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FOREWORD

In 1999, the General Assembly of the United Nations adopted the resolution to recognize the Vesak Day as an International Day of Recognition of Buddhists and the contribution of the Buddha to the world. Since then, the people and the Royal Government of the Kingdom of Thailand, in general, and Mahachulalongkornrajavidyalaya University, in particular, were very honored to have successively and successfully held for twelve years the United Nations Day of Vesak Celebrations in Thailand.

From 2004 to date, we have come a long way in the celebrations, and we are happy to be the host and organizer, but it is time for the celebrations to grow and evolve. The United Nations Day of Vesak is coming to maturity, with twelve celebrations under our belt, much experience gained, and it is time now to share this with others. There will always be room for growth and development, and we are elated to see it grow.

In 2006-2007, having joined the International Organizing Committee for the UN Day of Vesak as Deputy Secretary General, Ven. Dr. Thich Nhat Tu has played a crucial role in building strong relationships between the National Vietnam Buddhist Sangha and the International Council for Day of Vesak in particular and the Global Buddhist communities in general.

We have supported and congratulated Vietnam on organizing successful UNDV celebrations and conference in 2008 and 2014, respectively. We have full trust in Vietnam being the host of UNDV 2019 for the third time. We like to thank all those who have contributed to the success of previous celebrations and wish all future celebrations be successful.

The teachings of the Buddha see no boundaries; the minds of all are alike; the sufferings of all are similar and truly; and the liberation
of all is the same. We are happy to initiate the process, develop the scope, and now it is time for others to follow in similar footsteps, evolve the celebrations into a truly international event that can be shared with Buddhists and Non-Buddhists alike.

Let the Dhamma of the Buddha be the beacon to the world, shredding away the ignorance within our hearts, bringing development into sustainable capacity for humanity and more importantly, peace and harmony to the world.

Most Ven. Prof. Brahmapundit
- President, International Council for Day of Vesak (ICDV)
- President, International Association of Buddhist Universities (IABU)
PREFACE

The history of mankind records how the Buddha achieved enlightenment and showed a path which not only leads but also guides the world till date. That is solely to emanate wisdom and offer insights which help us to overcome numerous challenges and foster wellbeing for all of humanity.

Recognizing the Buddha’s pragmatic approach, as well as the values and contributions of Buddhism to society, the United Nations in a resolution in 1999 decided to celebrate the Triply Blessed Day of Vesak (Birth, Enlightenment and Passing Away of Gautama), falling mostly in a lunar calendar in the month of May. The first celebration was held way back in the year 2000 at the United Nations Headquarters in New York, and subsequently the day has been celebrated remarkably in different countries.

Today our planet is confronted with a number of crises and unprecedented natural disasters. The paramountcy of mitigating imminent threats of terrorism and ethnic violence, tackling poverty, providing education, and ensuring sustainable development leads us to strive for social justice. There is an urgent need for concerted and constant planning and right effort at an international level to foster permanent peace in societies and in the lives of individuals.

Against the backdrop of such widespread misery and strife leading to complex issues and crises, Buddhism with its rich heritage of tolerance and non-violence can contribute immensely and inspire people with the Buddha’s message of loving-kindness, peace and harmony in today’s world. The United Nations Day of Vesak (UNDV) 2019 is a testimony to this fact.

Vietnam got the opportunity and responsibility to host this international Buddhist event in 2008 and 2014, respectively. The event proved to be an amazing spectacle of religious and
spiritual festivity, with thousands of Buddhists from around the world converging in Vietnam, to spread the Buddha’s message of peace, love, and harmony.

This is the third time that Vietnam is hosting this important international event which is viewed by Buddhists as an opportunity to spread the Buddha’s message and values of love, peace, non-violence, tolerance, and compassion across the world.

It is a great honor for Vietnam, the Vietnamese people, the National Vietnam Buddhist Sangha and Buddhists all around the world to participate in the UNDV celebrations and spread the rich Buddhist heritage, especially its teachings of equality, social justice, respect, and understanding for the benefit of all humanity. Buddhists around the world and Vietnamese people in particular are thrilled about their country hosting this auspicious and important event for the third time. This international religious, cultural, and academic event would also certainly promote interactions and exchanges of Buddhist cultural and intellectual values among diverse countries.

The international Buddhist conference with the main theme of “Buddhist Approach to Global Leadership and Shared Responsibilities for Sustainable Societies” during the celebrations could not have been more befitting and timelier. The present book contains conference papers pertaining to the first sub-theme of the conference, that is, “Mindful Leadership for Sustainable Peace.” Other sub-themes of the conference include: (i) Buddhist Approach to Harmonious Families, Healthcare and Sustainable Societies, (ii) Buddhist Approach to Global Education in Ethics, (iii) Buddhism and the Fourth Industrial Revolution, and (iv) Buddhist Approach to Responsible Consumption and Sustainable Development. This international conference aims to foster co-operation among Buddhist communities and institutions, and to develop Buddhist solutions to the global crisis.

Papers selected for this volume are those that combine thematic relevance, familiarity with the main theme or sub-themes, significant research in primary and secondary sources, innovative theoretical perspectives, clarity of organization, and accessible prose. Accepted
articles in this volume are determined by the Academic Peer-Review Committee.

UNDV 2019 certainly is an opportunity for Buddhists around the world, the National Vietnam Buddhist Sangha, and all the members of the international community to benefit from the rich traditions, values, and spiritual ideals of Buddhism. The pragmatic path shown by Buddha can make the world a better, safer, and more peaceful and harmonious place to be cherished and enjoyed by all sentient beings.

As the Chairman of the United Nations Day of Vesak 2019 in Vietnam, on behalf of the Vietnamese people and the National Vietnam Buddhist Sangha, I extend my warmest welcome to all respected Sangharajas, Sangha Leaders, Buddhist Leaders, Sangha members and Buddhist Scholars from 115 countries and regions, participating in this international celebration and conference. Let me thank all of you for your contributions to this celebration and conference.

I take this opportunity to express here my profound gratitude to Most Ven. Prof. Brahmapundit for his continuous support of Vietnam to host this international event. I also profusely thank all members of the International Council for Day of Vesak (ICDV), the Conference Committee, and the Editorial Board for their devotion.

I am grateful to Mr. Xuan Truong for his generosity and other donors, sponsors, volunteers and agencies from the public sector and the private sector for their excellent contributions.

This publication could not have been possible without the persistence, hard work, and dedication of Most Ven. Dr. Thich Nhat Tu. Special words of appreciation are due to him for his experience and continuous assistance in ensuring the successful coordination of the conference and celebration.

I extend my warmest and best wishes to all the delegates and participating countries on this special occasion which strengthens our resolve to improve the world by walking the path shown by the Lord Buddha.

Whatever merit there is in publishing this book may be dedicated
to the welfare and happiness of all sentient beings. May all sentient beings be happy and released from suffering.

We wish the celebration of the United Nations Day of Vesak 2019 in Vietnam every success.

Most Ven. Thich Thien Nhon
President of National Vietnam Buddhist Sangha
Chairman of the United Nations Day of Vesak 2019 in Vietnam
EDITORS’ INTRODUCTION

BACKGROUND

We are experiencing an unprecedented period where wide ranging and disruptive major global change is taking place around us. In this context, the theme of Mindful Leadership and Sustainable Development provides a point of reference and pathway for understanding the contemporary chaotic situations. These disruptive changes challenge our understanding and meaning of humanity and truly question whether or not, we are able to live in a society where justice, equality, peace, and prosperity abound.

In the Buddhist light, a focus is placed on understanding the Buddhist teachings to develop solutions for dealing with these wide-ranging problems. Both the scope of change and the response from a Buddhist approach are core to the content of this volume. It is of paramount importance that any investigation and development of solutions for the changes taking place, require guidance from the Buddhist philosophy. As a starting point for discussion, an initial focus is placed on providing a thorough and critical understanding of the character and context of change. In doing so, we also seek to clarify and outline the nature of a Buddhist approach. In completing this review, it is productive to see that given the complex issues being dealt with, the papers do generate different frameworks and viewpoints within the broad term of “approach.” The frameworks based on the Buddha’s teachings are not fully fixed and agreed upon by all. Therefore, our term “approach” refers to a set of arrangements and viewpoints that act to inspire further discussion and development.

Given the above context, this volume is a collection of conference papers presented and published for the panel on the first sub-theme of UNDV 2019 on Mindful Leadership for Sustainable Peace on 13 May 2019 at the Tam Chuc International Convention Center, Ha
Nam, Vietnam. The panel commemorates the occasion of the 16th United Nations Day of Vesak Celebrations 2019. Through the contributions of participants and their papers at this workshop, this volume provides a diverse and rich range of thinking and wisdom rather than more traditional mainstream thinking or conventional wisdom. Treating the Buddha’s teachings as a basic theoretical reconstruction, we examine the relationships between societies and Buddhism. We combine the analyses of the conflicts, trends and dynamics affecting future global development with focused studies on a range of policy areas for improving societies.

In the Buddhist light, our two most crucial aims in this period of disruption are to greatly increase the influence and impact of Buddhism as our foremost duty; and that the Buddhist responsibility contributes to creating a new foundation for Mindful Leadership and Sustainable Development.

REVIEW OF CONTENTS

Benjamin Joseph Goldstein looks at the topic of Moments to mind: Principles of Buddhist Leadership and the Process of Cognition in the Sautrantika School. Based on the Sautrāntika Buddhist model, he demonstrates the metrics by which Buddhist Leadership is defined. Locating afflicted states of mind in the decision-making process and understanding the process, he presents the possibility of undercutting some of the activities as effective leadership. The Sautrāntika Buddhist School provides the intellectual backdrop for this analysis. Given this, he focuses on the modern aspect of the topic concerned given. He presents a key characteristic of enlightened leadership by moving away from reactivity in the decision-making process. He brings into dialogue the Buddhist understanding with the modern leadership theories. Finally, he comes to conclude that that basic logic the Sautrantika Buddhist model provides a model of effective leadership and that its approach should be adopted to foster a sustainable society.

Bhikkhuni Dr. Hue Lien, Vietnam Buddhist University, proposes the discussion on Right Concentration and Mental Wellbeing. She emphasizes the important of Right Concentration by addressing the essential role of Mental wellbeing in achieving a peaceful society,
maintaining harmonious family as well as one’s own inner peace. In light of the Buddhist perspective, mental wellbeing can be attained and maintained by practicing right concentration. The method of concentration is based upon the Buddha’s personal experience of mental development, and through concentration, he has attained enlightenment and nibbāna. Practicing right concentration directly contributes to the achievement of happiness through abiding in ease (sukha), knowing things as they really are without any attachment to them, as well as attaining supernormal knowledge (iddhividhañāna).

Dr. Ram Kalap Tiwari, College Ayodhya, examines the issue of Buddhist Perspective on Mindful Leadership for Strengthening Peace. He warns us that we need to rethink the means for peace making, especially the norms, values and beliefs. Accepting that mindfulness can play a significant role, he explores the association between mindfulness and sustainable peace and identifies this method as a key bridging concept. In his closer view, choosing the Buddhist strategy of mindful leadership would be useful for the making for sustainable peace. In this way, it would be obvious that this program could create the appropriate environment for this effort, particularly in forming effective and energetic strategies for peace.

Ven. Dr. Jinwol Dowon, Dongguk University, Gosung Monastery, USA reviews the issue To Achieve Mindful Leadership for Sustainable Peace: Suggesting a Buddhist Way of Josaseon (Patriarchal Zen) Practice. The paper introduces a traditional contemplative practice, Josaseon (Patriarchal Zen) in Korea which was transmitted from India through China, as a classical and genuine meditation as a way to achieve the mindful leadership and sustainable peace. The paper points out the way of practice of Bodhidharma by reviewing the Outline of Practice, which indicates that to enter by practice refers to four all-inclusive practices. The paper argues that mindful leadership could be one of the valuable contributions to promote the mindful leadership for sustainable peace regarding benefit for all sentient beings and Earth.

Most Ven. Dr. Thich Nhat Tu from Vietnam Buddhist University lays stress on the Five Principles of Global Leadership. For him, to become a global leader, a leader must have a global vision & a global
mindset without limiting his ideal in family, community, country and region to open the interactive vision, connect to all the world-class activities. He warns that intercontinental and intercultural conflicts; religious conflicts prevented many countries from staying together just because of the conservatism in their traditional culture which has become a barrier to other countries and cultures. He advocates that modifying behavior is creating interaction but not impacting on independent voices. The biggest obstacle of global scope starts from language, culture, religious ideology, and political ideology. He asks us to find and overcome these external obstacles, adapting to global social, geographic, geopolitical, psychological, and religious influences.

Le Thi Thanh Thuy, Galahitiyawa Old Temple, Sri Lanka, identifies the question of How to Build up a Mindful Leadership for a Sustainable Society from the Perspective of the Bodhisattva Ideal. In fact, the matter in question has been much written in the Buddhist canon. By forming a Sangha, the Buddha shows us his much talented leadership. Jataka stories tell us more about his experience as a position of Bodhisattva. Particularly, mindfulness is important to keep a right leadership for the sustainable peace. It implies a shift from the current way of thinking to a broader leadership mindset. In doing so, it would be a first step to recognize independence as central principle to follow. She explores to what degree the Buddhist model of Bodhisattva could be designed. She turns to the question of who sets out to develop the mind toward wisdom, altruism, generosity and compassion. Finally, she expects that this approach could inspire us to develop a new leadership in a modern society.

Nguyen Viet Bao Hung, University of Kelaniya, Sri Lanka presents his case study with a Vietnamese historical background: Mindful Leadership for a Sustainable Peace reoriented by the Emperor Trần Nhân Tông. After presenting the biography of Trần Nhân Tông, one of the most respectable personalities in history, he focuses on three main aspects of his particular achievement: the art of emotional management, decision making, and compassion in his leadership. His various experiences prove helpful for modern leaders as they learn how to achieve good qualities in the leadership. Such a historical lesson is significant to build sustainable peace in society today.
Prof. Dr. Binodini Das, Ravenshaw University, India & Amrita Das, Consultant, Bangalore, India, present their paper on the subject: *Mindful Leadership for Sustainable Peace*. In the light of Buddhist perspectives, mindfulness signifies right concentration. Looking at the particular aspect of this approach, one will learn how to draw on those inner reserves through mindfulness to respond to any situation as it rises. Its result leads us to achieve sustainable peace by ending violent conflict and vicious cycles of lapse and relapse. It helps us increase in productivity, in decision-making, in listening and reduction in stress in developing our emotional intelligence. At last, most importantly, it focuses on enhancing self-awareness as well as empathy.

Prof. Dr. Phra Rajapariyatkavi, Rector, Mahachulalongkornrajavidyalaya University, Thailand offers a special review: *Bodhisattva’s Leadership: Mental Leadership for Sustainable Peace*. At first, he presents the meaning of Dhamma essences by explaining the conducts and duties of a Bodhisattva. More specifically, he refers to the significant importance of its ten perfections. In doing so, he shows that there are three levels of cultivation that should be implemented: wisdom, faith and energy. With regard to the mental quality needed, he tells us more about four potentialities: knowledge on the reality of life, detachment of things, purification, and concentration of power. All of these are especially needed for leadership for sustainable peace.

Prof. Dr. Projit Kumar Palit, Assam University, India proposes a discussion on *Buddha and Sustainable World Peace: A Study on his Mindful Leadership*. The paper aims to make a unified approach to study all of the issues from a holistic viewpoint of the Buddha and his mindful leadership for Sustainable Peace. We are now facing a new particular situation: multiple causations, complex interactions, inevitable uncertainty and unpredictability. All of these create conflicts in society. According to Buddhist thoughts, sustainable peace and development are two sides of the same coin. Based on the Visuddhimagga and Atthasalini, we need to use Cittaniyama, Kammaniyama, Dharmaniyama, Utuniyama and Bijani-yama as a universal law to be applicable for the modern age. All laws are more effective for the betterment of human society and the model code of
conduct for the sustenance of the living world. More specifically, the Buddha advises us to practice loving kindness towards all creatures and advocates against killing and destruction of life in any form. Virtue, Concentration, and Wisdom could establish a loving and moral society. There are two kinds of virtues, one of performance and one of avoidance. Finally, he concludes that as a compassionate mind increases self-confidence, inner peace, it would strengthen the base of sustainable peace, nature conservation and sustainable development of society.

Sandeep Chandrabhanji Nagarale, Amolakchand Law College, India deals with the question Mindful Leadership for Sustainable Peace: A Buddhist Approach with Reference to UN Charter. In response to the catastrophic effects of the world war, the UN has been established to introduce the new world order in the hope for peace and prosperity for the mankind. Unfortunately, wrong leadership and untrustworthiness are still problematic in world politics today. Its outlook is uncertain, and the Buddha’s teachings would play a contributory role in overcoming these challenges. For this objective, human understanding and reconciliation according to the Buddhist philosophy seem to be the appropriate way to follow. In this light, the author argues that mindful leadership and sustainable peace could go together for the maintenance of world peace. In this theoretical discussion, he suggests some remedial measures to be clarified and introduced in the public discourse.

Ven. Devinda, Shan State Buddhist University, Myanmar addresses the Buddhist Concept of Spiritual and Mindful Leadership Qualities for Sustainable Peace and Development. This paper discusses the particular significance of Buddhist mindful leadership concepts. Its foundation is drawn from the story of Māgha, the Dhammapada and the Kūṭadanta-sutta of Dīghanikāya. The world and people today are in need of good and mindful leadership. Both can manage sustainable peace and development. These two objectives are very much dependent on skills and thought of the leaders. If a leader is skillful in controlling his thought, he could transform it into love and compassion. In fact, leaders have greater capacity than their followers to do harm or to make peace. Therefore, leaders should be mindful and skillful in making decisions. We should bear in mind
that the Buddhist concept of emotional management is essentially needed in dealing with crises in the modern world.

Dr. Manish T. Meshram, Gautam Buddha University, India, identifies Engaged Buddhism in India: Buddhist Approach of Dr. B. Ambedkar to sustainable Society in India. Looking back in history, he explains the Ambedkar’s conception of sustainable society and highlights Ambedkar’s ideal of a just society with no caste, no inequality, no superiority, no inferiority where all are equal. The Buddhist Dhamma, with its emphasis on liberty, metta, and righteousness, serves as an instrument of governance. liberty, equality, and fraternity on the national basis would be seen as a foundation for universal humanism, morality, and well-being for all.

Prof. Dr. Biman Chandra Barua and Neeru Barua propose a discussion on Buddhist approach to universal ethics through good governance: A study on ten royal virtues. This research paper is qualitative in nature; researchers describe and explain what constitutes good governance, the ten royal virtues (dasavidharājadhamma), and the relationship between the ten royal virtues and good governance. The research paper focuses on the role of the ten royal virtues of Buddhism in order to ensure good governance globally. The ten royal virtues included: generosity (dāna), morality (sīla), philanthropic (pariccāga), uprightness (ājjava), gentleness (majjava), self-control (tapa), non-anger (akkodha), non-violence (avihimsā), patience (khānti) and agreeability (avirodha). Mutual respects, relationship, accountability, and transparency etc. can be achieved through practicing ten royal virtues.

Ven. Thich Minh Thanh identifies An Approach to Mindfulness and Mindful Leadership. In reviewing the importance of mindfulness in the past discourse, he looks further at its rising role for the netizens. More particularly, Buddhist approach has developed well in Western countries. With regard to the effect of secularization, he puts the method suggested under review: Would it be considered as an adaptation or a distortion and a solution? He offers us an innovative view in considering mindfulness as a nexus to be connected to Shakyamuni Buddha’s enlightenment. In referring to the book The Art of Power by Thích Nhất Hạnh, he states that the notion of Buddhist mindfulness has become widespread in
Buddhist discourses and the positive development of Plum Village as a European meditation center is one of the notable examples today. As a result, he suggested that mindfulness may be universally applied.

**Prof. Dr. Kalsang Wangmo**, Central University of Jharkhand, India looks at the issue of *Buddhist Perspective on Mindful Leadership for Sustainable Peace*. Based on Buddhist teachings, he explains that mindfulness is considered as the highest source of wisdom, it would transform this into altruistic mind. In fact, wisdom and altruistic mind are often understood as one arising from the other. He justifies how mindfulness becomes synonymous with the fundamental teachings of the Buddha and how a sense of mutual responsibility is a manifestation of practices in the context for sustainable peace. Finally, he concludes that meditation has been positively reviewed in the purview of post-modern global society.

**Prof. Dr L. Udaya Kumar & Dr. GM Susmitha**, Acharya Nagarjuna University, India, explore the topic of *Mindful Leader in the Global Society*. They foresee that ethical leadership will play a greater role for sustainable peace. In this way, Buddhist teachings will be able to adapt to any socio-historical circumstances. Buddhist ethical leadership is relevant to all societies around the world. The aim of the research paper is to demonstrate the moral standards of conduct and duty toward common moral purposes. They explain the three kinds of leadership: ethical, charismatic, and visionary. Finally, this Buddhist approach to leadership provides motivation, empowerment, power sharing, satisfaction and performance of followers.

