

## NOTICE: WARNING CONCERNING COPYRIGHT RESTRICTIONS



- The copyright law of the United States (Title 17, United States Code) governs the making of photocopies or other reproductions of copyrighted material.
- Under certain conditions specified in the law, libraries and archives are authorized to furnish a photocopy or other reproduction. One of these specific "fair use" conditions is that the photocopy or reproduction is not to be "used for any purpose other than private study, scholarship, or research." If a user makes a request for, or later uses, a photocopy or reproduction for purposes in excess of "fair use," that user may be liable for copyright infringement.

## World Peace and the Satanic Syndrome

A.D.T.E. PERERA  
Editor-in-chief  
World of Buddhism  
Sri Lanka  
and  
HERMAN L. HOEH  
Editor  
Sunland, California  
U.S.A.

An analysis in the light of the teachings of Gautama Buddha and Jesus Christ, the two great founders of world religions.

### THE HIDDEN ENEMY

The word 'Peace' in its practical sense has assumed the function of the most called-for term by all peoples, nations and states of the world today. This is more so because the entirety of the humanity is today grappling with the ultimate decision either to accept complete annihilation or to take another lease of life for the planet Earth.

Peace has been the basic philosophy, although expressed in various terms, of almost all the founders of world religions. It was in fact the ultimate goal of most all religions. Therefore one could argue that peace is extra mundane and should be an experience to be enjoyed in an ontological, objective, ethical sphere where human intelligence has to be elevated to be in unison with the Highest Reality. That reality is understood as the Divine Almighty in the comprehension of the Christian monotheistic teachings or the absorption into the abstract stage of Supreme Beatitude (Nirvana) according to Buddhism.

But bereft of its ethical religious nuances, peace in its generally used literal sense is now of urgent concern to all mankind. Why? Because its antithesis -- war -- is bound to result in the synthesis 'chaos', which is apparently going to be a complete annihilation of most all forms of biological life on Earth (see Matthew 24:22). Could this be a reality or just an imagination? Such a view expressed in words, a century ago or even till the middle of the present century would have been considered mere rhetoric or a fanciful thought of versifiers or a highly imaginative mind. But today it is not mere wishful thinking or a joke as some would have thought. It will be a reality unless and until mankind and nations address themselves to the serious problem -- the more than possible global destruction.

It is a quest for a path of liberation, a way of deliverance that focusses our attention on the wider perspectives of a catastrophic end. We sought the

guidance of religious teachings and faith in the 'Truths' as recorded in the chronicles and canons of great founders of world religions. In the teachings of these great sages, especially those of Gautama Buddha and Jesus Christ, we see a wealth of wisdom that can be refurbished to understand better the problems pertaining to the impending dangers that are slowly but steadily approaching from all quarters.

It will be a painstaking effort no doubt to analyse, study and finally bring out the wealth of material for the welfare and benefit of mankind in the form of an "interfaith Peace Chronicle". However we thought that someone should someday undertake this investigation. As 'someones' are difficult to be solicited we thought of ourselves to be engaged in the difficult task. To be at the service of humanity.

The grave problem that mankind is faced today has more often than not been highlighted as the nuclear holocaust. The nuclear arms piled up by the superpowers, and now capable of being produced by a growing number of lesser powers, definitely speaks that a thermonuclear confrontation could be the final doomsday for the planet Earth. But are not we over emphasising this matter? Have not we become too pessimistic about it? Although on the wide screen the picture of nuclear war has been more miserably projected and visualized as an imminent danger, yet there is greater danger that thwarts peace on earth, but can only be seen in the microscopic spiritual lense. No summits, no SALTs, no Star Wars can arrest this lurking danger the entirety of humanity is faced with, as could be viewed when contracted within a limited frame.

Many lives are brought to misery and collapse due to war and weapons in the more conspicuous frontiers of battle zones. But a danger of a greater magnitude, prowling all over the surface of Earth, escapes the notice of most people. What is the magnitude of the threat it poses to humanity? Why cannot it be easily comprehended or seen by the naked eye? Are we all imprisoned in an impersonal, cold, anonymous, unintelligible abyss? Have the Light, the God, the Divine Saviour forsaken mankind? Is the 'karma' of mankind going to be expressed in its cruelest form? These are but few of the innumerable questions that are posed before the audience of all religious denominations today.

It is before such an audience that we wish to address the concept of peace with its secular and sacred aspects, temporal and spiritual shades, to embrace as much as possible the interlocking problems as far as we can afford to.

Before dwelling on the hidden danger that opposes peace and threatens mankind in such a vast manner, we shall discuss the most conspicuous and apocalyptic danger that calls into mind the biblical Armageddon. That is war (or global war) that will be fought, if at all, with nuclear weapons.

