

BODHISATTVA'S LEADERSHIP: MENTAL LEADERSHIP FOR SUSTAINABLE PEACE

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ABSTRACT

In this work, the great attempt was purposely made to propose the Dhamma essences derived from ten perfections through extraction of them from Bodhisattva's conduct and duties, and then to propose the ways to solve problems and to develop the present society through Bodhisattva's conduct and duties. Here, the Perfections or 'Pāramī' such as Dāna; generosity cultivated by the Bodhisattva can create the splendid leadership, the greater position to Bodhisattva than other beings.

With respect to the perfections leading to the success of the ultimate goal, three levels of cultivation need to be gradually fulfilled according to the practitioners' quality: (1) four incalculable periods and great eons of 100,000 are acquired by one who is of innumerable wisdom (Paññādhikapāramī) (2) one who is of uncountable faith (Saddhādhikapāramī) needs eight incalculable periods and great aeons of 100,000 and (3) one who is of tremendous energy (Viriyādhikapāramī) needs sixteen incalculable periods and great aeons of 100,000. Once perfectly developed, those are conducive to the Enlightened One and by virtue of it the innumerable virtues, the supreme intellectual powers being bodily endowed with thirty-two marks of the Great Man and with eighty characteristics, are also caused.

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The Bodhisattva's position and courtesy are extremely essential in leading the society. The superior level of being good like Bodhisattva stands in need and this can be achieved through the development of perfections. As regards the mental quality, four kinds of mental potentialities are naturally endowed with: (1) Vijjā; he possesses certain knowledge on the reality of life that life is under the law of three common characteristics, impermanent, suffering and non-substantiality (2) Vimutti; he detaches things (3) Visuddhi; Bodhisattva's precepts are purified and (4) power; since Bodhisattva possesses the high worldly level of concentration then by virtue of that he can exercise various miracle action as he sees fit. These are the special leadership, the leadership for sustainable peace.

In the past life before getting enlightenment, the Buddha had been fulfilling the perfections of Bodhisattva spending five hundreds and forty-seven various forms of birth while cultivating ten perfections experiencing ups and downs, endlessly performing more or less good deeds resulting in attaining the Buddhahood in the last birth.

Etymologically, the word 'Pāramī' fulfilled by Bodhisattva basically means 'stability, signifying virtues that lead one to the perfections of good, these perfections come to embrace the goodness one intentionally takes great pains in cultivating them to arrive at their peak, such the highest goodness is assigned to yield the Worthy One thereby placing Bodhisattva's status quo in the highest position amongst other living beings whereby all defilements are gradually put to an end bringing about the goodness giving light to the way for others. By virtue of these, Bodhisattva's leadership is also empowered in the task of supporting all living creatures.

Those ten perfections are of generosity, morality, renunciation, wisdom, energy, forbearance, truthfulness, resolution, loving-kindness and equanimity. Out of ten, they are classified into three levels; each level has ten categories and becomes thirty numbers in total, namely, ten kinds in ordinary, superior and supreme perfections respectively. It is strongly believed that all perfections have been studied and fully observed by all Bodhisattva. Therefore, the clear-cut summarization can be made that the mentioned ten virtues are what make one a Buddha or *Buddhakāradhamma*. In achieving them, the periods of time are differently prescribed as follows:

One who is endowed with wisdom (*Paññādhikapāramī*) takes four incalculable numbers and one hundred thousand in the great eon of world-age.

One who is endowed with faith (*Saddhādhikapāramī*) takes eight incalculable numbers and one hundred thousand in the great eon of world-age.

One who is endowed with energy (*Vīriyadhikapāramī*) takes sixteen incalculable numbers and one hundred thousand in the great eon of world-age.

In reality, one who intentionally wants to give something without stringy mind can do all kinds of big job; if one has willingness to offer whatever one has only without any condition, such a person can do a great work as if Bodhisattva whose mind is ready to benefit others without any condition.

One who regularly observes morality, five, eight, ten kinds of morality or even in more numbers than these, while a careful examination of them is done, will not be regreted about themselves because of no-condemnation on its deficiencies. Under these situations, one comes to gain certain confidence and becomes ready to do a great deal of job. Moreover, since one becomes perfected in morality then the faith and admiration are somehow raised by others.

One who is prone to renunciation will be mentally cleared without attaching to sensual pleasure and thereby bringing about the calmness to their life, while roaming one is not worried to anything. Based on this condition, one's mind is like the sky, being cool like the big river, heavy like the earth, and soft for working like a sack made of a cat's skin. It is said that such a person undoubtedly deserves to undertake a big task.

One who is endowed with wisdom is able to have the insight of one's and others' life in the past, the future and the present including external surrounding phenomena and thereby completely connecting them through the effect to the cause and the cause to the effect. Such a person can do everything no matter how big it is.

One who possesses a hefty of perseverance will not give up while encountering with enormous difficulties, no matter how

tough or easy they are, one will succeed over them by giving the equal measurement in order to provide the greatest number in advantages to worldly people, his/her living life is to benefit the people, therefore, he/she will not feel exhausted while carrying the assigned task. Such a person is ready to do a great deal of duties.

