

MINDFUL LEADERSHIP FOR A SUSTAINABLE PEACE ORIENTED BY THE EMPEROR TRẦN NHÂN TÔNG

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1. INTRODUCTION

In this day and age, it is noticeable that the world has experienced the gigantic growth in such various fields as economy, politics, society, industry, and social services. Psychological problems, however, are of the biggest concern to humankind. Consequently, managers focus on training not only their own mentality but also that of their employees. With regard to a common practice in this training process, facts show that there has existed a certain factors, one of which is known as 'Practicing mindfulness'. This method is claimed to be one of the keys to the success of a leader. For example, a successful leader should first listen warm-heartedly so that he/she can reflect and make well-informed decisions with his or her mindfulness, and instruct his or her staff how to improve their mental concentration and how to reject their stress by cultivating their internal peacefulness. Such issues were vividly portrayed through the daily life and the literatures of The Emperor Trần Nhân Tông. It is through His life and writings that the most preeminent modalities to establish a sustainable peace based on mindful leadership were conveyed and applied. Moreover, gaining moral fundamentals in life together with cultivating tranquility in mind to achieve inner peace and spreading out loving-kindness were

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thoroughly subordinated. Accordingly, The Emperor Trần Nhân Tông made use of these factors to build a sustainable peace, which is considered as an orientation to establish a sustainable peace based on mindful leadership.

During the process of struggle for independence and building the country in a postwar state, The Emperor Trần Nhân Tông manifested excellent leadership skills by practicing mindfulness to face touch situations in war period as well as map out opportune strategies to surmount extremely unfavorable situations. Further, when the country achieved the peace, The Emperor, with His wisdom and own experiences, took a variety of measures to recuperate the country. Facing up to a host of difficulties and gigantic workload, the Emperor Trần Nhân Tông still remained absolutely composed. As a matter of fact, he showed no discomfiture, horror or panic at all. He controlled his emotions by means of mindfulness and rejected negative thoughts by a way of training his mind. In addition, He highly prioritized and solved the affairs in an orderly fashion. His perseverance and patience in mindfulness were admirable when he had various awkward situations. On the other hand, he understood thoroughly the mindset of His subordinates to promote, encourage and share national responsibilities for a sustainable peace at that time. He had self-awareness about the values of listening to his subordinates to understand them profoundly. Especially, not only could The Emperor have a deep understanding of his juniors, but he could also spread out his loving kindness to enemies. It is this example that could be followed by his followers who want to succeed in the mindful leadership in the contemporary world. His image acted as a typical example for us to follow in the field of leadership. Additionally, His writings might gave us a detailed description of useful theories of the art of leadership. It is certain that his orientation can offer various benefits for today's society.

2. THE LIFE AND CAREER OF THE EMPEROR TRẦN NHÂN TÔNG AS THE EXAMPLE OF THE MINDFUL LEADERSHIP

2.1. The Art of Emotional Management in The Emperor Trần Nhân Tông's leadership

Historically, The Emperor Trần Nhân Tông had monumental

contributions to a sustainable national peace. He became successful in the clever application of Buddhism theories into His life and career based on mindfulness. To understand in detail these clever applications, one typical example is the His leadership after his accession to the throne, fighting against aggression as well as building a national peace in the postwar stage. As a child, He was thoughtfully educated and imbrued with Buddhism theories when He became the Crown Prince at the age of sixteen. He started to practice the Buddha's preaching and meditation when He was a Prince. This is a firm foundation to resolve certain challenging situations in the future. It came to him soon as a big challenge that the North enemy was urgently making their plan to invade Viet Nam when His Grandfather died 2 months ago. As written in detail in the *Complete History of Đại Việt*, Pham, P. T. et al. (2017, p. 235) mention:

“Learning of Thái Tông's death, the Yüan King intended to occupy our country. He ordered the arrival of Li-pu-shang-shu Ch'ai-ch'ung”.

