

TO ACHIEVE MINDFUL LEADERSHIP FOR SUSTAINABLE PEACE: SUGGESTING A BUDDHIST WAY OF JOSASEON (PATRIARCHAL ZEN) PRACTICE

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ABSTRACT

It is known that the Sustainable Development Goals (SDGs) of UN, as the Global Goals, are a universal call to action to end poverty, protect the planet and ensure that all people enjoy peace and prosperity. Peace is emphasized in the Goal 16 of SDGs. In general, it is clear that Sustainable Development at all and other goals in particular fields would not be possible to achieve without peace around world, although peace itself is also set in an item on the list. Peace is comprehensive and critical for all aspects of SDGs to be managed. Genuine peace should not be temporary but sustainable or permanent. The sustainable peace might be achieved and lead by good leaders of various fields including sociopolitical, economic, cultural and religious experts of the local and global situations. Leaders must be mindful to take care of people of their societies, nations and the world. Therefore, the mindful leadership is needed to achieve the sustainable peace. Leader's mind has to be mindful and peaceful. Peace is basically developed in and from one's mind. It is obvious that there is no real peace without peace of mind. If everyone's mind is peaceful and compassionate then the society and the world would be peaceful and humane.

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To cultivate one's mind peaceful and wise, it seems that Zen meditation practice is one of the best and effective ways. Zen practice is not only good to make one's mind peaceful but also to attain enlightenment and be mindful for one's speech and action regarding one's work and responsibility. I would like to introduce a traditional contemplative practice, Josaseon (Patriarchal Zen) in Korea which was transmitted from India through China, as a classical and genuine meditation. This paper will first review and remind the SDGs focusing on peace of Goal 16, then leadership in which importance of mindfulness would be discussed. Second, I will introduce Josaseon, a traditional Buddhist meditation and contemplation practice, including its background and way of practice. The conclusion shall suggest that Josaseon should be spread and practiced to promote mindful leadership for sustainable peace. It would be one of valuable contributions to promote the mindful leadership for sustainable peace regarding benefit for all sentient beings and Earth.

1. REVIEW AND REMIND MEANING AND VALUE OF PEACE AND LEADERSHIP

1.1. Peace

I think that peace is a basic and ultimate concern of Buddhism for the individual and communal or universal. Buddhism has been known as the most peaceful religion among world religions. History of the world shows that Buddhists have not caused any war with the name of Buddhism since Buddhism founded by Sakyamuni Buddha who taught nonviolence and compassion to people, as well as his disciples. Followers of the Buddha, including Bhikkhu/Bhikkuni, Sramanera/Sramanerani, Bodhisattvas and lay Buddhists, should receive and observe various Precepts depend on their practical status but all of them must restrain from killing and hurting any sentient beings as primary one. Respecting and taking care of life of all living beings are basic doctrine of Buddhism and principal rule of conduct. No killing and hurting others is the base of peace and justice in Buddhist community and also in general society. It is obvious that there is no peace where a killing and hurting or hating and violence are taking place. Silla and Vinaya, Buddhist

ethical codes and disciplines are made to prevent all violence and conflict among people of the Sangha and society. Samadhi, a Buddhist meditation or concentration, makes mind of people calm and clear. It help one's mind peaceful and compassionate as well as wise and just.

It is known that Buddhist's ultimate goal is to achieve Nirvana which refers to the state of complete peace and freedom from defilement and suffering, extinction of desire and karma, as well as a state of supreme enlightenment with perfect wisdom. Therefore, we can say that genuine Buddhists are peace seeking people in terms of seeker of Nirvana which includes complete peace and eternal happiness. I believe that Buddhist peace and happiness along with Nirvana are the best quality comparing with other religious or spiritual traditions' statements regarding them. But then, it is a serious issue or task that how Nirvana could be achieved in the society around world, as well as the individual one. To make Nirvana world, a complete peaceful globe, is our common goal and task of all human beings. I think that we need to share the information about Nirvana and the way to achieve Nirvana with people in the society. We need to discuss about and develop a useful ways for Nirvana in social context.

