

Alexandrian Crypto-Buddhism ...MORE THAN 500 BOUTTA WITNESSES...

1 Corinthians 15, 6 (E, G, L, S, P, T, C)

"After that, he (Christ) was seen by more than five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep."

1. epeita ôphthê epanô pantakosiois adelphois ephapax , ex hôn hoi pleiones menousin heôs arti, tines de (kai) ekoimêthêsan
2. deinde visus est (Christus) plus quam quingentis fratribus simul, ex quibus multi manent usque adhuc, quidem autem dormierunt.
3. sâtirekâṇy asyâṃ Nâdikâyâṃ pañcopâsaka-śatâṇy abhyatâtâni kâlagatâni...(MPS 9,16)
4. sâtirekâni Ânanda pañcasatâni Nâdike upâsakâ kâlakatâ ... (DN 16,2,7)
5. dge sloñ dag sgra can 'dir dge bsñen lña brgya gcig lus las 'das pas kyañ... (Waldschmidt, 1951, p. 167)
6. In this village, monks, there are 500, who have died together...

Prof. dr. theol. Mogens Müller (KD 13/2/15, "Hvor fysisk var den opstandne Jesus?") ang. "det første vidne", Paulus i 1. Kor. 15: "Det drejer sig her om Peter (Kefas), "De tolv" og 500 (sic!) brødre "på én gang", en hændelse, vi ellers ikke hører noget om, men hvor adskillige stadig skal være i live."

Note that MM here not only misrepresents Paul, but also ignores the Buddhist and Coptic sources about the more than 500 brothers, which should be known by all serious NT scholars by now. The main Buddhist sources are SDP, chapter 8, combined with MPS 9, 15. For details, Michael Lockwood, *Mythicisim*, Chennai 2013, pp. 151 seqq. ("Crypto-Buddhism's "Smoking Gun"). - In SDP, chapter 8, they are all combined: The 500 monks, the 1200 disciples (reduced to 12), Kâśyapas (becoming Kêphas and 'Iakôbos), and emptiness (becoming empty faith). The disciple speaking is Pûrṇas, son of Maitrâyaṇî, becoming Paulos. Pûrṇas is explicitly described as "the foremost of preachers". Also, in the future, Pûrṇas will be the foremost among the preachers of the law and the keeper of the true law (Kern, transl., p. 193). - Behind Paulos, or Saulos, we have, for sure, Pûrṇas. Likewise, behind Simōn Petros we have śâri-Putras, etc. etc.

At the "resurrection" to the world of God, Kâśyapas and the 500 again turn up as witnesses (MPS 48.3: Mahâ-Kâśyapas pañcaśataparivâro...)

Two bodies, different teachings, unity in diversity...

1. Ye mām rūpeṇa câdrakṣur ye mām ghoṣeṇa cânvayuh | mithyâprahâṇaprasrtâ na mām draṅsyanti te janāḥ ||
2. dharmato Buddhâ draṣṭavyâ dharmakâyâ hi nâyakāḥ | dharmatâ ca na vijñeyâ na sâ śakyâ vijānitum ||
3. deśanâ lokanāthānām sattvâśayavaśānugāḥ | bhidyante bahudhâ loka upâyair bahubhiḥ punaḥ ||

Origen's Alexandrian Crypto-Buddhism – ekayânam, lokānuvartanâ, upāya-kauśalyam, rahasi caurenāpi, kāyadvayam, satyadvayam, Brahmānuvādas, etc. – "Indian pearls" and philosophers, etc. Pantaenus in India.