**Ven. P. R. Tongchangya**, University of Peradeniya, Sri Lanka, focuses on the question: Mindfulness for Self-Transformation and Becoming an Inspiration for Society. His view is that self-transformation for youths is more essential than ever before because advanced technology leads them to modern lifestyle, temptation and distraction. He argues that the Buddhist teaching on mindfulness is beneficial for everybody. The Sedaka Sutta and Sāṃyutta Nikāya tell us that when protecting others, you protect yourself. As a result, we will be able to cultivate integrity, compassion, gratitude, loving-kindness, and generosity. Having developed those qualities further,
we will set up a moral norm in the society to inspire others. Finally, he comes to concludes that by practicing mindfulness daily, we may develop self-awareness and engage in social work.

_Ehelepola Mahinda_, Bhiksu University of Sri Lanka, presents her paper on the issue of *Buddhist Teachings to Sustainable Peace Building*. Morality is the foundation of Buddhist ethics and its objective is to bring about peace and happiness for mankind. For this purpose, Buddhism shows the path of attaining peace and happiness. Based on Buddhist moral practices, followers achieve concentration and wisdom. Therefore, morality going together with concentration and wisdom bring forth internal and external peace. The Buddhist objectives are about truth, freedom, justice, loving-kindness, compassion, love, happiness and emancipation. Its practice depends mainly on oneself and Buddha only shows the path. Most importantly, his central teaching is about the significance of the Four Noble truths. Buddha clarified the way of arising problems and conflicts while showing the path of cessation of all such conflicts.

_G. S. Charith Priyadarshana_, University of Jayewardene-pura, Sri Lanka, deals with the *Role of Religion in Leadership for Conflict Resolution and Peace Building With Regard to Buddhist Teachings*. The main concern of this study is to look at the question of how religions could contribute to the fostering of peace, harmony, loving-kindness, and finally for the spiritual development of beings. In dealing with the matter in question, he examines the practical utility of modern religious institutions. After presenting his methodology and findings, he suggested that Buddhist teachings can apply to the contemporary world as a leading religious example and served the needs of the future generation.

_Dr. Phe Bach_, California Teachers Association, USA and _Dr. W. Edward Bureau_, Drexel University, Philadelphia, USA look at the topic of *The Tree Intertwined Path to Leading for Sustainable Peace*. At first, they suggest three main paths to follow: peace learning and sustaining peace-based mindfulness practice, systems thinking as a path for maintaining peace and embracing the continual flow. Second, they address the question of its practice. This training has various aspects, namely: reverence for life, generosity, sexual
responsibility, loving speech, and deep listening and nourishment and healing. One of the most innovative Buddhist notions in their paper is the O theory. The main principle for life that needs to be implemented is clear: It is better to be a human being than a human doing.

Samantha Ilangakoon, Buddhist and Pali University of Sri Lanka looks at the Buddhist Theory of Peaceful Co-existence. The conflicts around the world are rising and worrisome. We need a more urgent solution for these than ever before. In this way, the Buddhist approach for peace may offer a better alternative, namely the theory of Dependent Origination. More specifically, this means that nothing in the world is independent, everything depends on others, and everything exists on others. Religion and nationality also interdependence. On the contrary, if we imagine that there is only one nationality or religion in the world, we should maintain that our life on earth may become monotonous and dull. Given this, we assume that diversity brings this beauty and the Buddhist approach is effective to introduce to apply.

Rev. Dato Dr. Sumana Siri, British Institute of Homoeopathy (U.K), identifies some Unmindful Issues of Buddhist Leaders Who Seek Sustainable Peace. One of the major challenging issues the world face today is religion, even in the Buddhist tradition. The reality is that religion will always color politics, as in some countries due to their theology or cultural patterns. Fortunately, the ecumenism of Vietnamese Sangha and the Indonesian Sangha would be the beacons of lights to other Buddhist Sanghas. Finally, he argues that all religions are essentially valid and the same, though we may look similar but not the same. To overcome this, we need more multilateral and interfaith dialogues. He expects that in the future we achieve harmony and egalitarianism with reasonable sustainability.

Ven. Moragaswewe Vijitha, Buddhist and Pali University of Sri Lanka, Sri Lanka deals with the question A Study of Buddhist Teaching with Respect to Conflict Resolution. In his pessimistic view, the third world war could break out someday. Given this, how do the Buddhist react accordingly in order to reestablish peace? The author tries to answer this issue on the ground of Buddhist teaching. He believes that genuine peace can prevail only in the heart of metta. It understands the causality of violence
and thus gives an adequate solution for it. He argues that the Mahādukkhakkhandha, Madhupinḍika, Raṭṭhapāla, Mahānidāna, Sakha-pañha, Vatthūpama, Kalahavivāda, Māgandhiya, Metta, Paṭhamasaṅgāma, Dutiyaṃgāma, Kulavaka, Kosambi would be the necessary theoretical background for peacemaking. It would give us a useful approach to follow for the future.

Ven. Pham Thi My Dung (TN Lien Vien), University of Peradeniya, Sri Lanka looks at the Buddhist Views on Violent Conflict in Society: The Role of Leadership in Peace Building. The main issues of her research paper deal with the following questions: What causes of violent conflict arise? How can we understand violent conflicts as a current social problem? What the root of violent conflict base on Buddhist thoughts? Whether the Buddhist thought is concerned with the salvation or liberation of the individual and is far removed from social concerns or not? What is the role of leadership in this issue? Whether the Buddhist ideal of leadership is felt most suitable for a globalized world without violent conflict. In doing so, she argues that Buddhist thoughts had offered humans certain significant insights. Important here is the reference to the role of leaders who should have a high degree of moral integrity in order to construct and govern society.

Neeraj Yadav, Department of Buddhist deals with the issue: Mindfulness: A Tool for Sustainable Peace. Based on the Buddha’s teachings, this paper will examine the value of mindfulness to make a sustainable peace. Most arguably, with mindfulness, one can lead a better life. Hence, the Buddhist approach would play a unique role. Even neuroscientists maintain that mindfulness training has extraordinary benefits for both individuals and societies. This practice would make people more innovative than before. It also increases the quality of leader by cultivating his clarity creativity and compassion in the services of others. As a result, the Buddhist way of mindfulness is the best tool to be used for peacemaking.

Can Dong Guo, Academy of Wisdom and Enlightenment, Canada looks at the question Logic and Correct Mindset Any Peacemaking Leaders Must acquire. Traditional Buddhist mindfulness training has been perceived as various meditation techniques. They are specifically designed to discipline the mind to concentrate and
focus. This practice would help us to reveal the hidden teachings on logic systems buried in various sutas over a millennium. In particular, non-duality logic and quadratic category logic are expounded. After discussing the philosophical background concerning the Cūla-Mālunkya-sutta and Agama Sutra, he explains the main idea of Nagarjuna in the light of Mulamadhyamakakarika. By comparing the teaching of Shakyamuni and Bertrand Russell, he comes to conclude that learning the Buddhist non-duality logic and quadratic logic would help us to attain right mindfulness.

Dr. Chandrashekhar Paswan, Gautam Buddha University, India looks at Sustainable Development and World Peace: A Buddhist Approach. This paper attempts to study and evaluate development within the framework of sustainable development to which Buddhism might be amenable to the adoption of a sustainable development approach. Buddhist sustainable development emphasizes on the transformation taking place at the individual level or inner ecology along the path set forth in the Noble Eightfold Path (ariya-āṭṭhaṅγika-magga) or the three-fold training of morality (sila), concentration (samādhi) and wisdom (paññā) before it is acted out or stretched to the collective domain. This paper points out the definite guidelines for world peace in the light of Buddhist teachings: the practice of the eightfold path, the Buddha’s theory of dependent origination (patīcasamuppada), Buddhist doctrine of Ahimsa (non-violence), the practice of the four boundless states (appamanna), and the inexorability of the cause and effect law. To develop confidence, intolerance and harmony; it is important to cultivate common values or universal ethics.

Dr. Rana Purushottam Kumar Singh, Nava Nalanda Mahavihara, focusses on the question of Buddhism, Non Violence and Making of Sustainable Society: A Study in Prospects and Potentials. He warns us that ethnic and religious violence erupts almost every corner of the world. Unfortunately, to respond to this, some people see the emotion of “anger” as being righteous and justified because there is no better alternative to follow. They prefer using their wrongdoing with anger. The rate of crime is, therefore, rising. All forms of violence which arise from anger, hatred, and fear are not the rational solution for the matter in question. Finally, he suggests that
we have to understand the Buddhist teaching in order to find out the potentials to improve individual and society, that is to identify the correct balance between the roles of individual and society.

*Dr. Santosh K. Gupta*, Amity University Gurgaon, India presents the issue *Significance of Buddhist Diplomacy for Sustainable Development in Modern Asia*. This paper attempts to examine modern Buddhist diplomacy in historical perspective critically. Particularly, India’s Buddhist diplomacy needs deeper academic analysis. This paper underlines why India is trying to project Buddhism and what are its socio, political and economic aspects. It examines the approach of national leaders and envoys as cultural diplomacy and its historical roots in the Indian context. The paper also examines the significance of Buddhism in socio-economic contexts as Asian nations with about one-fourth of the world’s population are becoming one of the largest consumers in contemporary time. This research explores archival records and examines various primary documents in order to underline the significance of this topic in the modern context.

*Tran Duc Nam*, Acharya Nagarjuna University, India looks at the question *The View of The Buddhist about the Cause of Violence, Conflict, War and Method of Remedy*. Main issues of his paper are: The root of conflict and violence are greed and hatred, Apply the practice of the Five Precepts into daily life, Live simple, less consumption, Living happily in the present moment, Protect the life of all species, Do not exploit people and the earth, and Exercise the Breath. Conflict leads to suffering or even to the end of the world. Conflict is a big problem for mankind, and a Buddhist solution to it are the best one that we must be addressed.

*Ven. Ridegama Wanarathana*, Bhiksu University of Sri Lanka, Sri Lanka presents the issue *Ideal Democratic Leadership for the Establishment of Sustainable Peace through Buddhist Polity*. The author exposes the applicability of Buddhist ideal democratic leadership for sustainable peace through Buddhist polity. The Buddha’s teachings tell us the path to develop mundane life and transcendental life, it would be based on morality, concentration and wisdom. More than that, the Buddha also dealt with matters of economy and governance. The worst is that the people in the political system are strongly
influenced by greed, hatred and delusion. In the light of Buddhist philosophy, the spirit of democracy should be implemented in all the aspects of its internal and external policies. The author gives us more details with regard to equality in Buddhist democratic practice. Arguably, Cakkavattisīhanāda, Aggaṇña, Mahāsu-dassana, Kūṭadanta, Mahāparinibbāna can be considered as the best tool to apply for making democracy and peace back again.

_Dipen Barua_, The University of Hong Kong Hong Kong, presents his research question of _Buddhist Psychology Approach for Sustainable Peace_. His main question is: Why is it difficult to establish peace in human society? From Buddhist sociological point of view, he tells us that Buddhism principles are good enough to improve the particularities of personality-based leadership. The reason for this is obvious: a person would be deteriorated due to some bad situations. This research will take into account how Buddhist principles are strong enough to establish durable peace in our human world. Finally, he concludes that conflicts and destructive wars always stem from an individual's internal out-flows or defilements that are predominantly psychological.

_Dr. Satyendra Kumar Pandey_, University of Delhi, India and _Simerjit Kaur_, Department of Buddhist Studies New Delhi, India focus on the question _Buddhist Approach to Sustainable World Peace_. Main issues of this paper are: What is the 4th Industrialization? What is the need for the fourth Industrialization and how it is going to work? What are the challenges and prospects of the Fourth Industrialization? Can the 4th Industrialization become Bane from Boom? and Can Buddhist Approach make the 4th Industrial Revolution a Blissful Era?, Based on Buddhist teachings, they argue that the principles and values, enshrined in Buddhism could be of immense help to the world, two things are of importance: existential problem of suffering and its cessation so that the regime of happiness and peace could be established in the world.
I. LEADERSHIP:
POLITICAL AND MINDFUL
ABSTRACT

Leadership informed by Buddhist principles does exist in a clearly definable manner and can be applied in service to sustainable peace. Utilizing the Sautrāntika Buddhist model of the process of cognition and the arising of afflicted states of mind, this paper demonstrates the metrics by which Buddhist Leadership is defined. Locating afflicted states of mind in the decision-making process and understanding the process through which one arrives an afflicted judgement presents the possibility of consciously undercutting some of the most unwholesome activities masquerading as effective leadership. The application of this model of cognition to leadership recognizes the high degree of personal responsibility that people in leadership positions hold. Further, this awareness emphasizes personal agency that promotes both the well-being of leader and follower(s). Finally, this analysis underlines the seemingly obvious principle that simply considering one’s self a “Buddhist” does not thereby make their decisions illustrative of Buddhist Leadership.

This essay utilizes the Sautrāntika Buddhist model of cognition to isolate the arising of unwholesome states of mind. The insights

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gained through the analysis are non-sectarian and need not be seen through a religious lens. The Sautrāntika Buddhist School provides the intellectual backdrop for this analysis. Sautrāntika literally means the “followers of sutra”. Vasubhandhu in the Abhidharmakośakārikā effectively juxtaposed the Sautrāntika view against the Sarvastivada-Vaibhāṣika Abhidharma that the text relates (Lusthaus and Buswell, 2004, p.878). The nuanced description of the causal processes of cognition offered by the Sautrāntika school, provide the backdrop for understanding its relationship to leadership. The theories of modern writers in the field of leadership are reinforced and given fresh perspective through the integrations of the Buddhist view.

Most of the modern work on the topic of leadership is organizationally focused. The leadership principles developed here are some of the dominate themes they explore. In Enlightened Leadership Oakley and Krug present a key characteristic of enlightened leadership as intentionally moving away from reactivity in the decision-making process. As they say, “Enlightened Leadership is not so much about things to do as it is a place that leaders come from with everything they do. It is actually a state of being.” Such an understanding directly aligns with Buddhist teachings. Avoiding reactivity in our thinking process is clearly a central factor of leadership development. Oakley and Krug juxtapose the “reactive” and “creative” thinkers on a spectrum of relative performance (1991, p.59). To the extent that the leader is exclusively interested in business and performance, basic attitude adjustments can be very helpful. The Sautrāntika Buddhist model for changing from a mindset of reactivity is not directly concerned with business interests, but with a fundamental shift in the manner any individual processes all stimuli. Enlightened leadership in a Buddhist lens is thus defined first and foremost by the internal disposition of the leader and the degree of reactivity and cognitive affliction they entertain.

There are a variety of topics that could be used to explore this topic in relation to Buddhism. Here we will confine the inquire to some a couple of the common topics that are addressed by modern thinkers in the field of leadership development. Specifically, the paper will bring into dialogue the Buddhist understanding of what
mindset a genuine leader cultivates, the manner of focus they apply to their work, the method for working with implicit biases, and the larger vision of the practice with modern leadership theories about the same. Through the analysis it is also established that personal identification as a “Buddhist” does not necessarily mean that the person exhibits Buddhist leadership. Quite to the contrary, Buddhist leadership principles must be defined through actions and the psychological underpinnings that support the articulation of the action.

Buddhist psychological theory is notable for the thorough treatment of the topic and ability to be applied broadly to many areas of thought and innovation. As such it is important in this initial analysis to structure the approach to leadership an approachable manner. There is significant room for further research on this topic.

Although Buddhist psychology in the abhidharma tradition ca appear intimidating and inapproachable at the outset, the take away from this research are remarkably approachable. Indeed, that basic logic the Sautrantika Buddhist model exposes about leadership and so forth are principles that most small children can readily recognize. For example, a child may initially place blame for an unpleasant situation upon whoever is at all related to the occurrence of their discomfort. For that Child the other individual is characterized as innately bad and the source of all problems. The skillful parent will remind the child that although the other person appears as the cause of their suffering, they are not. Further, the other is not innately bad as the child believes. This example as we will see contains the message of the Sautrantika Buddhist model of cognition without being inapproachable to the non-specialist. With this in mind we turn to the first topic for our dialogue, the mindset.

1. MINDSET

To begin, one of the striking features that is shared by Buddhist and modern authors is the mindset of the modern leader. From compartmentalizing to cultivating positive self-image for oneself and their subordinates, modern writers on the topic of leadership take pains to show how we have clear agency with regard to our own attitudes and that our mindset may be skillfully cultivated in service
to a larger goal. The Buddhist tradition likewise offers a detailed path of practice for understanding the process of mind to gain direct control over reactive impulses. Still, the Buddhist path is distinct in significant ways. The “mindset”, which is to say the ambition and drive to succeed for Buddhists is not only viewed as something to be adjusted, but a clear indicator that ignorance is dominantly present for that being.

In the Buddhist tradition, “mind” is pure and undefiled, is not a product of matter and cannot directly interact with matter.\(^1\) When the mind is charged by an afflicted state (Skt. *kleśa*), the purity of mind’s fundamental essence remains unchanged. The stains of afflicted states of mind are superficial (Gyaltsen, 2004, p.84). Kleśas are generally classified as three with respect to the root of their affective nature, attachment (*rāga*), aversion (*dveṣa*), and delusion (*moha*). Still, kleśas are diverse, and different Buddhist schools provide various explanations, but these three are always considered the root of the other afflictions.

When a kleśa is present, it greatly disturbs the natural state of mind. Through viewing the affliction of a kleśa to be the natural state of mind, some feel that their kleśas do not disturb their mind. However, all of the afflicted states of mind arising from the three root poisons are unwholesome in the Buddhist context because they reify the concept of “I” or personal self which they function in regard to. An individual relating to the external world specifically in reference to a self that is proven non-existent (Gyaltsen, 2004, pp.245-251) is engaged in delusional activity (Chaba Chökyi Senge, 2004 p.246). A core tenet of Buddhist thought is the selfless nature of the individual (Skt. *anatman*, Pāli. *anatta*). Any action arising from such a feeling is craving and thus the creation of new *karma* (volitional activity).

The highest degree of leadership in this Buddhist system is a leader who recognizes the process of kleśa arising from the innocuous forms to the highly destructive. The Buddhist call to action in this respect strikes considerably deeper than the creative, principled mindset promoted as leadership. The Buddhist leadership mindset

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1. Mind can causally interact with matter, but not directly.
is grounded in the selfless mindset. Such a mindset is not imposed quickly, but must be necessarily cultivated, due to the deeply ingrained subtle propensities that are the root of the arising of afflicted states of mind, which thereby motivate unwholesome activity.

The karma originating from a mind under the influence of a kleśa is still indeterminate. For example, a person may be under the sway of intense anger and yet perform a virtuous deed. Still, from the Buddhist perspective even virtuous actions arisen from defiled states of mind perpetuate the condition of cyclic existence (saṃsāra). The ideal situation is where one acts organically and automatically, not from a sense of self, but skillfully and compassionately in response to the situation at hand, thereby not producing new karma. This significant distinction suggests that for the Buddhists, modern theories of leadership that emphasize changing the mindset are only addressing a superficial symptom while allowing the deeper problem to proliferate.

For most people there is a persistent tendency to latch on to the idea of self, obscuring the natural state of mind. The tendency is so strong that even when shown proof of its complete inability to be found, we still retain a naïve belief in it. In the process of cognition, feeling arises through the contact of a triad of sense faculty, a sense object, and the respective sense consciousness. This level of consciousness is non-conceptual. At that point there is still no mental proliferation of “I” off which to form an opinion of the relative value of the experience. This significant moment of personal experience is the foundation of the theory of Buddhist insight meditation. The meditator focuses equanimously on the arising of sensation and observes it non-judgmentally to allow dissipation without creating new karmic momentum. Through practice the mediator can become very effective at unburdening their continuum of karmic momentum.

To provide a little more theoretical context, even outside of formal mediation, in the Sautrāntika philosophical system, feeling or direct experience is the result of past volitional activity. As such, not only is feeling non-conceptual, it is also karmically neutral. In other words, feeling is a result and results do not create new karma (Dzogchen Ponlop Rinpoche, 2016, pp.26-29). At the moment of
feeling, some previous karma is exhausted, never to ripen again. Although feeling is non-conceptual and in terms of karma neutral, it does not thereby negate the content of experience. Such a mistake can occur when one conflates feeling with emotion or assumes that there is anything in feeling that is inherently good or bad.

Value judgements actually require several additional moments of mind to form, despite their seeming simultaneity. There are positive, negative, and neutral feelings that are entirely non-conceptual. Still, at this initial point in the process of cognition there is no construct “I”, and as a result there can be no value judgment of the relative goodness or badness of the feeling. All of that valuation takes place in the following moments of consciousness, which is causally linked to this initially arisen feeling (Dzogchen Ponlop Rinpoche, 2016, p.27). The Buddhist explanation is explicit that there is no positive or negative quality to the direct sense experience. They contend that all value judgments and concepts attached to the image, sound, smell, taste, or tangible sensation are in no way linked to the actual object in question.

