

20. The four levels of spiritual attainment according to the early Buddhist tradition are the *sotāpanna* (stream enterer), *sakādagāma* (the once returner), *anāgāma* (the non-returner) and the *arahant* (the Noble One).
21. *Calasahanadasutta*, *Majjhimanikāya* i, 63-66. I am indebted to Lily De Silva for this citation, as well as for the reference to the *Mahadukkhakkhandhasutta*, *Majjhimanikāya* i, 83-90, that makes a similar claim that only Buddhists can adequately understand the nature of pleasure, form, and sensations so as to be free from them.
22. The classic presentation of this developmental model of Tsung-mi is in his *Yuan-jen lun*, T 45. 708-710.
23. T. 54:234-255.
24. See my article on "Early Forebodings of the Death of Buddhism", *Numen* XXVII.1 (Summer, 1980), pp.122-154.
25. See Jan Nattier, *Buddhist Prophecies of the End of Buddhism: Studies in the Candragarbha Sutra* (forthcoming).
26. See the Appendix for a fuller explanation.
27. Zokuzokyo I.31.5, p.473 a-b, translated by Miriam Levering, *Buddhism in Sung Culture: The Ch'an Master Ta-hui Tsung-kao*, unpublished ms., p.175.
28. See Wang Pi, *Commentary on the "Lao Tzu"*, tr. by Ariane Rump with Wing-tsit Chan (Honolulu: University of Hawaii Press, 1979), p.112. This distinction became very popular in later Chinese Buddhism. For example, it is used in the *Platform Sutra of the Sixth Patriarch*, tr. by Philip Yampolsky (New York: Columbia University Press, 1967), Section 14.
29. *Ibid.*, p.182. Wang Pi first developed these terms in his commentary on Lao-tzu.
30. Zokuzokyo I.31.5, p.461a, translated by Miriam Levering, *Buddhism in Sung Culture*, p.176.
31. *Ibid.*, p.190.
32. *Ibid.*
33. See Bhikkhu Buddhadasa, *Buddhism and Christianity*, fifth Sinclair Thompson Memorial Lecture Series, 1967 (Bangkok: Sublime Life Mission, 5/1 Atsadang Road, n.d.).
34. Donald Swearer, ed., *Me and Mine: Selected Essays of Bhikkhu Buddhadasa* (Albany, N.Y.: SUNY Press, 1989), p.146
35. Thich Nhat Hanh, *Being Peace* (Berkeley, CA: Parallax Press, 1987), pp.61-64.

BUDDHIST CHRISTIAN APPROACH TO SOCIAL LIBERATION

Liberation from Religion

Both Buddhism and Christianity have sets of doctrine dealing with the social dimension of life. The message of Buddha and Jesus was originally lived and witnessed in community. It was, however, not rules or precepts, but rather the "spirit" that kept the followers together in the form of a movement. Individual and social were two sides of the same reality. They belonged together and were inseparable.

As time passed, both religions became institutionalized. Spirit was overshadowed by rules, movement by institution, socialism by individualism. The emphasis on "authority" suppressed "personal conscience" and freedom, individual conversion suppressed social change. There is only one way to liberation, that is the "authorized" one, the one shown by the authority, who alone has the legitimacy claimed to be bestowed by the founder or God respectively. There is only "individual sin" committed by each person. The classic statement concerning the society has always been and is that by personal conversion one will contribute to the social change.

The religious paradox is clear. Sangha means community of monks in Buddhism, yet one talks of going to Nirvana alone. Trinity means the Father, the Son, and the Holy Spirit in Christian religion, and prayer taught by Jesus is "Our Father" and not "My Father", yet the churches preach almost exclusively personal and individual salvation.

Forty years ago Buddhadasa gave a lecture called "The Mountain of the Buddha Dhamma Path". He shocked most people by stating that Buddha, Dhamma, and Sangha were hindrances (mountain lying on the way) to attainment of Nirvana. They are means compared to a raft to cross a river. They are not an end to be stuck to.

Four years ago Buddhadasa repeated the statement in another way. He