In modern society, peace has been a critical major issue along with justice or the just for interdependent relationship in the society. Therefore, Peace should be just peace because there have been looked like peace but some unjust things were happened inside there in the name of peace for the political claims. Peace with unjust reality is not true peace but superficial or nominal peace. Considering the sustainable peace, therefore, I would like to bring public attention to the just peace rather than only peace. Let us reflect some denotation and connotation of 'just' and 'peace' in social context. 'Just' can imply fair, right, truthful, moral, honest, honorable, impartial or equitable; it can imply now, recently, lately, only, solely, barely, exactly, entirely, or perfectly; it can also imply simply, really, truly, clearly, or specifically. 'Peace' can imply calm, quiet, stillness, tranquility, or silence; it can imply harmony, serenity, concord, or amity; it can also imply understanding, reconciliation, agreement, compromise, synchronization, good will, or good relations; it also imply ceasefire, end of war, freedom from strife,

or lack of violence.⁽¹⁾ I think that all words mentioned above are related with one another and relevant to our discussion.

1.2. Leadership

In the world history, King Asoka of India is recognized as a manifestation of Cakravartin, the supreme ruler of wheel. The wheel refer to Dharma and it means that he rules people of the world by Dharma, the truth and Buddha's teaching that avoid violence but promote peace and compassion with wisdom and justice. It is known that he had learned Buddhism and tried to spread it as far as possible around world. His mission was successful and caused to spread Buddhism under his vow and aspiration to rule people by peaceful means. I think that he is one of the best rulers and leaders of world in the history so far. His leadership of peaceful and mindful administration for well-being of people should be a sociopolitical model of the present and future generations.

In modern time, however, global situation has been multicultural and complicated. As David E. Wright said, our world is becoming more and more technical every day. Almost every task associated with business activity involves multiple layers of technology but one of the most critical issues related to business and personal success has nothing much with technology. It involves the human brain and the human heart regarding leadership. Without solid leadership, all the technological advances in the world won't save a struggling organization and society.⁽²⁾ About leadership Alexander M. Haig, Jr. pointed out that some are gifted with strong leadership traits. But some, however, have acquired their talents through study and diligence. They recognize that they can learn and develop leadership principles if they study and analyze those traits demonstrated by the more gifted. It is fair to say that both gifted and the less gifted can always develop and improve their leadership skills and seek to do so by paying attention to improve sound leadership traits.⁽³⁾

1. Mattie J.T. Stepanek with Jimmy Carter ed. by Jennifer Smith Stepanek, *Just Peace: A Message of Hope*, (Andrews McMee Publishing: Kansas City, 2006), p.xvi.

2. David E. Wright, *Leadership Defined* (Insight Publishing Co.: Servierville, 2005), p.vii.

3. *Ibid*, p.6.

As Ed Oakley and Doug Krug suggested, we need enlightened leadership that leaders who not only have the vision but who have the ability to get people of certain organization and society to accept ownership for that vision as their own, thus developing the commitment to carry it through to completion. The enlightened leaders need to have willingness and ability to draw the vision from their people and inspire them to do what it takes to bring the vision into reality. It is important that leaders must nurture and encourage their people to be open, creative, and innovative and find what it takes to achieve their shared objectives. It brings out the best in people. The leaders should understand the state of being of people they concern with.⁽⁴⁾ I think that leaders should be enlightened on the reality of the world and be mindful for people of the world.

Leaders should provide an opportunity and peaceful environment that allows people to enjoy their work while setting high expectations for performance, and watch performance go up. We see that when people's performance goes up, so do their self-esteem and job and personal satisfaction, which again positively impacts performance. Mindful leader know that the hearts and minds of their people can be won when they are working toward a purpose they find worthwhile. They know that people must feel good with themselves as they are before they will be strong enough to look inside themselves for the possibility of change. They know that enhanced self-image encourages the honest reflection necessary for personal growth. They know, because they have personally experienced both sides of situation through their own multiple personal renewals. Enlightened mindful leaders know people will give their all in working together to accomplish their shared vision. We know the amazing power of community and society when people work together in synergy toward a shared goal. Enlightened mindful leaders know their ultimate role is to support and take care of their people. They also know that leadership has been responsible for encouraging dependant relationship, and they take responsibility for supporting their people's shift to