2. FOCUS

Focus is a common theme of many of modern manuals addressing leadership. Having a vision, adjusting habitual patterns, and building systems to support the vision (Oakley and Krug, 1991, pp. 167-190). In contrast to the one-pointed concentration needed for Buddhist meditation, the focus of the leader is narrow. People do tend to move towards what we focus on. In that sense the prescription of modern leadership manuals to keep the big picture in mind, focus on the vision of the organization, and not lose goal-orientation are all valuable strategies for the Buddhist leader as well. Applying focus one-pointedly to bring the flurry of mind to rest, assessing the influence of kleśas for the person, and acting virtuously without contrivance, the Buddhist model simply asks for a higher degree of commitment.

There is a basic incongruence between the views of Sautrāntika Buddhists and these modern writers on leadership. For the Sautrāntika Buddhists, typical humans are not sufficiently realized to address the component of improper mental engagement with
respect to the causal process of the arising of a kleśa. The one place that the kleśa can be prevented from arising (at this early human stage) is through severing and curtailing the subtle propensities through analytical meditation as described in the previous section. The practical focus emphasized by leadership manuals in this Buddhist lens amounts to simply covering over the problem superficially while not addressing the underlying cause. To explain further we consider the verse from the eighth Karmapa Mikyö Dorjé:

The subtle propensities have been abandoned
An object [that accords with the subtle propensities] abides proximately,
Mind engages improperly [with that object],
This is the complete cause of a kleśa.\(^2\)

As Mikyö Dorjé explained, for a kleśa to occur there are three necessary factors. First, the subtle propensities (Skt. *anuśaya*) are still present within the mind-stream of the individual. They have not yet been completely abandoned and are therefore liable to be activated. Next, there must be an observed object, which is to say that an appropriate object for the activation of a subtle propensity comes into contact with the sense media of the person. Last, the person has improper mental engagement (Tib. *tshul bshin ma yin yid byed*) with respect to that object. Those three together are the necessary elements for the arising of a kleśa.

It is tempting when confronted with this explanation to assume that one can simply override their natural improper mental engagements through brute force of focus. Unfortunately, such an opportunity is not available to people in this system of momentariness (Ronkin, 2018). First it is important to define what is meant by proper mental engagement as opposed to its opposite. Improper mental engagement is the tendency to engage

\(^2\) *Phra rgyas spangs pa ma yin dang/* /yul ni nye bar gnas pa dang/* /tsul bshin ma yin yid byed las/* /nyon mongs rgyu ni tshang ba yin/* /from Eighth Karmapa Mikyö Dorjé’s commentary on Vasubandhu’s *Abhidharmakaśa* called *chos mnong pa’i mdo* kyi *’grel pa rgyas par spros pa grub bde’i dpuyid ‘jo*
with the conception and imputed desirability or aversion of that object as though it is real and present within the object itself. As Dr. Stanley has stated: “Mind thinks we are seeing something that is not actually there, but then reacts to our own projection as if it is actually there” (Stanley, 2017). In the context of leadership this point is particularly potent. A leader with ingrained propensities can be highly reactive or impute general characteristics onto a diverse group of circumstances.

Through analytical meditation, one is able to address the anuśayas present in their individual mind stream. Improper mental engagement cannot be addressed until the path of seeing or above because such work requires the direct knowledge of selflessness. Analytical meditation addresses the anuśayas by demonstrating to the practitioner that as they engage with a phenomenon there is no intrinsic nature therein that causes a kleśa to arise. Calm abiding practices are understood as essential and efficacious as it allows for the practitioner to cultivate single-pointedness and non-reactivity to all stimuli, permitting feelings to arise without indulging in clinging activities. In addition to thereby building a pattern of non-reactivity, the focus of Buddhist meditation is then applied specifically to the practice of analytical meditation allowing old karma to ripen and dissolve without new karma taking its place. Meditation in the Buddhist view is a cause for celebration, because the practice analytical reflection literally loosens the bonds yoking each person to cyclic existence.

3. VISON AND WORKING WITH BIAS

A clear vision is important for any organization and the leadership therein. Oakley and Krug spend a significant amount of time discussing the importance of a shared vision and purpose at all levels of an organization (1991, pp. 167-190). The question then naturally arises, what is the shared vision? The individuals in the organization need to have a high degree of buy-in to the vision. Setting aside the many ways to motivate people such a through money, the abstract point of this facet of leadership is that the value of an organization to the lives of the participants is qualified by intangible currency, such as the manner that people
Even young children intuitively understand that the anger they experience at their parent or friend is not coming from that individual or their actions. There is a causal link, but it would be foolish to suggest that their anger or the direct cause of the child’s emotion is that object. Again, as obvious as such admonitions are to children and adults, there is no question that in general we are quite capable of looking past such logic to cling to the understanding that our preconceived notions about ethnicities, places, or groups are valid and accurate. We allow ourselves to be willfully ignorant of the potential for misjudging a situation or group of people. The vision that people pursue is nothing other than self-indulgence, even if there is some virtue achieved through the activity.

Having perceived the individual that corresponds with a latent subtle propensity for stereotyping or emotion, the mind engages the phenomena first with a label. Having labeled the object in a manner that corresponds with the subtle propensities, the mind places the object, which is a non-existent concept within a narrative. The narrative then validates the anuśaya and further deepens its propensity to arise again in the future. People tend to trust their judgments and anuśayas regarding others because in general they serve a very specific and trustworthy function – or so it appears. In actuality however, there is very little correlation between our expectations regarding the nature of perceptual objects and their actual nature. It would be shocking, after all, if a consciousness under the delusion of a reified conception of self could ever really understand the unfindable nature of other objects.

Prejudiced people perceive the intrinsic correctness of their belief every bit as much as they perceive a distinct difference in color or shape. This is because they exclude all things that are different from their analysis of the basic similarity such as race or sexual orientation (Tillemans, 1999, pp. 209-211). The conclusions that are drawn from engaging in this manner with the object are inherently misleading. Taking one as many creates many problems by suppressing difference. We can generate endless isolates. Using a term to describe a generality is a suppression of difference and thus describes the double-edged sword of conceptuality. On the one hand concepts are incredibly useful, such as those that motivate you
not putting your hand on a recently used stovetop. Still, on the other hand, conceptuality, grouping things together and excluding all others from the category based on some superficial concept is how unwholesome things like prejudice arise (Tillemans, 1999, pp. 209-211). We need hardly mention that prejudice is an unwholesome character trait in a leader that is working for sustainable peace.

It seems that we intuitively already know what the Buddhist tradition is seeking to explain in a highly analytic and systematized manner. So then why are we so quick to write off such an explanation and conclude that it is simply more just too complicated? Consider the possibility that it is simply because we do not have a broader cultural narrative which frames theses logical conclusions in the realm of the everyday and the mundane. Mere acknowledgment of this basic human tendency such as scolding a child that they mis-direct their frustration when they are at their most agitated encourages their dismissal. The fact that we apprehend something that is non-existent, impute qualities onto that abstraction, and then engage with those value judgments as though they are fundamentally part of the essential nature of the object, could offer each person and certainly leaders, valuable perspective. For these teachings to be useful at undercutting the unfortunate occurrence of prejudice and other potent kleśas, individuals need to be working with this understanding every day and with all objects of the senses.

If day-by-day, moments of life that are not overwhelmingly emotionally evocative are analyzed in this manner our habitual patterns can change. Individuals address underlying assumptions before discussion can be seriously had about leadership situations. So explains the Sautrāntika Buddhist psychological model. The habitual patterns of mind are not by their nature positive or negative, but in all cases, the one cannot simple resolve to ignore the impulse to indulge the pattern of reactivity. These patterns of reactivity are the first thing that the Buddhist model addresses in the transformative process. At a further stages of realization improper mental engagement is directly challenged and transformed.

Afflictions (kleśa) are defined as that which greatly disturbs the mind. The mind as was previously stated is by nature clear and aware. Thus an afflicted state is not desirable. Still, the nature
of the illusion in saṃsāra is that people are under the extremely strong impression that their habitual patterns of behavior, and the vivid and intense emotional states that they experience are acutely real. Further, they accept that those judgments and prejudices are completely righteous and even superior to the lack of experiencing them. The Sautrāntikas enumerate six root afflictions and twenty secondary afflictions from the fifty-one mental events. When a kleśa such as anger arises, the tendency of ego is to lean into that emotion and accept its’ righteousness at face value. There is no question that from the perspective of ego that anger (or whatever kleśa) is not only appropriate, but that the object that was (improperly) engaged from which the kleśa arose, actually exists and that it is directly responsible for the defiled state of mind being experienced. For the Sautrāntika Buddhists all that appears in mind is an impression of sorts that mirrors the actual external object. Thus, in this model an afflicted individual is only fighting with their own mind and thereby reinforcing a negative pattern, like a snake swallowing it’s own tail.

The tendency that people have to indulge their latent propensities through improper mental engagement can at the time feel like the most distinctly correct course of action. Some may rationalize it through the reasoning that they do no harm by allowing anger or prejudice to arise in the mind. As we have seen such an assertion is not accurate and in actuality much suffering is be produced by the indulgence of kleśas before they ever materialize as negative actions. Prejudice is by definition a negative state of mind characterized by ignorance. Individuals, as a result, may go to great lengths to avoid labeling themselves as prejudiced, asserting for example that the stereotype they hold to is not negative. The Buddhist response to such beliefs is not so generous. It is clear in the Buddhist context that the arising of any prejudicial concept is no more than the essence of delusional activity and leading to suffering.

Larger Buddhist cosmology plays a highly significant role in articulating why such states of consciousness are less than desirable. The enlightenment narrative that understands suffering (duḥkha) as an untenable state of being is an important qualifier to this discussion. By understanding suffering as a state that is inherently problematic changes the underlying assumptions held by many
people that suffering is simply an aspect of life that cannot be avoided. Buddhism articulates a worldview that assert the opposite perspective and is an important element in helping individuals understand that their sufferings are not just something that must be endured, but as a manifestation of their lack of understanding. As it relates to leadership, a skillfull leader reflects on these points again and again. Further, that leader will create conditions that support those they lead in realizing their own indulgence of subtle propensities. The good leader thus serves as a cause for creating many more genuine leaders in their image.

Finally, the Buddhist narrative of enlightenment furnishes the realization potent application beyond the mundane occurrences of daily life and its application therein such as in the case of leadership. If individuals hold to a doctrine of nihilism, there is simply no point in addressing the subtle propensities and improper mental engagement that are the core of the problem. In the Buddhist analysis, through the analysis of dependent origination, the enlightenment narrative is essential to derive some point of the practice. It is reasonable to suggest that the kleśa-imbued mind is suffering and that it would be more pleasant or less unpleasant to be without such mental defilements. In so far as that is the case, it is reasonable to conclude that for personal gratification and pleasure one should seek to eliminate the causes of suffering. Still, some people may not be convinced that the emotions and prejudice that they hold so dear are at all negative. They may well be very adamant in the righteousness of their attitude. The tradition suggests that with regard to people such as this, who are not interested in the teachings or find no value in them, those people should be treated with the most compassion.

One of the striking features about the Buddha’s doctrine is that in the same vein as the Bhrahmanical traditional landscape of ancient India, there persisted a belief in past and future lives known as saṃsāra (Hirakawa, 1990). The understanding Buddha developed as the initial authoritative source is that through volitional activity an individual creates the causal factors that conduce to their arising in the next moment and so on in this life and the next. Cyclic existence is without beginning or end, but
karma is understood as the propelling factor therein and as an extension the anuṣaya. Buddha explained how by means of karma beings re-become through nothing other than the simple workings of cause and effect. This tendency he presented as the fundamental problem. Continuing to suffer in cyclic existence perpetually for all time was un-tenable; the solution was the peace of nirvana free from all kleśas and karma.

4. CONCLUSION

This essay is an initial attempt to bring Buddhist thinking into dialogue with some dominant modern theories of leadership. Both bodies of knowledge offer a great deal to the leader attempting to meaningfully contribute to their organization. The Buddhsit path is not exclusively a leadership model, but as we can see through this abbreviated analysis, there is a great deal that may be learned through applying some of the insights of Buddhist teachings to the cause of promoting healthy leadership.

Both the Buddhist path and the modern programs to develop effective leadership revolve around cultivating an adjustment of underlying reactivity. In the cause of running an organization, this leadership is conceived of as professional skillset that facilitates productive enterprise. While the Buddhist path of practice will naturally bring about the qualities that make one a highly effective business leader, the character development is not based in ambitious desire for success which is afflicted by its very nature. Buddhism as demonstrated here by the Sautrāntika view brings about positive results that align precisely with modern models of skillful leadership through addressing the individual’s reactivity. This process begins by relaxing the conceptual mind and recognizing the distinction between direct perception and the subsequent emotive states that are generated through improper mental engagement with the object.

Further research and writings on this subject are seriously needed and this work alone is not sufficient. In particular contextualizing various levels of analysis in the dialogue will be very productive of continuing this dialogue. Likewise, it will be very helpful to future scholarship on the topic to anthropologically research the leadership practices of modern Buddhist organizations as well
as specifically the monastic discipline literature (vinaya) and its relationship to leadership. For now, this narrowly focused article can support a basic understanding of the contribution Sautrāntika philosophical thought makes to the articulation of Buddhist leadership principles.

Buddhist leadership can be clearly defined through the lens of the Sautrāntika presentation of the process of cognition, understanding how the wide variety of mental events arise and can afflict or support the individual leader. The most direct way that skillful leadership can be recognized is by the leader themselves reflecting on the degree to which their decision-making process is afflicted by a kleśa. Considering this process in terms of some of the dominant themes presented in modern theories of leadership adds a distinction of depth to the activity of leadership. The genuine leader in the Buddhist lens like the Chakravartin archetype is not afflicted by the variety of kleśas that we have explored in this analysis. They are not enlightened necessarily, but they are personally reflective about regarding the effects of their activity.

The variety of leadership that will support constructing a sustainable future is deeply rooted in egalitarian ethics. Such a leader has uprooted the root of prejudice and the arising of afflicted states of mind. The wide variety of kleśas such as prejudice are detrimental to effective leadership. Minds afflicted prejudicial conception and so forth with regard to situations or problems leads to impulsivity and inattention to detail. The effective leader does not simply apply a new set of guidelines or insist on a personal code of deep listening and contemplation prior to decision making. The Buddhist model demonstrates that without addressing the underlying causes of the afflicted behavior, one cannot act in a manner that is not tormented by those assumptions and implicit biases.

It is simply unreasonable to expect all leaders to be enlightened. Still, the point of the contrast between the intentional avoidance of afflicted and reactive behavior and the Buddhist call to uproot the cause of judgements before their conception is one of scale. The Buddhist leader maintains a work/life balance that is based in the basic comfort derived from transformative process of reflecting on the arising of all manner of kleśas and clearly delineating between
the direct perception of whoever or whatever and the mental proliferation that typically follows immediately and without recognition. The leader who engages in this degree of self-reflection and transformation is capable of supporting sustainable peace.
References


Mikyö Dorjé’s commentary on Vasubandhu’s Abhidharmakaśa called chos mnong pa’i mdzod kyi ‘grel pa rgyas par spros pa grub bde’i dpyid ’jo


I chose the topic of “Five Principles of Global Leadership” to respond to the main theme of the 16th United Nations Day of Vesak Celebrations held on the 12-14th, May 2019 at Tam Chuc International Convention Center, Ha Nam Province, Vietnam.

The main theme of the United Nations Day of Vesak is “Buddhist Approach to Global Leadership and Shared Responsibilities for Sustainable Societies” proposed by International Council for Day of Vesak (ICDV). Each year, ICDV, representatives of World Buddhist leaders choose a theme that is essentially interest & policy of the United Nations’ leaders in that year.

Today, my the Vesak talk will lay stress series on the importance of five principles including (i) Global vision, (ii) Prevention of cultural conflicts, (iii) Proper behavior change, (iv) Empathy and management of external forces, and (v) Communication for overcoming obstacles.

I present the above issues as an experienced participant in two international Buddhist organizations. I have joined the International Council for Day of Vesak (ICDV) since 2006 as Deputy Secretary General. I am also a founding member of the International Buddhist


1. This talk, was delivered given on October 21, 2018 at Vietnam Buddhist University, is transcribed from Vietnamese by Giác Minh Duyên and translated into English by Ngô Trí Dũng.
Conferderation (IBC) founded by the World Buddhist communities under the patronage of the India government in 2011.

As the Secretary General of the United Nations Day of Vesak (UNDV), I connected the founder and founding secretary general of the World Buddhist Summit, Japan, inviting the Secretary-General of this organization to be the Vice President of the 2008 UNDV in Vietnam. Through that connection, we convinced the Vietnam government to organize and become the host of the 5th World Buddhist Summit in Hanoi on the occasion of the Millennial anniversary of Ha Noi. Prime Minister Nguyen Tan Dung of Vietnam issued a decision to implement the event.

There were more than ten meetings between the International Commission of the Buddhist Summit and leaders of Vietnam Buddhist Sangha, the Central Steering Committee, the alternative departments signed at least 5 documents, including 3 documents of Deputy Prime Minister and Minister of Foreign Affairs H.E. Pham Gia Khiem at that time. However, due to great disagreements about the place, the Buddhist Sangha of Vietnam and the leaders of the World Buddhist Summit finally canceled this international event in early 2010.

Because I am directly a founding member, Vice President and Secretary of the three major Buddhist organizations in the world, the experiences I would share below are personal perspectives that serve as references to help you become superior Buddhist leaders. It will definitely a blessing for Vietnam's Buddhism.

1. GLOBAL VISION

To become a global leader, a leader must have a Global vision & a Global mindset without limiting his ideal in family, community, country and region to open the interactive vision, connect to all the world-class activities. Thus, we must refer to the national classy model. When the model is highly influential across the country, it immediately becomes a global model if national leaders have plans to introduce, replicate, and even impose the model on the global scale.

China often turns its national model with national vision into a
global model with a global vision. To do this, the leaders must predict the worst possible situation when participating in the international integration, where there are countless external forces regarding us as obstacles or opponents. Their policy is “to attack first to confirm the power and the existence”. The major challenges that includes culture, religion, politics across the countries, regions and continents.

The World War I took place in the 20th century followed by the World War II in the late 1930s to late 1940s made mankind divided into two opposing forces. Cultural, religious and political challenges which whether we admit or not, become global problems. If we do not identify under the view of turning the Dharma Wheel, not admit the deadlock, not search for causes, not experience happiness and a true path of eight elements, then our global dreams and ideals are merely simple dreams.

Many successful strategies at the national level when being applied to a global scale, are proved to be inappropriate. Hundreds of countries have tried to globalize their cultural policy but failed. One of the most typical countries is China. Over the past decade, China has used government investment with the way of cultural diplomacy and public diplomacy to sponsor the construction, teaching and propagation of Confucius Institute on a global scale with the main purpose of confirming soft power through Confucianism as well as relative explanations.

In terms of academic levels such as bachelor, master, doctor, postdoctorate degrees in the broad scale of society and humanity, in the narrow scale of the Eastern philosophy namely Chinese philosophy; Western countries like United States, Canada, Australia and some European countries were initially eager to embrace them, but then boycotted Confucius Institute (孔子学院) because of its expansion of illegal power that threatened the global security.

Over a decade, Vietnam has not yet learned the lesson but continued to support the Confucius Institute as a sign of cultural and academic diplomacy with China. Thus, China’s strategy on soft power through Confucianism has been very successful in the present period in China and some areas such as Hong Kong, Macau, Taiwan, Tibet and Inner Mongolia, but proved a failure
when Western superpowers mobilized the world community to boycott it. It is also a diplomatic failure.

On June 21, 2016, Indian Prime Minister Narendra Modi succeeded in mobilizing 175 regional countries in the United Nations General Assembly to admit that the longest day of summer to be declared as the International Yoga Day. This was a way to introduce soft power. From a cultural perspective, India was more ingenious than China because it didn’t prove the military power to force small countries to cede their land, their sea, and their sovereignty in the form of being forced to cooperate. They promoted yoga culture to support health. Prime Minister Modi along with ministers and parliamentarians annually on June 21 participated in doing yoga, which has been communicated as an important event in India for the past three years.

Thus, for a successful national-level strategy to be accepted on a world-wide scale, we must clearly see the adaptation between different cultures under the leadership of global political leaders, global religious leaders. The policy of “honesty at its best” is an appropriate policy, a misleading strategy to show power will be uncovered in the end. It may be perfect at the beginning but not be great in the middle and the end. In the Buddha’s language, his truth is perfect in the beginning, the middle and the last. And the policy of showing China’s soft power globally is only accepted at an early stage, then is excluded in the middle and final stage.

Adapting to different cultural groups in a complex and diverse environment is what global leaders must pay attention to. We should not be subjective and tricky. World leaders are experienced in international activities, international events, international level, international scale which are much greater than emerging BRIC countries, namely, Brazil, Russia, India and China.

The global vision must demonstrate the integrity, harmony and interaction that lead to the voluntary participation of UN member states. If what we propose is incompatible with this role, then such efforts are considered as “build a castle on sand”.

