Chapter – I

The Accomplishment of Persistent Effort and Watchfulness or Protection

(Ūṭṭhāna-sampadā and Ārakkha-sampadā)

1.1. Introduction

This chapter includes two topics called Utthāna-sampadā (the accomplishment of persistent effort) and Ārakkha-sampadā (the accomplishment of watchfulness). Of these two, the Buddha expounded Utthāna-sampadā first for the development of social welfare and then He expounded the rests of accomplishments in serial order. These two subject matters are related to each other. Therefore, the present chapter is devoted to the topic, called Utthāna-sampadā.

The discourses or doctrines for the development of social welfare according to the Buddha that are discussed in this chapter are based on mainly Dīghajānu Sutta, the Atthaka Nipāta, Aṅguttara Nikāya.¹

It is a universal truth that there is no one who does not want to achieve their welfare. Everyone wishes to progress or improve his or her welfare in each of their life. Thus all people make an effort to progress their welfare by all means. While they are making an effort for the improvement, some are developed, some developing and some underdeveloped. It is law of nature and law of Kamma (Karma). No one can go against the law of nature and Kamma. The progress or improvement depends on the whole of effort or energy, knowledge and Kamma.

There are, however, many ways and means to progress social welfare for anyone. It is only needed to use these ways and means. The Lord Buddha

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¹ An. III. P. 107. PTS. IV, P. 280.
preached the ways and means to develop oneself. The present chapter
discusses some ways instructed by the Buddha.

1.2. The Definition and Interpretation of *Uṭṭhāna* (Effort)

We have come to know about that *Uṭṭhāna-sampadā* (making effort)
is one of the items for the development of welfare. Yet, we should know
about the meaning, definition, interpretation, and conception of *Uṭṭhāna*
meant effort (*vīrya*).

Prior to studying the interpretations of *vīrya*, we need to examine the
grammatical meaning of this word and how this word is connected with the
word *Uṭṭhāna*. The word ‘*vīrya*’ can be found in the *Dhammasaṅgani Pāli*.² It is a mental factor or mental concomitant included in ultimate reality.

The meaning of this word is defined as vigour, energy, effort, exertion
and, lit, state of strong man. The synonyms of *vīrya* are ‘Āraddha; full of
energy, putting forth energy, strenuous, ‘*Uṭṭhāna*’; initiative or rousing
energy, ‘Alīna’; alert; energetic, so and so forth. The other usages of this
word are ‘Accāraddha’; too much exertion, ‘*Vīryaṁ ārabhati*’; to put forth
energy, ‘*Vīryaṁ karoti*’; to make an effort, ‘*Atīna vīrya*’; too little
exertion, ‘*Ossaṁha vīrya*’; one who has given up effort, ‘*Hīnavīrya*’; lacking in energy so and so forth.

‘*Uṭṭhāna*’ is defined as:

(1) Rising, rise, getting up, standing.

(2) Rise, origin, occasion or opportunity, producing.

(3) Rousing, exertion, energy, zeal, activity, manly vigour, industry.

Some usages of the word ‘*Uṭṭhāna*’ can be seen as ‘*Anuṭṭhānaseyya*’;
a bed from which one cannot get up. It is often synonymous with ‘*Vīrya*’ ---

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‘Uṭṭhānapāla’, ‘Uṭṭhānavīriya’, ‘Uṭṭhānasampadā’ and so on. ‘Anuṭṭhānavīriya’; sluggish energy or sluggishness, ‘Uṭṭhānaka’; giving rise to yielding (revenue), producing, ‘Uṭṭhāyika’; energetic, etc. According to these definition of the word ‘Uṭṭhāna’ and ‘Vīriya’, we can see that these words are synonymous with each other and it is used as ‘Uṭṭhāna’ instead of ‘Vīriya’ by the Buddha in the Dīghajānu Sutta. Therefore, we can clearly consider that the word ‘Vīriya’ is similar to ‘Uṭṭhāna’ and they are connected as the synonym of each other. Out of these two, the word ‘Vīriaya’ is more essential or fundamental to the meaning of effort or energy.

The interpretations of Vīriya that come from in the book of ‘Abhidhamma in Daily Life’ can be found as follows:-

"Vīriya means effort or Endeavour. An industrious person exerts effort decisively and boldly to realize his aims. Persons who lack vīriya (effort) are lazy, on timid; they have excuses in store. One who shuns work or is afraid to take responsibility and one who gives lame excuses such as being too early, too late, too cold, too hot, too hungry, too full of stomach so as to dodge the work, are said to be the victims of thina (sloth), and middha, (torpor). These two akusala-cetasikas are the very opposite of vīriya.

A man of vīriya never falters, even in the face of hardships, difficulties and problems. He is not hesitant to sacrifice even his life to realize his aim. For example, as Bodhisatta, Prince Janaka, when his ship wrecked, jumped overboard boldly to safety and swam with great perseverance, to be saved by a good deity. His shipmates all died while crying in fear and praying to their traditional deities. They were devoured by fishes and sharks but Prince Janaka swam unflinchingly for seven days with
effort and observed *Uposatha* percepts all the while. This is *viriya* endeavor and boldness in face of difficulties.”

Again, we can find another definition of *Viriya* (effort) in the book of 'The Essence of Buddha Abhidhamma: ultimate science' written by Dr. Mehm Tin Mon. It is written based on *Abhdhammattha-saṅgaha*, a famous book. He said:-

"*Viriya* is more or less equivalent to effort, energy, exertion, virility, manliness or heroism. It may be defined as the state of being energetic or courageous.

It has the characteristic of supporting, upholding or sustaining its concomitants. As a leaning old house, supported by new pillars, may not fall, so also concomitants, supported by *viriya*, will not give way.

Just as a strong reinforcement could help as army to hold on instead of retreating, even so *viriya* upholds or uplifts its concomitants.

*Viriya* is regarded as a spiritual faculty (*Indriya*) because it controls and overcomes idleness. It is also one of the five powers (*Bala*) because it cannot be shaken by its opposite idleness. It also serves as one of the four means of accomplishing one’s ends (*Iddhipāda*). According to *Atṭhasālinī* commentary, *viriya* should be regarded as the root of all achievements.”

"*Vīrassa bhāvo viṇṇaṁ, vīrānaṁ vā kammaṁ vīrīyaṁ. Vidhinā va nayena upāyena īrayitabbaṁ, pavattayitabbaṁ vīrīyaṁ. Tadeva kosajjassa abhibhavanato, adhipatiyatthena indriyaṁ.*"

The mental phenomenon that has the nature of setting going on or proceeding the phenomena that are associated with it by ways and means in

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3 *Abhidhamma in Daily Life*. P. 82
4 *The essence of Buddha Abhidhamma*. P. 73-4.
due form is called vīriya. (Vīriya is called the mental phenomenon that has the nature of setting going on or proceeding the phenomena that are associated with it by ways and means in due form.) It is also regarded as a spiritual faculty (Indriya) because it controls and overcomes idleness.⁵

1.3. The Accomplishment of Persistent Effort (Uṭṭhāna-sampadā)

There are many discourses taught by the Buddha concerning the development of social welfare in the Tipiṭaka (Tripiṭaka). They are instructed by the Buddha in a variety of ways and means. The Dīghajānu Sutta or Vyaggapajjha Sutta is one of them. It includes many instructions taught by the Buddha for the development of welfare in Tipiṭaka. The subject matter of Dīghajānu in the Dīghajānu Sutta is as follows:

"Evaṁ me sutāṁ ēkaṁ samyāṁ bhagvā koliyesu viharati koliyānaṁ kakkharapattanigamo. Attha kho dīghajāṇu koliyaputto yena bhagavā tenupaṅkami; upasaṅkamitvā bhavantaṁ abhivādetvā ekamantam nisīdi. Ekamantaṁ nisinno kho dīghajāṇu koliyaputto bhagavantaṁ etadavoca."

"Thus I have heard. Once, the Exalted One was dwelling amongst Kolians in their market town named Kakkarapatta. Then Dīghajāṇu, a Koliyan householder, approached the Exalted One, respectfully saluted Him and sat on one side. Thus seated he addressed the Exalted One⁶

These are the words of Venerable Ānandā, the ex-brother and attendant disciple of the Buddha. While the first Buddhist Council or Synod was held in Rajagaha, Ven. Ānandā reported these words to Ven. Mahākassapa Thera replying the questions of Ven. Mahākasspa.

⁵ DhsA. P. 163. PTS, P. 120. PTS, Tr. P. 119.
These words are recorded by monks with three Tipiṭaka by celebrating the Buddhist Council and from the beginning of first Buddhist Council; these words were maintained by learning and teaching from generation to generation up to the present.

The words requested by Dīghajānu, the householder, to the Buddha are mentioned as follows:

"Mayaṃ, bhante, gihī kāmabhogino puttasambhādhasayanaṃ ājjhāvasāma, kāsikacandanaṃ paccanubhoma, mālāghandhavilepanaṃ dhārayāma, jātarūparajataṃ sādayāma, tesāṃ no, bhante, bhagavā amhākaṃ tathā dhammaṃ desetu, ye amhākaṃ assu dhammaṃ diṭṭhadhammhitāya, diṭṭhadhammasukhāya, samparāyahitāya, samparāyasukhāya"ti.

It means that "We, Lord, are laymen who enjoy worldly pleasure. We lead a life encumbered by wife and children. We sue sandalwood of Kasi. We deck ourselves with garlands, perfume and unguents. We use gold and silver. To those like us, O Lord, let the Exalted One preach the Dhamma, teach those things that lead to wealth and happiness in this life and to wealth and happiness in future life."\(^7\)

In these words, we can find four important terms that explain about for four benefits of wealth and happiness or welfare. They are:

(1) Diṭṭhadhamma-hitāya
(2) Diṭṭhadhamma-sukhāya
(3) Samparāya-hitāya
(4) Samparāya-sukhāya

(1) *Diṭṭhadhamma* means 'in this very life, or in the present life and rebirth and before death'.

(2) *Samparāya* means 'future life or future existence or life after death.'

(1) *Hita* means wealth, benefit, effect, advantage, consequence, etc.

(2) *Sukha* means happiness, pleasure, delight, peace, tranquility, peace of mind, etc.