4. Ed Oakley and Doug Krug, *Enlightened Leadership* (Simon & Schuster: New York, 1991), p.19

independent and interdependent relationships for their benefit as well as for the society's.⁽⁵⁾

2. A WAY OF MINDFUL ENLIGHTENED LEADERSHIP AND SUSTAINABLE JUST PEACE: JOSASEON

2.1. Background of Josaseon

Josaseon means Soen (Chan/Zen) of Josa. Josa, an ancestral and patriarchal master refer to an enlightened master who have approval or assurance with Dharma transmission from the renowned Seon master of the patriarchal lineage which was derived from Bodhidharma, the first patriarchal master of Chan Order in China. In fact, Bodhidharma was known as the twenty eighth Josa in India that derived from Mahakasapa, the first Josa, who received Dharma transmission from the Buddha, Sakyamuni, according to *Jeondeungrok* (Record of the Transmission of the Light).⁽⁶⁾ The Dharma transmission had continued from Bodhidharma to Doui Myeongjeok, a Korean master, who received it from Seodang Jijang (Xitang Dicang 734-814), a Chinese master and ninth generation from Bodhidharma.⁽⁷⁾ Doui is recognized as the Jogyejongjo in Korea which means First Patriarchal Master of Jogye Order of Korean Buddhism that is the principal and traditional Buddhist order in Korea. Therefore, Josanson here refer to Zen tradition from Bodhidharma and I would introduce his teaching and practice.

2.2. Darma Josa (Patriachal Master Bodhidharma)

Generally, Bodhidharma has been known around world that he was an Indian Buddhist monk and the first Patriarch of Chan School in China. It is said that Bodhidharma was born around 440 in Kanch of Tamil Nadu, southeast part of India. He was the third prince of king Simhavarnam.⁽⁸⁾ Recently, it has been recognized that Kanchporum near Chennai was his hometown. History of India shows that Kanchiporum was a capital of Palava Dynasty

5. *Ibid.* p.247.

6. Tao Yuan comp, Kim Wolun trans. *Jeondeungnok* (Donggukyeokgyeongwon: Seoul, 2016), pp148-176.

7. Cheng Chien Bhikshu, *Sun Face Buddha: The Teachings of Ma-tsu and the Hung-chou School of Ch'an* (Asian Humanitice Press: Berkeley, CA, 1992), 97.

8. Red Pine, *The Zen Teaching of Bodhidharma* (North Point Press: New York, 1987), p.ix.

and not only the political but also cultural and religious center of the region. However, he became a Buddhist monk as a disciple of Master Panyadara and mastered Buddhist doctrine and meditation practice. He was a sincere practitioner living in the way of Duta, a lifestyle of moderation in eating, clothing and sleeping. It is noticeable in relations with the well known story that Mahakasapa, one of ten great disciples of Sakyamuni Buddha and the first Patriarch of Dhyana (Chan/Zen) tradition, was the champion of Duta practice. He had always concerned and focused on awakening or enlightenment as the most fundamental purpose of Buddhism. He used to be a critic on contemporary Buddhist phenomena for real Buddhist mission to enlighten people by the spiritual way of meditation. He has been viewed as an extraordinary or mysterious person who could not be described fully in words and common sense but through intuition and fine art.

2.3. Thoughts and Practices of Darma Josa (Patriarchal Master Bodhidharma)

2.3.1. *Thoughts*

Regarding basic thoughts of Bodhidharma, we can appreciate that he did not concern about the accumulating superficial merits but the pure wisdom. As the true merit, the wisdom of ultimate reality is not to be sought by worldly means but by spiritual and transcendental practice. Most people have been interested about merit making for their worldly rewards based on the principle of cause and effect. Such conducts would not be the way of freedom from Samsara or transmigration but way of making cause of births and deaths. Bodhidharma pointed out the reality and supreme values beyond worldly desires. It can be said that before Bodhidharma came to China, there had been so much Buddhist activities for accumulating merits since Buddhism was introduced in China around the first century CE. However, it seems that before his arrival there had been lack of efforts to try to attain enlightenment which is the ultimate goal of Buddhism. Therefore, Bodhidharma tried to make change of trends at the time from worldly concerns to Buddhist spirituality. He brought attention of people to inner practice than outer activities. He emphasized the fundamental

and eternal purpose of Buddhism rather than phenomenal and temporary rewards for worldly interests.⁽⁹⁾