Facing up to such an extraordinarily difficult situation, how did The Emperor Trần Nhân Tông tackle that problem? In fact, hardly anyone could avoid the feelings of distress, anxiety and fear in this case, and The Emperor Trần Nhân Tông was no exception. He experienced a strong sorrow and fell into a spiritual depression due to the death of His grandfather, but showed his great anger with enemy as well as his tenderhooks about the destiny of the country. Among such negative feelings, if He had not been fully aware or mindful of his own upset thoughts and emotions, He could not have coped well with his disturbed mental state. These factors belong to negative emotions as presented by Dr. De Mel, E. (2010, p.44) affirms:

“Unpleasant emotion such as fear, anger, helplessness, disappointment, jealousy etc. which are harmful to the well-being and development of an individual are considered as negative emotions”.

Negative emotions certainly result in the emergence of misbehavior and wrong thoughts. In this case, each individual is his or her own worst enemy. If you cannot control your emotions then you will destroy everything that refers to your life, your career, and so on. If you consider difficult situations inextricable, then

your thought, behavior and emotions will deteriorate seriously. In contrast, if you are self-confident enough to take control of such concerning issues, then you will turn them to your way. Whether it can be ruled or you can be controlled depends on your mind and how to cultivate your mind in your method. Once your mind's training is able to meet those requirements, you will be capable of breaking through all obstacles from inside and outside. Those with the regular practice of meditation surely possess varying levels of natural mindfulness. They have a skillful "emotion regulatory", and essentially keep their negative emotions in check as Dr. De Mel, E. (2010, p.45) claimed:

"Emotion competence refer to a person's ability in expressing or releasing their emotions. Emotional competence can lead to improved well-being through avoiding adverse situations that would otherwise result from suppressing emotions. It can also lead to improved relationships since inappropriate emotions are less likely to be expressed and appropriate behavior is not avoided through fear of triggering some emotion".

Based on the way in which The Emperor Trần Nhân Tông dealt with his knotty problems, we could say that He had a great "emotional management art". Where did this art come from? As described above, it came from His act of practicing meditation on a daily basis. The Emperor managed his emotions and transformed his negative emotions into a mindful power to deal with difficult situations in a mindful way. Indeed, He overcame the sadness of his bereavement, controlled his fear and eliminated his worry and stress so that he could carry out several important strategies to cope with the enemy. Instead of letting himself be reigned by his severe depression, he managed to get over it successfully. He transformed his negative emotions into decision-making skills, which will be analyzed in the next part.

His bereavement cannot break him down; this sorrow has no adverse effects on his leadership. He uses mindful therapy to treat his suffering. It can be considered as the process to overcome His sufferings with four parts. Firstly, by the awareness in his mind, he recognizes that this is suffering. He understands that his sadness or his sufferings does not take from of exterior events. In fact, the essence of sufferings lies because it is in his thinking and perception.

He sees this directly in meditation, the sadness or suffering was recognized as it was. He brings calm awareness to it and let it be, that he finds relief. By bringing mindfulness to it, he our cooling water on the flame of his inner struggle. After recognizes as suffering, He understands that these suffering come from inside. It is human's distorted perception of reality that hurts, not reality itself. Even though, because of external reasons, if people when human have enough experiences to spend on time breathing, reflect essence of matter, understand about the natures of all being, it will be suffering. In other word, it's main reason come from delusion and earth desire. In the third steps, basing on the understanding about these are as sufferings and their causes, He sees the way out of them through practicing's method and awaken in his mind. He abides in mindfulness and reflect on his body and his mind as well. Step by step, he well-trained practice his process and he overcome his negative emotions and sufferings. This point is as a skillful in his mindful leadership.

2.2. The Art of Decision Making in The Emperor Trần Nhân Tông's leadership

When the Emperor transformed his sadness, fear as well as worry, He concentrated on the unique aim of coping with the aggression of The North Enemy. As Le, M. T. (2006, p.26) presents:

“The Emperor Trần Nhân Tông urgently carried out a series of measures aimed at increasing the people's strength in politics, economy, military and diplomatic affairs in order to prepare for coming war, a war that the Emperor and his court found it impossible to avoid”.