In 1999, Sri Lanka and Thailand, the only two Buddhist countries in the United Nations, mobilized the UN General
Assembly to recognize the Vesak full moon day as a world cultural event commemorating the birth, enlightenment and passing away, entering of Shakyamuni Buddha. The propaganda is not easy because more than 95% of UN delegates are Catholics, Protestants and Muslims. While Buddhism is only minor with two delegates from those two countries. But the value, the message of peace, the wisdom of solving the problems from philosophy to practical action through the 2600 years history of Buddhism made the UN leader feel convinced to accept Vesak a day of global cultural festival.

UN Secretary-General Kofi Annan was a Protestant, but he persuaded the general assembly to approve the resolution to admit the festival without dissenting vote. It was a rare event in the history of the United Nations General Assembly. The resolution affirmed that from May 2000 onwards, at the United Nations headquarters in New York and the United Nations representative offices in the region simultaneously celebrated 3 events relating to Buddha’s life are, also known as the Vesak Festival.

By May 2018, the United Nations leaders successfully organized 18 UN Day of Vesak Celebrations. Most Ven. Brahmapihut, Rector of Mahachulalankornrajavidyalaya University, on the occasion of the United Nations General Assembly held in New York in 2003, convinced the Thailand government and the The Sangha Supreme Council of Thailand of Thailand to host UN Vesak celebration 2004 in Thailand. At the same time, Most Ven. Brahmapihut Most Venerable had to mobilize the countries in the region to support him. Fortunately, he mobilized more than 30 countries to organize the first in 2004 successfully and Vietnam was a co-founder.

Looking beyond the normal, engaging in global activities is a noble ideal that we all need to care. The example of Shakyamuni Buddha expresses the universal vision. 26 centuries ago, he clearly saw things beyond this earth we live in, called “Place of Jambudvīpa” in Buddhist texts. They are such as solar system, galaxies, that scientist could prove those things in 17th century. The decision to refuse to be king expressed a global thinking. With a progressive look, Prince Siddhartha of Sakya only erased social classes in Sakya - the smallest state in the remaining 15 Indian republics. The two strongest countries are Magadha under
the reign of Bimbisara and Kosala under the reign of Pasenadi. Less than a year of propagating the philosophy, the Buddha made Bimbisara and Pasenadi to be his disciples. When the two greatest kings during the Buddha’s time became disciples to spread the philosophy to every family, especially half of India would be a sure within a few years.

Choosing a spiritual path, the Buddha’s vision was showed that his philosophy would be followed by five continents and hundreds of nations with peace. Therefore, he chose the enlightened a spiritual path and did not choose to pursue a career in politics. Interacting with continents and the world with only the national vision is backward. In the country, a wrong policy, decision or going the wrong path could be corrected, which can be sympathized by the people for their patriotism and their nationalism, but missing an international trip is unreverseable. The international community’s prejudice on our failure to do something will take a few decades to solve. If we do not accept this rule of the world, we will be isolated and pressured. The pressure Western countries often make is to emphasize freedom of religion, human rights and democracy in their countries. In the countries that want to integrate with the region and the world, it is the first level. Thus, if you want to integrate, you have to agree with religious freedom, which means we welcome Protestantism and Catholicism.

When South Korea adopted capitalism and have been America’s allies in Asia, Korea had to welcome Catholicism and Protestantism. From 1953 until now, Catholics make up 24% of the population, Protestants make up 23% of the population. Buddhism was introduced to Korea in the 4th century CE. Currently there is only 18% of the Buddhist population in Korea and it becomes a minority religion, while the Protestantism has been introducing for over 400 years worldwide.

The global model inspires many leaders at the national level. The national leaders should develop a global perspective. The global visionary leaders must know to sacrifice national interests, regional interests, community interests, and family interests to become great eagles that could spread our wings to all directions. Otherwise, we are only satisfied on the form of “East or west-home is best”. It is
a proud of the outdated ones. Our own ponds are stagnant, with mosses, poisons, insects, cannot be used or grow, so we have to expand our vision into great ocean and continents.

During the times of holding the position Deputy Head of the Vietnam Buddhist Sangha’s Committee for International Buddhist Affairs, I made an effort to establish diplomatic relations, then work on a campaign to host the UN Vesak Celebration 2008 in Vietnam for the first time over 2000 years. Thus, with a global vision, national leaders can achieve world-class goals that benefit the nation and the world.

2. PREVENTING CULTURE CONFLICT

Intercontinental and intercultural conflicts; religious conflicts prevented many countries from staying together just because of the conservatism in their traditional culture which has become a barrier to other countries and cultures.

I temporarily call a cultural conflict as a body’s reaction to external objects. In 1975 I was 6 years old, my left shoulder had more than a dozen of injections before the epidemic seasons to help the body counteract the disease. Cultural allergies create a culture shock that is even more dangerous than the way our antibodies zone off foreign objects into our bodies. When we take our national culture, our religious culture as a reference system to see the world, we are subjective. Subjectivity creates a cultural ego. The culture ego is in conflict with each other, leading to a situation of resistance.

So, the global leaders must identify situations that can lead to cultural shocks, cultural conflicts. If you don’t see this clearly, our global ideal is stopped like a race car with a tire explosion in the middle of the race, watching other riders cross the finish line.

First, we need to expose our culture to the cultures of other communities, other countries, and other continents; to erase the monopoly. People who open their hearts at the global level can interact and mobilize people to support national and regional level. It is a long process.

It is necessary to understand the dimension of different cultures. Not understanding others but forcing them to understand us is
an authoritarian attitude. The talk of “Sevenfold Knowledge” in Pali Sutra, especially the Majjhima Nikaya (the Middle Length Discourses of the Buddha), I introduced the “Buddhist scriptures for lay followers” teaching about understanding other people, on a wider range, understanding other countries, other continents, other ideology and other cultures, we are able to make others accept us.

In order to resolve cultural conflicts, it is not simply a matter of copying the model in country A and passing it into country B because of the cross-cultural conflict in different places. The North Vietnam political ideological conflict under the support of the Soviet Union and China, and one of South Vietnam under the support of the United States, led to the war killing several million people, and Vietnamese, 58,000 American soldiers. That lesson is not applicable to other countries. The United States only intervened in the Iraq battle against Kuwait, or in Afghanistan. The lesson in Vietnam is not the ideal lesson that the US can use to solve problems with the same structure and the same nature.

In 2007, as Deputy Secretary-General of the International Organization Committee, I dreamed of bringing United Nations Vesak Celebration to Vietnam. At that time, in the Committee, there were only two Vietnamese members, Most Ven. Thich Thien Tam, Vice President of National Vietnam Buddhist Sangha and I. To get more votes for Vietnam in this organization, I thought about introducing Professor Le Manh That and campaign for the Committee to accept him, a famous historian of Vietnam, and a prominent figure in the Buddhist philosophy. When Professor Le Manh That was accepted in the Committee, we had three votes. In addition, to mobilize the International Organization Committee of thirty countries in 2007 to bring Vesak to Vietnam was a long and complicated story.

National difference To invite a world-class speaker for the 2008 UN Day of Vesak celebrations in Vietnam, I proposed Zen master Thich Nhat Hanh to be the keynote speaker Plum Village Thich. I finally succeeded in convincing the International Council for Day of Vesak.

When the official information was issued, the Chinese government put pressure on the Vietnamese government. The diplomatic note of the Chinese Ambassador in Vietnam and the
diplomatic note of the Chinese Minister of Foreign Affairs forced the Vietnamese government to consider diplomatic political relations between the two countries and should not allow Zen master Thich Nhat Hanh to return Vietnam as the main speaker of the 2008 UN Day of Vesak celebration.

In fact, I thought that it was necessary to have a resolution of the president through the majority votes in the International Organization Committee. It was the Commission's decision, not the decision of the Vietnamese government. There were several sessions held by Prime Minister Nguyen Tan Dung. Finally, Prime Minister Nguyen Tan Dung decided that China could not interfere with Vietnam's sovereignty over Vietnamese territory.

Before returning to Vietnam, in Italy during a Dharma tour, Italian television interviewed Zen master Thich Nhat Hanh on the Tibetan issue. Zen master Thich Nhat Hanh shared that he himself supported the Dalai Lama and the Tibetan community. He cited that Vietnam once became a colony of China in 1000 years from the first century to the 10th century. The Vietnamese did not give up in fighting to regain independence and sovereignty, finally Vietnam won. Because of this content, China put pressure even though China once welcomed Zen master to lecture in China. Since the interview, the door to enter China of Zen master Thich Nhat Hanh was permanently closed. It was a political ideological conflict.

On a large scale, politics is also a cultural corner that relates to the country's leadership in a national government. In each historical period, the polity may follow different tendency in different point of time. As a small country, we can easily be imposed, dominated, influenced by many dimensions. We now stand between China and the United States, and are inclined to the United States to create the alliance, and China reduces pressure on us:

“Stand between two flows”
“Swim with one or give up?”

Addressing regional and global cultural conflicts must take place when all our concerns are solved. The Commission has more than 30 countries concerning that communism is opposite to religion, and the festival should be organized or not. Why not? We are an
organizational unit, no matter which country we organize, it is just an organizational space. The content was regulated by the International Organization Commission. At least we had to explain, accepting the image of Vietnam to become a host country, solving cultural and political ideological conflicts can become a reality.

3. CHANGE AND ADJUST THE BEHAVIOR

The authoritarian leader tends to turn the policy of assuming his own success into a global undertaking, i.e. imposing by aggression, with soft power of culture and education. That is the identity of the world class leaders. It could resist human rights, but it creates a great class on a global scale that starts from a national scale. For example, Qin Shihuang, when ordering to build the Great Wall, was originally intended to prevent foreign invaders, he used a dictatorship mechanism, resisters should be killed. Virtually total authoritarian empires with authoritarian kings creating world class wonders with wisdom and ideal, but on the other hand it is full of blood, tears and death.

Modifying behavior is creating interaction but not impacting on independent voices. That is the trend that the United Nations has advocated in the past 7 decades. The members of the United Nations admitted that they were affected by the way of resolving global conflicts in the spirit of the Buddha’s teaching, especially through the United Nations Secretary General’s Vesak Day message 2018. There is the following proverb: “Pessimist avoids the wind, the optimist hopes to change the wind to progress, adaptive people continue to adjust the sail”. Three concepts of behavior change, adjusted to adapt. So we have three tendency groups: The negative group mourned, grumbled, gave up. The positive group expects positive but only stops at expectation, the Buddha called this “the more you hope, the more sorrow you are”, because the desire is not satisfied. Buddhism encouraged the view of changing behavior. In the Mahayana scriptures, the Buddha mentioned the concept of Emotional Intelligence and wisdom, but unfortunately, the word “wisdom” and “Emotional Intelligence” were deleted later. Smart people are very flexible to adapt, progress and integrate. All the flexibility and adaptation that Buddhism calls “Emotional Intelligence and wisdom means” must be directed by wisdom.
Situations reading skill, understanding the mood of people, communities, countries, continents and the globe belong to one in 6 divine powers. Understanding on a narrow range knows the psychology and advocacy of someone, but on a wider range, we know the tendency and policy of a nation or a coalition of many nations.

The world financial market changes every hour because of a saying by the heads of super powers. A quote from US President Donald Trump could change gold prices, dollar prices, or stock markets. Without grasping this progress, the previous day was a billionaire; the next day might be a commoner. That impact creates impermanence quickly. So, the global leaders must keep track of global trends, global statements, and global policies of multinational impact. People without national vision are people covering them in a blanket and thinking that ghosts don’t see them. In fact, there are no ghosts, but if there are, even if I don’t see ghosts, ghosts will still see me because ghost has a supernatural vision.

Every adjustment begins with the right perception. In philosophy, there is the concept of “Things-in-itself” and things through our viewing prism. A thing has millions of prisms. Currently 7.3 billion people in the world who see a live program will have 7.3 billion different views for the same thing. Imposing subjective emotions, subjective attitudes, and subjective desires on phenomenal things will cause things to deform. Vipassana taught the way which we develop wisdom based on subjective exclusion. In this way, we have global intelligence for global integration.

Adjusting awareness with mindfulness or wisdom, we will adjust the mission, interaction, contribution from the range of family to community, nation, region and globe. It is a progressive process that is hard to ignore.

In order to adjust the behavior accepted globally, by way of diplomatic forms, we can achieve noble purpose. Zen Master Thich Nhat Hanh represents the Unified Buddhist Sangha of Vietnam, and in 1966 came to the United States to called peace for South Vietnam. At the same time, when studying the Master course of Applied Psychology at Columbia University, USA, he discovered in the school library the Ānāpānasati Sutta in Chinese equivalent to
the 16 breathing meditation skills (see more details in Ānāpānasati Sutta or Breath-Mindfulness Discourse, in term of Majjhima Nikaya sutra no.118). The changes occurred since then.

Before studying abroad, Zen master Thich Nhat Hanh was very good at explaining meditation in simple Vietnamese. He wrote two works on Zen Buddhism at the age of 20 but they were very profound. Like the philosopher Pham Cong Thien writing the book *New Consciousness in Arts and Philosophy* that influenced South Vietnam when he was 19 years old. The concept of philosophy, literature, and political trends around the world were not only cited, but also evaluated in very convincing way by him.

Zen Master Thich Nhat Hanh changed the meditation look with Chinese-based meditation, which he was trained and influenced in Tu Hieu temple, An Quang temple and many years while teaching at universities in Vietnam. study in the country. After nearly 2 decades in the United States, Zen Master Thich Nhat Hanh officially built Plum Village in France. Changing the trend and ideal to adjust the behavior, guidelines and mission took 16 years.

In 2005, Zen master Nhat Hanh came back to Vietnam for the first time since 1966. At that time, I was a lecturer in the Hochiminh Buddhist College, having played the role of coordinating the interaction between the monastic members from Plum Village and the Buddhist college monastic students. Zen master Nhat Hanh met Zen master Tu Thong and talked: “My dear dharma friend Tu Thong, a few decades ago, when I taught at An Quang Pogoda, you and I committed that we will not need disciples, not build temples, but invest in teaching Buddhism properly because the teachers are just teachers, their Buddhism understanding is still limited. It is not enough to teach other people for a lifetime, why bother building temples which consume too much time”. Zen Master Tu Thong smiled because from 1950s until now, Zen master Tu Thong still kept his view of not building a temple, not finding a disciple, just going to teach Buddhism. Zen Master Nhat Hanh quickly changed commitment.

Zen Master Nhat Hanh said that at the beginning, he established a The School of Youth for Social Service (now known as Phap Van temple at Le Thuc Hoach Street, Binh Tan District, Ho Chi Minh
(city) that attracted intellectuals to participate in peace activities. But because they had spouses and took family responsibilities and family relationships, they could not spend 100% of their time to do Buddhist affairs. By the time of the establishment of Plum Village in 1980s, Zen master Nhat Hanh had to continue to fight ideologically until 1991 when he first ordained his monastic disciples. In 1994, he ordained twenty more monks. It was a process of changing awareness that led to changes in policy and mission. Since 1997, 15 years since the trend change, Plum Village has just begun to be known in the Western, with the community of white ethics, especially intellectuals. Earlier, the Zen master invested in writing books. His books were sold very well, translated into many languages that made a positive global impact. Without those books, Plum Village could not be as great as what we see today. Zen Master Nhat Hanh is a historical witness contributing to the historical changes in the issue of Buddhist practice on a global scale.

His Holiness Most Thich Tri Quang, Deputy Sangharaja of Vietnam, if you pay attention to his dhamma talks before 2000, always advocates building the spiritual temple, because he was influenced by the two teachers namely Zen master Nhat Hanh and Zen master Tu Thong at An Quang Temple during 1950s. In 2000, he began building his first Buddhist temple; while with his prestige, if he had built a pagoda from the age of thirty, he would now have several dozen temples.

Therefore, adjusting the behavior should begin from the family perspective to the national or regional to the global one. Only when did Zen master Nhat Hanh change adaptation to the global scope, Plum Village has a global position, contributing to the change of the white community’s practice in many continents.

4. COMMUNICATION FOR OVERCOMING OBSTACLE

The biggest obstacle of global scope starts from language, culture, religious ideology, and political ideology. Without identifying these four obstacles, we cannot overcome them. The method of the Four Noble Truths of Buddhism is to acknowledge difficulties, to find a cause and to have an appropriate solution. Otherwise, it’s just a psychological reassurance that is not effective.
We need to see the importance of global communication creating global change that starts with globalization. New globalization has taken place over the past two decades, starting from a continent gradually to five continents. Globalization from the transport of manufactured goods in the city is accepted in nations, then accepted within the regions to the globe. It is the growth of production efficiency to consumers.

The process of shifting going with culture, political and religious ideology of a country is present in all other countries if the influence is very great. Globalization has a dominant impact like a hurricane, mercilessly sweeping indigenous cultures, policies and economies.

Vietnamese culture is being invaded by Chinese culture; we are devastated by globalization hurricanes. We are exchanging indigenous cultures for economic progress. That is the problem that heads of state need to consider carefully. If there is no law-based policy, when the Vietnamese economy is 3/4 as great as one of Korea, then we will lose nearly all Vietnamese cultural identities. Comparing 70 years ago, Vietnamese national garment was the long dresses, called “ao dai” and a hat, now how many Vietnamese people keep that tradition apart from holidays, wedding, receptionist?. We lost our clothing culture quickly in just 70 years of socialism. The house is also built in European and American style, gradually losing the identity of tile roofs, pagoda roofs to show Vietnamese art architecture, westernized music, Chinese reformed music, etc. Almost our culture has been torn by major cultures through the process of globalization.

The noble ideal of global scope will become the idea if it is not communicated globally, is not explained clearly to people to understand and accept. Therefore, thinking about effective communication is necessary. Facebook was launched in 2003, initially for a small group of Harvard students; gradually Facebook became the largest social network with an estimated 3 billion users. Mark Zuckerberg, co-founder of Facebook became a billionaire quickly thanks to the power of communication combined with the technology of the 4th industrial revolution.

All cultural, geographical, political and religious constraints
need to be overcome. After Vietnam’s reunification in 1975, due to political ideological differences, Vietnamese people became the fourth highest immigrant community worldwide after China, India and Israel. At first we were in other countries as oshin. In Japan, Taiwan, Korea, we play the role of bride. After 2 or 3 decades of settlements, Vietnamese people have participated in politics, education, society, fields and become indigenous people having their voice. As my prediction, Vietnam’s global image is very pure and noble. Vietnamese people are diligent and intelligent; the disadvantages are to overcome conflicts and internal opposition.

In order to communicate across countries, we must use international language. Before the UK gave independence to her colonies, the Queen of England, in consultation with political experts, forced the colonies to sign as permanent members of the Commonwealth of Nations. England changed everything in its colonies. When England left, the natives were very happy. But Frances caused many bad things in its colonies. When France left, it often plundered resources on the colonial countries, leaving the wild colonies backward. Although France claimed itself to be the civilized cradle of Europe, it behaved badly.

English and French are popular media languages because the expeditionary conquests of the poor countries with the policy of sophistication to bring science and technology to backward countries.

Daisetsu Teitaro Suzuki was born in 1870, died in 1966 as a master who contributed to changing the world’s perception of Buddhism through explaining meditation and mindfulness techniques. As a prominent student in Japan, Suzuki was sponsored by Zenu Soen, a Zen master in the United States, to study in the United States and became an interpreter of Zen Buddha Saku’s teachings. By way of interpretation, Suzuki appreciated traditional Chinese and Japanese meditation methods. He wrote many articles published in international journals starting from the United States, later gathered into three volumes of Essays in Zen Buddhism. Volume 1 was translated by Mr. Truc Thien in 1966. Volume 2 & 3 was translated by Ven. Tue Sy from 1972-1974.

Zen Master Suzuki’s first influence was academic scholars in the
United States, then spreaded in Freud’s scope of meditation and psychoanalysis. The generation of Freud’s students applied Buddhist ideas and practicing meditation to “solve” mental health problems, spreading the use of meditation and mindfulness in Western countries currently. At that time, British archaeologists, German Sanskrit and Indian scholars published great works on Buddhist literature through the Pali Tipitaka sutra, making the world an Asia research-focused interactive school especially India. Regarding the scope of world knowledge, Suzuki’s influence is considered to be the best in the Buddhist community. If Suzuki had not known English and only taught in Japanese like his Zen Master, he would have done little things.

Talking about the contribution to the construction of the temple, no one can be as good as Venerable Master Hsing Yun living in Kaohsiung City, Taiwan. Zen Master Hsing Yun composed from the age of 18, leaving about 300 works, 1 TV station, several international universities, dozens of intermediate schools and about 250 world-class temples in five continents. Even in Africa, he built several temples. But due to the limitation in international language, his integration has not been as successful as Suzuki’s, Zen master Thich Nhat Hanh’s, or Myanmar meditator’s named Goenka.