It is good to review the Gwansimnon (Treaties of Contemplation on Mind)⁽¹⁰⁾ from which we can understand Bodhidharma's idea as follows:

If someone is determined to reach enlightenment, what is the most essential method he can practice? The most essential method, which includes all other methods, is beholding the mind. But how can one method include all others? The mind is the root from which all things grow. If you can understand the mind, everything else is included. It's like the root of tree. All a tree's fruit and flowers, branches and leaves depend on its root. If you nourish its root, a tree multiplies. If you cut it root, it dies. Those who understand the mind reach enlightenment with minimal effort. Those who don't understand the mind practice in vain. Everything good or bad comes from your own mind. To find something beyond the mind is impossible... ...They alternate as cause or effect depending on conditions, the pure mind delighting in good deeds, the impure mind thinking of evil. Those who aren't affected by impurity are sages. They transcend suffering and experience the bliss of Nirvana. All others, trapped by the impure mind and entangled by their own Karma, are mortals. They drift through the three realms and suffer countless afflictions, and all because their impure mind obscures their real self.⁽¹¹⁾

From the above citation, we can appreciate that how much Bodhidharma emphasized the importance of mind and brought attention to it. Everything of practice and also life depends on the mind. One's mind is a driver and manager of one's life and world. Our minds could make peace or war or any conflict depending on our intention to do what we want or need for ourselves and the world.

It seems relevant to remind the well known story about mind between master Bodhidharma and his disciple Hui-k'o: the disciple said, "My mind is not yet at peace. Please set it at peace for me,

9. Tao Yuan comp, Sohaku Ogata trans., *The Transmission of the Lamp* (Longwood Academic: Wolfeboro NH, 1990), pp.57-67.

10. Gheongheo Seongu ed. *Seonmunchalyo* (Geumjeongsan Beomeosa: Busan, 1968), pp123-135..

11. Red Pine, *op.cit*, pp77-78.

Master!” The Master said, “Bring me your mind, and I will set it at peace for you.” The disciple answered, “I have searched for it, but in the end it is unobtainable.” The Master said, “Your mind has been set at peace.” It has been known as Ansimbeommun (the Dharma Gate of Peaceful Mind). If anyone has the problem of mind, one better to appreciate the talk on mind between Bodhidharma and Hui-k’o. As a characteristic of Chan phrase, it can be said that if anyone sees the nature of one’s own mind, one attains Buddhahood. Regarding view of scripture of Bodhidharma, it is noticeable to be reviewed the statement as follows: Bodhidharma told Hui-k’o, “I have with me the *Lankavatara Sutra* in four scrolls which I will also give to you. This contains the essentials of the Tathagata’s spiritual doctrine and allows all sentient beings to develop enlightenment.”⁽¹²⁾ From this saying, it can be said that Bodhidharma encourage to study the Sutra and to practice its teaching. *Lankavatara-sutra* has been classified as a Mahayana scripture. It is known that *Lankavatara-sutra* emphasizes the doctrine of inner enlightenment and the philosophy of Tathagata-garbha and Vijnapti-matra or Yogacara. Moreover, it teaches that words are not necessary for the communication of ideas. Therefore, it can be said that Bodhidharma’s philosophy was based on the doctrine of Buddha Nature and the Mind-Only as well as inner enlightenment.⁽¹³⁾

2.3.2. Practice

To point out the way of practice of Bodhidharma, it is good to review the *Outline of Practice* of his work as follows:

Many roads lead to the Path, but basically there are only two: reason and practice. To enter by reason means to realize the essence through instruction and to believe that all living things share the same true nature, which isn’t apparent because it’s shrouded by sensation and delusion. Those who turn from delusion back to reality, who meditate on walls, the absence of self and other, the oneness of mortal and sage, and who remain unmoved even by scriptures are in complete and unspoken agreement with reason. Without moving, without effort, they