The colossal destructive capacity of nuclear

weaponry has been proved in its minutest form as far back as 1945 when the two cities Hiroshima and Nagasaki were flattened within minutes of the drop of the first atomic bombs used in warfare. The carnage the bombs caused every one knows and it need not be reiterated here. Since then the improvement of the striking power of thermonuclear war heads has reached to such heights that today man possesses enough weapons to destroy within a few seconds life in general over the entire planet Earth. Today man is a hostage of his own inventions, to nuclear weapons, in arsenals on the earth, with destructive capacity equalling six thousand 'Second World Wars.'

However, in our quest for world peace we have found the threat to peace lies not only in man possessing, piling up and improving nuclear weapons, but in other inimical agencies that are more powerful than nuclear warheads.

In a secular or down-to-earth analysis, peace constitutes nothing but the other side of the coin which portrays war. Human civilizations would not have reached such dramatic heights if not for war and its aftermaths, was the general consensus of war analysts, not to mention others who spoke on peace. The Greek philosopher Heraclitus of Ephesus fame pointed out that it was through war that the present condition of mankind had evolved. "War was the father of all and king of all", he declared, "and if strife between warring elements in nature were abolished nothing could exist. All things came into being and pass away through strife" (Ep., p.63). As if to substantiate Heraclitus, the famous English playwright George Bernard Shaw declared in one of his lengthy prologues to a play, the "world exists because of intolerance."

May be in defense of this philosophy to some extent, some Christian writers (Roman Catholic) wrestled with the problem of the conditions on which ecclesiastical approval could be given to wars of secular monarchs, and finally approved Just Wars. St. Thomas Aquinas, while claiming that peace was the greatest aim toward which man should strive in fulfillment of his natural end, nevertheless placed on monarchs the duty to defend state (in *Summa Theologica*, question 40).

Although Buddhists claim that no wars were ever fought for the sake of proselytizing Buddhism, which is definitely a claim not disproved so far, yet instances are not absent of monarchs seeking approval of the elders of the Church to wage wars to defend the Buddhist Church (Sasana). (E.g. King Dutthagamani's war against the apostate Elara who was also a usurper, in 2nd century B.C. Sri Lanka, and the Buddhist monks leading rebellions against the Hindu Nayakkar kings and the Christian colonial powers, viz. the Portuguese, the Dutch and the British.)

When Prince Machiavelli (1469-1527), the great strategist, in his manual of statecraft *The Prince* declared: "In peace a ruler should not sit with hands folded but should always be improving his state's

military power against the day of adversity", he was actually anticipating the expression of a military genius of the not too distant past who said: "If you want peace, prepare for war."

Of all the expressions by theoreticians of war and peace, George Wilhelm Friedrich Hegel's seems to strike a more practical sense in defence of war. He thinks that "war was the catalyst through which history unfolded its purposes. Man must accept war or stagnate". Thus for him the dynamic process that pushed man into his advanced civilization was nothing but war.

In the light of the above statements, one may be horrified to believe that peace is impossible without war. However, the observations made by various people from Heraclitus onwards, on the concept of war and peace who take one as a corollary to the other, should not be a necessary reminder or a challenge to those who seek peace as the 'last and the lasting solution for all human ills, suffering and misery.'

Although theologians and philosophers involved in the above references where peace has been taken in concordance with war, one may hesitate in accepting such views as the final judgement on the concept of Peace. On the other hand peace is the 'Everlasting Truth' that all founders of religions have declared in no ambiguous terms.

In the present analysis we wished to depend basically on the wisdom of Theravada Buddhism and the Christian Scriptures as explained by the early Church of God. The founders of these two great World Religions, the Gautama Buddha and, subsequent to him, Jesus Christ, have unequivocally declared that peace is far away from any human (or for that matter terrestrial or cosmic) commotion, destruction or disaster. "Blessed are the Peacemakers for they shall be called sons of God" (Matthew 5:9), said Jesus Christ. The Buddha said, "He who is freed and perfectly peaceful is calm in all his behaviour, speech, action and mind" (Dhammapada, Arhant vagga, v.7). Peace is the absence of such miserable human experience as war, the total rejection of it and not a mere corollary to it or the other side of the coin.

The Buddha and Jesus Christ both preached a doctrine that is far removed from goading people to war. Jesus Christ said, "Blessed are the peacemakers for they shall be called sons of God" (op.cit). Buddha said, "one goes to the presence of Gods through the path of Truth, Peace and Charity" (Dhammapada, Kodha vagga, v.4.).

A comparative analysis of the basic ethics of the teachings of these two great Men will prove substantially that they have paved the path for everlasting peace both within this life (present existence) and hereafter (Ultimate Union - Final Emancipation). Therefore with due deference to the rhetoric of early writers who equivocate on the concept of peace and war and wished to see in one a catalyst forming the other (most unfortunately), we hope to focus our attention on the need to differentiate peace from war and elevate it

(peace) on the same high pedestal that it was placed by Gautama Buddha and Jesus Christ.

