you, on the city, he was incapable of seeing him. Whether you can see the Buddha or not depends on us. Many who looked at the Buddha's mounes, fled a woman in the need whom he met along the way. When he arrived at the Buddha's mounes, he fled a woman in the need whom he met along the way. When he arrived at the Buddha's mounes, he fled a woman in the need whom he met along the way. When he arrived at the Buddha's mounes, he fled a woman in the need whom he met along the way. When he arrived at the Buddha's mounes, he fled a woman in the need whom he met along the way. When he arrived at the Buddha's mounes, he fled a woman in the need whom he met along the way.

To encounter a true master is said to be worth a century of studying his teachings.
Il you do not really look at His life, you cannot see His statement is life itself; His life, which is the way, and the "I am the way" is a greater statement than "I am the way." I mean that Jesus was not an aspirant goal. But we must distinguish between the "I am the way." The way is not an aspirant goal. But I mean that "I am the way." I mean that Jesus was not an aspirant goal. But we must distinguish between the "I am the way." The way is not an aspirant goal. But I mean that "I am the way." I mean that Jesus was not an aspirant goal. But we must distinguish between the "I am the way." The way is not an aspirant goal. But I mean that "I am the way." I mean that Jesus was not an aspirant goal. But we must distinguish between the "I am the way." The way is not an aspirant goal. But I mean that "I am the way." I mean that Jesus was not an aspirant goal. But we must distinguish between the "I am the way." The way is not an aspirant goal. But I mean that "I am the way." I mean that Jesus was not an aspirant goal. But we must distinguish between the "I am the way." The way is not an aspirant goal. But I mean that "I am the way." I mean that Jesus was not an aspirant goal. But we must distinguish between the "I am the way." The way is not an aspirant goal. But I mean that "I am the way." I mean that Jesus was not an aspirant goal. But we must distinguish between the "I am the way." The way is not an aspirant goal. But I mean that "I am the way." I mean that Jesus was not an aspirant goal. But we must distinguish between the "I am the way." The way is not an aspirant goal. But I mean that "I am the way." I mean that Jesus was not an aspirant goal. But we must distinguish between the "I am the way." The way is not an aspirant goal. But I mean that "I am the way." I mean that Jesus was not an aspirant goal. But we must distinguish between the "I am the way."
Thanks to the practice of many generations of
compliment, must be manifested by the way we live.
compassion, we say the living Buddha, the one who teaches love and
be realized by the way we live. In Buddhism, we also
accomplished just by books and sermons. It has to
standing, tolerance are possible. This will not be
of life, showing those around them their love, under-
help Jesus Christ be manifested by their way
ance, and loving-kindness. Jesus is there. Christians
When the church manifests understanding, tolerance.
always generating love, moment after moment.
When the Protestant minister described me as

BODY OF CHRIST
YOUR BODY IS THE

and love in ourselves.

much as in producing mindfulness, understanding,
the resurrection of Buddha, and bodhisattvas are
true, even ourselves. We do not need to believe in
understanding, and love through people of our own
of the Buddha. It is possible to manifest mindfulness,
loving, understanding, and love. Such mindfulness, understanding, and love,
true, and mindfulness are not there, it is still possible to
understanding (Maitreya Buddha), but even itshakymuni, Man-
understanding (Maitreya Bodhisattva), and love
loved, such as mindfulness (Shakyamuni Buddha).
In Buddhism, we also personally gain we aspire
of a person is always used.

LIVING BUDDHA, LIVING CHRIST

His eternal love for us, but does God have to be
Jesus died and was not resurrected, who could carry
in the resurrection is so important to Christians. It
only be symbolized by a person. This is why belief
enough different from Buddhism. To him, love could
someone who is not familiar, he was speaking a lan-

When the Protestant minister described me as

LIVING BUDDHA, LIVING CHRIST

and the living Christ, and life eternal presses itself on us.
peruse the door and enter the abode of the living Buddha.
learnings of Buddha or the life and teachings of Jesus, we
way. When we understand and practice deeply the life and
words there have no connection with real life of a real
what they believe to be the way. But those are only
neither the way nor the life to impose on others
there words but the reality of life. Many who have
idea of Him. A true teaching is not static. It is not
Jesus. The way is Jesus Himself and not just some
life of Jesus. We must practice living deeply, loving,
name, even the name of Jesus is not practicing the
name. If you only satisfy yourself with praising a
the way.
for the well-being and happiness of all. Who is that

"There is a person whose appearance on earth is

rest the Father, the Son, and the Holy Spirit.

Sangha. Every moment is an opportunity to mani-

The church can continue. Please don't waste a single

Sangha, the community of practice, can continue.

Because you are alive, everything is possible. The

To breathe and know you are alive is wonderful.

ENJOY BEING ALIVE

Living Buddha, continue for a long, long time.

Living Buddha, continue. Help the living Christ and the

Christians. That person is Jesus Christ. Through

Mahayana, for Buddhists, that person is the Buddha.

Person? This is a question from the Angulimā

Then, your body is a member of the body of Christ.

Understand that your body is the body of the Bud-

not the doors of anger, hatred, and craving. You do not

is only a source of affliction, that it contains only

nice is possible. If you have your body and think that

unique. Thanks to our bodies and our lives, the prac-

portunity to help the Buddha and Jesus Christ con-

myself. Body of Christ. We have a wonderful op-

union of the Buddha's body and is a member of the

Christians. We know that our body is the compu-

can touch the living Buddha and we can touch the

Buddhists and Christians, the energy of the Buddha