12. Tao Yuan, *op.cit.*, p.71.

13. Kenneth Ch’en, *Buddhism in China: A Historical Survey* (Princeton University Press: Princeton, 1973), pp352-353.

enter we say by reason. To enter by practice refers to four all-inclusive practices: suffering injustice, adapting to conditions, seeking nothing, and practicing Dharma... ... First, suffering injustice... I accept it with an open heart and without complaint of injustice. The sutras say, "When you meet with adversity don't be upset, because it makes sense." With such understanding you're in harmony with reason. And by suffering injustice you enter the Path. Second, adapting to conditions... while success and failure depend on conditions, the mind neither waxes nor wanes. Those who remain unmoved by the wind of joy silently follow the Path. Third, seeking nothing... All phenomena are empty. They contain nothing worth desiring... The sutras say, "To seek is to suffer. To seek nothing is bliss." When you seek nothing, you're on the Path. Fourth, practicing the Dharma... The Dharma is the truth that all natures are pure. By this truth, all appearances are empty. Defilement and attachment, subject and object don't exist... ... Thus, through their own practice they're able to help others and glorify the Way of Enlightenment. And as with charity, they also practice the other virtues.⁽¹⁴⁾

From the above, we can say that the message of practice is simple and clear to understand and practice for everyone. It could be apply not only to an individual but also to peoples around the world. Here the Way or Path (Tao) refers to Dharma, Bodhi and Nirvana or Zen.⁽¹⁵⁾ It is possible that the Path here to adjust for both individual person and communal society in terms of peace and happiness. Practice of Bodhidharma is well harmonized in balance with reason and practice. We should believe and treat others as us considering that "all living things share the same true nature" although "it's shrouded by sensation and delusion" which could be eliminated and overcome by recovering the original true nature through Chan (Seon/Zen) meditation practice. It is obvious in common sense that if one seeks peace and happiness then, the other one seeks the same things too; if one doesn't like fighting and unhappiness then, the other one also doesn't like the same things, because it is the reason of Golden Rule in a situation. If one overcomes ones egoism as well as defilements, one could attain freedom and liberation from the tension and suffering of conflict with others.

14. Red Pine, *op.cit.*, pp.3-7.

15. *Ibid.*, p.115.

Regarding the way of practice we should reflect the reality. When those who search for the Path of peace encounter adversity, it is encourage that they should think to themselves, “in the past I’ve wandered through all manner of existence, often angry without cause and guilty of numberless transgressions. Now though I do not wrong, I’m punished by my past. Neither gods nor men can foresee when an evil deed will bear its fruit. I accept it with an open heart without complaint of injustices.”⁽¹⁶⁾ It is a practice of patience to overcome one’s egoism and hatred as well as to care of others friendly. Generally, as mortals in the situations, we’re ruled by conditions, not by ourselves. All the sufferings and joy we experience depend on conditions. If one should be blessed in peace as reward, it’s the fruit of seed planted by one in the past. If conditions change, it ends. If we want peace, we should build and keep conditions of peace. We should overcome ignorance through realizing reality of conditions.

Most people of the world are deluded and longing for something in greed. However, the wise wake up and choose reason over custom. They fix their minds on the sublime and let their bodies change with the seasons. If one wants peace and happiness, one should overcome one’s greed and share one’s resources with others friendly. The Dharma is the way we should go for peace and happiness. It seems that the Dharma is the law to build and keep peace and harmony in people’s minds and societies around the world. If one wants peace and happiness, one should practice Dharma and to realize them.⁽¹⁷⁾ Therefore, it can be said that the best way to attain enlightenment, as well as peace and happiness in the individual and people around the world, is practicing Bodhidharma’s teaching, Dharma, without hatred, greed and ignorance.⁽¹⁸⁾

In Korea, Jogyejong, Seon oriented order, has maintained the Josaseon tradition and lineage. Nowadays, it has utilized Ganhwaseon, a way of contemplative meditation practice that developed in the

16. *Ibid.* p4-5.

17. *Ibid.* p5-7.