Regarding the effectiveness of modern communication, on Facebook, His Holiness Dalai Lama has 13.9 million likes; Zen master Nhat Hanh has 1.7 million likes. Compared to politicians and influential digital technology, we are still very far away. Mark Zuckerberg, the co-founder of Facebook has the world’s largest traffic, nearly 40 million Likes, followed by US President Donald Trump. Trump is the most emotional intelligent president of 45 US presidents when he used Twitter and Facebook as a weapon against antagonistic communication. He was the most powerful US president to watch mainstream media and sideline media as his enemy in the United States. No president has ever advocated like that. He has tens of millions of likes. In order to have 1 million Likes, there must be at least 4 million hits. Donald Trump’s Facebook, Twitter has become a major TV station.

If the monks and nuns do not use social media, they are disadvantages, they provided we use its in positive way. The local Vietnamese community has just used Facebook for a few years. I
am lucky myself so far with 275 thousand of likes, Venerable Phuoc Tien with 218 thousand of likes. Other professors have about tens of thousands of Likes.

If we compare Vietnamese Buddhist monks with entertainment characters in cinema, fashion, singers, comedians, then it is too far away. For example, comedian Hoai Linh leads with ten million of likes. If people use social networks as communication tools, the masses will enjoy online what we teach. For example, when I share a Buddhist perspective on the “World Mission Society Church of God”, within the first three days after posting on YouTube, there were 1.9 million views. That week, it ranked third worldwide in terms of visits. The largest Ba Vang pagoda in Vietnam covers an area of $6000m^2$ containing only 7,000 seats. Hoang Phap Pagoda every Sunday welcomes 10,000 people, the Buddhist retreat courses welcome up to 3600 people, or the world’s largest lecture hall of Dhammakaya Temple, Thailand, can accommodate up to 1 million seats, all can not get 1.9 million views.

The media network is like a big TV channel where we can’t take anything to compare. It’s a mistake for not using it, not to mention that after you die, your posts on Facebook and Youtube are permanent in 100 years, 1000 years.

Accusing the use of media is for show off the ego is a short-sighted thinking. Communication is a channel to propagate the philosophy of Buddha, the Buddha’s ethics that change the perception, behavior, lifestyle, policies, ideal at the national and global scale. Like Vesak, I have seen clearly that bringing Vesak to Vietnam will change the vision of the National Assembly, and Vietnamese leaders to Buddhism. According to my own research, in 2008 and before, we had 38 thousand of monks and nuns and about 13,000 temples. After 10 years under the impact of United Nations Day of Vesak 2008 & 2014, now we have 56,000 monks and nuns and 18,663 official temples, about 5000 pagodas, following Buddha’s path which have not been acknowledged yet. That is the positive impact of UN Day of Vesak Celebration in Vietnam.

In April 2008, as Secretary-General of this international event, I was assisted by the Executive Advisory Committee to hold a
press conference for 400 daily and weekly newspapers, television channels that participants must be at least the Secretary-General to come to listen to the International Organization Committee’s explanation of the Vesak Festival. I had to make a CD to introduce the Great Festival, the benefits of the Great Festival, the national scope, the international scope, the image of Vietnam in the world, the political and cultural interests, education, society and every aspect to help journalists who had little amount of knowledge about Buddhism, then they have been having more details about the Buddhist core values.

The opening and closing ceremonies and relay programs of UN Vesak Day were live broadcast on 63 national television channels in Vietnam. There has never been a Buddhist event in the 2000-year history in Vietnam that has been so powerful before. Above 400 newspapers provided free information about the 2008 UNDV celebration. Coming to the 2014 UNDV, as the second time, the density and wide range of television was slightly reduced. That is why the Vietnam Buddhist Sangha is determined to continue organizing the 2019 UNDV for the third time in Vietnam.

The benefits of changing awareness are very great, leading to changes in policy, behavior, ideals ... all begin with communication. So, digital media is soft power that dominates hard power on politics and money.

The doctrine has many sides, one introduces another, the Sutras were progressive in defining the 4th industrial revolution, it is internet of things. Unfortunately, our monks and nuns still live in the oasis of the temple, during the lifetime of the temple only follow the Dharma practicing like the Amitabha for the dead; for the sick; The penitential rite for those who are guilty, while 38,000 suttas about the world view, the life, morality, society, the practice of concentration, liberation, and the view of the Buddha which are cared by a few monks. That’s why the wisdom of Buddhism is so great but the scale of Buddhism in the world is still too narrow. In the early 19th century, Buddhism spread across the globe, after the remaining religions for centuries.

We are less active in integration. We just sit in the temple waiting
for the masses to come. I often thought that it is like a village girl who thinks she is a beauty of the world, waiting for the rich guys in the world to flirt. While the Buddha was from 6AM to 2 PM going into the corner of his life. Every day we must go to a new location. Many people explain in a very short-sighted way that the Buddha is afraid of the masses do not have money to donate, but in fact, going to the village to meet new people, sharing the philosophy, solving the deadlock, helping them overcome difficulties. It is a mistake to give up propagandizes Buddhism for five or seven hours.

We should propagandize Buddhism in the small group of seven people like Patriarch Minh Dang Quang. At that time, he was around 20 years old but he created a revolution in spreading Buddhism in South Vietnam. We proudly boast that we are a big chariot, a great method, with many beings, but we just sit in a temple waiting for someone to come. It is not enough. In that way, the masses cannot choose and must follow other more attractive religious organizations.

For media, monks when lecturing, filming, editing carefully, do not rush to do live broadcast if you are not confident and good enough. Edited live broadcast will create a big effect.

In 2000, Giac Ngo Temple had a bilingual English Vietnamese daophatngaynay.com website. In 2004, tusachphathoc.com page was launched. Currently chuagiacngo.com introduces the Vietnamese Tripitaka, audio books, Buddhist books, Buddhist films, Buddhist music. In 2007, website banhoangphap.com page gathers thousands of dharma talks of nearly 100 Saigon monks and nuns. Parallel that year, there was phatam.com, the largest network for the world community on video clips, 30,000 voice talks by about 100 domestic and foreign monks and nuns. The goal is to spread the Buddha-dharma through the self-study path.

In 18,660 temples in Vietnam, how many are currently teaching Buddhadhamma? 63 provinces of Vietnam have at least 25 monastic dharma teachers each. In Ho Chi Minh City, we have more than 150 monastic dharma teachers.professors; The national department of Dharma propagation of the whole country consists of several hundred monastic dharma teachers, but how monastic members
are teaching Buddhism? It is necessary to use communication to change and redeem your errors in this noble responsibility.

5. UNDERSTANDING AND MANAGING EXTERNAL FORCES

External forces are obstacles that we need to identify and overcome, Adapting to global social, geographic, geopolitical, psychological, religious, religious... influences. it also has a multi-dimensional effect. The influence of mass media, digital innovations, the 4th industrial revolution as well as the phenomena of globalization have changed the way we do business, solve problems, administrate, practice religion and practice in modern times. If we do not identify this change, then it becomes an external obstacle force.

Large corporations that change foreign forces, they advocate losses for several years to change global consumption habits.

In 2004, when I first went to the United States to give dharma lectures to Vietnamese community, a local teacher took me to Starbuck café. I found it strange because the driver called to order coffee, when I came out of waiting. They came to receive free giveaways and received coffee to drink. In essence, if a person knew how to enjoy coffee, Starbuck bring the title of coffee, not the coffee flavor. Vietnamese coffee is true coffee. I don’t know how to drink coffee but I feel it.

Vietnamese coffee manufacturers do international business, selling raw coffee, which accounts for 60% of the world market share for only US $ 2 / 1kg. Global coffee corporation buy back and sell for 200USD / 1kg. Thus, we are bearing for all risks in the process such as land purchase acquisition, human resource investment, labor, natural risks, price competition, competition for traders, and then selling for US $ 2/1kg. While big coffee companies do not contribute to most of the processes but could sell at 198USD/1kg. Many multinational and multidisciplinary corporations invest huge amounts of money to kill small national organizations and small businesses. They lose in one country but take profit in other countries.

Pepsi and CocaCola are stranger when they came to Asian markets. Firstly, they give free drink to make people addicted to the taste. It is a method of changing global consumption habits of large
corporations. They grasp demand, market, consumption trends and boldly change consumption habits. In the current context of Vietnam, Pham Nhat Vuong is one of those global visionaries, spent 5 billion USD on purchasing intellectual property rights from German manufacture to develop their own car design - Vinfast. Their launch was very impressive, famous football player David Beckham and Miss Vietnam are reported by the world press.

Global experts must understand the effects of economic, cultural, historical, and legal factors because the rules of each country are different and change constantly. When trade wars occur between the US and China, Vietnam benefits. International investors fled China for fear of risk. They run to Vietnam because Vietnam is a promised land with growing GDP. Understanding the impact factors, the investors will seize the opportunity to become a new dragon.

A few years ago, the project of Long Thanh International Airport was launched. Many investors bought land and took risks if the land is in the planning area. They accept losses, but if located next to the planning area, from a very normal land price will increase by a hundredfold. So, taking the policy or connecting with the policy maker before that policy is announced, the investment will win.

In 2007, I proposed National Vietnam Buddhist Sangha’s Executive Council to establish the World Buddhist Association. We got consensus of the Vietnamese government, especially those of Government Committee for Religions Affairs, General Department of A88 and the leaders of the National Vietnam Buddhist Sangha, but we could not get the approval of President of our Sangha so all must close. Then we have to mobilize large organizations to bring UNDV to Vietnam. When we return, we are under a lot of pressure, we have to agree on conditions that are sometimes unfair. If we are a big organization, with good networking, we will build a global image of Vietnam. In 2007, the International Organization Committee had only 50 plus member countries attending UNDV in Thailand. For the 2008 UNDV in Vietnam, I upgraded to 75 member countries while the 2014 UNDV in Vietnam, I upgraded to 89 countries. For the 2019 UNDV, we are trying to expand the database to raise the number to 115 countries. This shows that the sympathy of the world Buddhist community for Vietnam is very great.
It is impossible to think globally and try to overcome global obstacles. The problem is that we are still stuck with some legal barriers. It is necessary to be flexible. It is very difficult to adapt and overcome the global obstacles with a stubborn mind. We also need to rely on social standards, social defaults, global defaults to create interaction, adaptation. I hope that at some time, our country will have a large organization of world Buddhism, attracting the world Buddhist community to return to Vietnam to develop Vietnamese Buddhism to become a caste, not only It is purely an international event organization but also a spiritual tradition of practice, with values for the world community to consult and learn.

These above are personal, subjective and incomplete views. During the last 16-year period when I participated in the National Vietnam Buddhist Sangha’s International Buddhist Affair Committee, I thought what I was trying and needed, I did my best. The purpose of UN Day of Vesak’s achievement led to the growth of Buddhist population in Vietnam, the development of Vietnamese Buddhism, the change of the vision of Vietnamese political leaders to Buddhism.

I hope monastic members of National Vietnam Buddhist Sangha should not stop at getting bachelor’s, master’s and doctoral degrees. It is just a useful tool, not a cure. The new generation monastic members have more advantages than the prior generation, because we lived in an age, the era of the 4th industrial revolution. We can use useful communication, image selection and content to create positive impact.

If 56,000 Vietnamese monks and nuns all do the same, right after going to school, we have made great contributions for the cause of Buddhism. I hope that along with Buddhist studies, because it is a knack, we should learn more about administration and digital studies.

His Holiness the Dalai Lama, when he settled in India in 1959, made it clear in the autobiography that he first asked for reform of his education, which was for him to study science and politics. Through awareness and vision, the Dalai Lama has reached the world to become the most insightful Buddhist leader today.

With the above proposal, I believe we will create a glorious history for modern Vietnamese Buddhism.
RIGHT CONCENTRATION AND MENTAL WELL BEING

by Bkhikkhuni Dr. Hue Lien

IMPORTANCE OF RIGHT CONCENTRATION

Mental well-being is the most important factor to make the society peaceful, to cause the family happy and oneself comfortable. According to Buddhism, mental well-being can be attained and maintained for ever by practicing right concentration. The Buddha himself declares the meditation to be a kind of the mental well-being in this present life and the next.¹

Right concentration (sammāsamādhi), the final factor of the path means firmly establishing one-pointed attention of the mind (cittassekaggaṭā or ekaggaṭā)² or focusing the mind on a single mental object, not being scattered but stable and tranquil. The concentration of mind is carried out with unfailing effort. This concentration of mind which precedes the attainment of meditations (jhāna), according to the Sāmaññaphala Sutta,³ is the result of a process of continuous development, starting with moral virtue (silakkhandha) and proceeding toward restraint of sense faculties (indriyasamvara) and mental and intellectual alertness (satisampajaña). This development enables the meditator to effect an inward purity and to cleanse his mind of the five obstacles or hindrances (nīvarana).

¹ A. IV. 453f; GS. IV. 298.
² M. I. 301; MLS. I. 363; Trung I. 660.
³ D. I. 71; DB. I. 82; Trưởng I. 136.
To attain the four meditations, the first task is to detach the mind from sensual and unwholesome dispositions. This mentions the exclusion of the five hindrances (pañca-nīvaranāni). This is done by right mindfulness.

When someone realizes that these five hindrances (nīvarana), which defile the mind and weaken the intellect, have been got rid of and are no more within him, then gladness (pāmojjam) springs up and to gladness joy (pīti) arises. His state becomes at ease, then he is filled with a sense of peace (passambhati), and in that peace his heart is stayed. At this moment, he, “aloof from sensuality, aloof from evil states, enters on the first trance, which is accompanied by thought directed and sustained, born of solitude, easeful and zestful, and abides therein.” Thus, his mind reaches a state of concentration called the first meditation, in which five hindrances are abandoned, and five meditation factors are possessed. The five meditation factors are initial application of thought (vitakka), sustained application of thought (vicāra), zest or joy (pīti), ease or rapture (sukha), and one-pointedness (ekaggatā) of mind.

Attaining the fourth meditation is considered as the attainment of the freedom of mind, which has neither pain nor pleasure.

The rising from one meditation to another is denoted by the progressive exclusion of meditation factors as below:

1) First meditation comprises five elements, namely, initial application of thought (vitakka), sustained application of thought...
(vicāra), rapture or joy (pīti), bliss or happiness (sukha), and one-pointed attention (ekaggatā).

2) Second meditation (dutiya-jhāna) embraces joy (pīti), happiness (sukha), and one-pointed attention (ekaggatā). Initial application of thought (vitakka) and sustained application of thought (vicāra) are eliminated.

3) Third meditation (tatiya-jhāna) involves happiness (sukha), and one-pointed attention (ekaggatā). The first three factors, initial application of thought (vitakka), sustained application of thought (vicāra) and rapture or joy (pīti) are absent.

4) Fourth meditation (catuttha-jhāna) includes indifference (upekkhā) and one-pointed attention (ekaggatā), and eliminates the four factors, namely, initial application of thought (vitakka), sustained application of thought (vicāra), rapture or joy (pīti) and bliss or happiness (sukha).

RIGHT CONCENTRATION AS CALM (SAMATHA) AND INSIGHT (VIPASSANĀ)

Concentration occupies the highest place since through concentration that enlightenment and nibbāna are attained. This method of concentration is based upon the Buddha’s personal experience of mental development, and as it is reported he used it for his own attainment of enlightenment.

Concentration that is one-pointedness (cittekaggatā) of mind is divided into two inter-related systems, namely, calm (samatha), and insight (vipassanā). Calm (samatha) has the function of focussing the mind on one good object to exclude all others and bad ones and to calm the mind. Such a good object is known as one of the objects of the four foundations of mindfulness in right mindfulness, which also is called the distinguishing marks of concentration. The development of the calm (samatha) along with its cultivation is supported by the four right efforts. In this stage, it is clearly seen that the three factors

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13. D. III. 273; DB. III. 251; Trưởng II. 655. The word vipassanā includes vi+passanā. The word passati is to see and the prefix ‘vi’ stands for special or particular.
14. M. I. 301; MLS. I. 363; Trung I. 660: The text mentions: “What is concentration, what are the distinguishing marks of concentration, what are the requisites for concentration, what is the
such as right effort, right mindfulness and right concentration operate in integrating each other.

It is clear to see that calm (samatha) and insight (vipassanā) occur simultaneously.\textsuperscript{15} They combine with each other to destroy all bad tendencies\textsuperscript{16} for calming the mind and to investigate every thing.

All this points out that calm (samatha) and insight (vipassanā) are not other than right concentration (sammā-samādhi) and right view (sammā-diṭṭhi) respectively, both cannot be separated. Without calm (samatha), no insight (vipassanā) can be developed. Without insight (vipassanā), no calm (samatha) can be developed.\textsuperscript{17} The combination of both in practice conduces to the freedom (vimutti), freedom of mind (cetovimutti) and freedom through insight (paññāvimutti).

CONCENTRATION ON EMPTINESS (SUÑÑATĀ)

Concentration on emptiness (suññatā-samādhi)\textsuperscript{18} is practised in various ways. The meditator sees that all things are void of self.\textsuperscript{19} They are non-self because of the words, “what is suffering, that is void of the self,”\textsuperscript{20} and because of four reasons that are in the sense of development of concentration? Ł Whatever is one-pointedness of mind, this is concentration; the four arousings of mindfulness are the distinguishing marks of concentration; the four right efforts are the requisites for concentration; whatever is the practice, the development, the increase of these very things, this is herein the development of concentration.”

\textsuperscript{15}. M. III. 289; MLS. III. 338; Trung III. 646.
\textsuperscript{16}. A. I. 100; GS. I. 85f; Tăng I. 179: The Buddha teaches: “Monks, for the full comprehension of lust... for the utter destruction, abandoning, ending, decay, fading out, giving up and renunciation... For the full comprehension of anger, delusion, hate, hypocrisy and spite, envy and grudging, deceit and treachery, obstinacy and impetuosity, pride and overweening pride, mental intoxication and negligence... two conditions must be cultivated. What two? Ń Calm and insight.”
\textsuperscript{17}. Dhp. 372: “There is no concentration to him who lacks wisdom, nor is there wisdom to him who lacks concentration. In whom are both concentration and wisdomNhe, indeed, is in the presence of Nibbāna.
\textsuperscript{18}. The term ‘emptiness’ (suññatā) also occurs in several passages of the Pāli canon. See M. III, 104ff; MLS. III, 147ff; Trung III, 291ff.
\textsuperscript{19}. S. IV, 54; KS. IV, 29; Tương IV, 96: “Because the world is void of the self, or of what belongs to the self, therefore it is said “Void is the world.” Called the world is what is transitory by nature (S. IV, 53; KS. IV, 29; Tương IV, 95). See at S. IV. 296; KS. IV. 205; Tương IV. 465: “Void is this of self or of what pertains to self.” Vide also M. I. 297f; MLS. I. 358; Trung I, 652.
\textsuperscript{20}. III, 22; KS. III, 21; Tương III, 47.
of voidness, of having no owner-master, of having no overlord, and of opposing self.\textsuperscript{21} The meditator observes all this with perfect insight, he sees that nothing can be identified as ‘I’ or ‘mine’ or ‘my self’.\textsuperscript{22} Thus, concentration on emptiness is reflection on all worldly things that are of impermanence, of suffering in impermanence, of no self in suffering.\textsuperscript{23}

The meditator practises this concentration that is the wisdom faculty (\textit{paññā-indriya}) is strong.\textsuperscript{24} Then the worldly things present themselves to him in their true nature of emptiness, as being empty of self. Being filled with wisdom (\textit{paññā}) and considering the things as non-self, he gains the faculty of wisdom, (\textit{paññā-indriya}) and he is liberated by the void liberation (\textit{suññata-vimokkha}).\textsuperscript{25} Then he enters the path of Stream-winning (\textit{sotāpattimagga}); at that moment he is called Dhamma Devotee (\textit{Dhammānusārī}), one of the seven noble disciples. At the later higher stages of perfection, he is a Vision-Possessed One (\textit{Diṭṭhipatta}). At the highest stage of perfection, he will be a Wisdom-Liberated One (\textit{Paññā-vimutta}).\textsuperscript{26}