Buddha was called 'Santinayaka', the Lord of Peace, on more than one occasion. Jesus Christ was the 'Prince of Peace' (Isa. 9:6) as defined in the New Testament of the Bible. Their ministry was to establish this sublime dogma as a practical and not a mere theoretical way of life for mankind.

In the above paragraphs we have pointed out that along with global war that may lead to nuclear catastrophe, there are many other equally great disasters threatening world peace. Before coming into a detailed discussion of what these other threats are, we would like to analyse the causes that lead to a negation of peace.

In the religious context peace has an elevated position and almost always stands on the same par with 'final liberation'. That peace is everlasting, undefinable, Supreme Bliss. This is the goal of both Buddhism and Christianity. Humanity can achieve this peace both individually and/or corporeally, by correct insight and faith.

Now, when we come to the more secular level, peace does not take such high ideals as in the religious sphere. It is indeed the aim, the goal but not in a spiritual sense but more temporal. That is why peace makers fail as peace keepers.

In certain times and places (let us say, chronologically and geographically) of mankind's experience on Earth, people had enjoyed this peace, the temporal happiness, to various degrees. Its absence was also experienced in the same variant degrees. What was the main reason for its maintenance and disappearance? Should it be a worthwhile question to answer? In simplest terms, it can be answered thus: In societies where there was breaking of the moral order or rupture of social institutions, concepts, ideals, wishes and expectations, people experienced the disappearance of peace.

Therefore on the above analysis, peace cannot be sought only on the grounds of minimising or removing totally the mechanics and the machinery of warfare. There should be a harmonious blend in the social behaviour, activities, manners and thoughts of those who live together either in a small home-knit unit or in a broader social organisation. This harmony or equilibrium can be achieved to variant degrees in accordance to the variant intellectual levels of the people who form the social group. When intellect is not properly blended together with the quest for peace, there will not be fruitful results. Very often we have seen that enthusiastic demonstrations for promoting peace are doomed to failure when the intellectual grasp of the problems, for which the demonstrations are called for, was not present. Therefore when we see the peace of the family group, society, town, council or even the nation is disturbed, we rush to conclusions. On the other hand disturbances of social order resulting in disappearance

of peace can always be traced back to lack of intellect in some form or other, allowing the agent of disharmony, the "evil rupture," to activate its energy, spelling disaster.

There are several factors that disturb the equilibrium and cause ruptures in the society, other than weapons and war. This is a serious matter that has escaped the notice of peace mongers or peace makers, not to mention the peace keepers. Those who have convened various peace conferences, colloquiums, parlies both at national and international fora, have always sought to address the theme of peace in a war-oriented dialogue. The net result was that these messengers of peace devoted many precious hours of deliberation and discussion and finally sit down drafting resolutions towards the apparent cause that is war and completely ignored the hidden enemy.

Who is this hidden enemy that threatens peace of mankind, the enemy of world peace? We have mentioned above that in any society where there is disturbance, a rupture of the order, there arises the threat to peace. It is by this fact that the hidden enemy causes disaster to humanity or disturbs the peace among mankind.

In a magnified screen one can easily identify the behaviour of the enemy. Take for example the case of war. When harmonious living is disturbed and attempts to bring order by negotiations, talks, agreements fail, the outcome is confrontation that may manifest itself in disastrous war either in a regional or global scale.

In this instance one can easily identify the cause for rupture or breakdown and if required or desired one can arrest the threat to peace. Therefore there is no such hidden enemy in this instance.

It is on the microscopic spiritual lense that we have to survey the behaviour of the enemy's hidden hand. Here the enemy is sly and evasive and has to be arrested with great care and skill.

Many instances can be cited to illustrate the rupturous behaviour of the enemy in its hidden forms, who can do more damage to society than an atomic bomb. An individual can be utterly ruined, or his family, home, his work place or his village or town by this elusive enemy. A country or a state can be the victim of this evasive enemy of peace who can appear in many different forms.

If we take the family as a case study, how many families are ruined by even a single individual's drunkenness?

In this case drunkenness/alcoholism is the agent of the enemy that causes rupture in family life and destroys peace in his family. He may have got into the habit gradually, unknown to himself, and due to circumstances that he alone could not have avoided. Then there arises the breakdown, the rupture in the man's relationship to other members of the family, a rupture in his entire family, his wife and children? How many such families have been the burden or the cause of trouble to their

neighbours, to their close associates, to their village, town, city and ultimately to the state?

Therefore a minute analysis of the rupture in a single individual caused by a still more infinitesimal microscopic agent (alcohol in this case, and can be substituted with such other agents like narcotics, sex perversion, rape, hatred, back-biting, jealousy, cruelty, bribing, murder, spying) can be brought within the focus of our lense to locate the agent of the hidden enemy. Only when the effects of such an agent grow in size do people feel and realise its presence. When allowed to grow unchecked the effects will develop into uncontrollable size and become a global threat. A threat to all mankind. Drug trafficking, narcotics, terrorism are a few instances of the growth of the hidden enemy's agents into titanic proportions. We know the efforts taken by governments and states to arrest these multiplied and grown-up misdeeds of the evil one and we know how much in vain the efforts are.