What are these measures? These are carrying out a policy of assuaging the people and stabilizing the society by liberating prisoners; He ordered the resolution of false charges and unjust trials left among the masses; upgraded the economic life of the people in the country. He also took a census of the population. To live in perfect harmony, he established a close relationship with Champa and performed a flexible policy with Kublai Khan⁽¹⁾. We can see that

1. Chinese: 忽必烈, He was the fifth Khagan (Great Khan) of the Mongol Empire, reigning from 1260 to 1294. He also founded the Yuan dynasty in China as a conquest dynasty in 1271, and ruled as the first Yuan emperor until his death in 1294.

he made important strategies in urgent time. These strategies aim to stabilize the society, develop the economy, restructure the country, and extend the time to prepare for the war. Therefore, the essential issues worth focusing on here are that the accurate appraisals were carried out at proper time. It is known that at that time, He was a young King with the lack of his experience in leadership, yet he had a perceptive analysis of the national situation. To make accurate decisions, He made very careful preparations in all respects.

Firstly, for domestic policies, He understood that the national strength was the maximal power against any invaders. He consolidated and strengthened the national defense with the support of by the entire people. He wanted to develop fully the aggregate strength of the country to defend the national territory. When the people were assuaged, and the society was stabilized by means of liberating prisoners or ordering the resolution of false charges and unjust trials left among the masses, citizens felt considerable exaltation and great admiration. It can be said that The Emperor could appreciate the mob and society psychology. The investigation into the mentality of the people had been examined before he made decisions. Without doubt, human beings always long for freedom and good life in an equitable society. The citizens of one country merely obey and listen to a just government where the leader always settles a matter in accordance with both feelings and reasons then the favor of the people there. This is an understanding about general preference of The Emperor. How is this achieved? It completely depends on his concentration on general trend of human beings. When you grasp it, you will carry out accurate decisions.

Secondly, for foreign affairs, thanks to the aforementioned methods, we can see that the policies were based on the understanding about really the satiation of our country and enemy spirit. The Emperor adopted basic rules in the process of understanding the enemy, the real situation or the future possibility. In order to achieve these things, as a child, He had to learn many things about every field including the art of war, psychology, administration, management and so on. He meditated upon them and tried to accumulate knowledge from various disciplines and

aspects of life. After that, he built an approach to understand the situation of the nation and connected it into a cohesive framework.

From these two issues mentioned above, we see that there is a decision-making skill, which was drawn out by The Emperor. He applied the knowledge that he gained in the past into closely actual situations to thoroughly understand human mentality. The most important factors leading to the success in making decisions is his wisdom and intuitive leadership. By the concentration on reflecting internal and external factors, domestic and foreign affairs, he drawn out accurate strategies as a great leader. This is the second factors in mindful leadership's career of The Emperor Trần Nhân Tông- a decision-making skill.

2.3. The Art of Popularity by Compassion in The Emperor Trần Nhân Tông's leadership

One aforementioned issue in the decision-making sphere is the release of prisoners of war. This factor demonstrates the Emperor's affection toward his people, which can be seen from his government in several circumstances. Regarding domestic measures in preparation for war as well as maintaining peace in the postwar period, The Emperor implemented policies as mentioned in the *Complete History of Đại Việt*, Pham, P. T. et al. (2017, p.246) asserts:

“In the summer, the 4th month of Mậu Tý, 1288, the Emperor-Father, who was then taking his imperial seat in the corridor of the Imperial Guard's building (because the palace had been burned down by the enemy), issued the decree of ‘nationwide exemption.’ Those areas that had been heavily destroyed by the war were completely or partly exempted according to their different circumstance”.

