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**A comparative study on Mahayana Sutra of the World Father (loka pitṛu)
and the Christian Gospels' Universal Father**

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The concept of a “universal father” is mainly associated with religions that are faith-based and believe in a creator God. Creation and existence is believed by the followers to be at the pleasure of this God. Gospels clearly show that the Jesus, the son of God, from time to time addressed a powerful creator in heaven, who is God, the Father. Jesus called upon the grace of this God on behalf of his followers. The son of God or Jesus is the intermediary or link between the believers and God, the Father. Both in the Holy Bible and in Holy Quran this all-powerful creator God is considered the father of all human beings. Therefore, it is clear that the concept of a ‘universal father’ is directly associated with religions based on a creator God.

The same concept is also met within the context of Brahman and ātman in Indian religious philosophies as well. The creation of the universe is by the Mahā Brahma. Brahma alone is the creator while other beings have only a seed of him in the form of ‘Paramātman (supreme self).”

However, nowhere in fundamental Buddhist writing is there a reference to the concepts of a creator God, an everlasting soul or a ‘universal father.’ It values the independence and individuality of the being. Accordingly the beginning of a ‘bhava’ and its conclusion occurs according to the deeds of the being itself explained under cause and effect theory. But, in later writings in the Mahayana school there are some references to the Buddha as a creator and even as a universal father. Yet, these references are still different from the ‘universal father, concept seen in the Holy Bible. With the development of Bodhisattvas in Mahayana Buddhism, the role of a ‘universal father’ was given to some Bodhisattvas. Bodhisattvas appear to be regarded even as ‘savior’ gods in a manner similar to the Savior (Jesus) in Christianity.

Although this is not seen everywhere in Mahayana Buddhism here we intend to compare the ‘universal father’ concept in some suttanta’s in Mahayana Buddhism with the same as it is described in the Holy Bible. The idea of the ‘universal father’ becomes exaggerate with an increased sacredness.

Key words: *Universal Father, Mahayana sutra, Gospels, The God*