\textbf{CONCENTRATION ON THE SIGNLESSNESS (ANIMITTA-SAMĀDHĪ)}

Concentration on the signless is to contemplate that every object is impermanent,\textsuperscript{27} subject to destruction,\textsuperscript{28} because of its non-existence after having been. It is in the state of rise and fall,\textsuperscript{29} of

\begin{itemize}
  \item \textsuperscript{21}PP.746, n. 3; TTD. III, 310.
  \item \textsuperscript{22}S. III, 22; KS. III, 21; Trưởng III, 21: “What is void of the self, that is not mine, I am not it, it is not my self.” See also M. I, 139; MLS. I, 178; Trung I, 316f.
  \item \textsuperscript{23}A. IV, 148; GS. IV, 102; Tăng III, 487.
  \item \textsuperscript{24}PP.767, n. 31; TTD. III, 345.
  \item \textsuperscript{25}S. IV. 296; KS. IV. 205; Trưởng IV. 465.
  \item \textsuperscript{26}PP. xxi, 89, p. 774f; TTD. III, 358.
  \item \textsuperscript{27}Buddhaghosa identifies the signless liberation with the contemplation of impermanence (PP. xxi, 73, p. 769; n. 34; TTD. III, 349).
  \item \textsuperscript{28}D.II, 156; DB. II, 173; Trưởng I, 665: This is the Buddha’s last word: “Dacay is inherent in all component things. Work out your salvation with diligence.”
  \item \textsuperscript{29}D. II, 144; DB. II, 159; Trưởng I, 649: The Buddha says to ānanda: “Have I not already, on former occasions, told you that it is in the very nature of all things most near and dear unto us that we must divide ourselves from them, leave them, sever ourselves from them? How, then, ānanda, can this be possible-whereas anything whatever born, brought into being, and organized, contains within itself the inherent necessity of dissolution-how, then, can this be possible, that such a being should not be dissolved? No such condition can exist!” Vide also at M. I, 380; MLS. II, 45; Trung II, 96: “Whatever is of the nature to uprise, all that is of the nature to stop.”
\end{itemize}
change, of temporariness, and of denying permanence.\textsuperscript{30}

When whosoever has faith in considering all component things as impermanent,\textsuperscript{31} and pays no attention to any signs, abiding in the signless mental concentration (\textit{animitto ceto\textit{samādhi}),\textsuperscript{32} such a one reaches the freedom of mind that is signless (\textit{animitto cetovimokkha}).\textsuperscript{33} Then all conditioned things present themselves to him in their true nature of dissolution. He attains the facutly of faith (\textit{saddhindriya}), and he is liberated as he enters the path to Stream-winning (\textit{sotāpattimagga}). At the moment of his entrance to the path to stream winning (\textit{sotāpattimagga}), he is called a Faith-Devotee (\textit{saddhānusārī}),\textsuperscript{34} one of the seven noble disciples, and in the remaining seven stages of perfection, he is called Faith-Liberated (\textit{saddhāvimutta}).\textsuperscript{35}

The signless mental concentration (\textit{animitto ceto\textit{samādhi}) is a developed state of mind, reached through constant training of the mind (\textit{bhāvanā}), in which all signs are eliminated. In this state of mind all mental obsessions are absent and the mind is inclined towards insight (\textit{vipassanā}), seeing things in their true perspective (\textit{yathābhūta-ñāna}).\textsuperscript{36}

CONCENTRATION ON THE DESIRELESSNESS (\textit{APPA\textit{NIHITA-SAMĀDHI})

Concentration on the desireless (\textit{appanihita-samādhi}) is to contemplate that every phenomenal existence is suffering (\textit{dukkha}).\textsuperscript{37} It is suffering for four reasons, which are in the sense of burning, of being hard to bear, of being the basis for pain, and of
opposing pleasure.\textsuperscript{38} It is suffering because "what is impermanent is suffering,"\textsuperscript{39} It involves understanding all things that exist as giving rise to suffering, due to the conflict generated through their continually changing nature. If the emergence is from the painful, then he acquires the concentration faculty (samādhi-indriya) because he has great tranquillity, he is liberated by the desireless liberation (appanīhitavimokkha), and among holy ones, he is the Body-Witness (Kāyasakkhi). If he has a formless meditation (arūpa-jhāna) as the basis for his insight, he becomes the Both-way Liberated One (Ubhatobhāgavimutta).\textsuperscript{40}

From the above consideration, these three kinds of concentration can be understood as expressing the contemplations of the three characteristics (tilakkhana), namely, impermanence (aniccatā), suffering (dukkhatā) and non-self (anattatā). These are the three aspects of realisation of the true nature of all phenomena.\textsuperscript{41} This realisation thus never arises in separation; it always goes with each other, and they are also called the three gateways to liberation (tīni vimokkhamukhāni).\textsuperscript{42}

**BENEFITS OF RIGHT CONCENTRATION**

The practice and development of concentration brings about various benefits as below:

i) Abidings in ease (sukha) here-now in the discipline for a noble person.\textsuperscript{43} Meditations (jhāna) are of benefit not only prior to final attainment, as a foundation for insight, but maintain their benefit even afterwards as well. The Buddha himself declares the meditation to be a kind of nibbāna in this present life.\textsuperscript{44}

ii) Knowing things as they really are and no grasping them.\textsuperscript{45}

\textsuperscript{38} PP. xxi, p. 746, note 3; TTD. III, 310.

\textsuperscript{39} S. III, 22; KS. III, 21; Tăng III, 47.

\textsuperscript{40} PP. xxi, 89, p. 774; TTD. III, 358.

\textsuperscript{41} S. III, 28; KS. III, 28; Tăng III, 59.

\textsuperscript{42} The three gateways to liberation are the gateway to void liberation, the gateway to signless liberation, and the gateway to desireless liberation. See PP.xxi, 66, p. 766 and 70, p. 768; TTD. III, p. 344, 347.

\textsuperscript{43} M. I. 40-42; MLS. I. 52f; Trung I. 98-100. See also S. III. 169; KS. III. 144; Tăng III. 300.

\textsuperscript{44} A. IV. 453f; GS. IV. 298; Tăng IV. 221.

\textsuperscript{45} S. III. 13-15; KS. III. 15f; Tăng III. 31-34.
This can solve the problem of life and its repeated cycle of birth and death, by the total annihilation of all greed (lobha), aversion (dosa) and delusion (moha).

iii) Attaining knowledge of the modes of supernormal power (iddhividhañāna). From the fourth form meditation onward, the concentrated mind is “pure, translucent, cultured, devoid of evil, supple, ready to act, firm, and imperturbable.” This is the basis for attaining various kinds of supernormal powers (abhiññā). On the other hand, the Buddha says that he preaches only the teachings that are beneficial (attha-samhita), the foundation of a divine life (ādi-brahmacariyaka), and conduce to repulsion (ekanta-nibbidā), to cessation of desires (nirodha), to peace (upasama), to super-knowledge (abhiññā), to enlightenment (sambodhi), and nibbāna.

Among the kinds of supernormal knowledge (abhiññā), the last form of knowledge is the most important and essential. Wisdom (paññā) has the destruction of cankers (āsavakkhaya) as its object. The attainment of the destruction of cankers (āsava) is considered to be freedom (nibbāna).

Abbreviations


46. D. I. 76; DB. I. 86; Trưởng I. 142.
47. The development of meditation concentration provides for the meditators the benefits of various supernormal powers whenever he directs and inclines his mind to the kinds of supernormal power, hence the Buddha says: “With his mind subtle, pliant, boundless concentration is well made become; and with boundless concentration well made become, he bends the mind to the realization by psychic knowledge and acquires the ability of an eyewitness in every case, whatever the range may be.” See A. IV. 420; GS. IV. 283; Tăng IV. 172. Vide also M. III. 96; MLS. III. 136; Trung III. 278 and A. I. 254; GS. I. 233; Tăng I. 461.
48. D. III. 173; DB. III. 128; Trưởng II. 469. Vide also S. II. 223; KS. II. 151; Tăng II. 348.
49. D. III. 230; DB. III. 221; Trưởng II. 595.


Pāli


PTS. Pāli Text Society.


(S) Sanskrit.

Tăng A Vietnamese translation of Aṅguttara Nikāya by Most Ven. Thich Minh Chau.

Tr Translated.

Trung  A Vietnamese translation of Majjhima Nikāya by Most Ven. Thich Minh Chau.


Tương A Vietnamese translation of Samyutta Nikāya) by Most Ven. Thich Minh Chau.
ABSTRACT

The challenges of strengthening peace requires to seriously rethink the means in which social and political organizations are conceived, governed, and systematically managed with specific reference to the norms, values and strong beliefs that inspire leaders and organizations activities or behaviours. Accepting that the mindfulness can play a significant role to strengthening sustainable peace in societies as well as in leaders and organizations activities or behaviours, the present paper explores the association between mindfulness and sustainable peace and identifies the mindful leadership as a key bridging concept. The present paper searched and highlights the need and role of Mindful leadership for sustainable peace. Accordingly, choosing the Buddhist perspective, the paper presents the notion of Mindful leadership as accepted by Buddhism, Buddhist leaders and the contribution of Buddhism for sustainable peace in societies. In this way, the article sketches the core of the Mindful leadership for sustainable peace. Relevant implication indicate that mindfulness – based leadership program for leaders could help creating the appropriate environment for embedding sustainable peace in the leaders’ behaviours hence in forming effective and energetic strategies for sustainable peace in society.

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INTRODUCTION

The world is constantly changing, everything is not permanent and it is impossible to make a permanent relationship with anything (Buddhadasa Bhikku, 1998). Buddhism focuses on detachment, compassion and goodwill towards other being (Niffenegger et al., 2006). Buddha has very clearly addressed the concept of leadership more than 2500 years ago. Buddhism has its own unique leadership theories and practices which has evolved over period of time. Buddha has preached many theories of leadership in his 45 years of Buddhahood. There was a well developed leadership system for Sangha community. Buddha himself was a visionary leader and has been recognized as one of the greatest leader of all time.

LEADERSHIP

Researches on leadership indicates that the concept of leadership is ambiguous, culturally constructed, situational, changeable, and system based. There is no agreement on what the meaning of this word is. A number of theoretical assumptions have been advanced in Western countries with diverse research methodologies and instrument which may decrease the ability to make judgment of the outcome of the research. Jayasaro Bhikku (2005) argued that Buddhism influences the idea of leadership.

Buddhist model of leadership has deeply influenced its leaders. Ten duties– charity, moral character, sacrifice for peoples’ welfare, integrity, kindness, austerity, freedom from all ill will non violence, patience, non opposition to the will of people. According to Buddhism, a leader should have ten qualities–Dana, Sila, Pariccaga, Ajjava, Maddava, Tapa, Akkodha, Avihimsa, Khanti, Avirodhana.

The leader was expected to possess three qualities – Compassion, Strength and Knowledge. There are many leadership qualities mentioned by Buddha like initial power, self development, hostility and an accomplishment of life. Leaders must always learn and update themselves with creativity and innovation: otherwise, they cannot survive well within challenging world.

Leadership is not merely a position; it is an influence which requires good relationship between the leader and followers.
Relationship with people is the foundation of leadership. In Buddhism there are four grounds for the bonds of fellowship known as SanghaVatthu. They create a sense of togetherness, love with in group. The four grounds are generosity, endearing speech, beneficent conduct and impartiality. These are the four means of sustaining a favorable relationship. Buddhism always lays great emphasis on moral and spiritual character for happy peaceful and contented society.

The definition which is most useful is that of Hakala (2008). He describes leadership as the ability to get others to willingly follow. He proposed nine qualities: integrity, dedication, magnanimity, humility, openness, creativity, fairness, assertiveness, and a sense of humor. One transformative strategy in leadership is mindfulness. Buddha’s teaching on peace is directly related to the leadership arena. This is intended to promote both material and standard of the rulers. Peace is entirely in the leaders’ hand of each particular group, good leaders are respected to serve their subordinate with appropriate treatments as follows:

1. By allocating work according to strength of follower
2. By providing them with food and wages
3. By attending to their medical and health needs
4. By sharing special delicacies with them
5. By letting of work at right time

PEACE

The fundamental goal of Buddhism is peace around the world. The first step is understanding the causality of peace. Peaceful mind leads to peaceful speech and peaceful actions. If a person simply decide to become peaceful in all their interaction then he should all be enjoying a culture of peace. It is not easy. It requires effort, resolve, patience, cooperation and practice. We can change our minds, views we can become more peaceful and a consequence, we can help to engender (strengthen) peace in the world because there is no path to peace: peace is the path.

Buddhist teachings provides the great peaceful strategy for
one to be a great leader who will be capable of strengthening world peace through the cultivation of positive feelings such as love, friendship, loyalty, courage, good humor, enthusiasm, peace, serenity, patience, trust, tolerance, prudence and responsibility, deeply in the human heart. Mahaghosananda said—a peaceful heart makes a peaceful person, a peaceful person eventually makes a peaceful and sustainable world.

The doctrine of dependent origination provides a theoretical foundation for peace. We should not be contest with our inner peace of mind but should broaden our horizons and extend our endeavors to include peace of the global human community as well as peace with the natural world, through truly sustainable and harmonious coexistence. This approach offer important common ground with other traditions.

Peace lies at the nexus of significant interdependence among diverse physiological, psychological, social, cultural, economic, and political realities (Hershock, 2006). To live in peace should be understood as involving both personal fulfillment and social wellbeing, the psychological and spiritual quality of life, and objective living conditions. Durable and sustainable peace is to be understood as an integration of outer peace and inner peace. It means a holistic peace where in physiological needs of all are secured, structural and institutional justices are addressed, and people develop and enact multiple functions of mind to have possible views of others and become creative in transforming non-violent dispute in to an opportunity to promote an interdependent and interpenetrating relationship. Individual’s inner transformation and increasing those with contemplative skills are important to sustainable peace.

Sustainable peace include to:

1. Being creating environment that foster a wide trend to mainstream sustainable peace as a goal of leadership.
2. Inspire people to being taking initiative to develop innovative approaches to fulfill that goal.
3. Develop friendship, mutual understanding and
interconnected learning as a basis for greater harmony in pursuit of sustainable peace.

4. Create an environment in which all feel welcomed to explore and express their authentic selves in relation to peace practice.

5. Experiment with activities that people might do regularly in educational spaces to advance bridge-building, exchange perspectives, sharing knowledge, wisdom for peace practice.

MINDFULNESS

Mindfulness has been utilized for thousands of years as part of Buddhism. New innovations have become an interest in mindful leadership (Carroll, 2007; Sinclair, 2007). While there is an increasing body of research demonstrating the link between mindfulness and leadership behaviour (Ryan et al., 2007; Giommi et al., 2010; Lazar et al., 2011; Searle., 2013) core values and thoughts in Buddhism have been the primary inspiration for leadership as the source of glorious and peace loving life principle. Strengthening peace is the common goal of humanity which explicitly signifies the truth of co-existence, i.e. each person inspires one another. A leader has the ability to inspire and mobilize the efforts of a group in the service of common goal.

Mindfulness having ancient roots, is an emerging concept in many professions and spheres of social life. However mindfulness or sati in Buddhism can connote many plausible meaning. Thus the concept is not easily defined and the definitions provided in the literature easily confuse the reader. The phenomenon is of great interest to various disciplines, each of which has its own theoretical and methodological approaches, different authors use different terms in describing this phenomenon. Mindfulness is the most influential teaching of Buddhism. Buddha encouraged four foundations of mindfulness; contemplation of body, feeling, states of mind and phenomena.

Thich Nhat Hanh wrote five books in the mindfulness essential series including: How to sit (Hanh, 2014 a), How to relax (Hanh,
Mindfulness is being aware with a clear focus of attention on moment-to-moment experiences in the here and now (Sisk & Kane, 2017). Mindfulness is the basic human ability to be fully present, aware of where we are and what we are doing, and not overly reactive or overwhelmed by what is going on around us. It can be cultivated through proven techniques, particularly seated, walking, standing and moving meditation. Mindfulness is a concept that can be viewed in several ways: a mental training technique. Interest in mindfulness is moving into areas beyond medicine, healthcare, psychology, neuroscience, to program on child birth and parenting education, business, athletics and professional sports, the legal profession, criminal justice and politics (Boyce, 2010; Gelles, 2012; Wickelgren, 2012). Mindfulness may expand a leaders’ perception and lead to authenticity. Langer (2014) argues that mindfulness is attunement to today’s demand to avoid tomorrow’s difficulties. Mindfulness offers leaders a path to address challenges and adversity in a non-judgmental, non-threatening way. It enables leaders to be fully present, aware of themselves and their impact on other people and sensitive to their reaction to difficult situations. Leaders who are mindful tend to be more effective in understanding and relating to others and motivating them toward peaceful situations.

Mindfulness research is rapidly growing (AMRA, 2016). There are a number of current studies on mindful leadership. George (2010, 2012) argues that practice of mindful leadership teaches leaders to pay attention to the present moment, recognizing their feelings and emotions and keeping them under control. Langer (2011) looked dynamic quality of mindfulness toward leadership. He mentioned three aspects- alertness, active self reappraisal and attentiveness to the use of language. Goleman (2002) highlighted emotional component of leadership such as self awareness, self management, social awareness and relationship management. Thus an integrated approach can lead to embed sustainable peace.

A number of studies suggest that compassion, values and beliefs can lead to sustainable behaviour and leadership. Less attention, instead has been paid to mindfulness in the field of sustainable
peace (Ericson et al., 2014; Rinne et al., 2013; and Fabbrizzi et al., 2016). To cover this gap, by adopting systems perspective the present study presents Buddhist perspective on mindful leadership for strengthening peace in social environment. The study sketch the mindful leadership for sustainability/strengthening peace.

MINDFUL LEADERSHIP

Mindful leadership aims to develop self aware and compassionate leaders by combining western thought with Eastern wisdom about mind, developed many years ago it is a secular idea that enables people to sustain effective leadership throughout their lifetime. It enable them to be fully present, aware of themselves and their impact on other people and focused on achieving sustainable peace. Self aware leaders should learn to accept their weaknesses, failures, as they appreciate their strength and successes. Leaders who develop self awareness and self compassion are better able to cope with high level of pressure. They maintain the capacity to empower their follower to perform at a very high level even under very difficult circumstances. Mindful leadership happens by gained shared awareness through the personal support group. Mindful leadership will help the young new generation to strengthen sustainable peace in their leadership and to build sustainable environment known for harmony. The aim of mindful leadership is to create more harmonious and peaceful world for all to live in.

Jon Kabat-Zinn (2015) defines mindfulness as moment-to-moment, non judgmental awareness, cultivated by paying attention in specific way, that is, in the present moment, and as non-reactively, as non-judgmentally, and as open heartedly as possible. In other words, to be mindful means being fully aware in the here and now, without judging the current moment or situation by perceiving what truly is without prejudice about people, things and the current situation, moment-to-moment implies that every moment is a new moment and every moment differ from the other. It is noteworthy that the present moment is the only one that exists since the past is gone and the future is yet to come (Guillen & Fontrodona, 2018). It also means to be completely aware of external stimuli, events or object that happens to be around a person. It also includes internal processes or states such as emotions, perceptions,
sensations and cognitions (Reb, Narayanan, Chaturvedi, 2014). According to Jon Kabat-Zinn (2015 b), mindfulness can happen in two ways, either an intuitional basis (deliberate mindfulness) or on a spontaneous basis (effortless mindfulness). He argues that mindfulness has to be improved by practice for most people, even if it is an inborn trait of mind. This improvement can achieve through meditation, compassion. He added that the ancient Buddhist practice is relevant today (Jon Kabat-Zinn, 2005). Mindful leaders inspire others by using clear communication (Gonzelaz, 2012). Leaders should have 4c that is- concentration, clarity, creativity, compassion. Mindfulness is being aware of what is happening with in and around us with clear focus on our attention on moment-to-moment experience in the here and now (Sisk & Kane, 2017).

Gonzalez (2012) defines Mindful leaders as being present, aware, calm, focused, clear, equanimous, positive, compassionate and impeccable. These traits are similar and related to Jon Kabat-Zinn’s definition. Consequently a Mindful leader develops leadership excellence with four qualities, namely, concentration, clarity, creativity and compassion for well being of others. Ultimately, this leadership presence will influence the people around a person and potentially the whole world.

Jon Kabat-Zinn (2015) argues that mindfulness is about love, peace and loving life or peaceful life. When we cultivate this love it gives us clarity and compassion for life and our actions happen in accordance with that. All sense of interconnectedness came out of the act of paying attention. Leaders are people who make things happen, to me, to be a Mindful leader means to connect with, and live from, a deeper sense of peace and purpose.

IMPACT OF MINDFUL LEADERSHIP

Although the positive impacts of mindfulness has been researched extensively, the connection and the impact of mindful leadership on strengthening peaceful environment in school premises has only been examined by a limited number of studies and require additional more-in-depth, and long term studies. Moreover, the impact of mindfulness programs offered in various different setting need to be evaluated more extensively.
Several mindful based programs have been developed to help and develop mindfulness in students and teachers for sustainable peaceful environment in schools. CARE and TLS program developed by Jennings (2015), learning to breath developed by Broderick (2013). Mind up developed by Hawn Foundation, KYSIS program developed by Kripalu School are the most relevant programs to help children and teachers. These programs support the need to develop the leadership of students and to implement mindfulness strategies to help them and learn to live mindful for sustainable peace.

Mindfulness is a powerful tool for leaders engaging in the challenge of Sustainable peace. Mindful leadership can be the path to sustainable peace by giving soundness to the leader vision and decision making capabilities. Mindful leaders could support social and economic organization in creating the appropriate context to promote sustainable peace (Caputo et al., 2016). There is a need for more research about sustainable peace that acknowledges positive interconnections, spirituality and mindful leadership in particular, recognizing that the micro and macro, are always interrelated.