This is the clearest evidence of the King's love toward his people. The Emperor empathized with their miseries and losses brought by the war. Experiencing and overcoming difficulties in His own life, He understood the affliction that people endured during the war. Countless families faced loss of lives and destruction of their homes and crops. They had to cope with the aftermath of the war. The Emperor stood by them, and led them against the enemy. He considered his people as his progeny. He always listened to their voice and had a deep empathy with their sufferings. With such empathy, he

seemed to endure their pain. He listened wholeheartedly, so he could understand them profoundly. This is known as one fundamental of compassion. As stated by Thich, N. H. (2006, p.130):

“With deep, compassionate listening and loving speech, we can bring harmony to our families, and our communities can become communities of understanding, peace and happiness”.

In fact, the Emperor listened with his heart, and thoroughly understood what they experienced. Thanks to his mindfulness, He had an insightful understanding of the people’s sufferings. Because each time we deeply listen to another person, we realize our misperceptions as well as distinguish our own image about ourselves and about other people. This mindful communication is essential to avoiding anger, sufferings and hatred. His mindfulness opened a window into their minds and helped him perceive their scars inflicted by the war or by personal circumstances. Mindfulness had woken the Emperor’s mind, to solely concentrate on what was happening at the moment. It encouraged his mind to let go of his absorption in the past or the future: his mind stopped remembering what wrongs they had committed in the past, or wondering about what they would do in the future, in order to just really allow himself to fully embrace the present moment when He was present in front of them, His people including the prisoners. Mindfulness entails an earnest curiosity about the experiences as they unfold in the conversations, but rather than being preoccupied with them, it involves merely noticing and observing without judgment, reactions or anger. He did not get angry with the mistakes which had been created in the past by the prisoners as well as by the enemy who had invaded our country. It was past, at that moment; it was not any longer. In His minds, there were no negative emotions or distinction between two categories: his kin or his enemy.

In addition, in the process of building peace after war, the people’s life was adversely impacted by natural calamities. Because of an unfavorable change of weather, from June to October 1289, a severe drought persisted. There were no drops of rain, and consequently, the soil was as dry as a bone. The heat perished all vegetation. During roughly the same year, there was heavy rain in the summer. In 1290, a long-lasting famine resulted in people dying everywhere on the

road. Facing these heart-rending situations, The Emperor urgently ordered the delivery of free rice to and exemption from poll-tax for the poor. This action flows from The Emperor's compassionate heart. He loves his people like his children. Although rice and money are national property, there were various Kings who did not give their people and share in their poverty and suffering. Some Kings were so self-fish that they merely kept national wealth to feather their own nests. Unlike them, The Emperor Trần Nhân Tông loved his citizens: he always spread his kindness, shed his love, sympathized with sufferings and considered the people as his kin. By deciding to do this, The Emperor not only gave them his property but also his compassion and his virtue. There was no hidden agenda in this act of giving. He gave because his people were suffering. They wanted to be happy and they needed food and money to sustain a living. He gave because of his compassion and because they were his people. This argument is also affirmed by Rinpoche, G. (2006, p.156) that:

“True generosity does not look for anything in return. Whatever is given is given without attachment or hope of gaining something in return. With true generosity, we are not looking for gratitude. We are certainly not looking for control, influence or power. So when you give, give without any hesitation, without any reservation. Just give.”

Through this decision, The Emperor Trần Nhân Tông made use of such instruments to bring happiness and peace to himself and his people and build a sustainable peace for our country as well.