*Sukha* is very well-known word among people and everyone wishes for and longs for it. That is because it is a good thing. Though there are four words concerning welfare, we can summarize them with two phrases. They are:

(1) *Diṭṭha-dhamma-hita-sukha*

(2) *Samparāya-hita-sukha*,

(1) Welfare and happiness in this very life and

(2) Welfare and happiness in future life or future existence

These two phrases are the main backbone of this research work and are discussed how to develop them according to Buddhist perspective especially, that of Theravada Buddhism. Let us, now, continue to study and analyze the teaching of the Buddha with regard to how to make welfare developed as follows:


They mean “Four conditions, *Vyagghajja*, conduce to a householder's wealth and happiness in this very life. Which four? The accomplishment of persistent effort (*uṭṭhāna-sampadā*), the accomplishment of watchfulness
(ārakkha-sampadā), that of good friendship (kalyānamittatā) and that of balanced livelihood (samajīvitā)"⁸

With these words, the Buddha instructed the four ways and means of the conditions for development. It means that those who want to develop his material progress and happiness have to make an effort with these four ways. If one has wealth, accomplished with material progress or material welfare, he will obtain happiness in his life. It is drawn conclusion that wealth is accompanied by happiness. But it is worth noting that this is referred to worldly happiness. Then, the Buddha continues to preach some professions of earning living for welfare as follows:

"Katamā ca, vyagghapajja, utṭhāna-sampadā? Ida, vyagghapajja, kulaputto yena kammathānena jīvikaṃ (jīvitam) kappeti yadi kasiyā, yadi vānijjāya, yadi gorakkhena, yadi issattena (issathena), yadi rājaporisena, yadi sipaṅñatarena, tattha dakhohoti analaso, tatrāpīvāya, vimāṃsāya, samannāgato, alam kātum, alam saṃvidhātum. Ayaṃ vuccati, vyagghapajja, utṭhāna-sampadā." They mean that:

"What is the accomplishment of persistent effort?"

"Herein, Vyagghapajja, whatsoever activity a householder earns his living, whether by farming, by trading, by rearing cattle, by archery, by service under the king, or by any other kind of craft—at that he becomes skillful and is not lazy. He is endowed with the power of discernment as to the proper ways and means; he is able to carry out and allocate (duties). This is called the accomplishment of persistent effort. This is called the accomplishment of effort."⁹

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In this paragraph, some professions can be found at the time of the Buddha. They are:

1. **Kasi**—farming
2. **Vānijja**—trading
3. **Gorakkhana**—rearing or breeding cattle
4. **Issatta**—archery
5. **Rājaporisa**—the service of king
6. **Sipaññatara**—any other kind of craft

The Buddha described these kinds of professions. Whatever it is, the natures of these seven ways are changed in the world and farming is big business in government. We can, however, say that there is the art of archery because it is specified as one of sports in the world. So the competition of archery can be found in media. But it cannot be said that it is only amateur or non-professional. It is not likely to be golf, tennis, football, etc. They are professional sport and can stand for earning living today. So, archery cannot be taken into account as professional sport.

Apart from that, some vocational training and course of works or jobs can be seen in *Sāmaññaphala Sutta*. When King Ajātasattu met the Buddha at Komārabhacca’s mango grove, he asked some questions about the fruit of contemplative life describing the fruit of craftsmen getting from their respective crafts.

“Venerable Sir, there are common craftsmen: elephant-trainers, horsetrainers, charioteers, archers, standard bearers, camp marshals, supply corps officers, high loyal officers, commandos, military heroes, armor-clad warriors, leather clad warriors, domestic slaves, confectioners, barbers, bath

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10 D.I, P. 47. PTS. I, 50.
attendants, cooks, garland makers, laundrymen, weavers, basket makers, potters, calculators, accountants, and any other craftsmen of a similar sort. They live off the fruits of their crafts, visible in the here and now. They give happiness and pleasure to themselves, to their parents, wives and children, to their friends and colleagues. They put in place an excellent presentation of offerings to priests and contemplatives, leading to heaven, resulting in happiness, conducive to a heavenly rebirth. Is it possible, Venerable Sir, to point out a similar fruit of the contemplative life, visible in the here and now?”

In this question of King Ajātasattu, we can see some vocational training course of works. They are the different business at the times of the Buddha. Some of them are equivalent to the business described in the Dīghajānu Sutta and some totally different. Although various businesses are different from one another, it is true that any kinds of business have to be done by human beings’ effort or perseverance if one wants to develop his welfare.

At any rate, it is sure that the way of earning living in the time of the Buddha and nowadays is different from each other. However, the subject matter of effort or diligence which must be first cultivated for the development of welfare in terms of the exposition of the Buddha is mainly discussed in this chapter.

1.4. The Fourfold Characteristic of Ultimate Realities (Lakkhaṇādi-catukka)

Lakkhaṇādi-catukka (the fourfold characteristic of ultimate realities) is the way to study of the nature of ultimate reality such consciousness, mental factor or mental concomitant, matter. As have mentioned above,
Vīriya is one of mental factor. This way to study of ultimate realities can be seen in the commentary of Dhammasaṅganī. It is stated by the commentator so as to understand the nature of consciousness and mental factor. When we study the nature of mind and matter such as vīriya, we have to study them in the way of this lakkhanañdaticatukka. If doing so, we can realize the nature of them to the extent. Here, ‘Lakkhaṇa’ means ‘characteristic’, ‘sign, symbol, and mark’ and ‘Ādi’ means ‘et cetera’, ‘so on’ and ‘so forth’. ‘Catukka’ means ‘four-fold’. If we study the nature of Vīriya, we have automatically studied that of Utthāna because they are similar to one another. Therefore, the four-fold characteristics of Vīriya is described to realize its nature to the extent as follows:

1.4.1. Lakkhaṇa (characteristic)

Lakkhaṇa means characteristics or feature. Every phenomenon has its characteristics. Vīriya is one of phenomena and it has its own characteristic. Two kinds of characteristics can be seen as follow:-

"Tesaṁ tesam dhammānaṁ sabhāvo vā sāmaññaṁ vā lakkhaṇaṁ nāma"12

They mean that ‘there are two characteristics of dhamma (ultimate realities), namely, common sign or marks of ultimate realities and distinct sign or marks of ultimate realities.

(1) Dhamma: Ultimate Realities.

(2) Samañña: sign or characteristic associated with common ultimate realities.

11 DhsA, P. 163. PTS, P. 119-120.
12 DhsA, P. 105.
(3) *Sabhāvo*: sign or characteristic separated from other ultimate realities.

(4) *Lakkhaṇa*: sign or characteristic.

According to this statement, there are two kinds of sign or mark (*lakkhaṇa*) in everything including animate and inanimate things in the universe.

(1) *Sāmañña-lakkhaṇa*: sign or mark concerned with all ultimate realities.

(2) *Sabhāva-lakkhaṇa*: sign or mark separated from others.

As regard to common characteristic (*sāmañña-lakkhaṇa*) and own characteristic (*sabhāva-lakkhaṇa*), they are explained with one example. For instance, *Pathavī*, earth element, is matter. It is involved in the ultimate realities. It has both its common characteristic and own characteristic. Its own characteristic is the nature of changing one form into another form, of impermanence, of suffering (unpleasant feeling), and non-self or non-soul that is not stable as what one wishes to be.

The own characteristic (*Sāmañña-lakkhaṇa*) of earth element is the nature of hardness, roughness, softness, smoothness that is not connected with others or stands at its own characteristic separately. This is the nature or *pathavī*, earth element standing separately. Its own nature does never abandon it anywhere and anytime. All ultimate realities have the nature of similar common characteristic. But they do not have such the characteristic of earth element because this characteristic is not concerned with them.
1.4.2. **Rasa (function)**

"Kiccaṁ vā sampatti vā raso nāma."\(^{13}\)

(1) Functions of all ultimate realities

(2) Arising or existing when their respective causes come to accumulate or collect to full in appropriate time.

1.4.3. **Paccupāṭṭhāna (result)**

"Upaṭṭhānakāro vā phalaṁ vā paccupāṭṭhānaṁ nāma."\(^{14}\)

(1) Result or essence of each of ultimate realities.

(2) The state of being or existing in the insight-knowledge of Yogis (mediators).

When meditators contemplate or focus deeply on a certain ultimate reality with concentration, the nature of the ultimate realities such as signs, functions, result or essence and causes will come to arise or exist in the eyes of knowledge of meditators. These four states of nature so-called sign, function or full arising, cause and effect is called *paccupāṭṭhāna*.

1.4.4. **Padaṭṭhāna (approximate cause)**

"Āsannakāraṇaṁ yaṁ tu, padaṭṭhānanti taṁ mataṁ."\(^{15}\)

The approximate causes of respective ultimate realities are called *padaṭṭhāna*. It is, here, to be noted that there are two kinds of causes----necessary causes and subordinate cause. Both of two are called *padaṭṭhāna*.

\(^{13}\) DhsA, P. 105. PTS, P. 63.

\(^{14}\) Ibid, P.105. PTS, P. 63.

\(^{15}\) Ibid, P.105. PTS, P. 63.
The invariable necessary causes of respective ultimate realities are called *padaṭṭhāna*. It is, here, to be noted that there are two kinds of causes--approximate causes and distant cause. Both of two are called *padaṭṭhāna*. It is true that nothing can come to exist without causes. Everything cannot stand itself without causes. It can come to exist when causes are accumulated in an appropriate time. The causes of making effort increased and decreased will be studied and discussed later.

Other interpretations of *Uṭṭhāna* (*vīriya*) can be found in the *Aṭṭhasālinī-aṭṭhakathā* (the commentary of *Dhammaśaṅgī Pāli*) as follows:

"*Vīriya* is the state of an energetic man, or it is the action of the energetic, or it is that which should be affected, carried out by method of suitable means. From its overcoming idleness it is a controlling faculty in the sense of predominance. Or, it exercises government with the characteristic of grasp."