It will be of little use to address our thoughts only to a global catastrophe that will be caused by an apparent agent (agents) of the enemy in the form of war that threatens peace. The hidden agents are still more numerous and many more times disastrous. The world has seen the danger to health and the suffering to mankind caused by social diseases as a result of sex perversions throughout the passage of time. Today the entirety of humanity is threatened by the slow but steady growth of the disastrous AIDS virus. This is a classic example of the enemy's behaviour mischievously avoiding arrest and unnoticed until it was focussed literally within the microscopic lense. In this case the rupture was caused in the moral fabric of the society by the enemy employing his agent in the form of promiscuous sex or perverted sex habits. Many other case studies can be multiplied to substantiate our thesis:

A rupture in the family life owing to an individual falling prey to other forms of immoral behaviour (liquor, fornication, gambling, stealing, falsehood, hatred).

A rupture in the community life (may be in a school, office, club, factory), on account of disagreement caused by indoctrination, false views, lethargy, stealing, enmity, jealousy, faithlessness that will lead to employer conflict, trade union conflict, stoppage of work, mob violence, social hardships, food shortages, pillage, rioting, arson.

Rupture in the environment (ecological imbalance) caused by selfish behaviour of an individual or groups of people (deforestation, chemical leaks, destruction of public property, indiscriminate throwing of garbage, litter, etc.), leading to spread of diseases, destruction of flora and fauna thereby causing food shortages, famine, death and destruction.

Therefore in an overall analysis it is the harmonious blending (living) of the individual with the other individuals or the society at large that prevents the loopholes for the sly enemy to enter into the lives



of mankind and destroy their peace.

A further apprehension of the cause for lack of peace in a society can be had if we were to extend our inquiry into several areas of human activity where rupture could occur, e.g. agriculture, industry, religion, sports, marriage, education, family life, politics, health, transport etc.

Those who wish to promote and maintain peace should now take a serious note of the presence of the hidden enemy who through his agents disturbs the equilibrium. A correct autopsy will enable us to devise ways and means of arresting and imprisoning this enemy.

On the grounds that efforts by more powerful people, world assemblies like NATO, UNO, UNESCO, have failed to realise achieving the ultimate aim in lasting peace for mankind, one may be disheartened that peace is equally evasive as its elusive enemy that causes a rupture in society. It is here that those who wish to make peace and keep peace seem to have failed to a great degree.

We may say that most, if not all, have failed to grasp the guidance that is at their disposal, the Sacred or the Divine guidance. It is here that people have failed and will fail, unless they become alert and conscious of the fact. The guidance of the two great founders of world religions, who have made great sacrifices for the cause of peace, the Gautama Buddha and Jesus Christ. Their guidance is seemingly forgotten by both the peace makers and peace keepers.

Our attempt to compile a "Peace Chronicle" will be futile if we do not investigate the efforts taken by these two great men and their apostles towards bringing harmony and solace in human society so that the hidden enemy can be defeated and mankind delivered from misery to everlasting peace. Was not this the very thing that mankind was striving to win during the long struggle over several millennia in the past? Both the Buddha and Jesus Christ have clearly grasped the root cause. The presence of an Evil One and his behaviour as an elusive enemy. Peace was the substratum of their doctrine and philosophy. Their mission was to redeem mankind from the clutches of an evil one who destroys peace in the world.

It is most unfortunate to observe that Buddhism and Christianity both enlist more than half of the world's population among their followers, yet so far had failed to make adequate progress towards achieving peace at least among adherents, let alone world peace. Surely this has to be explained by the so-called custodians of these religions and for that matter the custodians of other religions also. Have all these religions failed? If so, why?

The history of both Buddhism and Christianity shows that religious truths have become not so much the inspiration of their followers but very much a means of livelihood, a business, a thriving trade for many of those who have proclaimed to be their custodians. The history of the clergy of both Buddhism and Christianity provide a graphic picture how much secularisation had

crept into the eremite life of both religions at the cost of forgetting the basic doctrines of the two great founders.

The ethics and morality that were the guidelines and the life-blood of both Buddhism and Christianity are the least remembered, nowadays, by their followers. Various nefarious cults and practices, which are of the evil one's orientation, have crept into the fold of religious practice of Buddhism. We believe this is also true in regard to Christian religious practices. The ethical and moral teachings of the Buddha and Jesus Christ are to be practiced and not merely to be preached. Buddha said, "Listen to, hold fast and practise my doctrine", (sunata, dharety, careta dhamma). Jesus Christ said that those who listen and practise his doctrine are like unto those who build houses upon a solid rock (Matthew 7:24).