On another level of compassion, the forgiveness for the enemy is the highest practice of loving-kindness meditation. Hence, we can see that the Emperor was developing compassion through mindfulness in his attitude toward the enemy, despite the fact that the North Enemy had invaded our country. They had devastated everything on the road where they had passed. They had killed our innocent citizens, burned our villages and temples, ruined our bastions and our houses as well as digging and destroying our ancestors' graves, among other devastative deeds. The heart-breaking situations in our country at that time were caused by their fiendish acts. Although he had had to face such savage actions from the enemy side, the Emperor forgave the prisoners of war and let them go back to their families. The Emperor had profound feelings for the sufferings of

others. Nobody on the world could forgive their enemies and have deep empathy with them. The Emperor had, however, transformed his angry and hostile attitude to forgiveness and sympathy. This is a profound influence by Buddhism not only on his mind but also on His actions and attitudes. Through the practicing of loving-kindness meditation – *Mettābhavana*, the Emperor recognized the sufferings which came from unwholesome thoughts as well as the mental pain if someone cannot transform or reduce them. This situation leads to mental disorder or abnormal behavior. The only way to transform them is to cultivate our mind in in right path and spread our love and kindness by mindfulness. The Emperor also used it to love himself and other people. Thanks to having a profound understanding about it, He cleverly applied this to his life. He had lived and suffered through two violent wars, so He understood much more deeply than anyone about the suffering experienced by both sides. He felt sorry for all human beings in the war and that was why He focused on making long-term peace not only for his people but also for everyone. Because He had a generous loving kindness for people, He always praised and used loving kindness mindset not only in his works but also in his life. He saw Loving-kindness's significance in our life and how it could be the remedy to all mental illness and mental pain of human beings. *Mettā* is the best weapon to defeat anger, hatred, and resentment; *Mettābhavana* - loving-kindness meditation is well known as a therapeutic tool to cure psychological disorders and difficult behaviors caused by hatred. *Mettā* is known in the Buddhist canon as the first of the four *Brahmavihara*. It is the opposite of hatred, *dosa*. Before it destroys others, *dosa* will destroy oneself first. Anger-rooted consciousness is accompanied with painful mental feeling which agitates the mind. *Mettā* is the most effective method to maintain purity of mind. So, one should cultivate *Mettā* to eradicate hatred. It can be appeased by love. When Loving-kindness is developed in the mind, hatred can be reduced. One should never develop Loving-kindness towards a dead person. *Mettā* is the best remedy for those who are angry with us. By radiating Loving-kindness, one's mind is calm, tranquil, and joyful. No one will try to cause him harm because he wins the love of everybody.

The Loving-kindness meditation is the highest level of practicing forgiveness. There is no enemy and there are good relations that can be formed everywhere. The Emperor applied this method in his management of the nation, such that country would be having sustainable peace because the people loved each other and this helped avoid unnecessary conflicts. The argument by Bayda, E. (2006, p.171) justifies that:

“Many of our conflicts, both personal and on the global level of politics, come from our inability to break free of underlying cycles of fear and resentment. The practice that deal with this most directly is forgiveness. Forgiveness is about practicing with resentment and healing it. To make this real, bring to mind a person or group toward whom you have the strongest resentment”.

According to the arguments mentioned above, we can see that during leadership of the Emperor Trần Nhân Tông, he always applied mindfulness in his thoughts, actions, speeches as well as his measures to deal with country's situations. He succeeded in his management based on mindful leadership in many spheres such as emotional control, decision making, and forgiveness as well.

3. THE EMPEROR TRẦN NHÂN TÔNG'S WRITING AND MINDFUL LEADERSHIP THEORIES

The mindful leadership theories by the Emperor Trần Nhân Tông not only permeated his government but were also expressed in his writings. If we say that the Emperor's leadership is the practical example then his writing is a description in words of these theories. Using his experiences, he directly expressed these theories in his long poems titled *Worldly Life with Joy in the Way* and *Song of the Realization of the Way*. In fact, these writings mentioned the applications of mindful practices in government. These theories were presented in delicate expressions and profound signification. The theories of mindful leadership were characterized in words through his works. As Le, M. T. (2006, p.238) cited, the Emperor Trần Nhân Tông said in the first section of the *Worldly Life with Joy in the Way*⁽²⁾ that:

2. *Cư Trần Lạc Đạo Phú* – 居塵樂道賦 this is a long poem of The Emperor Trần Nhân Tông.