"Combined with faculty we get the compound: "energy-faculty." Its characteristic is strengthening, and grasp, or support. As an old house stands when strengthened by new pillars, so the aspirant, when strengthened by energy, does not fall off. Or deteriorate as to moral states. Thus should the characteristic of strengthening be understood"

"Hence it was said by Ven. *Nāgasena*: As, your majesty, when a house is falling one should strengthen it with other pieces of wood: being thus strengthened, the house would not fall, so, your majesty, energy has the characteristic of strengthening: all moral states when strengthened by energy do not fall away. And as a small army going to battle might be repulsed:
then they would tell the king: the king would send a strong reinforcement: the king's army, being thus supported, would defeat the hostile army: ---thus energy does not allow associated states to recede, to retreat: it uplifts, supports them. Hence it has been said that energy has the characteristic of supporting."

"Another view is that energy has exerting as its characteristic, strengthening the co-existent states as function, and opposition to giving way as manifestation. It has been said: "He being agitated, makes a rational effort, hence it has agitation, or the basic condition of making energy as proximate cause. Right energy should be regarded as the root of all attainments." "

It is true that proper or fruitful effort or diligence is inevitably necessary in getting the development of any welfare. It does not come to be without any cause. It comes to exist depending on causes according to law of cause and effect. So, we should know about the roots of diligence. The roots of diligence are mentioned in the *Sīṅgīṭi Sutta* of Dīgha Nikāya as follows:

**1.5. The Eight Roots of Making Effort (*Attha-ārambhavatthu*)**

(1)“*Attha ārambhavatthūni. Idhāvuso bhikkunā kiṃ kātabbā hoti, tassa evam hoti-----So vīriyaṃ ārabhāmi apapattassa pattiyaṃ anadhigatassa adhigamāya asacchigatassa sacchikiriyāya, Idhaṃ pathamaṃ ārambhavatthu.*” They mean that:

“Monk pays attention to himself that “I will have to do some new task such as sewing yellow robes. At that time, it will be difficult for me to reflect the admonishment of the Buddha. So, even now, I will make an effort

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18 DhsA, English Tr. by Pe Maug Tin & Mrs. Rhys. Davids, P. 158-9
19 Ibid, P. 158-9
in advance.” Such reflection on making an effort is the one of the roots of *vīrya.*”

(2) “*Ahāṃ kho kammaṃ akāsiṃ, kammaṃ kho panahāṃ karonto nasakhiṃ Buddhānaṃ sāsanāṃ manasi katūṃ. Handahāṃ vīryaṃ arabhāmi’’ti. So vīryaṃ ārabhati......Idam dutiyaṃ ārambhavattu.”* meaning that:

“Monk pays attention to himself that “I have done my new task such as sewing yellow robes. At that time, I did not have a chance to reflect the admonishment of the Buddha. Now I will make an effort more than before.” Such reflection on making an effort is one of roots of *vīrya.*”

(3) “*Maggo kho me gantabbo bhavissati, maggaṃ kho pana me gacchantena sukaraṃ buddhānaṃ sāsanāṃ manasi katūṃ. Handahāṃ vīryaṃ ārabhami’’ti. So vīryaṃ ārabhati, idam tatiyaṃ ārambhavatthu.”* It means that “Monk pays attention to himself that “I will have to take journey. While travelling, it will not be easy for me to reflect the admonishment of the Buddha. From now forward, I will make an effort in advance.” Such reflection on making an effort is one of roots of *vīrya.*”

(4) “*Ahāṃ kho maggaṃ āgamāsim, maggaṃ kho panahāṃ gacchanto nāsakhiṃ buddhānaṃ sāsanāṃ manasi kātuṃ, hamdahāṃ vīryaṃ*”

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20 D.III, P. 212. PTS. III, P. 256.
ārabhāmi”ti, So vīriyaṁ ārabhati, idaṁ catutthaṁ ārambhavatthu.” It means that:

“Monk pays attention to himself that “I have travelled and while travelling, I was not able to reflect the admonishment of the Buddha. Now then, I will increasingly make an effort many times over.” 23 Such reflection on making an effort is one of roots of vīriya (A reflection on making an effort after travelling)

(5)“Ahaṁ kho gāmaṁ vā nigamaṁ vā pindāya caranto nālatthaṁ lukhasssa vā panītassa vā bhojanassa yāvadatthaṁ paripūriṁ, tassa me kayo lahuko kammañño, handāhaṁ vīriyaṁ ārabhāmi”ti.” It means that:

“Monk focuses on himself that “I did not receive enough alms-food offered from the village. So my body has prompted in action and strong because I had a few alms-foods. So I have ability to do new task and I will not able to be tortured by sloth (thīna) and topor (middha). Thus I will right now make an effort.” 24 Such reflection on making an effort is one of roots of vīriya. (A reflection on making an effort because of receiving a few meals)

(6)“Ahaṁ kho gāmaṁ vā nigamaṁ vā pindāya caranto alatthāṁ lukhasssa vā panītassa vā bhojanassa yāvadatthaṁ paripūriṁ, tassa me kayo valavā kammañño, handāhaṁ vīriyaṁ ārabhami”ti.” It means that:

“Monk focuses on himself that “I have now received enough alms-food from the village offered it. That is because I have been strong and

23 D.III, P. 212. PTS. III, P. 256.
24 Ibid. P. 212. Ibid. P. 256.
prompted in action. Thus, I will right now make an effort to do new task.”

Such reflection on making an effort is one of roots of vīriya. (A reflection on making an effort because of having enough meal)

(7)“Uppanno kho me ayaṁ appamattako āvādho, thānaṁ kho paneta
vijjati yaṁ me āvādho pavadḍeyya, handāham viṇīyaṁ
ārabhami”ti.” So viṇīyaṁ ārabhati, idaṁ sattamaṁ ārambhavatthu.”

It means that:

“Monk pays attention to himself that “I have already a few diseases. So, I may have some reason to increase that disease. Before it increases, I will now make an effort in advance.”

Such reflection on making an effort is one of roots of vīriya. (A reflection on making an effort before increasing of disease)

(8)“Ahaṁ kho gilāṇā vuṭṭhito hoti aciravuṭṭhito gelaññā, thānaṁ kho
panetaṁ vijjati yaṁ me āvādho paccudāvatteyya, handāham viṇīyaṁ
ārabhami appattassa pattiyaā anadhigatassa adhigamāya
asacchigatassa sacchikiriyā”ti. So viṇīyaṁ ārabhati...idaṁ
attṭhamaṁ ārambhavatthu.” They mean that:

“One pays attention to himself that “I have no longer recovered from my disease. So I may have some reasons to reappear my old disease. Thus, before my old diseases appear, I will make effort right now.”

Such reflection on making an effort is one of roots of vīriya. (A reflection on making an effort after recovery from disease.)

These eight are the main roots of making exertion according to the Buddha in the Siṅgīti Sutta of Dhighani Nikāya. They are called Aṭṭha-

25 D. III, P. 212. PTS. III, P. 256.
vīriyārambhavatthūni, the eight causes of making an effort. When we examine these roots of making an effort, we can find the pairs of four roots of making an effort. There are two pairs of making an effort regarding doing task, two pairs regarding travelling, two pairs regarding going round for alms-food, tow pairs regarding disease. Thus, there have become eight roots of making an effort through the four pairs of roots of exertion.

1.6. The Eight Roots of Laziness and obstacle to Vīriya (Aṭṭhakusīṭavatthu)

In the same way, there are eight causes of laziness according to the teaching of the Buddha in Dīgha Nikāya just as eight causes of making an effort, but laziness is the opposite of making an effort. It is true that laziness or not being enthusiastic is the opposite to the exertion of well-being. The causes of laziness can be found as follows:

(1) "Idhāvuso bhikkhunā kammaṁ kātabbaṁ hoti, tassa evaṁ hoti, "Kammaṁ kho me kātabbaṁ bhavissati, kammaṁ kho pana me karontassa kāyo kilamissati, handāhaṁ nipjjāmi”ti, So nipajjati na vīryaṁ ārabhati appattassa pattiyā anadhigatass adhigamāya asacchikatassa sacchikariyāya, idaṁ pathamaṁ kusīṭavatthu."

“Monk thinks of himself that “I will have to do my task. During doing work, my body will be tired. So, I will now sleep. He has fallen in a sleep.” Because of sleeping, it does not make an effort to reach what has not yet reached, attain what has not yet attained and realize what has not yet realized.”

This is the first root of laziness.

28 D.III, P. 211. PTS. III, P. 255.
29 D.III, P. 211. PTS. III, P. 255.
30 Ibid, P. 211. Ibid., III, P. 255.

(2)“Ahaṁ kho kammaṁ akasiṁ, kammaṁ kho pana me karontassa kāyo kilanto, handāham nipajjāmi’ ti, So nipajjati na vīriyaṁ ārabhati----idam duṭiyam kusītavatthu.”

“Monk thinks of himself that ‘I have already done my task. During doing the work, my body has been tired for working. So I will now sleep’ and he has fallen in a sleep. Such a sleeping does not make an effort to reach what has not yet reached, attain what has not yet attained and realize what has not yet realized.”

This is the second root of laziness.

(3)“Maggo kho me gantabbo bhavissati, maggaṁ kho pana me gacchantassa kāyo kikamissati, handahāṁ nipajjāmi’ ti. So nipajjati na vīriyaṁ ārabhati, idam tatiyaṁ kusītavatthu.”

“Bhikkhu should pay attention to himself that ‘I will have to travel and at that time, my body will be tired. So I will now sleep.’ This mind of laziness does not make an effort to reach-----what has not yet realized.”

This is the third root of laziness.

(4)“Ahaṁ kho maggaṁ agamāsim, maggaṁ kho pana me gacchatassa kāyo kilanto, handāham nipajjāmi’ ti. So nipajjati na vīriyaṁ ārabhati, idam catutthaṁ kusītavatthu.”

After having travelling, “The Bhikkhu should pay attention to himself that ‘I have now travelled so my body has been tiered. Thus, I will take a sleep.’ This mind of laziness does not make an effort to reach-----what has not yet realized.”

This is the fourth root of laziness.
(5)“Ahaµ kho gamaµ væ nigamaµ væ pindäya caranto nälatham lükhaµssa væ pàñitassa væ bhojanassa yàvadattham paripuriµ, tassa me kayo kilanto akammñño, handaham nipaµjami’ti. So nipaµjjati na viriyaµµ arabhåti, idamµ pampaµµ kusitaµvatthu.”