Ordinary man always seeks guidance from the supposed learned. The clergy of both the Buddhist and the Christian Church are supposed to know things about the Sacred knowledge imparted by the Great founders of the two World Religions. Therefore when the ordinary man fails to get guidance from the clergy he loses his interest in spiritual matters, his faith in religion/s shatters and he is drawn away from moral and ethical ideals. When a society loses faith in morality it generates a tendency to become materialistic. Through materialism craving sets in among the members of that society. Craving is the greatest incentive for any sin, minute or heinous. No sinful society can ever think of ushering in peace. The Holy Bible gives classic examples of such sinful societies of the past where peace was shattered and poverty, wickedness, misery, sickness, squalor, starvation, famine, epidemics and many other horrible disasters have taken place. Sodom and Gomorrah are classic examples from the Bible, while the Buddhist literature also provides ample examples of such early societies, e.g. the city of Roruka.

Craving for power and on most occasions power politics had degenerated the clergy. The Holy Roman Emperors were at times made to act as subordinates in the hands of Popes. The divisions in the Christian Church arose primarily owing to the craving to grasp spiritual and temporal power at one and the same time by the Christian clergy (see, The History of Europe and the Church, K.W. Stump, Worldwide Church of God, 1984). The Buddhist clergy also was not beyond reproach. On more than one occasion the Buddhist clergy in Sri Lanka (who claim to be the custodians of the orthodox Theravada Church) clashed with the monarchy. Some leading members of the clergy were imprisoned for suspected acts of treason. There was no doubt that saints were among these men, many of whom were unscrupulous, who donned the robe of eremites. But their voice was drowned and made feeble by vociferous orations, and (sometimes) prayer of the greedy (see a parallel in Matthew 6:5-6).

Professor K.J. Stavrinides, in a recent essay quite correctly observes thus, "One could note parallels in the

way Buddhism and Christianity became fragmented and, later, impoverished through popularization -- one became the religion of Popes and Kings, of colourful and spectacular pageants; the other, the religion of Buddha statues and trinkets that adorned relics and temples - and in the way they finally proved unable to guide the societies they hoped to reach and help. (K.J. Stavrinides, "The Brotherhood of Man", A study in Buddhist and Christian parallels and Conflicts, World of Buddhism, Vol. 4.no.2, Vesak Souvenir, 1988).

Therefore it can be said that the original (orthodox) teachings of both the Buddha and Jesus Christ were almost forgotten and confined to books and libraries, while the selfish distortions and misinterpretations of the clergy became the religion of those who followed the clergy and practised the religion.

This is only a bare outline of what took place in the past. We should not blame those people who used or rather abused spiritual grace to serve their own purposes, because there is a better judge above than any of us. Jesus Christ said, "Father forgive them for they do not know what they do" (Luke 23:34). These foolish men of the past, and also of the present day, do not serve the Buddha or Jesus Christ, for it is said, "You cannot serve both God and mammon" (Matthew 6:24). For "They are fools who desire undue reputation, precedence among monks, authority in the monastery, honour among family members", said the Buddha (Dhammapada, Bala vagga, v.14).

When we are faced with the problem of moral depredation, we seek solace in religion. The apostles have guided the hearers and doers in the past. Can we seek guidance in the clergy today? Some say that the Great Creator has forsaken his own creation. Can this be true? No, not at all. The truth is always found in the Scriptures. The few saints who were in the past and those few who are in the present have saved for posterity the Sacred Doctrines of the Buddha and Jesus Christ. In our quest for world peace we can still seek and find solace in the teachings of both Sakyamuni Buddha and Jesus Christ. The Buddha said, "My doctrine is eternal" (Akkhiko Dhammo). Jesus Christ declared, "Heaven and earth will pass away but my doctrine will last" (Matthew 5:18,24:35).

We have already observed that a hidden enemy is always instrumental in destroying peace in the world, the world where humanity is blessed with the teachings of two Great Men who paved the path for peace and eternal peace. The enemy's weapon is division or rupture. To wield this weapon of division and rapture, the enemy has at his command a great multitude of agents. The evil myrmidons. We have identified some of them as rape, murder, alcoholism, felony, incest, theft, sloth, torpor, laziness, slander, hatred, pollution, adultery, sex perversion, power-hunger, power politics, falsehood, jealousy etc. These are the agents the enemy is sprawling to create division in the human society. The

enemy rules the world. He has become powerful with the help of sinful people. Who is this supernatural enemy? Can he be identified? Yes, indeed. When we read through the scriptures of the Buddha and Jesus Christ, we can bring the enemy to light, this dangerous evasive, horrible enemy who has done so much damage and harm to mankind and will do worse harm to human society if we are not watchful. That is why it was said in the Christian scriptures, "Not lagging in diligence, fervent in spirit, serving the Lord" (Romans 12:11). The Buddha said, "Appamado amatapadam pamado maccuno padan", that is, "the deathless (eternal) is the path of diligence, and the slothful treads the path of the killer".