“Though I dwell in the city, the way of living I follow is of forest and mountain - 命懷城市， 涅用山林”。

We can hence see that the Emperor wanted to emphasize that although he was going on in a hectic life with various secular affairs which a person has to undertake, he always keeps the mind in the forest and the mountain. That is calmness and tranquility of mind in a turbulent life. This can be considered as staying in the present moment, in mindfulness and staying away from misleading thoughts. As the beginning step, it is self-awareness. When we practice self-awareness, we can keep a pure mind which would not be polluted by greed, hatred, delusion, negative emotions, misunderstanding, unwholesome thoughts and the like. When we have self-awareness, we can manage our emotions, behavior, and personality. Thence, we can make the changes we want. It is a mental process which can help us control our mind in the right way. When we really concentrate on keeping our mind tranquil, we can achieve authentic peace of mind. De Mel, E. (2010, p.82) posited:

“When you focus your attention, emotions, reactions, personality and behavior determine the direction of your life. Until you create awareness about the forces that govern your thoughts, emotions, words, behavior, you have difficulty making changes in the direction of your life”.

No matter what the external world is like, the tranquil mind will embrace it when you manage your thoughts: the external circumstances cannot make you afraid, worried, sad or confused. In order to achieve this, we have to cultivate our mind. Doing that using mindfulness is very crucial. The most important thing is not where you live, who you are at the moment or what kind of family you live in, but how to become awakened to the truth. We can see that peace of mind may be obtained anywhere, even in a life where one undertakes numerous secular affairs.

In addition, as Le, M. T. (2006, p.240) cited in the *Worldly Life with Joy in the Way*, the first section also stated that:

“The ten thousand actions have calmed and my being is at ease. Already for half a day I have let go of my mind and body - 怵業朗安 閑體性， 婁翬来自在身心”。

As the leader of Vietnam at that time, the Emperor Trần Nhân Tông had to deal with domestic and foreign affairs. Yet, we can see in his works the constant presence of a leisurely life and the maintenance of a theoretical system of being composed. Facing the unfortunate changes and grim realities of life, He was aware of the value of what is termed tranquility and insight in Buddhism. This most essential method preached by the Buddha was emphasized by the Emperor in his practical way. By controlling your mind and keeping it in peace, not dwelling in the past and also not daydreaming about the future but instead being entirely here and right now, you will be living with a relaxed mind. It is not necessary to seek any other way. When the leaders practice this way, the nature of understanding or nature of awakening will be present in their mind. This is a state which constantly reminds us to come back to the present moment, in order to maintain a clear and single-minded awareness of what actually happens to us and in us in the successive moments of perception. I called this state mindfulness: mindfulness will always be present in their mind when they have ‘皓来’- mind is one awakened.

Once the mind is awakened, the body and the actions will follow the right path: our life will be led in virtues, uprightness and humaneness based on the moral precepts and generosity. When the leaders are ‘cultivating humaneness and uprightness, accumulating virtues as well as observing moral precepts and uprooting greed’ they can succeed in every decision that they make. They also have a pure life not only in body but also in soul. This is the decisive factor of success.

Furthermore, the Emperor mentioned how a great man of loyalty and filial piety had to keep adhering to nature-percepts and form-precepts perfectly, both internally and externally. From these issues, they have to righteously serve their masters and respectfully obey their fathers. This is an important foundation to build a sustainable peace and maintain peace and solidarity in society. Indeed, we can see the uniformity between theories and practice in his management characterized by mindful leadership, of which the art of emotional management and the art of decision making were mentioned above.

To make judicious decisions in administrative process, the leaders have to have a pure mind as well as maintain the shining nature of their own selves. The Emperor Trần Nhân Tông confirmed in the third section of *Worldly Life with Joy in the Way* that:

“As illumination is maintained, it is hard to fall on the wrong track; And all that is studied must be of perfect teaching - 纏性瞶罵落邪道，所命學朱沛正宗”，Le, M. T. cited (2006, p. 275).