Regarding going round for alms-food, “The Bhikkhu pays attention to himself ‘that although I went round for alms-food to the village, I did not get enough food and had a few it. My body was tired for going round for food. It is not suitable for doing new task. So I will take a sleep.’ This mind of laziness is not able to make an effort to reach----what has not yet realized.”32 This is the fifth root of laziness.

(6)“Ahaµ kho gamaµ væ nigamaµ væ pindäya caranto alatham lukhaµssa væ pnñitassa væ bhojanassa yàvadatthaµµ pripuriµ, tassa me kayo garuko akammñño, mäsäcitì maññe, handaham nipaµjami’ti. So nipaµjjati na viriyaµµ arabhåti, idamµ chattaµµ kusitaµvatthu.”

Regarding going round for alms-food, “The Bhikkhu pays attention to himself that ‘While I was going round for alms-food to the village, I have got enough food and had it to the full. I have felt drowsy and my body is not appropriate to do task. So I will sleep.’ This mind of laziness is not able to make an effort to reach--------what has not yet realized.”33 This is the sixth root of laziness.

(7)“Uppanno kho me ayaµµ appmattako ávïdo, atthi kappo nipaµjjitum, handaµhaµµ nipaµjami’ti, So nipaµjjati na viriyaµµ arabhåti, idamµ sattaµmaµµ kusitaµvatthu.”

32 D.III, P. 211. PTS. III, P. 255.
33 Ibid, P. 211. Ibid. P. 255.
Again, “The Bhikkhu who has felt disease pays attention to himself, ‘I have felt a little disease. So it is suitable for sleeping. I will sleep.’ Such laziness of mind is not able to make an effort to reach--------what has not yet realized.” This is the seventh root of laziness.

(8) “Aham kho gilanā vutthito aciravutthito gelaññā, tassa me kayo dubbalo akammañño, handāhaṃ nipajjāmi”’ti, So nipajjati na viriyāṃ ārabhati appattassa pattiyā anadhigatassa adhigamāya asacchikatassa sacchikariyāya, idam atthamam kusītavatthu.”

Again, “the Bhikkhu who has recovered from disease sooner or later has the state of mind, ‘I have no longer recovered from disease. So my body is weak and is not ready to do task. I will now sleep.’ Such laziness of mind is not able to make an effort to reach--------what has not yet realized.”

This is the eighth root of laziness.

These eight are the main roots of making laziness according to the Buddha as retold in the Singiṭṭi Sutta in Dīgha Nikāya. They are called Attha-kusītavatthu, the eight roots of making laziness.

When we examine these roots of making laziness, we can find four pairs of roots of making laziness. There are two pairs of making laziness regarding doing task, two pairs regarding travelling, two pairs regarding going round for alms-food, two pairs regarding disease. Thus, there exist eight roots of laziness through the four pairs of roots of laziness because there are totally four pairs including each two items in each of pairs.

Making an effort is essential for the development of social welfare but laziness makes social welfare decreased. So the Buddha expounded that

34 D. III, P. 212. PTS. III, P. 256.
making an effort plays in the vital role for the development of social welfare. Laziness is the major opposite of making an effort for the development of social welfare.

For instance, if there is no effort for someone, he is not able to make his social welfare developed although he has all resources such as physical and mental power, natural resources, capital, etc., such as the amount of money that he can use to start business or to make more prosperity. Thus, making effort is of vital importance for the development of social welfare. Although people are the same human beings, the people who are full of knowledge, effort and kamma are more superior to others.

1.7. The Six Roots of Idleness from Singālovāda Sutta

The opposite enemy of making an effort is laziness or idleness or indolence (Kusīta or Kosajja). When idleness or indolence enters into one's mind, eagerness or enthusiasm will run away if it is more powerful than enthusiasm. Regarding it, there are the perils of the habit of idleness taught by the Buddha in the Singālovāda Sutta as follows:

“Cha khome, gahapatiputta, ādīnāvā ālasyānuyoge. Atissīanti kammaṁ na karoti, atiūṇhanti kammaṁ na karoti, atissāyanti kammaṁ na karoti, atipātoti kammaṁ na karoti, atichātosmīti kammaṁ na karoti, atidhātosmīti kammaṁ na karoti. Tassa evaṁ kiccāpadesabahulassa viharato anuppannā ceva bhogā nuppajjanti, uppannā ca bhogā parikkhayam gacchanti.” They mean that:

(1) It is too hot to do work and does not work.
(2) It is too cold to do work and does not work.
(3) It is too early to do work and does not work.
(4) It is too late to do work and does not work.
(5) It is too hungry to do work and does not work.
(6) It is too full to do work and does not work.\textsuperscript{36}

In this way, he postpones and waste of his precious time without steadfast reasons. It is only the cause of his idleness. He does not want to do his work and he takes these six habits as his reasons. In this case, the welfare that has not obtained cannot be seized and the welfare that has gained may be decreased again due to his idleness. No one can seize his triumph of life without effort together with enthusiasm. One who wants to develop his welfare needs to make an effort whatever he does. If he has a must, he could do what he wants. He must make efforts more and more, and again and again until he seizes his triumph of life. Only if doing so, he can get his achievement. Even though he has lack of foresight and knowledge or he has unfortunate, he will inevitably experience the result of his effort that deserves it. Thus everyone should make effort to improve his welfare without idleness.

What is more, there are twenty five factors which can decrease our enthusiasm or will power. These are also the opposite of effort, diligence, perseverance, etc. They are bad mind that should be discarded from us. They are mentioned in \textit{Milinda\-pañhā} as follows:

\begin{enumerate}
\item Anger or hatred
\item Grudge or resentment
\item Ingratitude
\item Vying with one another or keeping up with the joneses
\item Envy or jealousy
\item Being stingy or non-generosity or avarice or selfishness
\item Beguiling or deceiving
\end{enumerate}

\textsuperscript{36} D.III, P. 149. PTS. III, P. 184.
(8) Being crooked, dishonest, cunning, or being deceitful
(9) Harshness or stern or hardness or cruelty
(10) Being repressive or oppressive
(11) Being arrogant
(12) Being serious arrogant
(13) Being intoxicate with one's pride
(14) Forgetfulness or unheedfulness
(15) Sloth and torpor
(16) Boring or feeling dull
(17) Idleness or indolence
(18) Having a bad or wicked or moral wrong friends
(19) Visible-object (Rūpā-rammaṇa)
(20) Sound-object (Saddā-rammaṇa)
(21) Smell-object (Gadhā-rammaṇa)
(22) Taste-object (Rassā-rammaṇa)
(23) Tangible-object (Photthabbā-rammaṇa)
(24) Being hungry or famished or starving
(25) Unhappiness or premonition or being unwilling

These are bad moods of someone that can decrease our eagerness or enthusiasm. Of these, it is evident that the numbers of one to eighteen and, twenty four and twenty five items are bad state of minds. However, number ninety to twenty three items are slightly needed to be explained to the readers. How can these 5 items decrease our interesting or eagerness or enthusiasm? First of all, we should know about these five items in connection with the Buddha’s Abhidhamma (the higher and ultimate

teaching of the Buddha). According to *Abhidhamma*, there are six kinds of sense-objects due to external materials.

(1) Visible object   
(2) Sound object   
(3) Smell object   
(4) Taste object   
(5) Tangible object and   
(6) Mind object

In the same way, there are six kinds of sense-organs due to our eternal sensitive parts of organs. They are:

(1) Eye organ   
(2) Ear organ   
(3) Nose organ   
(4) Tongue organ   
(5) Physical or body organ and   
(6) Mind organ

So also, there are six doors that six sensitive sense-organs exist within them or that are the place of sense organs. They are:

(1) Eye door   
(2) Ear door   
(3) Nose door   
(4) Tongue door   
(5) Body door and   
(6) Mind door.
When sense objects and sense organs come into contact with each other through six doors, the six consciousnesses happen in our body. Meanwhile, we have to feel something, good or bad in the same time. The six sense-consciousnesses are as follows:

(1) Eye consciousness
(2) Ear consciousness
(3) Nose consciousness
(4) Tongue consciousness
(5) Body consciousness and
(6) Mental consciousness

Due to the combination of sense objects and sense organs through our six doors, feeling, perception, emotion, knowing, thinking, etc. will happen in our inner body. Again, due to this feeling, etc. the state of mind, good or bad, will happen inside our body. However, feeling these sense objects in excess is not good for people although we should feel the sense objects in a proper time. Over feeling or exceeding can give us disadvantage rather than advantage. We should not extremely use or waste of our time upon them. When we feel sense objects extremely, our mind will be in faint or coma in it and it will lose us in them. At that time, our will power including eagerness, keenness, enthusiasm, etc. will decrease. We are unwillingly to do something. Thus, over feeling sensual pleasure is included in the cause of decreasing our will power.

1.8. Making an Effort for Enthusiasm

When we work hard something, it is sure that we must have the mind of making an effort called enthusiasm. We, sometimes, work hard without enthusiasm. If we work hard without enthusiasm, it is not easy to accomplish
our work. The work that we do without enthusiasm is hard to end and to get to its utmost. The work doing without enthusiasm can make us unhappy and ponderous. It can also make us bothered in our work. When we do the work which is not interested in it or, we have to do it without happiness and bothering. We are not active in it. The activeness of our body is depended upon our active or enthusiastic mind because our mind and body are enter-dependent on or enter-related to each other. Of two, mind is more important than body. It is implying that mind is predominant on body.

The activities of our body are based on our mind. They are activated through our mind. Apart from that, enthusiasm, idleness, activation, etc., are the state of our mind. So, it is of vital important in our body. Our physical and verbal actions are employed by our mind. So, good or bad actions are the consequences of mind. Similarly, enthusiasm, idleness or bothering and laziness are good or bad consequences of mind. Enthusiasm is good mental factor and idleness or bothering is bad mental phenomenon. As a matter of fact that, achievement or development or conquer and failure or fall down or loss of something are the consequences of our mind and body. So, good consequences are made by good mind and bad consequences are made by bad mind. The Buddha expounded that mind leads and makes everything in the universe as follows:

"Cittena niyati loko, citta parikassati.