The enemy who does the rupture, who creates division, who causes disruption and destroys peace is none other than the 'evil one' who rules over mankind, who rules Planet Earth. He is still the ruler. Buddhist scriptures have recorded this fact. The Bible has accepted it. But he is a ruler condemned by God Almighty, the Divine Father in the Highest Heaven. A ruler discomfitted and defeated by both the Buddha and Jesus Christ on many occasions. Not only he, but all his myrmidons have been repudiated, chased away and ridiculed by the Buddha and Jesus Christ and their apostles.

Why should we be led or rather misled by this evil one? Why cannot we also defeat this evil ruler if we are true followers of the Buddha and Jesus Christ? Why cannot we bring peace to this beautiful planet if we are to follow the doctrine of the Buddha and Jesus Christ?

It is possible to bring peace to this human world were we all to make the fervent wish and the dedicated effort in the correct way. That is why we have embarked on this crusade to bring the faithful and the innocent followers of Sakyamuni Buddha and Jesus Christ into a common forum, a joint undertaking that can lead to the defeat of the evil ruler and the establishment of the 'Good Norm' of the Buddha and Jesus Christ, enshrined and enthroned in the innermost sanctuary, the Sanctum-Sanctorum, in the hearts, in the minds of people.

Buddha said, "Establish our minds as firm as a fortress, attack Māra (Satan) with weapons of wisdom" (Dhammapada, Citta vagga, v.8.). The Holy Bible has thus, "For I give you good doctrine; do not forsake my law... Keep them in the midst of your heart;... keep your heart with all diligence, for out of it spring the issues of life... Do not turn to the right or the left (follow the middle path!); remove your foot from evil" (Proverbs 4:1-27), and again "for out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies" (Matthew 15-19).

The Buddha and Jesus both have identified the evil ruler of the world who does so much harm to mankind by misleading them, seducing them. The Buddha and Jesus Christ have identified him by person and even named him. He failed to remain elusive before the Buddha and Jesus Christ. Both the Buddha and Jesus Christ caught the evil one and exposed him to the entire world. He was named

Māra, Pāpī, Namuci, Maccu ( a devaputta, an angel) by the Buddha and Satan, Devil, Lucifer (a onetime beautiful angel) by the Christ.

If we make a clear insight into the world problems today, it will not be difficult for us to see that most, if not all, problems are created by the wicked one - Māra or Satan. He wanted to challenge the Moral Order, the true Doctrine established by the Buddha and Jesus Christ. It is on the Moral Order that the entire Cosmos stands. Chaos in contrast to cosmos is the order of Satan or Māra. That is why we find when Cosmos or moral order is breached there appears 'chaos', the order, or rather the disorder of the evil one. The breaches, ruptures, fractures taken as a whole are the weapons that Satan and his fallen angels are wielding. These are the weapons of the Māra and his army (Māra Senā).

If we analyse any breach of the moral order anywhere in society, whether small or large, we can trace that it will lead to a breakdown of peace, and disaster will then set in. A single man's addiction to drugs or liquor or perverted sex habits or any other immorality will cause his doom in the first instance. The rupture brought into the man's soul (ātma) or spirit (carita), whichever term you may prefer, making him partially spiritually insane and unable to make a correct judgement of what he will do, will produce a beast in him. His animal tendencies overpower his human behaviour. Satan/Māra will infuse or take possession of his nature as long as his mind is beguiled. He will be Māra-vesi or Satanic (Māra-vesi means possessed of Māra in the parlance of Buddhists). His behaviour will not be that of his normal human upbringing, but a temporary loss of all good, divine qualities he has acquired by birth or even subsequent learning (after all God said, "Man has become one like us" after he created the first human being. Godlike or divine at the beginning. Man has all the divine qualities by nature. Buddha said that the human mind is pure by origin, as clean as a white piece of cloth). The disaster caused by the evil one to a single individual will then affect his family, and if not checked in time, can spread beyond the bounds of his home. It can be disastrous to his immediate neighbourhood and then acts like a bushfire to a wider area. Here we can see how the evil one can drive his weapon and plant the seed of rupture through his agent (personified in the immoral act) that has inveigled his victim.

A man may go to gambling with the hope of becoming a millionaire, but how many millionaires have been turned out through gambling? If a few may have turned out to be millionaires at all, how many of them who have become rich through the help of evil means (Satanic means) have ended up their lives most miserably? This is the rule and not the exception if one were to study the case history of many of those millionaires. Any society can yield ample examples of multimillionaires who have ended life in most miserable states. Why is this? If we trace the root cause we can easily find out that the path of

prosperity assured through evil (the path of Satan or Māra, 'Maccunopadam' as referred to in Buddhist Scriptures) will not last long. Because there is the eternal moral order established by the Supreme Lord, the Divine Father in the Highest Heaven, the God Almighty as revealed in Christian scriptures and Supreme Buddha; the Eternal One - Amitabha Buddha in Sukhavati Heaven, clearly divulged in the Mahāyāna Buddhist texts.