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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 glove, 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.\(^{(3)}\)

As Ed Oakley and Doug Krug suggested, we need enlightened

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

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5. Ibid. p.247.
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. Dharma Josa (Patriarchal 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 and not only the political but also cultural and religious center of the region. However, he became a Buddhist monk as a disciple of

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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 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
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 ties. 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, Master!” The Master said, “Bring me your mind, and I will set it at

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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.” From this saying, it can be said that Bodhidharma encourage to study the Sutra and to practice its teaching. Lankavatra-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.

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 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.

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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

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16. Ibid. p4-5.
17. Ibid. p5-7.
developed in the 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 an 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 Bidhidharma, Cheongheo and Samyeong, Dalai Lama and Thich Nhat Hanh. Then, I introduced Josaseon as a way to achieve 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. Josason practice could help us 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 appear many mindful enlightened leaders who lead to achieve the SDGs in just peace. We only have a task for the mission, that is, how to 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.
References


HOW TO BUILD UP A MINDFUL LEADERSHIP FOR A SUSTAINABLE SOCIETY FROM THE PERSPECTIVE OF THE BODHISATTVA IDEAL

by Le Thị Thanh Thuy

ABSTRACT

The Buddhist perspective of leadership is widely addressed matter in the Buddhist cannon. The Buddha exemplifies himself the greatness of the leadership by forming a big organization of Sangha and He had been positioning this leadership for forty-five years. In Jatāka stories have mentioned that He was steady and mindful leader ever in the position of Bodhisattva. Further, the mindfulness is to be practice to keep a right leadership in an organization, country and so on. The current world is demanding such a great leadership for the sustainable world, it follows that built up a mindful leadership for a sustainable society will require in the future. The leadership of the future implies a shift from the current way of thinking to a broader, more complex leadership mindset recognizing interdependency as central business principle while serving the needs of multiple stakeholders. This new model can form on the perspective of Bodhisattva ideal which is said to be a model leadership. This paper will explore to what degree the Buddhist model of the Bodhisattva, who sets out to develop his mind toward wisdom, altruism, generosity, patience, selflessness, loving-kindness, compassion, equalities and could provide an inspiration to develop the new leadership in model society.
1. INTRODUCTION

In a world of perpetual change and very competitive environment, there are a need to make managerial and leadership thinking evolving. Human civilization has always faced the challenge of adapting to change. Changes in market, shifting political alliances, financial collapses, uncertain energy sources and natural disasters have always been part of the landscape that people have had to wrestle with. The lack of a spiritual dimension of moral and ethical in leadership, which frames the development of moral value – from business, politics to family and education have become a key factor contributing to negative consequences caused by unethical leaders. With the world today, it has less time for us and less time for reflection. Therefore, demands are increasing while budgets are shrinking and our organizations do not typically emphasize renewal. Lyn Hopper (2010) explained ‘instead of encouraging the practices of mind, body, heart and behavior that support renewal, our organizations unknowingly reward behaviors designed to deplete rather than replenish our resources, leading to dissonant, the opposite of resonant, leadership.’

Most of us have ‘monkey mind’ most of the time, because our thoughts are like monkeys, always leaping from tree to tree, chattering wildly and distracting us from what we are doing. In this life, there is a new normal for library leaders, managers and staff, we need to balance of managing our attention in modern environment of excessive distraction and information overload is critical to our health and happiness. Mindfulness can increase our flexibility, productively, innovation, leadership ability and satisfaction.

2. MINDFULNESS

The concept of “mindfulness” is defined as that of ‘mindfulness is the energy of being aware and aware to the present moment. It is the continuous practice of touching life deeply in every moment of daily life. To be mindful is to be truly alive, present and at one with those around you and with what you are doing. We bring our body and mind into harmony while we wash the dishes, drive the car or take our morning shower’ (Thich 2014). Mindfulness is not only to help person to focus attention but also it is opening possibilities
and leading to better decision making. ‘...Mindfulness is a habitual state of mind in which old schemas are continually re-examined and redefined...mindfulness includes openness to multiple points of view and a focus on process rather than outcome’ (Charles Schwenk 2009). In other words, mindfulness as a technique that being employed to successfully reduce stress and promote healing and most conspicuously. Further describes that ‘mindfulness is basically just a particular way of paying attention. It is a way of looking deeply into oneself in the spirit of self-inquiry and self-understanding’ (Kabat, Zinn 1990, p.12). According to the Buddhism, Sati is one of the seven factors of enlightenment. “Correct” or “right” mindfulness (Pali: sammā-sati, Sanskrit samyak- smṛti) is the seventh element of the Noble Eightfold Path. Mindfulness is an antidote to delusion and is considered as a “mental powers” (Pali: bala) which contributes to the attainment of Nirvāṇa. This faculty becomes a power in particular when it is coupled with clear comprehension of whatever is taking place. Nirvāṇa is a state of being in which greed, hatred and delusion (Pali: moha) have been overcome and abandoned, and are absent from the mind (Wikipedia, viewed January 27 2019).

3. LEADERSHIP

Leadership perhaps not a single designated person, but it is one who steps into the space to encourage adaptability, optimal resource utilization and goal fulfillment. In wikipedia.org defined: ‘Leadership is both a research area and a practical skill encompassing the ability of an individual or organization to “lead” or guide other individuals, teams, or entire organizations. Specialist literature debates various viewpoints, contrasting Eastern and Western approaches to leadership, and also leadership as ‘a process of social influence in which a person can enlist the aid and support of others in the accomplishment of a common task’ (viewed December 1 2018, wikipedia.org). In another way, leadership is about mapping out where you need to go to “win” as a team or an organization; and it is dynamic, exciting, and inspiring. It is mentions that the Buddhist leadership performs always in term of sympathy and compassion towards the humankind.
A leader should have a vision and a mission, the most essential ingredient in leadership, according to modern leadership thinkers. A vision is a clear picture of the future. It defines what one wants to become or achieve as a goal. The Buddha’s vision was very clearly stated from the time He was just a Bodhi-aspirant. As implied in His aspiration made at the feet of the Buddha Dipankara, He wanted to become himself enlightened, gets free from life-death continuum and makes others also enlightened and free. He made it a reality after a long and arduous journey through Samsāra. Despite much hardships and setbacks the Buddha never veered from his course but persevered until He achieved his goal, the Enlightenment. Guided by His vision He made an inclusive mission of helping everyone in the universe to live a happier life. His mission was stated to Mara, the evil one, when He responded to His invitation to an early Parinibbana Sutta. He stated that He wanted to create a four-fold following, comprising of laymen, laywomen, monks and nuns, who, having learned the Dhamma and Vinaya well, practice it, teach it and respond critically to any distortion of the message. It was a mission based on universal love and wisdom.

The Buddhist concept of leadership as it is exemplified in the life of the Buddha has many unique features in addition to the usual leadership qualities that social-psychologists enlist today. The most important was that the Buddha never gave the impression to his followers that He was imposing leadership on them. He wanted to maintain that there was the possibility to His followers to attain the same heights and become His equals. The role He wanted to play was that of a kind teacher who showed the way for excellence which was not an impossible goal for the followers (Wijebandara 2016).

4. MINDFUL LEADERSHIP

According to the Buddhism, mindfulness is the foundation skill for effective leadership. Mindful leadership is ‘intentionally balancing movement and staying still with authenticity and perspective of the whole towards the outer boundaries of effectiveness and success’ (Luann Drolc 2017). There are various demands and definitions on mindful leadership and Janice Marturano states that we need leaders who not only understand themselves but who are not afraid
to be open-hearted and who have the strength of character to make ethical choices. The problems we see all around us are not insurmountable, but they do require a new kind of leadership. As you continue to practice, and find more and more ways to actually be here for your life, you are also likely to encounter more and different ways to influence the lives of others. It is obvious that the leadership is always making influence towards every corner of society and therefore, a mindful leadership is essential part of any leadership respectively. The Buddhism urges in the Cakkavatti Sihanada Sutta that the leadership should be endowed with five characteristics. There are as follow:

i. Atthannu (able discriminate good from bad)
ii. Dhammannu (knows righteousness)
iii. Mattannu (knows the limit of punishment etc.)
iv. Kalannu (knows suitable time for court work, pleasure and tour)
v. Parisannu (knows his assembly; as to what type of people are they).

Apart from, there are directions to practice the mindfulness in Buddhism, they are the four foundations: the contemplation of the body, feelings, mind, and the mind objects. ‘What is the four? Here, Bhikkhus, a Bhikkhu abides contemplating the body as a body, ardent, fully aware, and mindful, having put aware, and mindful, having put away contemplating feelings as feelings, ardent, full aware, and mindful, having put away covetousness and grief for the world. He abides contemplating mind as mind, ardent, fully aware, and mindful, having put away covetousness and grief for the world. He abides contemplating mind objects as mind objects, ardent, fully aware, and mindful, having put away covetousness and grief for the world’ (Bhikkhu Nanamoli & Bhikkhu Bodhi 1995, p. 145). In other word, mindfulness as we use the term was taught by the Buddha, it is a way of solving the problem of human suffering. That same approach to mindfulness is also practiced today as a specific methodology for transforming the mind in the wide variety of secular contexts such as medicine, clinical, psychology, law, etc. ‘with mindfulness, we are aware of what is going on in our bodies,
our feelings, our minds, and the world and we avoid doing harm to ourselves and others.’ Then he continued that ‘mindfulness protects us, our families, and our society, and ensures a safe and happy present and a safe and happy future. Precepts are the most concrete expression of the practice of mindfulness’ (Thich 2007, p. 2). One who practices the five mindfulness is to cultivate the insight of knowledge, or right view, which can remove all discrimination, intolerance, anger, fear, and despair.

In addition, Lord Buddha taught us to do meditation to improve mindfulness. Because ‘meditation is intended to purify the mind… It brings the mind to a state of tranquility and awareness, a state of concentration and insight’ (Gunaratana, B & Gunaratana, H 2011, p. 8). And according to Dalai Lama, ‘qualities of the human spirit—such as love and compassion, patience, tolerance, forgiveness, contentment, a sense of responsibility, a sense of harmony—which bring happiness to both self and other’ (Xuan 2014, p. 32).

5. THE MINDFUL LEADERSHIP FEATURES FROM THE CHARACTERS OF THE BUDDHA AND BODHISATTVA

The Buddha is said to be an ideal leader who ever exemplifies the high qualities of the leadership and those qualities are being practiced in the series of life circle as the Bodhisattva. The excellent characteristics of leadership of Bodhisattva character had been clearly depicted in Jatāka stories. Wijebandara (2016) points out that the Buddha wanted the leadership to be felt in a subtle and non-inflicting manner. He quotes from the Parinirvana Sutta, the Buddha’s respond to Ananda’s request on ‘saying something’ on (the future of) the Sangha. The Buddha, having understood that the request of Ananda meant an appointment of a future leader, said: ‘Ananda, it never occurred to me that the monks are dependent on me or I am governing the Sangha. Whatever teachings I have given them and the rules of discipline I have instituted may become their leader.’ This should not be taken as an excuse made to avoid a leadership struggle since the Buddha had made this stand even prior to this. When he addressed the first sixty Arahants before sending them to the world at large He said: ‘I am freed from all shackles, human and divine; you also have freed yourself from all shackles, human and divine.’ This shows
that the Buddha wanted to treat the followers who had attained the goal as His equals. Where the difference wanted to be shown He chose the narrowest, stating that he was \textit{Maggakkhayi} (the one who gave road directions) while the followers were \textit{Magganuga} (who trod the path). Thus, he instills confidence in the follower convincing that He has respectable recognition from the master. This, in effect, helps to develop appreciation and love towards the master in the minds of the followers. Wijebandara (2016) further explains, on the other hand, this shows another leadership quality that the Buddha exemplifies; humility. It is, according to modern social thinkers, an effective leadership quality. Modest and humble leader can address the followers in friendlier way. Friendliness is considered a great quality in the Buddhist ethics and there were times that the Buddha called himself as a sympathetic and friendly teacher (\textit{Anukampakenahitesina}). The monks could approach the Buddha any time; it was convenient for both parties and discusses their problems or experiences. There mentions about four qualities on leadership in Mahāyana scriptures, as follows:

- The mind as object of science
- The mind can be transformed
- Methodology for mind transformation with social impact (Bodhisattva warrior ship)
- Historic example of Buddhist leaders’ (Tideman 2012, p. 3)

Accordingly, Bodhisattva character is said to be an ideal and perfect in the context of leadership. Six perfections and the four supplementary Pāramitās (in Mahāyāna) and the ten perfections (in Theravāda) of the Bodhisattva path—generosity, ethics, effort, patience and concentration are equally important for leadership. The Bodhisattva is a unique concept in both Mahāyāna and Theravāda that has been evolving in the course of time. The word “Bodhisattva” means in Sanskrit “\textit{enlightening being}”. The Bodhisattva (Pāli: \textit{Bodhisatta}) represents a sentient being who is destined to be a Buddha in the future. And the Bodhisattva ideal lays special emphasis on compassion, generosity, loving kindness, patience, ethics, and wisdom as essential to the Buddhist path. \textit{‘The perfections are unanimously accepted by both traditions in}
Theravāda and Mahāyāna but as to the number of perfection there is a deference of opinion. However, Pāramitās or Perfections are to be practised by Bodhisattva who is inspired becoming Buddha in the future. According to the commentary on the Cariyā-piṭaka, Pāramitās are those virtues which are cultivated by a heart filled with compassion, guided by reason, utterly indifferent to worldly gain, and unsullied by error and all feelings of self-conceit’ (NaradaThera 1940, p. 5).

As mentioned above, there are fixed ten Perfections in Theravāda tradition: Dāna, Sila, Nekkhamma, Paññā, Viriya, Khanti, Sacca, Adhiṭṭhāna, Mettā, and Upekkhā. These ten Perfections are categorized into three sections, called Pāramitā, Upa-Pāramitā and Paramattha Pāramitā. Totally, thirty Pāramitās and the meaning of Dāna Pāramitā is giving materials, giving body parts is called Dāna Upa-Pāramitā and sacrifice of life is called Paramattha Pāramitā. The rest of Pāramitās are similarly divided into three sections each and the total is thus thirty in number. There are six chief Pāramitās and four supplementary Pāramitās in recognized in Mahāyāna. There are as follows,

i. Dāna (giving, generosity, liberality)
ii. Sila (virtuous conduct, morality, righteousness)
iii. Kṣānti (forbearance, patience)
iv. Vīrya (energy)
v. Dhyāna (rapt musing)
vi. Prajñā (wisdom)

The four supplementary Pāramitās are the following

i. Upāya or Upāya-kauśalya (skillfulness in the choice or adaptation of means for conversion or succour)
ii. Praṇidhāna (aspiration or resolution)
iii. Bala (strength, power)
iv. Jñāna (knowledge)

Theravāda texts describe how to practice Perfections through the Bodhisattva character. There was no limit to the occasions on which he fulfilled the Perfection and it is obvious in the first Perfection Dāna, Bodhisattva is ready to give every thing in order to fulfil the
Dāna Pāramitā. It is mentioned in the Jātaka Pāli as follows:

‘When I saw one coming for food, I offered my own self, there is no one like me in giving, and such is my Perfection of Giving’ (Jātaka Pāli). Bodhisattva’s great intention in giving is depicted in many Jātaka stories. Dāna Pāramitā made a great influence on the Buddhist society in making them generous and many Buddhist ceremonies in Sri Lanka begin with Dāna. It is observed that the Dāna is an inseparable aspect in Buddhist religious life in Sri Lanka. It is clearly inherited from the Bodhisattva ideal. A close instance is Vesak festival in Sri Lanka. On that day, people give food and many things free irrespective of caste, creed or color of recipient and it is mentioned in Jātaka stories that Bodhisattva is maintaining a free dining hall in the city for poor people. The mindfull leader is always dedicating his life for the well being of human kinds and the Bodhisattva character urges to adhere those high qualities in leading any organization.

Āryaśūra ascribes eleven virtues to the Bodhisattva character, ‘generosity, mercy, self-control, ardour, forbearance, fortitude, humility, modesty, conscientiousness, politeness and purity’. There is another classification in the Sukhāvatī-vyūha Sūtra about the virtue of Bodhisattva. They are unselfishness, purity, love of equality and peace, fortitude, equanimity, friendliness, tenderness of disposition, honesty, love, joyfulness activity, forbearance, patience, composure, serenity, self-control, and complete freedom from avarice, arrogance and envy (Dayal 1970, p. 206).

It is claimed that Bodhisattva should abide by those high qualities. According to the Mahāyāna list of virtue, Sila is regarded as the means of leading others to Enlightenment, and not for the pleasure of heaven. As mentioned in Jātaka stories, conscientiousness or shame (hiri) and fear of social censure (ottappa) are the controlling principles of Bodhisattva Sila and a Bodhisattva feels shame, if he is not energetic in the cultivation of Pāramitā. The Bodhisattva ideal in Mahāyāna is directly leading ordinary people to make more righteous in the society.

Both traditions have given ample examples in the cultivation of good by practising perfection in accordance with the Bodhisattva
ideal. The sphere of Bodhisattva character in the Jātaka stories serves to influence people to practise the values and norms to create a righteous society. Almost in all the Jātaka stories, the Bodhisattva does good to others by exhorting them to practice virtue and it is obvious that the Jātaka stories are not evoking people to attain Nibbāṇa, but initiate them to fulfill worldly interests through virtuous activity of various kind. The Bodhisattva persuades others to think of their eternal happiness after death and exemplify how to live happily and perfectly with a serene mind. He met various kinds of misguided outsiders and heretics and he advises them to do good and be virtuous in the society. The duties of a Bodhisattva is to confer the blessing of faith on the unbelievers, give virtue to the wicked, wisdom to the foolish and charitable heart to those who are selfish and niggardly. The Bodhisattva character in the Jātaka stories set an example to develop qualities for the well-being of society from ancient times.

The Buddhist concept of leadership could be crystallized from the way the Buddha provided training opportunities for His followers. He believed that the juniors should respect and learn from the seniors. There were eighty senior monks that the Buddha had identified as specialists in various fields. Their personal integrity and attainments were such that he reminded the others that there was much for them to learn from such senior monks. Once, the Buddha extolled Sariputta and Moggallana as the measures of ideal behavior. This again shows another leadership quality implied in Buddhism. The leaders should train others also for leadership. They must see their talents, appreciate and encourage them and introduce to others too. When enlisting the duties of teachers the Buddha said a good teacher introduces his students to his colleagues. There were occasions that the Buddha deputized capable senior followers to undertake the responsibility of training junior disciples and observed their activities (Wijebandara 2016). The Bodhisattva character is a blue print for the current leaders of the world and it exemplifies how to govern a country with the compassion of human beings and the ecosystem. The mindful leader who recommended by the Buddhism loves not only human but nature also and it is the way to build a sustainable society.

6. CONCLUSION
We are living in an “attention economy” in which the ability to manage our attention and the quality of our attention is key to our success as leaders. Hence, in any situation of place, leaders need to have some qualities that are focused, mindful, conscious choices, sense of control, prioritized, engaged, creative, aware, blessed, compassion, resilience, wellness, honesty, innovation, less stress… from a leadership perspective, there is a lot of potential to be developed, and even just a small increase in time could have a significant improvement in many aspects of leadership. It is including productively, leadership, effectiveness, employee, satisfaction, teamwork, and anything else that would benefit from more focused attention.

Mindfulness may expand a leader’s perceptions and lead to authenticity. ‘When we recognize the quality of our feelings and emotions and come to see clearly the results of our actions, we discover that our very lack of awareness has contributed to our problems… By working on ourselves, by coming to know ourselves better and then by sharing our growing strength with others, we create a base of support that helps to make our lives, and the world, a better place to be’ (Tulke 1994).

Benefits of mindfulness at work: better task performance, decreased multitasking, enhanced work-life balance, creativity and innovation, increased problem solving, fewer sick days, better decision making, increased job satisfaction, enhanced focus, ethical decision making, increased retention. This kind of fine leadership built on trust, love and understanding demands a high degree of personal integrity. Leaders should be morally integral, compassionate and must have a clear vision and mission. They should not abuse their leadership for self-glorification or personal gain. They have to be good communicators and be able to represent the group as persons able to talk for the group (Wijebandara 2016). A leader with integrity can be trusted and will be admired for adhering to strong values. Credible leaders practice what they teach. They do what they say and say what they do. According to the Buddhist thought, mindful leadership should be inherited a high degree of moral integrity to build a sustainable society.
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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-hearted 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 imbued 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 tenterhooks 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

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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) aserts:

“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 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 certainty 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:

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2. Cử 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 - 命懐城市，呉用山林”.