Cittassa ekadhammassa, sabbeva vasamanvagū."
"The whole world is led by the consciousness. It is gravitated by consciousness, and all phenomena follow the whim of one single consciousness.”38

According to this discourse, we have to know about how important the mind is in our body. When we are making effort for the development of welfare, it is true that we must discard the bad mind such as idleness, laziness, not interesting, bothering, unhappiness, etc. They are defilements, bad friend, enemies, murderer and contradictory of mind. Actually, there is no need to say that we need to cultivate good mind such as enthusiasm, interesting, eagerness, keenness, optimism, etc. Therefore, the Buddha pointed out to discard bad mind and cultivate good mind as follows:-

This was said by the Blessed One, said by the Arhat, so I have heard: "There are these three inside stains, inside enemies, inside foes, inside murderers, inside adversaries. Which three? Greed is an inside stain, inside enemy, inside foe, inside murderer, inside adversary. Aversion is an inside stain... Delusion is an inside stain, inside enemy, inside foe, inside murderer, inside adversary. These are the three inside stains, inside enemies, inside foes, inside murderers, inside adversaries.”39

“Anatthajanano lobho, lobho cittappakopano.

Bhayamantarato jātaṁ, tam jano nāvabujjhati.”

“Greed causes harm. Greed provokes the mind. People don't realize it as a danger born from within.”40 A person, when greedy, doesn't know his own welfare; when greedy, doesn't see Dhamma. Overcome with greed, he's in the dark, blind. But when one, abandoning greed, feels no greed for what

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would merit greed, greed gets shed from him -- like a drop of water off a lotus leaf.

“Anatthajanano doso, doso cittappakopano.
Bhayamantarato jātaṁ, taṁ jano nāvabujjhati.”

“Aversion causes harm. Aversion provokes the mind. People don't realize it as a danger born from within.”\(^{41}\) A person, when aversive, doesn't know his own welfare; when aversive, doesn't see Dhamma. Overcome with aversion he's in the dark, blind. But when one, abandoning aversion, feels no aversion for what would merit aversion, aversion drops away from him -- like a palm leaf from its stem. In the same way, delusion causes harm.

“Anatthajanano moho, moho cittappakopano.
Bhayamantarato jātaṁ, taṁ jano nāvabujjhati.”

“Delusion provokes the mind. People don't realize it as a danger born from within.”\(^{42}\) A person, when deluded, doesn't know his own welfare; when deluded, doesn't see Dhamma. Overcome with delusion he's in the dark, blind. But when one, abandoning delusion, feels no delusion for what would merit delusion, he disperses all delusion -- as the rising of the sun, the dark.” After the discussion of making an effort for enthusiasm, the conditions for the development of welfare should be analyzed.

1.9. Six Conditions for the Development of Welfare

The Buddha expounded many discourses for the development of worldly and unworldly welfares. That is because He wants all living beings to develop their both of welfares. Yet, only the person who follows the ways of development instructed by the Buddha can actually progress in his life. There is no opportunity for those who are not able to follow the ways of

development by the Buddha. With regard to development, there are six factors taught by the Buddha in *Jātaka Pāli*.

Everyone wants to develop his welfare. Yet, they are not able to follow the ways and means of development. Some people usually blame their *Kamma* (actions) when they fail to develop saying that it is due to bad *Kamma* (bad actions). They find their fault in *Kamma*. They say that it is because of *Kamma* whether they develop or not. They, however, do not use diligence and reasoning or consideration for the improvement. Actually, they do not want to follow the qualifications of development.

It is the time when the Buddha was dwelling at the *Jetavana* monastery in *Sāvatthi*. In the same time, there was a son of a wealthy man in *Sāvatthi* who was educated and learned when he was only seven years old. So, he asked his father the causes that can make to develop. His father took him to the Buddha to address questions because he himself was not able to answer the question of the son. The wealthy man addressed the Buddha the facts that his son asked him the questions about the causes of development. The Buddha replied the request of them as follows:

There are six factors for the root of development. They are:

“*Ārojamicche paramaṅca lābhaṁ, sīlaṅca vuddhānumataṁ sutāṅca.*

*Dhammānuvattī ca alīnatā ca, atthassa dvārā pamukhā chaleteti.*” ⁴³

(1) Fulfillment of good health
(2) Observing the moral ethic or moral precepts
(3) Following the advice or instructions of the wise
(4) Having much knowledge

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(5) Following meritorious deeds

(6) Accomplishment of making an effort without idleness or laziness

These are the six conditions for the development of welfare taught by the Buddha. For the next step, let us study and discuss these conditions one after another as the ladder series.

**1.9.1. The Completeness of Good Health**

Being good health means fulfillment of bodily and mental health. Suppose that if the person who is not fulfilled with bodily health, he is not able to make an effort to get welfare. So also, he cannot use and experience wealth. The person who is fulfilled with good health will be able to make an effort to get wealth and he will be able to use and experience his wealth.

Mental health takes part in vital role for the development of welfare. The purpose of getting wealth is to use and experience them. So, it is needed to be fulfilled with mental health to enjoy worldly welfares. One who is fulfilled with health can get an opportunity which has not yet been seized. He can enjoy that opportunity which has been seized as well. As regards to good health, there is some discourse taught by the Buddha in *Dhammapada*. It is as follows:

“Ārogyaparamī lāhaā, santuṭṭhīparamaṁ dhanamī.
Vissāsaparamā ī̄ti, Nibbānaṁ parmaṁ sukham.”

It means that “Health is the greatest gift, contentment is the greatest wealth, a trusted friend is the best friend, *Nibbāna* is the greatest bliss.”

According to this discourse, the Buddha preached the importance of health

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44 Dh.Verse-204, Kuddaka Nikāya, P. 41, PTS, P. 30
since over 2500 years ago. So, needless to say how important is the accomplishment of health to get welfare.

The one who wishes to develop his welfare needs to be completed with good health in mind and body. Good mental health is needed to be fulfilled to support the body. Poor mental health also damages or spoils our body. It makes our body health declined. We have heard the news about some people suicide himself on account of depression of mind. So poor mental health not only can damage our body but also can make people dead. Similarly, mental health comes to be decreased when bodily health comes to be poor. At that time, it is true that the ability of mind and body will be decreased in everything. Thus everyone should take care of his bodily and mental health because mind and body are interdependent on each other.

What is more, it is needed to be balanced in food and weather for good health of mind and body. There is one of definitions that longevity and non-longevity are dependent on weather (Utu) and food (Āhāra) in the Dhīgha Nikāya, Mahāvagga-atthakathā. Thus, one who wants to progress must be in good health. For that, he must be balanced in food and weather. He must have moderate food and live in moderate weather. One who is in good health can do whatever he wants according to his desire. At that time, his achievement will successfully come out one after another. For one in poor health, worldly and unworldly well-being cannot be expected for him because he is not able to make an effort for them. Therefore, the Buddha instructed that health is an excellent gift for human beings.

1.9.2. Observing Precepts

Here precepts mean morality or moral ethics including responsibilities, obligations, duties, etc. Moral ethics are laid down by
ancient people or the predecessors for the well-being of human beings. The people who earn his living have to follow or observe rules, principles, regulations, duties, decrees, etc, laid by the community, society and the State Government for the good. Besides, People have to observe moral ethics, responsibilities, and common human duties guided by the Buddha for the benefit of all people in present and future life. Even though they are not able to follow much moral ethics or precepts, at least they have to observe the Five Precepts according to the Buddha in their day to day life.

Observing or keeping moral ethics and duties are good for happiness, justice, unity, harmony in the society. By observing these ethics, people can get an equitable, honest, truthful development in life. The development of welfare getting by violating and breaking rules and moral ethics are not constant or stable for a long time. Fortunately, even though they are developed in present life, they will certainly encounter the bad consequences of their bad deeds in the present and future life. Their wealth could also reduce or decrease under their very nose. Thus, moral ethics are participated in the causes of development. Many moral ethics and their advantages and disadvantages are discussed in the succeeding chapters.

1.9.3. Using the Advice or Instruction of the Wises or Scholars

There is one discourse in the verse concerning the composure in *Maṅgala Sutta*. It is a tenth of verses in it. This verse points out the composure for the achievement of everyone. It can be seen as follows:

“*Khantī ca sovacassatā, samañānañca dassanaṃ;  
Kālena dhammasākacchā, etaṃ mamgalamuttamaṃ.”*
"Patience, composure, seeing contemplatives, discussing the Dhamma on timely occasions: This is the highest wealth and happiness."45

Composure, here, refers to obedience. It means that what someone is willing to do is what he is told to do. Obedience is participated in the development of welfare according to Maṅgala Sutta. If only we have obedience, we can get some knowledge from the seniors such as parents, grandparents, teachers and scholars. Thus obedience is one of causes for getting knowledge.

The wise or Scholars, here, means the educated and learned persons or scholars skilled in a particular branch of knowledge or study of the man of wisdom. Taking or receiving their advice and instructions can provide the development of welfare for anyone. Most people pay respect to those who are men of wisdom, fulfilled with moral ethic, justice, truthfulness, mercy, etc. People admire and follow them. People usually listen to them. By listening to them, we can get good advice or instructions for the sake of our well-beings.

Moreover, people should take and follow the advice and instructions of their parents, grandparents, teachers, seniors, ancestors, etc. Especially, they are the persons who want us to develop utmost. They give us advice and instructions and foretold us for the good since when we were young. That is why their advice and instructions are invaluable and the cause of our development.

When we work hard for the development, we have to follow the advice and instructions of men of wisdom. They can instruct us what to do,

how to do, why to do, when to do, what is right, what is wrong and pros and cons for us because they have many experience through their life. Thus their experiences are invaluable for the development of us.

Not only that, it is not enough for us by following or using the advice of ordinary persons. We also need to follow the admonishment of the Buddha who is the noblest and wisest superhuman being or the great human being in the world. The advice of ordinary or worldly persons may be right or wrong for us but the admonishment of the Buddha is never wrong or deviated from us. There is no admonishment that is more invaluable than that of Buddha in the world. Needless to say we need to follow the admonishment of the Buddha. As long as we follow the advice and admonishment of all men of wisdom, we can cultivate the development of ourselves and society.

