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BUDDHISM AND ITS SAVIOUR FIGURE, THE BODHISATTVA

In Mahayana Buddhism, the concept of the Bodhisattva is very important. This is a person who is ready to enter salvation but who postpones it in order to absorb or become other people who are trying to get saved so that they can be saved with her or him. Buddhists don't believe that the person is real and that many persons can seem to be different persons but be one consciousness or force in reality and which is only learned in meditation. It is like barriers that keep the pieces of awareness apart that are lifted so that they can merge to become one awareness or realise they have been one awareness all along. The Bodhisattva is a saviour. He or she is almighty, all-merciful and all-knowing (page 57, The Case Against God). They are open then to the same criticisms as belief in the Christian God.

If the Bodhisattva is heading for the gates of Nirvana then it must be a sin for him to stop and think of others for he does not need to. If he needed to, he would not be standing at the gates. It would be a very wrong action for him not to sacrifice for others and this would bring bad karma on him and prevent Nirvana. Because he has to be free from bad karma and fit for salvation or Nirvana to be at them, the Bodhisattva doctrine implies that it would be no sin if he went on and just put others out of his mind. This attacks the fact that morality is doing what is best. Buddhism like Christianity is just a chain for slaves. The experience of Nirvana must be delusional because one would need to save the world before one could enjoy it and yet we have Buddhists who claim to have enjoyed it.

The denial of individuality and its being designated as an illusion mean that he must be other people so by going in he will automatically save them for they are him and he does not need to take his time. He is harming them by trying to save them. It is only causing their salvation to be delayed when he could redeem them faster by going ahead. The Bodhisattva doctrine is incoherent.