Man cannot ignore the Divine Order of the Supreme Lord (Amitabha, God or Cosmocrator). It is a moral order that encompasses the entire Universe. The pre-Buddhist Vedas called it 'Ṛta', the Cosmic Law of Vedic God par-excellence Varuna. Buddha called it the "Eternal Dharma". Jesus Christ revealed it in his teachings and pointed out that the divine doctrine is everlasting.

The mission of both these two great men, Buddha and Jesus Christ was to bring the humans into their 'Moral Order' the Doctrine, the Dhamma. Humans are the only species with a 'psyche' living on this Earth and they are found only in this world, according to the Buddha. The Bible says God created man on this Earth and nowhere reveals man to be elsewhere in the vast expanse of this cosmos or space. Humans are the only species who were fortunate to get the 'Divine Soul' or 'spirit in man'. The Bible says, God created heaven and earth, but man He created like unto himself.

It is a pity then that men have allowed themselves to fall prey to Satan the fallen angel Lucifer (Christian), to Māra Devaputta a demigod (Buddhist). Māra rules the world and lurks in every corner to catch weaklings in humans (according to Buddhism). This factor has been more than once revealed by the Buddha and Jesus Christ both. They have warned us all, of the machinations of this evil one, of his temptations, his inveighlings (Matthew 26:41; I Peter.5:6; Dhammapada, Papa vagga, v.13.).

Those who follow the good doctrine tread on the correct path, the path that leads to eternal peace, immortality (Amata Padam in Buddhism).

How many times the evil one had attempted to seduce the Buddha and Jesus Christ. These are all recorded in the Scriptures. How unfortunate it is then, for mankind to ignore these facts or to forget them. Buddhist scholars (some) have merely taken these scriptural revelations as mere rhetoric and later interpolations by highly imaginative versifiers. Christians have just preferred to take Satan as a fallen angel. But neither the Buddhists nor the Christians have seemingly bothered to think how much alive Satan or Māra is on the planet Earth, where he had an original oath to rule (yet transgressed by him) and is even now trying to wield that authority by attempting to turn the whole world (all of us) satanic (Māvessa puggala in Buddhism).

The most important question before us is this: Are we prepared to accept the Satanic rule and fall in line with the condemned lot for ever, or are we building our strength to challenge the evil one to tread the path

towards Eternal Bliss, the Supreme Bliss assured by the Buddha and Jesus Christ both?

For all of us, Christians and Buddhists, the path to Eternal Peace is well defined by the founders of our religions as could be seen in the original Scriptures. It is towards this 'Path' that both Jesus Christ and Buddha have led us. They paved the way for us. Therefore why fall into jungle tracts or grope in the dark when the path is laid clear before us, illumined by the two great light givers, pathfinders?

'It is better to live a single day following this path of righteousness than living a hundred years treading on the wrong path', said the Buddha. (Yoca vassa satan iive anassam amatan padam. Ekaham iivitam sevvo - passato amatan padam. Dhammapada, Sahassa vagga, v.15.)

"I am the light of the world. He who follows me shall not walk in darkness, but have the light of life", said Jesus Christ (John 8:12).

"This path is the only way for the liberation of mankind" (Ekavano'ham bhikkhave maggo sattanam visuddhiya), said the Buddha.

This path was there from the beginning. The great men Buddha and Jesus Christ had categorically mentioned this (Matthew 5:17). They cleared the path for us, the Path that was forgotten through the passage of time and covered by the growth of wilderness. "Enter this path, you will be delivered from the shackles of Māra (Satan)", said the Buddha (Dhammapada, Magga vagga, vv. 1-4).

One may question now, have we been misled all these times by our religious men? Why have not they taught us this great Truth, described in the Holy Scriptures? Why have we been allowed to fall prey to the contrivances, passions of the evil one?

It is well and true we all have been misled not by our religious men. We all, including the religious men, the so-called custodians, have been misled by the great seducer Māra or Satan. The Māra/Satan can seduce anyone, if he is allowed. He can possess any one if he is allowed. Unless one is alert, one will open the way for the evil one to mislead him and blindfold him (see Matthew 26:41; Dhammapada, Magga vagga). This is exactly what has happened to the world today.

All attempts, talks, deliberations and thoughts on world peace will be of no use so long as we forget this fact. The fact that the world has been and is still being beguiled by Satan or Māra. All these ills that we observe today are due to the activities of Satan and his agents (Māra and his myrmidons, the Mārasenā), who drive division in society, in the minds of individuals. Buddha had said all divided men are mad: "Sabbe putujānā ummatthakā." Jesus Christ said anything divided against itself will not stand (Matthew 12:25).