In connection with taking advice, there are some discourses taught by the Buddha in Dhammapada as follows:

"Nidhīnāṁva pavattāraṁ, yaṁ passe vajjadassinaṁ,
Niggayhavā medhāvinī, tādisāṁ paṇḍitāṁ bhaje,
Tādisāṁ bhajamānassa seyyo hoti na pāpiyo."

"If you encounter someone who is intelligent, shows you what is to be avoided, and gives reproof where it is due, follow that wise person as you would someone who reveals hidden treasures. It will be better, not worse, for you." 46

Therefore, we must follow the advice, instructions and admonishment of all men of wisdom including parents, grandparents, teachers, scholars,

46 Dh. Verse. 76, P. 24, PTS. P. 11.
noble persons and the Buddha. This is one of reasons for the development of social welfares in present and future life.

1.9.4. The Accomplishment of Knowledge

_Maṅgala Sutta_ is every well-known discourse taught by the Buddha. It is composed of verses. It is the discourse for the development of welfare in the present and future life. Of these verses, there is one verse in connection with knowledge. It is as follows:

"Bāhusaccañca sippañca, vinayo ca susikkhito;
Subhāsitā ca yā vācā, etan maṅgalamuttamam." This verse means that:

"Broad knowledge, skill, and well-mastered discipline, well-spoken words: This is the highest blessing." 47

According to _Maṅgala Sutta_, it is clear that we need to have some knowledge about the well-being. It means the knowledge concerning our development. We must have a lot of knowledge about know-how or technology to get welfare. If we have a lot of knowledge and expert or skill, we can do our professions for the development of welfare. It is good to have respective knowledge whether it is concerned with our professions or not. If we have knowledge concerned, not only we can do our professions but also can distinguish between right and wrong, advantage and disadvantage, pros and cons, etc. Moreover, we can avoid the trick or cheating of those who do not wish us to develop in our surrounding.

If we do not have respective knowledge about something, we may encounter blunder, failure, loss of welfare, falling down, etc. for we may

47 Kh. Verse5, P. 3, PTS. P. 3.
have done something wrong, mistake and error. We may have a complete blind spot where relations with what we should do because of lack of knowledge. Thus we must have knowledge concerned with social, education, politics, economics and so on to make an effort for the development of welfares.

Knowledge is needed not only for worldly welfares in the present life but also for the welfare of future life. Here, it is worth noting that we should have respective knowledge about mental progress. It is benevolent for the development of physical progress. Thus Dāna (alms-giving), Sīla (moral ethics) and Bhāvanā (developing mind) are also needed for the mental progress and welfare of future life. They can support the welfare of present and future life. Doing Dāna, Sīla and Bhāvanā is the same with doing social work and well-being of others. Actually, they are the work that should be done. Therefore, there are so many discourses concerning them taught by the Buddha.

If we do not have good deeds of Dāna, Sīla and Bhāvanā, when we go round in Samsāra (the cycle of rebirth and death), we will have to encounter the poverty of life such as physical and mental sufferings. The development of welfare is also concerned with good deeds or good action (Kamma) so-called Dāna, Sīla and Bhāvanā. If we are accomplished with effort and knowledge even if we are not accomplished with the previous Kamma, we can reach the utmost achievement of life. The development of life is depending on not only knowledge and effort but present and previous Kamma. Thus we can cultivate good deeds (Kamma) by doing Dāna, Sīla and Bhāvanā. If doing so, we can gain physical and mental happiness in this very life and future. Therefore, in order to do good deeds, we need to have knowledge about how to do good deeds, Dāna, Sīla and Bhāvanā.
With regard to knowledge, the Buddha expounded it in the Theragāthā Pāli as follow:

"The desire that wants to listen to the admonishments from teachers can make knowledge increased. Knowledge that has been listened to can make knowledge that kept in mind more increased. Both of worldly and unworldly welfares can be realized by knowledge increased. One who has much knowledge is able to do his development of welfare."

Therefore, the accomplishment of knowledge is one of fundamental cause for the development of welfare.

1.9.5. Practicing Ten Meritorious Deeds or Wholesome Actions (Ten Sucarita)

Here, always practicing ten meritorious deeds by avoiding ten demeritorious deeds or unwholesome actions is similar to practicing ten meritorious deeds. In order to able to practicing them, we need distinguishably to know ten wholesome actions and ten unwholesome actions.

“There are ten wholesome actions also known as “ten sucaritas”, meaning “ten types of good conduct’. They are also divided into three groups in accordance with three types of kamma.

1. Kusala-kāya-kamma (Wholesome of bodily action)

There are three wholesome bodily actions:

1 Pānātipātā-viratī – avoidance of killing,

2 Adinnādānā-viratī – avoidance of stealing

\[48\] Th. P. 280, PTS, P. 41. PTS. Tr. P. 40. ThA. II, P. 73. PTS. II, P. 156.
3 Kamesu-micchācārā-virati – avoidance of sexual misconduct.

2. Kusala-vacī-kamma (wholesome verbal action)
   There are four wholesome vocal actions:
   4 Musāvādā-virati – avoidance of lying,
   5 Pisunavācā-virati – avoidance of slandering,
   6 Pharusavācā-virati – avoidance of harsh speech,
   7 Samphappalāpa-viratī – avoidance of vain talk.
   In other words, one should make use of true speech, conciliatory speech, mild speech and wise speech.

3. Kusala-manō-kamma (wholesome mental action)
   There are three wholesome mental actions:
   8 Anabhijhā – absence of covetousness (unselfishness),
   9 Avyāpāda – good-will
   10 Sammā-diṭṭhi – right view.

   Reciprocally, "The unwholesome actions may be divided into three groups in accordance with three types of kamma.

1. Akusala-kāya-kamma (Unwholesome mental action)
   There are three unwholesome bodily actions:
   1 Pānātipātā – killing any living being,
   2 Adinnādānā – stealing or taking other’s property unlawfully,
   3 Kamesu-micchācrā – sexual misconduct such as unlawful sexual intercourse or sexual misconduct.

2. Akusala-vacī-kamma (unwholesome verbal action)
   There are four unwholesome vocal actions:
   4 Musāvādā – lying,
5 Pisunavācā – slandering,
6 Pharusavācā – rude or harsh speech,
7 Samphappalāpā – vain talk or foolish babble.

3. Akusala-manó-kamma (unwholesome mental action)
   There are three unwholesome mental actions:
   8 Abhijjhā – covetousness,
   9 Vyāpāda – ill-will
   10 Micch-diṭṭhi – wrong view

   The ten unwholesome actions are also called “ten dućaritas”, meaning “evil conduct.”

   According to law of cause and effect, wholesome has the characteristic of giving good consequence and unwholesome has that of bad consequence. So, it is sure that if one commits unwholesome actions, he will suffer the bad consequence of his action in present life or after life. Similarly, if one practices wholesome actions, he will actually experience his good action (kamma). This is the principles of cause and effect or law of Kamma. No one can destroy or damage law of Kamma. We will experience or suffer of the result our good or bad actions.

   The one who commits unwholesome action, his owns or properties can be decreased or damaged by his bad action. It can damage his social welfare. It can damage his community or society. It is the disturbance of his society. It is the least bad consequence of his bad action. His bad consequence may be big or small depending on his bad committing action. He may suffer the bad consequence of the life of hell, animal, ghost and demon, etc. depending on his big or small offence.

   Reciprocally, if he avoids unwholesome actions, it is likely to be practicing wholesome actions and he will surely experience good result of

50 The essence of Buddha Abhidhamm, P. 213.
his *Kamma*. At any rate, it is sure that practicing ten wholesome actions can make our environment happy and harmonious. Therefore, practicing wholesome actions is one of the fundamental causes of social development.

1.9.6. Making Effort for Being without Idleness

Making an effort without idleness is the reserve or inverting of making effort for enthusiasm. It has the same meaning with making an effort for enthusiasm. It is implying that they are mutually related to each other. They are essential for those who want to develop their all welfares. Idleness and enthusiasm are mutual contradictions of mental factor. The former is the state of bad mind and the latter is the state of good mind. Enthusiasm is increasing within us whereas idleness is decreasing in our mind. Needless to say it is sure that we must cultivate an enthusiasm and expel idleness. This is the reason that idleness is the mental factor which is expelled. Reciprocally, enthusiasm is the mental factor which is to be cultivated. However, there is to be noted that enthusiasm here means enthusiasm of good mind. A state of mind is associated with good mental phenomena according to Buddha’s *Abhidhamma*.

Thus enthusiasm, eagerness, keenness, interest, etc. are the causes of making an effort increased but idleness, laziness, indolence are the causes of making an effort decreased. Here it is worth noting that when we are making effort for the development of welfare, we cannot get success, conquest or triumph of life forever. Whenever we make an effort, we cannot expect the success or conquest. It is true that we must, sometimes, encounter the failure, fall down and at least we may come across unsatisfactory, inconvenience, dispraise, and censure so and so forth. It is the nature of human life and no one can avoid this nature. They are the natural phenomena which everyone has encounter in his life. The Buddha had to
encounter these phenomenal events even though He was a great Human being or super Human being.

Accordingly, with regard to whenever we make an effort, we cannot always get success in our life. It is concerned with some reasons or causes. They are:-

1. *Kamma* (Actions)
2. Knowledge or wisdom and
3. *Vīriya* (effort or energy)\(^5^1\)

It is said that if these reasons or causes are accumulated within us, we can get success and accomplishment and so on. Thus, for the development, we also need to complete these three things accumulated with us. If one of these things is destitute or insufficient, we will fail to get success or we cannot get what we want to succeed. At any case, making an effort is better than nothing to do, or enthusiasm is much better than indolence, dullness or idleness. It would be better for us making an effort for enthusiasm. It is sure that at least we will experience the result of making an effort in the present life. Idleness or non-enthusiasm should be considered as an enemy of diligence or perseverance pointed out by the Buddha in *Apādāna Pāli* as follows:-

"*Kosajjam bhayato disvā, vīriyam cāpi khemato;*

*Āraddhavīriyā hotha, esā buddhānusāsanī."

"Idleness must be considered as the enemy and right effort must be considered as being without enemy. Be a person who is enthusiastic and diligent. This is the teaching of the Buddha."\(^5^2\)

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\(^5^1\) *Yadanar Gon Yee (The Attributes of Triple Gems)* (Myanmar), P. 179.