The Emperor concentrated on the illumination – the power of reflection. By practicing mindfulness, one can bring his mind back to the present moment and focus on one concrete objective. When one tries to focus on something, there is a natural struggle between his purposeful thoughts and the bad thinking habits of the mind. When one masters control of his own mind through meditation, this struggle will cease and his consciousness will continuously maintain an awareness of the situation in the content of the thoughts. So, when we cultivate our minds in this way, our mind will become quiet and calm. We can thoroughly understand what is happening in our mind: be it the misunderstandings, the unwholesome thoughts, or the wandering of our mind, we can recognize them clearly. This state will be achieved if and only if we practice mindfulness meditation. As De Mel, E. (2010, p.374) asserts:

“Meditation is the art of silencing the mind. When the mind is silent, concentration is increased and we experience inner peace in the midst of worldly turmoil. This subtle inner peace is what attracts so many people to meditation and is process everyone can benefit from. While being an invaluable tool for self-discovery, meditation is a practical tool for relaxation, concentration and better health”.

Consequently, the Emperor practiced this method deeply and he never went on the wrong track during his management. This is a method which applies mindfulness toward leadership by the Emperor Trần Nhân Tông at that time. From the issues explained, we understand that whether it is his ruling or his writings, the Emperor always put mindful theory into practice in the absolute way. This is a prerequisite for making him successful in ruling the country and building a sustainable peace.

4. CONCLUSION

Following orientations of the Emperor Trần Nhân Tông, leaders will be resolving the problems in the managerial affairs, currently. With the gigantic growth in business, economy, politics, society, industry, and social services on the world in this period, applying these orientations addressed by the Emperor would be very helpful to the leaders to achieve good qualities in the leadership. The negative emotions are popular problems which leaders as well as employees have to face in current situations. Especially, stress, work pressure, disappointments and depressions are these serious emotions which make them collapse mentally and physically. But, for a mindful leader, it is different. He deeply understands the use of mindfulness in daily life and managerial proceed. That kind of leader can manage his/her emotions and transform those negative emotions into a mindful power to deal with difficult situations in a mindful way. That is the most significant fact of mindfulness for a real leader. Thence, a mindful leader inspires his/her staff or co-workers to practice and achieve good qualities in their works as well as their lives. It is because there is no stress, work pressure or disappointments in their mind. This is the first orientation of the Emperor in mindful leadership, which is called “Emotional Management Orientation”.

Secondly, through the practice of mindfulness, the Emperor also showed to model leader one method to make the decisions. Based on mindfulness, the practices of listening carefully and understanding thoroughly will help to the leader to recognize the essence of matter properly. This process can help them to understand themselves well. Hence, concentrating on the reflection of internal and external factors, the leader will be able to reflect and make well decisions. That listening and understanding make the connections between the leaders and their staff members will be good and stronger. This was the method, the Emperor applied in his leadership.

Thirdly, if a leader wants to succeed in the managerial affair, he/she has to cultivate and develop compassion through Loving-kindness meditation. This has been lacking in the process of working in organization. But, a mindful leader always forgives and encourages his/her staffs to be perfect themselves to work harder.

When a leader listens carefully to others or staffs, he/she would realize their misperceptions as well as distinguish our own image about ourselves and about other people. However, mindful leader always puts the majority benefit first. This is best way to build a strong community and sustainable development.

Finally, the orientations of the Emperor Trần Nhân Tông to be mindful leaders, are controlling ones own emotions, and keep awareness in mind to build a sustainable peace. One should practice mindfulness in listening and conversation with another person. Cultivating loving-kindness by practicing compassion meditation as well. Moreover, keeping the mind in mindfulness and maintaining that state in every speech, actions and thoughts. This is the most significant contribution of the Emperor Trần Nhân Tông to build sustainable peace in society today.

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