One whose mind is full of forbearance can put up with the physical and mental dissatisfactoriness and hardship through the virtue of patience whereby impatience is internally held up. Such a person is ready to go about all kinds of great job.

One whose mind is full of truthfulness will have a true mind called honesty in terms of speech, action and mentality. While speaking, he/she utters true words, while thinking; he/she thinks truthfully, while acting, he/she does whatever benefit such action will bring about to people according to its policy and objective. By these ways of actions, the firm confidence is considerably caused. Such a person is definitely prepared to take the big task.

One whose mind is by nature obsessed by resolution will become determined towards what is already set up without any changes, no matter how dangerous or difficult it is, no matter how long it is going to take, he/she is not declined by any condition, he/she directly moves towards the given goal. It is said that one who follows resolution is like a pole and opaque stone. Such a person is also ready to finish the great job.

One whose mind is full of loving-kindness will always love all sentient beings without bias and condition; all the time, he/she extends friendship towards others without having hatred mindset even in time of facing unpleasant worldly vicissitudes; he/she offers unconditional love to relatives, friends including enemies. Such a person is able to do the great work.

Finally, one whose mind is in equanimity will not be prone to take any sides by the influence of one's desire, one's satisfaction, for instance. Such a person is able to successfully do the great duties owing to Bodhisattva's courtesy wherein the perfections in all aspects, physical and mental, are fully cultivated resulting in the readiness to be a worldly leader.

By and large, the situations in the present world are in the

complexity where the problems and its causes vary in the intricate manners. In these matters, one who has wisdom in ordinary level, possessing general virtues and moralities, holding simple leadership will not be able to somehow lead the given society and to solve completely problems of such a society; a person whose intellectuality, virtues and moralities including leadership are in the same level as Bodhisattva can undertake such intractable task.

As far as the mental leadership being suitable to lead the Digital society is concerned, Bodhisattva's hospitality is absolutely required: it has the following aspects: 1) it exists all the time; 2) it lasts to any proof; although there are many situations or factors affecting upon or forcing one to follow the evil conduct in thought, words and body, no matter how serious it becomes, yet Bodhisattva's courtesy remains as such forever. Despite being worldly virtues and moralities, they are stabilized as the supramundane ones.

It is strongly believed that this Bodhisattva's leadership courtesy is naturally derived from the cultivation of ten perfections in the integrated manners; it is continually fulfilled, once the goodness is long perfected then it becomes perfected and stabilized in nature thereby providing the good level of 'Pāramī'; this is obviously caused by the continuum of good action in accordance with the ten frameworks of virtues and moralities, giving, for instance. By virtue of this, a thought has been raised that if one really wants to get the perfection of goodness giving rise to a great deal of benefit then one needs to cultivate it like ways of one's life, such as the word 'Kiccavatta' referring to what one does every day; it should not be occasionally performed like a project. Likewise the cultivation of the mentioned perfections, while Bodhisattva is under the wheel of life before getting enlightenment becoming the Buddha, his periods in fulfilling of perfections is not counted only in the time of receiving certain prediction given by the Buddha named 'Dīpaṅkara', but it had been done before that periods of time through the innumerable numbers.

At the present, social problems greatly vary from that past in four dimensions: 1) the problems in quantity are more than the past; 2) the complexities of problem in various levels are more than the past, 3) the causes of problem in various forms are more than the

past, and 4) the existing problems are uncontrollably precipitated by surrounding factors, such as more channels of communication. In solving those problems, they cannot be completely solved through only general knowledge and goodness based on honesty unless the levels of knowledge called 'Pāramī' are brought in; a person whose mind is in the superior level behaving good like a Bodhisattva is needed. It is believed that the good person in the second level like Bodhisattva who has been cultivating ten kinds of perfection can solve the existing problems and gets Digital age of society developed. In these perfections, they basically mean the goodness one intentionally has been endlessly and seriously cultivating. What are yielded by such great goodness will finally render 'Sammāsambuddha'; the great mode of progress made by Bodhisattva is to attain the special highest position.

While living life in the Digital age of society, man really needs new world view; it needs to be created so that one can safely and meaningfully live. It is Bodhisattva's world view whereby one can perceive, interpret and imagine surrounding society by which it can be thought to have the new idea, belief, attitude or manner including positive value which will be conducive to the moral encouragement providing the good intention as the foundation in living life. Such the new world view is definitely named as Bodhisattva's world view; it holds the present situation as the base leading to the beneficiary goal, giving the great accommodation and happiness to the greatest numbers of people by means of the maxim that 'from the present situation, be it problematic or not, how can we move towards the goodness'. Through the courtesy of generosity, honesty, renunciation, energy, forbearance and truthfulness, man needs to be endowed with a great deal of effort, one needs virtues derived from the endless cultivation of ten perfections, giving, for instance, then the expected leadership can be fully actualized in order to energetically drive the public general welfare where the sea of benefit and sustainable peace can thereby made to the whole world.