The causes of idleness or laziness have mentioned in the above statements. About Kamma and knowledge are discussed and analyzed coming respective chapters later.

1.10. The Four Supreme Efforts (Four Sammappadhāna)

We have been discussing a variety of subjects about making an effort up to now. Yet there, here, have been some subjects in terms of diligence. As regards to it, the four supreme efforts are mentioned in Buddha’s Abhidhamma as coming up:-

"‘Sammappadhāna’ signifies no ordinary effort, but the unfaltering concentrated effort of one who vows: “Let me be reduced to skin and bone; let my blood and flesh dry up; let my life come to an end; but I will not stop till I succeed!” Sammappadhāna (four supreme efforts) represents vīriya.

The four supreme efforts are:
1. The effort to discard evils that have arisen,
2. The effort to prevent the arising of unrisen evils,
3. The effort to bring about the arising of unrisen good,
4. The effort to further arisen good."

According to the above effort, one must try to discard greed, hatred, envy, etc., as soon as they arise in the mind. One must develop dāna, sīla and bhāvanā as much as possible. And finally, to bring about the arising of the unrisen good which has never arisen in the long saṃsāra, one must purify one’s mind stage by stage by tranquility and insight meditation till one enters the Path of the stream-winner (sotāpanna) and the higher Paths (maggas).

53 The essence of Buddha Abhidhamma, P. 218.
Viriya is described as the four supreme efforts for the following reason - function of viriya has been differentiated into four categories, viz,

1. To discard evils that has arisen,
2. To prevent the arising of unrisen evils,
3. To develop unrisen good, and
4. To further the arisen good.\textsuperscript{54}

Accordingly, although there are four kinds of supreme effort based on their functions, we can sum them up into two categories in accordance with their functions.

(1) Not to make effort for evil deeds and
(2) To make effort for getting good deeds.

In others words, we can describe in the following way.

(1) Not to do disadvantage and
(2) To do advantage.

1.11. Human Welfare and Duties

No need to say to discard evil deeds because it has the phenomena of misdeeds, faults, offenses, etc. Yet, to make an effort for getting welfare is only human duty or responsibility and human rights. Those who want their welfare have to make an effort to get or develop them. This is their rights. Nevertheless, there is to be noted that if we want to get human rights, we must inevitably fulfill human duty. Effort for welfare is human rights. Human right and human duty are associated with each other. In other words, they are inter-dependent on each other. Thus it is sure that if we want to get rights, we must undertake duties. The more we want to get human rights, the more we need to undertake human duty. It is the balance, justice, equality, harmony, etc. If only doing so, it will be balanced for our society. If it is not

\textsuperscript{54} The essence of Buddha Abhidhamma, P. 218.
balanced between human rights and human duty, it will be danger for our society. At that time, our society will have no prosperity, no peace, no justice, no harmony, etc. We should be aware of that human rights are accompanied by human responsibility and duty for ever. Therefore, when we make an effort for the development of welfare, we should undertake our responsibility and duty simultaneously.

Human duties and responsibilities will include moral ethics and disciplines, regulations and obligations, charity, civics, customary law, etc. For example, making alms-giving or charity is participated in fulfillment of human responsibility. It is also likely to be fulfillment of human responsibility. It is likely to be help society. It will be evident and clear in the next chapters about Dāna, Sīla so and so forth coming up.

1.12. Four Adhipatis (Four Dominating Factors)

There four kinds of dominating mental factors including effort (Vīriya) mentioned in Buddha’s Abhidhamma as coming up.

"‘Adhipati’ means supreme, sovereign, lord, chief, king, etc. it is the chief among its associates and it has no equal. As there is one king in a country, so there is only one adhipati in a mental group of citta and its concomitants. Adhipati should be differentiated from indriya. Adhipati may be compared to a king who, as the undisputed head of the state, lords over all his ministers and countrymen. Indriyas are like ministers who control only their respective ministries without interfering with the others.

Indriyas have equals and they have to follow the adhipati. Adhipati may be regarded as the ‘supporting factor’ in a mental group.”

55 The essence of Buddha Abhidhamma, P. 277.
1. *Chandādhipati* – intention or will; it is *chanda-cetasika* presents in eighteen *dvi-hetuka javanas* and thirty four *tihetuka-javanas*.

2. *Viriyādhipati* – energy or effort; it is *vīriya* presents in eighteen *dvi-hetuka javanas* and thirty four *tihetuka-javanas*.

3. *Cittādhipati* – consciousness or thought; it is the eighteen *dvi-hetuka javana cittas* and the thirty four *tihetuka-javana cittas*.

4. *Vimaṃsādhipati* – wisdom; it is *paññā* presents in thirty four *tihetuka javanas*. *Vīmaṃsa* is the wisdom which can investigate and reason".

When one of the *adhipatis* is very strong, all its associates come along to support it, and they together will achieve the aim set for."\(^{56}\)

According to these descriptions, mental factors that are not associated with these dominating mental ones are weak and not enthusiastic. In the same way, the activities of physical body not associated with dominating factors are not strong or not active. At that time, idleness, laziness, dullness, hesitation, reluctance, unwillingness, etc. come to exist within us. All of them are the contradictory and enemies of dominating factors. For instance, the four dominating factors look like leaders in the society. If leaders are strong, enthusiastic and active, their followers are strong and enthusiastic. If they are not, their followers are not. Just as mind and body are inter-related with each other, so are mental phenomena as well. These dominating factors are needed for making an effort for the development. If only they are strong, our making an effort will be affective and we can get what we want and expect.

\(^{56}\) *The essence of Buddha Abhidhamma*, P. 278.
1.13. The Accomplishment of Watchfulness or Protection (Ārakkha-sampadā)

Ārakkah-sampadā (the accomplishment of watchfulness or protection) is also connected to welfare. We have discussed how to develop social welfare based on Utthāna-sampadā (the accomplishment of persistent effort) in chapter one. Now we will continue to study, discuss and analyze how to watch and protect welfare that we have collected them. We have another duty to watch and protect welfare. If we do not watch or protect them, they will be damaged or perished. So, it is evident that we will have additional duty for welfare. Actually, the purpose of developing welfare is to use or consume and develop them. It is sure that we have to watch them for these purposes.

Here we need to be aware of that, in this universe, everyone will be damaged or perished in the end in due course. Everything cannot stand for ever. Nothing is permanent. This is the law of nature. As a matter of fact, we must make an effort for getting welfare and to watch them before we come across death or before they are not damaged or perished. As long as we are alive, we have to earn our living for food, dress and shelter in day to day life. It is also included for health, education, economics, social, etc. We have to struggle for survival. We have to fight for battle of life. In brief, we need to know about how to watch or protect welfare that we have possessed.

1.14. The Way to Protect Welfare Instructed by the Buddha

The Buddha expounded that the accomplishment of watchfulness and protection is one of the causes of development of welfare according to Dīghajāṇu Sutta, of the Aṅguttara Nikāya. Regarding the accomplishment of watchfulness or protection, the Buddha pointed out as follows:-
"What is the accomplishment of watchfulness?"

"Herein, Vyaghapajja, whatsoever wealth a householder is in possession of, obtained by dint of effort, collected by strength of arm, by the sweat of his brow, justly acquired by right means – such he husbands well by guarding and watching so that kings would not seize it, thieves would not steal it, fire would not burn it, water would not carry it away, nor ill-disposed heirs remove it, This is the accomplishment of watchfulness."^{57}

According to this discourse, we can realize that there are two objectives concerning development of social welfare. The first one is to protect well-being or welfare and the second is to make welfares developed. It means that it is not finished to make an effort to get welfare but it is needed to watch and protect it in order not to be damaged or destroyed by the wicked ones and natural disasters.

The properties to be obtained by making an effort need to watch and protect from being damaged and destroyed by others. But it is not sufficient to watch and protect his welfares for safety. He needs to make developed his welfares if he wants to progress them. The development of social welfares is referred to progress or improve or make much more developed than what he has before then.

^{57} An III, P. 107. PTS. IV, P. 281.
So, we can draw conclusions that there are two duties to protect and progress welfares:

(1) To watch and Protect and

(2) To make progressive.

1.15. The Five Enemies

If one who wants to progress his welfare, he has inevitably to follow these two factors or duties. Of these, the first one is concerned with safety and relying and the latter concerned with further developing. These are essential for the development of worldly affairs including social welfares. Regarding watchfulness and protection, according to the Buddha, there are five kinds of enemies that can damage or destroy one's properties anytime and anywhere. They are described in Bhoga Sutta of the Aṅguttara Nikāya as follows:

(1) King
(2) Thieves or dacoits or robbers
(3) Fire
(4) Water or flood
(5) Ill-disposed heirs or unlovable sons and daughters.\(^{58}\)

These enemies are able to damage or destroy one's own by carrying away by force, robbing or stealing, burning, flooding, taking so and so forth anytime and anywhere. That is because properties are concerned with these five. So properties can be always encountered with these enemies anytime and anywhere. But it is to be noted that no one can give guarantee that he is able to watch and protect his own because one cannot always watch and protect his own properties.

\(^{58}\) An II. P. 226. PTS. III, P. 259.
1.15.1. Protection from Occupying of King

The five kinds of enemies can damage or destroy our welfare as taught by the Buddha. Out of five, the Buddha described the King as the first enemy of our welfare. Yet, it, here, is sure that He will refer to the bad king or wicked one. Why did the Buddha point out the king as the first enemy? In the time of the Buddha, most countries are ruled by a king or a queen. They mostly ruled the countries in the system of autocracy. It is said that they are the Lord of the country. Nowadays, there are a few countries that are ruled by the system of monarchy. The powerful kings can occupy or attack other countries anytime. They can occupy the wealth of people by force anytime and anywhere. When they attack or occupy the countries, the wealth of people can be damaged or perished. At that time, it is true that people will lose their wealth without fail. There are many evidences that are concerned with attacking, occupation, invasions, etc. by kings in the world history. So the Buddha preached this discourse referring the loss of wealth by bad kings. It means that people must protect their wealth from bad kings or governments in order not to lose theirs.