Earlier in this study we have pointed out how the agents of the enemy can act in causing division among a group of people or even in an individual to create chaos and destroy peace.

The Buddhist and Christian Scriptures show that the

enemy was active even from time immemorial and had been detected and defeated by both the Buddha and Jesus Christ. But today we are at the mercy of Satan and his hoards. Māra and his battalions. Some may say God has forsaken mankind, that is why there is no peace. But the Scriptures say, "God is not the author of confusion, but of peace..." (I Corinthians 14:33). Some others may say the end is approaching fast and the final doomsday is nearing. It is true that this has been said both by the Buddha and Jesus Christ. The sin of mankind will bring them closer to their own destruction.

"And because lawlessness will abound the love of many will grow cold. But he who endures to the end shall be saved" (Matthew 24:12-13), said Jesus Christ.

"Many will not know that there is a disaster like this for us. But the great sages knowing this become calm/peaceful" (Dhammapada yanaka vagga, v.6).

The above passages show that Buddha and Jesus Christ, have predicted the oncoming danger, two millennia and more before. In our analysis of the teachings of the Buddha and Jesus Christ we have seen that they have not merely warned us of the doomsday. But they have provided us a great vessel (an ark as it were) to sail the tidal waves and overcome the danger and reach a peaceful haven. This is none other than the peaceful doctrine of the two great founders of Buddhism and Christianity respectively. This is the greatest divine blessing mankind had. But what has been bequeathed to us, we humans generally discard and welcome the divisive forces of Satan/Māra. These divisive forces of Māra/Satan are gathering in strength. The enemy is evasive and sly as has been already explained. The victims are engulfed on all sides by the Satanic forces or Mārasenā (armies of Māra) as the Buddhists would call it.

Let those who are conscious of the danger give more thought to this grave situation. We cannot save the wicked. "There is no peace...for the wicked" (Isaiah 48:22). But how can we allow the good to perish before Satanic forces. It is high time that we teach the correct 'Path of Peace' to the world as divulged by the Buddha and Jesus Christ. Let us not depend on the custodians -- the institution of the clergy -- who have often proved a failure.

"Blessed are the peacemakers", said Jesus Christ, "for they shall be called the sons of God" (Matthew 5:9).

Those who possess and understand the original teachings of the Buddha and Jesus Christ can offer a great service towards promoting peace.

It was our candid opinion that spiritual ignorance is the chief cause of ills. Our ignorance of the imminent danger the danger of the ever-lurking enemy can cause humans to be taken unawares. Now we know who the enemy is. Both the Buddha and Jesus Christ had spoken in unequivocal terms of the dangerous presence of this enemy, every time, everywhere.

Let us not allow him to penetrate the barricades and the fortresses we build to safeguard the good souls. Let



us make the good people more aware of the need to be more religious conscious for good, to be more concerned about what the two great founders of Buddhism and Christianity have taught.

They have admonished us to be ever vigilant: "Appamāda rato bhikkhu - pamade bhaya dassiva" (The bhikkhu who delights in heedfulness and looks with fear on heedlessness, Dhammapada, Appamāda vagga, v.11). They have admonished us the value of practising the Doctrine and not to be happy only by preaching same. Jesus Christ said, "Therefore whoever hears these sayings of Mine, and does them, I will liken him to a wise man who built his house on the rock" (Matthew 7:24), on a solid foundation. Again, "Watch and pray, lest you enter into temptation" (Matthew 26:41).

One of the best admonitions the Bible offers for Christians is this, "Let love be without hypocrisy. Abhor what is evil. Cling to what is good. Be kindly affectionate to one another with brotherly love, in honour giving preference to one another; not lagging in diligence, fervent in spirit, serving the Lord; rejoicing in hope, patient in tribulation, continuing steadfastly in prayer...given to hospitality.... Bless and do not curse. Rejoice with those who rejoice and weep with those who weep.... Associate with the humble. Do not be wise in your own opinion. Repay no one evil for evil. Have regard for good things in the sight of all men.... Live peacefully with all men.... Do not be overcome by evil, but overcome evil with good" (Romans 12:9-21).

Similar and identical admonitions are credited to the Buddha. A famous one would be, "Nahiverena verāni sammantida kudācanan - averenaca sammati esa dhammo sanātano". All sages preach this eternal truth, "Not by hatred but by kindness that hatred can be pacified" (Dhammapada, Yamaka vagga, vv.3-4).

Our attempt in this passage towards peace, world peace, through Buddhism and Christianity is not merely to preach from the Scriptures. We wish that our observations placed before an International Forum like this will be shared by a larger community around the world who would make a dispassionate examination of the facts discussed in this paper. Such an examination we hope will pave the way for a broader outlook towards identifying the real enemy (may be sometimes within ourselves, or hovering within close proximity to us) and providing sufficient safeguards for mankind to know how not to fall prey to the destroyer of peace.