18. Jinwol, “A practical Way of Buddhist Peace –building for the World peace: An Applying the Zen Teaching of Bodhidharma to Everyone’s Life for peace,” in *Buddhist Contribution to Global Peace-building* (TP.HCM Religion Press: Vietnam, 2014), pp142-144.

Josaseon tradition. Ganhwaseon is to contemplate and investigate “Hwadu” (a critical phrase of question) through which one could realize the intention of the Josa and eventually to see one’s True Nature. For instance, a Chinese monk asked his master, “What is the intention of Josa came from the west?” (Here Josa refer to Bodhidharma who came from the west, India) Then, the master replied, “A pine tree in front of the garden.” The answer of the master for disciple’s question is Hwadu. The disciple should try to understand the intention of master through the Hwadu, “a pine tree in front of the garden,” contemplating it as “Why the master said so?” Through Ganhwaseon or Hwaduseon one can eventually experience a breakthrough to be one with the master and realized one’s own nature. It can be said that Hwadu functions like a finger to point moon which symbolize one’s original nature. Awakening is attained by solving the Hwadu, which is called “Gyeonseong seongbul’ in Korea, which means ‘becoming a Buddha through seeing our True Nature.’ Buddha is one who attained enlightenment and achieved Nirvana, a state of lasting peace and freedom.

2.4. Josaseon Practitioner’s Leadership and Peace

History of Korea shows that Master Cheongheo Hyujeong(1520-1604) and his disciple Master Samyeong Yujeong(1544-1610) were Josaseon masters and national leaders during the war time in Korea when Japanese invaded Korean Peninsula in 1592-1598. They fought for saving people from the suffering of the war. Seon Master Samyeong was the chief leader of envoy from Joseon Dynasty to Japan after the war and in charge to make peace agreement. He was successful to complete the mission and brought back several thousand war prisoners from Japan. Seon Master Youngseong Jinjong(1864-1940) and Manhae Youngun(1879-1944) were the two Buddhist representatives of thirty-three members of the March First Movement for Korean Independent in 1919. They were Josaseon masters and led the events in peaceful way in terms of nonviolence. Seon Master Goam Sangeon and Toeong Seongcheol, a disciple and a grand-disciple of Master Youngseong, were the top leader, as Supreme Patriarch of Jogye Order of Korean Buddhism, and showed the mindful leadership and efforts for peace in their community and country.

Masters or practitioners of Josaseon have a special character

and attitude to concentrate certain point or issue for inputting all spirit and energy with mindful attention. They have to be sincere and honest for achieving their final goals. If they hold a issue on the leadership or peace in terms of Hwadu, they should do their best to solve the problems regarding the challenges of the world. They must take the task with mindful practice concerning people of the world. They suppose to be a mindful enlightened leader and to make people the same. They have to try to make peace for people as well as themselves in terms of the inner and outer or social context. Their seeking and achieving peace should be lasting or sustainable for people and themselves as making the world of Nirvana. I believe that those who practice Josaseon concerning leadership and peace as their Hwadu to do their best for achieving them is possible. They would cultivate the mindful leadership and promote sustainable peace around world.

3. CONCLUSION

I have firstly reviewed concepts of ‘leadership’ and ‘peace’ as a working definition. No matter what their fields, including the socio-political, economic, cultural and spiritual, we need a leader of the enlightened mindful leadership for making just sustainable peace. We need more leaders of peace making, for instance, King Asoka and Bodhidharma, Cheongheo and Samyeong, Dalai Lama and Thich Nhat Hanh. Then, I introduced Josaseon as a way to achieve the mindful leadership and sustainable peace. The contemplative characteristics and absorbing attitude or devoted manner of Josaseon masters and practitioners are excellent to develop and improve the quality of leadership as the mindful enlightened leadership for people and society. Josaseon practice could help to achieve the sustainable just peace for everyone and everywhere if anyone seriously wants to it with sincere practice for oneself and people of the society around world. If we share and spread these idea and practice with people around world, there would be appeared many mindful enlightened leaders who lead to achieve the SDGs in just peace. We only have a task for the mission how let people know and practice the Josaseon, one of the best ways for seeing and realizing original true nature of humanity which is perfectly peaceful and compassionate.

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