Here, it is to be noted that the damaging or loss of wealth is directly concerned with bad or injustice king or government. Sometimes, it is directly concerned with people themselves. For instance, when they commit or violate bad deeds (actions) or crimes such as murder, theft, robbery, rape, etc. they will inevitably be fined or punished or sentenced by the king or government. At that time, their wealth will be decreased or lost. We can say that this way of loss of wealth is indirectly concerned with the king. Yet we should consider that it is mostly concerned with ourselves because it is the people's faults, not king's. It is sure that if the people will commit bad deeds such as crimes, they will be punished or sentenced. It is the duty of the kings or rulers. Whether the loss of wealth is directly concerned with kings or not,
it is the duty of people to watch or protect their wealth so as not to lose them.

Well, how can we watch or protect our wealth? There is a raised question about the way to protect wealth. We can find that the Buddha only pointed out us to protect our welfare from the five enemies in brief. He did extensively not point out how to protect them. Yet we can find some way of how to protect them from enemies in Nidhikanḍha Sutta, Kuddhakapāṭha Pāli as follows:-

"Nidhiṁ nidheti puriso, gambhīre odakantike;
kicce samuppanne, atthāya me bhavissati.
Rājato vā duruttassa, corato pīṭassā vā;
Īnassa vā pamokkhāya, dubbhikkhe āpadāsu vā;
Etadatthāya lokasmiṁ, nidhi nāma nidhīyati."

"A person stashes a fund away, deep underground, at the water line: When a need or duty arises, this will provide for my needs, for my release if I'm denounced by the king, molested by thieves, in case of debt, famine, or accidents. With aims like this in the world a reserve fund is stashed away."

"But no matter how well it's stored, deep underground, at the water line, it won't all always serve one's need. The fund gets shifted from its place, or one's memory gets confused; or -- unseen -- water serpents make off with it, spirits steal it, or hateful heirs run off with it. When one's merits ended, it's totally destroyed."

The Buddha pointed out the way of how to protect wealth by these two verses. According to these discourses, we can find the way to protect wealth of ancient people. They used to keep and hide their wealth deep

underground. They protect their wealth in this way. It would be best for them according to the ancient situations. Here we can find the five purposes of the ancient people for protection of their wealth.

1. Being denounced by king
2. Being hurt or robbed by thieves
3. In case of debt
4. Famine and
5. Accidents

They kept their wealth deep underground to be released or escaped from these five situations. At any case, the main point of their purpose is to be saved. Apart from king and thief, we find other dangers of wealth so-called debt, famine and accidents. Although we cannot say that the rest of three are our enemies, if we take account of them into five enemies, it would become the eight enemies to be protected. As regard to the verse-1, there are four kinds of wealth stated by the commentator in his *Kuddakapāṭha Atthakathā*. Nevertheless, we are afraid of increasing many pages in this chapter. So, it will be discussed and criticized in the coming up the chapter-three, *Samajivitā* (the accomplishment of balanced livelihood).

### 1.15.2. The Protection from the Danger of Thieves

The Buddha pointed out the thieves as another danger or enemy of wealth. Thieves can rob or attack our wealth. There may be many ways and means to protect wealth in order to be saved, although the Buddha did directly point out the way of how to protect them. There may be many places that thieves cannot find to keep or hide wealth. The place in safety or the place to be unknown or unseen by thieves is enough for protection of wealth.

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It can be said that the danger of thieves will be watched or protected with the following ways and means as far as possible.

1. Making deposit into a bank
2. Investments (it will include banking, bond, purchasing stock share, etc.)
4. Using safe box
5. Using security or burglar alarm for precaution
6. Using CCTV camera
7. Using security man, etc.

In these ways, we can commensurately watch and protect our wealth. Nevertheless, there may be other ways and means for security of wealth.

1.15.3. The Protection from the Danger of Natural Calamities Such as Fire

The third enemy of wealth is fire and electricity, etc. It provides or helps human beings for their good. If we can use it with discipline and systematically, it will be our acquaintance. If not, it will be our enemy. So, either being acquaintance or enemy is dependent upon the user of it. The Buddha takes fire into account of human beings' enemy when it is used without care or discipline. When it destroys or spoil people's wealth, it can become their enemy. Whether it is natural fire or electricity or not, either of them can give us danger or can destroy our wealth. It is good or bad result of fire or electricity.

The Buddha did not point out how to protect fire from its danger. Nevertheless, human beings have been protecting fire hazard in their own way or experiences. There may be many ways and means to protect fire hazard. The followings are some ways and means. They are:-
(1) Using fire or electricity with care and discipline

(2) Prevention

(3) Using security and precaution system: any of various means or devices designed to guard persons and property against a broad range of hazards, including crime, fire, accidents, espionage, sabotage, subversion, and attack.\(^62\)

(4) Fire fighting: Activity directed at limiting the spread of fire and extinguishing it, particularly as performed by members of organizations (fire services or fire departments) trained for the purpose.\(^63\)

(5) Using fire extinguisher: Portable or movable apparatus used to put out a small fire by directing onto it a substance that cools the burning material, deprives the flame of oxygen, or interferes with the chemical reactions occurring in the flame.\(^64\)

(6) Insurance: Provision against losses caused by fire, lightning, and the removal of property from premises endangered by fire. The insurer agrees, for a fee, to reimburse the insured in the event of such an occurrence.\(^65\)

With regard to extinguishing fire, there may have been yet other ways and means. These are some method of extinguishing as far as the researcher is concerned.

1.15.4. The Protection from the Danger of Water or Flood

The fourth enemy of wealth is water or flood according to the teaching of the Buddha. Water Flood on account of natural disasters can

destroy thousands of home and people. So the Buddha specified water or flood as the danger or enemy of wealth. Here also, the Buddha did not express how to protect danger from flood. We can protect danger of flood in the following ways to the extant. They are:-

(1) Construction of dams and irrigational canals
(2) Construction of sluice gate or flood gate: In hydraulic engineering, movable barrier for controlling the passage of fluid through a channel or sluice. River and canal locks have a pair of gates at each end. When closed, the gates meet at an obtuse angle those points upstream in order to resist the water pressure. When opened, they swing into recesses in the walls of the lock. Gates also regulate the outflow of water from storage reservoirs and through, around, or over dams. Leaf gates, planes perpendicular to the direction of fluid flow, open either by swinging about one hinged side or by sliding upward. Radial gates are segments of cylinders that lift entirely clear of the water. The rolling gate, often used on the crest of a dam, is raised by rolling it up the inclined face of a pier.

(3) Installing storm alarm for precaution
(4) Construction of storm shelter
(5) Insurance for water, etc.

1.15.5. The Protection from the Danger of Children

The fifth enemy of wealth is referred to bad or wicked children because they can give troubles to their parents and they waste of parents' wealth. So, the Buddha takes bad or wicked children into account of enemies of wealth referring giving troubles and abusing wealth of parents. The Buddha pointed out that unlovable or hateful children can take away wealth

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of parents without their care. They lost way on account of the end of previous wholesome as follows:-

"Appiyā vāpi dāyādā, uddharanti apassato;
Yadā puññakkhayo hoti, sabbametaṃ vinassati."

"The hateful heirs run off with it. When one's merits ended, it's totally destroyed."67

Here also the Buddha did not point out how to protect danger from bad or hateful children directly. Nevertheless, we can use the following ways to protect them from danger of children.

1. Keeping wealth in a safety place and
2. Taking care of them or bringing up them as good children

The researcher believes that they are the best way of looking after or bringing up children in order to become a good family members and citizens. We can find the Buddha pointed out the way to bring up children in the Sīḷālovāda Sutta, Pāthikavagg Pāli as follows:-

"Pañcahi kho, gahapatiputta, ṭhānehi puttena puratthimā disā mātāpitaro paccupaṭṭhātabbā – bhato ne [nesaṃ (bahūsu)] bharissāmi, kiccaṃ nesaṃ karissāmi, kulavaṃsaṃ ṭhapessāmi, dāya jjaṃ paṭipajjāmi, atha vā pana petānaṃ kālaṅkataṅnaṃ dakkhiṇaṃ anuppadassāmīti."

1. Restraining children from vice
2. Training them in virtue
3. Having them taught arts and science
4. Contract a suitable marriage for them and
5. Hand over inheritance them in due time.68

These five are the best way to train children to become good ones and to protect dangers from them pointed out by the Buddha.

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In the same way, there are also duties of children to become good people for their parents and society. The duties of children are as follows:

“Pāpā nivārenti, kalyāṇe nivesenti, sipam sikkhāpenti, patirūpena dārena samyojenti, samaye dāyajjaṃ niyyādentī.”

(1) Looking after and supporting parents
(2) Performing duties incumbent on them
(3) Keeping up the honor and the traditions of their family
(4) Making themselves worthy of their heritage
(5) Making merit offerings to parents after their death.\(^{69}\)

If children follow these duties, they will become good people and free from as the enemy of parents.\(^{70}\)

1.16. Conclusion

In the present chapter, it is considered that the development of all welfare is concerned with only Uṭṭhāna (Vīriya or effort). But it concerned with not only effort but also knowledge and Kamma (action). Here, it is to be noted that the Buddha preached that it can be destroyed or it can be lost by Kamma such as good or bad deeds. It can be called Sīla because observing precepts or morality (Sīla) is included in Kamma. The Buddha said that "Yadā puṇṇakkhayo hoti, sabbamaṭaṃ vinassati" meaning that "When one's merits is ended, it is totally destroyed."\(^{71}\) According to saying, we need to be aware of that the development or loss of welfare is, to the extent, concerned with our Kamma. Yet no one except the Buddha can foresee that how much it is concerned with Kamma. That is because it is not material factor. Nevertheless, it is evident that there is good or bad result or consequence in our practical life. So, it is evident that there is the energy or

\(^{69}\) D. III, P. 154. PTS, III, P. 190. PTS, Tr, P. 189.
power of *Kamma* like electrical power. Though we cannot see its energy or power, we can see its light and use the result of it. So is *Kamma*. Thus we should do good deeds and avoid bad deeds as much as we can. In addition to it, the development or loss of welfare is concerned with *kāla* (time), *desa* (place) and *puggala* (doer). If it is not appropriate for time, place and doer, it cannot be developed. It will be developed in a suitable time, place and doer in due course. In brief, the development of welfare is dependent on good fruitful effort, knowledge, *Kamma*, time, place and doer. All of these are very important for our welfare.