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 - 怖業朗安閑體性，呉揔未自在身心”.
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 ‘–– 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 - 纖性瞆逐落邪道， 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.
References


MINDFUL LEADERSHIP
FOR SUSTAINABLE PEACE

by Binodini Das
& Amrita Das

ABSTRACT

Mindfulness judged from Buddhist perspectives signifies to 'Right
Concentration/Mindfulness, one of the key components of 'Prajñā'
of Eight-fold Path. The judicious and rightful practice of mindfulness
would obviously develop leadership skill making one more in present
and thereby being able to do everything with more discipline focus. In
mindful leadership, one will learn how to draw on those inner reserves
through mindfulness responding to any situation as it rises. Mindful
leadership leads to achieve sustainable peace by ending violent conflict
and vicious cycles of lapse and relapse. Mindful leadership helps to
increase in productivity, in decision-making, in listening and reduction
in stress level associated with the development of emotional intelligence
building attention and focus, enhancing self-awareness as well as
empathy, etc. To be liberated from regrets, incidents from the past and
worries about the future and to achieve focus and clarity, reduce stress,
and to develop the presence of mind to meet any number of challenges,
mindfulness is a great tool which could be attained through meditation,
breathing, yoga, walking music, etc. In present scenario, some national
and international companies like Google, etc, are attaching a great
importance for development of mindful leadership for sustainable peace.

In conclusion, it must be told that the skill of developing mindful

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leadership would undoubtedly reduce avarice, jealousy, distrust, anger, violence, intolerance, regrets, etc., and this would be great factor promoting sustainable Peace.

1. INTRODUCTION

A judicious consideration of the present global situation presents a gloomy state of affairs prevailing in most of the countries of the world suffering from nuclear war threats, population explosion, unemployment, environmental pollution, and constant stimulation of the senses, etc. This is the situation Buddhism describes as “tangles within and tangles without, people are enmeshed with tangles” (Silva, 1986, p.12). Mankind is entangled in such a tangle. Just as bamboos and likes are entangled by such tangles as bamboo bushes, so all mankind, known as various classes of sentient beings, are entangled, enmeshed, embroiled in that tangle of craving (Tin, 1922, pp.1-2). Craving (tañhā) is the root cause for destroying peace. The ultimate goal of each individual is to lead a life of ‘Peace’ which signifies a life of bliss, happiness, pleasure and joy without any hindrance and unnecessary interference by some basic emotions. This basic emotions are six in number that frustrate the human mind, disturbing its peace, making it restless: ignorance, attachment, anger, pride, deluded doubt and distorted views. These are the mental attitude, not external phenomena.

Objectives:

The prime objective of this paper is to discuss why each sentient being must strive to make himself/herself fit for mindful leadership in a Buddhist Way: What should be the effort to achieve the proposed destination?: In which way the acquired mindful leadership is to be directed to destroy all negative forces that make the world to suffer from untold miseries, issues and problems, conflicts and complexities, etc.: and, How the practice of jhāna and vipassanā will brought equilibrium in body and mind leading to foster sustainable peace through mindful leadership.

Methodology:

For writing this paper most of the Buddhist literature have been consulted as primary sources with critical analysis and making proper evaluation. Besides, books and articles published in
different books, journals, proceedings and magazines are consulted with utmost care. Apart from visiting different archives, museums and libraries, we also met a number of persons who were the most victimized persons of different unusual circumstances: divorcees, single parents, persons suffering from fatal injuries due to in fighting, drug-addicts, squabbles arising over trifle affairs leading to backbiting, etc.

Discussion:

The destruction or elimination of this disharmonious and distracting forces obstructing for achieving sustainable peace could be made through the mindful leadership. Mindfulness judged from the Buddhist perspectives signifies to ‘Right Concentration/ Mindfulness’, one of the key components of the ‘Prañjā’ of Eightfold Path. The proper practice of mindfulness makes a man to be relieved from anxieties, tensions, stress and strain and develops leadership skill making him more responsive to all type of challenges and thereby being able to do everything with more discipline focus. In mindful leadership, one will learn how to draw on those inner reserves through mindfulness responding to any situation as it rises. Mindful leadership leads to achieve sustainable peace by ending violent conflict and vicious cycles of lapse and relapse. Mindful leadership helps to increase in productivity, in decision making, in listening and reduction in stress level associated with the development of emotional intelligence building attention and focus, enhancing self-awareness as well as empathy, etc.

The human mind instinctively seeks peace. The search for peace would be a far cry without the practice of absolute control in thought, in speech and in deeds. It is unwise to think that control is an Eastern thing, a Buddhist thing. The study of Buddhism means the study of the nature of one’s mind. Instead of focusing on some supreme being, Buddhism emphasizes more practical matters, such as how to integrate our minds and how to keep our everyday life peaceful and healthy (Yese, ed. Ribush, 1998, p.7). Buddhism should not be considered only as a religion rather it must be treated as experiential knowledge-wisdom enriched with philosophy, science or psychology than some dogmatic view.
In explaining “what is making a man unrest”, Buddha attaches importance to investigate one’s own mind with introspective knowledge-wisdom which would make one to understand that his basic emotion is egocentricity. It is unwise to give up all possessions to overcome ego. Possessions never make life difficult. Too much attachment to possessions is the root cause of unrest: ego and attachment pollute one’s mind, making it unclear, ignorant and agitated, and prevent the light of wisdom from growing. The solution to this problem is meditation. Meditation is alert state of mind and wisdom that makes a man to remain aware every moment of life, fully conscious of what he is doing, and why and how he is doing. This is one of the phases of developing mindful leadership for sustainable peace.

To generate loving kindness towards friends, parents and country, it is essential to know the characteristic nature of attachment and its objects. Hurting parents or friends is the work of one’s unconscious state of mind. When acting in anger, the angry person is completely oblivious as to what is happening in his mind. To remain conscious in own thought, deed and action gives immense pleasure, peace and happiness to self and other sentient beings: being unaware of one’s own behaviour and mental attitude makes one to loss his humanity. Lord Buddha suggests that everybody should become a psychologist by trying to know own mind as every human being has the ability to understand his or her own mind. When one understands his own mind control follows naturally. Before doing anything mind should be interrogated with three questions, i.e.. Why should I do it? How I will do it? What is the cause? So, the understanding of mind with critical and evaluative analysis helps one easily to solve the problems. Absence of problem means the promotion of sustainable peace.

In the fag end of the second decade of 21st century, the world in spite of its immense wealth exhibits more than 3 billion people (nearly 1/2 of than world’s population) live in poverty and more than 1.4 billion people live in extreme poverty and 22, thousand children die each day due to poverty. With advanced medical care and medicines, the present world is witnessing the death of eleven million people annually due to lack of proper treatment. The
strange is that in the name of promoting higher technologies, the world is unhesitatingly drained its economic resources on other planets whereas seven million children die of hunger each year and 800 million people are severely undernourished (Bodhi, 2000, p.8). This state of affairs makes us to visualize how the present world is acutely suffering from numerous troubles.

To respond these problems from Buddhist perspectives is not to rush to foregone conclusions but to investigate the underlying causes at all levels, and to continue it until one has reached the deepest roots. The problems encircling society, politics and economic situations need to be dissected to macro level, so that the proper and right treatment could be given to heal up the wounds permanently, or in other words to achieve a permanent or sustainable peace. Bodhi (2000, pp.9-10) believes that pact, protocols, treaties and effective measures are not the sufficient measures to counteract challenging issues: The Kyoto Protocol (1977), The United Nations Framework Convention on Climate Change (1993), and the Paris Agreement on Climate Change (2016), for the global warming issues: even if, strong, large and tough police force could not prevent the occurring of crime and violence for ever: and, till now, more effective control against drug trafficking could not check the addiction among the youths. Such measures may indeed be expedient safeguards against the grosser manifestations of the problems they are intended to rectify, but however effective and efficient they may be in the short run, on their own they do not provide long term solutions. What they offer is cosmetic treatment, stopgap measures that should not be taken as substitutes for alternatives that operates at the level of the deeper root-causes.

From Buddhist point of view, the real root-cause behind all such unpalatable issues is the uncontrolled mind which makes one’s life agitated and restless. Uncontrolled mind is just like a malignant disease that eats away vital strength making life poisonous from socio-economic and political front. Since Buddhism teaches all sentient beings are equal, it is unwise to say, “He is nothing; I am special”. This brings a social pollution which is more dangerous than environmental pollution. Such type of feeling makes a man
more tension-oriented for which he could not relax or sleep properly without the aid of tranquilizers. In this set up interpersonal relations have become so brittle and vulnerable that the divorce rate has become alarmingly high, thus letting loose a whole series of social problems such as uncared- for children, juvenile delinquency, suicide, etc. Thus life has become a problematic burden and a solution to make life more tolerable and enjoyable is a great pressing need (Silva, p.1).

For the development of mindful leadership, Buddha explains about fourfold pleasures to be enjoyed by all in the Pattakammavagga of Āṅguttara Nikāya (A.N. II,69) which is useful and relevant to the present day problems. The four type of pleasures are: atthisukha, the pleasure of having material wealth; bhogasukha, the pleasures of enjoying material wealth; ananasukha, the pleasures being debtless: and, annavajjasukha, the pleasure being blameless. The man has to do proper kamma to enjoy this fourfold pleasure. In a discourse (A.N.,VI, 63), the Buddha said “Intention is kamma. Having willed, one acts through the body, speech and mind”. Every kamma has a vipāka. Kamma-vipāka means cause and effect. The vipāka of unethical kamma is virtually the destroyer of sustainable peace in the one hand and on the other, it prevents the development of mindful leadership. Therefore, the practice of the Buddhist code of ethics, pañchaśīla (the Five Precepts)*, gives satisfaction of leading a righteous life to a great extent.

The Buddha spoke us about two super powers which is always trying to save mankind from dark forces. These are Hīrī (conscience) and Ottapa (our respect for others), the two bright qualities, the sense of shame and the fear to do wrong, that protect the world (dve sukka dhamma lokam palenti-A.N.II, 9). It is essential to inculcate this two deva dhamma (Hīrī and Ottapa) which are always found patrolling the depth of the human psyche, where they swoop in to thwart the evil masterminds who concoct our sufferings and plot to destroy our world: it will develop mindful leadership for everlasting peace in the wold. The greatest stumbling bloc making Hīrī and Ottapa inertia is Ahīrī (lack of conscience) and Anottapa (lack of respect) whose presence destroy the peace of mind. However, the presence of appamāda (Heedfulness), vīrya (a combination of energy) and sati (mindfulness), the three great
friends, reinstate Hirī and Ottapa in to its former state which is said to be the basis of all virtues. Sati (mindfulness) is alert presence of mind, cultivated strongly in meditation practice, which enables one to be more aware of one’s mental states, including intentions and motives. It is complemented by ‘clear comprehension’, which acts to guide one’s actual behaviour to be harmonious with one’s ideals and goals (Harvey, 2000, p.11).

The prime source of destroyer of peace is mental kamma which spring from lobha (greed), dosha (hatred) and moha (delusion) which are unwholesome and blameworthy. This may give rise to covetousness, malice and wrong views. Anger (patigha/kodha), jealousy (issā), intolerance (akkhanti), ignorance (avidyā), misconduct, and pride (māna), etc, lead to mental and physical sufferings in different ways starting from physical illness to mental tension. These are antithetical for the growth of mindful leadership for sustainable peace. To counteract this negative forces, cultivation of sublime modes of behaviour such as mettā, (loving kindness), karuṇā (compassion), mudita (sympathetic joy) and upākkhā (equanimity) are an absolute necessity to create a conducive atmosphere for the development of mindful leadership. It is not the rank nor the wealth, but the highest conduct based on good morals, good will, wisdom and properly trained minds that makes a man pure or virtuous (Kindred Sayings I, pp. 46).

A man attended by three Root-conditions cultivating concentration (intellect) and insight (intuition) becomes energetic enough to burn out completely corruption (Tin, 1922, p.4). One who opts out to provide mindful leadership for sustainable peace must be trained with intellect and wisdom: wisdom is of three types; mother-wit, insight-wisdom and preserving wisdom, maintaining all functions. Tin (2000, p.4) in his translation of Buddhaghosa’s Visuddhimagga highlights that Sustainable peace could be established if a man standing on ground of virtue lifting a sword of insight-wisdom well sharpened with concentration, threefold wisdom, supported by strength of energy and ardour tries to clear away entire obstacles: He is the right man to provide mindful leadership to the society and the globe. Avoidance of extreme devotion to the pleasure of sensuality, self-mortification
and the practice of the middle course (Ashtāṅgikamāgga) are the great tools to ensure everlasting peace.

The rise of corruption, oppression, exploitation, nepotism and blasphemy, etc., would be annihilated or extincted by means of practicing virtue, concentration and wisdom. Virtue has four aspects; volition, mental properties, restraint and non-transgression. A virtuous man is the embodiment of mindful leadership. Because virtue in him destroys wickedness, develops faultlessness and sense of shame and dread of blame. The advantage of a virtuous man is that he acquires wealth, fame, absolute confidence; remains undeluded; and, dies without blame and remorse.

In the Sīlanāda Sutta, the Buddha instructs a gathering of students to practice mindfulness in all aspects of the present as it come to be, keeping close to their own preserves, to the range of their ancestors. He emphasises that illusory thoughts and desires will find no foothold; it is only by cultivating wholesome or kushala eventualities that this virtue will deepen and develop. Most generally, this would seem to mean skillfully discerning the realities of our present global situation, as it has come to be, and responding to these realities through/in endless cultivation of wisdom, attentive mastery and moral clarity (Hershock, 2006, p.83). This is the only way to counteract meaningfully and sustainably resolving trouble and suffering.

In the present scenario, mass media represents many of the values central not only to our currently prevailing socio-economic kamma with political disposition, but also to our most basic habits and ideals of self construction. Criticizing the media is criticizing ourselves and our personal and communal kamma (Hershock, 2006, p.86). Mass media can be used both for constructive and destructive kamma. Analysing from Buddhist perspectives, it is to be expected that the media, instead of being used to foster distrust and hatred should be used to promote mutual understanding and tolerance or in other words, the media effect should be dynamic enough to preach the Buddhist teachings of interdependence and emptiness to promote mindful leadership for sustainable peace basing on the cult of non-violence, mutual harmony, love, sympathy, compassion, charity etc.
The present world is witnessing the development of global terrorism as a consequence of contemporary pattern of technology-driven globalization and interdependence. But, as the rhetoric of many terrorist group make it clear, global terrorism is not just made possible by the interdependencies and technological systems that have developed as a function of contemporary scales and rates of globalization, it also a response to them - one that seeks to disrupt present pattern in the distribution of and management of power through the calculated and yet apparently indiscriminate infusion of fear into the global public sphere. Terrorism is most often used to denote something like “irrational acts of calculated violence as a means to create terror, consciously and callously, among innocent people to achieve a religious or political aim. Terrorism is to be counteracted through mindful leadership built in a Buddhist way practicing Eightfold Path, Pañchaśīla and taking refuge in the Buddha, Dhamma, and Saṁgha.

The word Buddha signifies to one who acts as ‘Rediscoverer’ and teacher of liberating truths and the embodiment of liberating qualities to be developed by others. The Buddha could only awaken one from the perception that “All life is but a dream”; the Buddha is knowledge, and all knowledge is judgement, and every judgement is the work of power of judgement, and hence an activity of reason (Grimm, 1958, pp.25-26). This scientistic teaching of Buddha is therefore a Religion of Reason the following of which makes man potential enough to provide enlightened leadership to mankind and the society as a whole. The Dhamma is prescribed duty based on ethics and morality to be followed by one and all irrespective of caste, creed, religion, age, sex and status: it includes the discharging of seemly behaviour towards parents, teachers, Śramaṇas, Brahmanas, mendicants, wife, husband, children, kith and kin, masters, servants, slaves, friends, acquaintances, relatives, rulers and ruled, etc.; it teaches mankind that the practice of ‘good ill’ without measure among all beings will develop transformational leadership in them to guide mankind to achieve sustainable peace. The Saṁgha represents unity (aikya), integrity (nisthā), and mutual concord creating a feeling of equanimity equally encouraging to denounce discord, division, squabbles, disagreement, dissertation arising over the identity crisis.
Dhammapada mentions that “enmity never cease by enmity in this world: only by non-enmity do they cease. This is the ancient Law.” Lobha (greed), dosha (hatred) and moha (delusion) are three root conditions, says Buddha, from which spring the conflict destroying peace and happiness of mankind. (Nyanponika, 1978, p.50). Caught by any of them, a person try to grasp the opportunity at the cost of others which leads to tension and conflict. Excessive attachment to material objects gives rise to conflicts: pleasure, property, territory, wealth, economic dominance, or political superiority. Sense-pleasure lead on to desire for more sense-pleasures, which leads on to conflict between all kinds of people, including rulers, and thus quarreling and war. Nyanponika (1978, p.239) believes that apart from actual greed, material deprivation is seen as a key source of conflict.

Today’s world is undoubtedly suffering from the threat of wars from different perspectives. To avoid war, the Buddha suggests that each and all must have to take resolution not to commit intentional harm or killing of any sentient being, whether direct or by the agency of another person.; to practice lovingkindness and compassion; and, showing adherence to ‘right livelihood’, a factor of the Eightfold Path to Nirvāṇa, which precludes making a living in the way that cause suffering to others. Among the specifically listed form of ‘wrong living’ is living by trade in arms (A.N., V, p.177). Victory breeds hatreds; the defeated live in pain, Happily the peaceful live, giving up victory and defeat (S.N., I, p.83). The Mahāyāna texts highlights that the warring parties must try to settle their issues by displaying kindness and pity so that the opponents could be reconciled and get agreed to live in harmony. In Dhammapada (Dhp:Th, p.223), it is stated that conquer anger by love, conquer evil by good, conquer the stingy by giving, conquer the liar by truth: One, who conquers a thousand thousands men in the battle field may be a great warrior, but not a true victor; he is indeed a noble victor who conquers himself. Wars and conflicts would be evaded by tendering lovingkindness. Compassion, empathetic joy, equanimity, forbearance, renouncing anger and violence (Harevey, pp.243-252).

Suicide is becoming a common phenomenon of the present
Persons suffering from many difficulties like tension, anxiety, failures, psychological imbalances, hazards, separations, etc, might kill himself or herself in the hope of something less intolerable after death; yet there is no guarantee that matters may not be made worse by his act. Not only does suicide waste this opportunity for oneself, but it also deprives others of benefits that one may bring to them. Suicide is viewed as an attempt to break the first precept of Pañchaśīla, i.e., non-killing/non-violence; killing oneself is just as much an act of killing as killing another person. Mahā-Kassapa says that ‘moral people do not seek to hasten ripening of that which is not yet ripe’ One could add that, even for a not particularly virtuous person, suicide is an act which will bring grief to friends and relatives, and so, if for no other reason is to be avoided (Harvey 2000, p.287).

Striving to achieve ‘Mindful Leadership for Sustainable Peace’, one has to adopt goodness (kalyāṇa) as a friend tendering absolute respect and obedience. Mindful and thoughtful disposition towards goodness would obviously free a man from which is evil and from all fetters, i.e., ignorance, cravings, greed, hatred, delusion jealousy, anger, violence, etc. Once broken free from fetter, one should desist to be fettered again. Leaving the state of defilement, one becomes pure and uncontaminated. This real purity (Visuddhi), once it has been attained, will give rise to a genuine calm and coolness free from all turbulence, strife and torment. This state of freedom from oppression and turbulence was called by the Buddha simply peace (Śānti), that is stillness and coolness in all situations, which is virtually the same thing as Nivāṇa (Bhikku, 1956, p.93). Paradigmatically, Buddha’s Nivāṇa can be explained in two ways; absence of any instrument of torture; and, extinction without remainder. Bhikku (1956, p.93), further, explains that Nivāṇa has two very important meanings; firstly, absence of any source of torment and burning, freedom from all forms of bondage and constraints and secondly, extinction, with no fuel for further arising of suffering. The combination of these meanings indicates a complete freedom from suffering.

Nivāṇa is possible when one recognises the value of insight into the true nature of things (worldly conditions and all things) and by
following an organized system of concentration and insight practice. The practice of development of insight by the nature method is possible in all circumstances and at all times that makes our life so pure and honest that there arise in succession spiritual joy (pitti and pamoda), calm (passaddhi), insight into true nature of things (yathâbhûtañânadassana), disenchantment (nibbidâ), withdrawal (virâga), escape (vimutti), purification from defilement (visuddhi), and the peace or nirvâna (nibbâna), and coolness (sânti), so that we come to get a taste of freedom from suffering (nibbâna).

To develop the mental insight, it is essential to practice jhâna which is the training of mind, known as meditation, to withdraw the mind from the automatic responses to sense-impression, and leading to state of perfect equanimity and awareness (upekkhi-sati-piirisuddhi). The practice of šila, samâddhi and pajñâ, the mind becomes set, almost, naturally for the practice of dhyâna which reinforces the development of wholesome states, leading to upekkhâ (equanimity) and mindfulness. According to Buddhaghosha, the term ‘jhâna’ is derived from the verb jhâyati, “to think or meditate”, while the verb jhâpeti, “to burn up” explicates its function, namely burning up opposites states, burning up or destroying “the mental defilements preventing the development of serenity and insight. (Gunaratana, 1995, p.4). Jhâna/Dhyâna is equated with concentration, a state of one pointed absorption in which there is a diminished awareness of the surroundings. In the later Theravada Buddhist tradition, developed Vipassanâ movement in which this absorbed state of mind is regarded as unnecessary and non-beneficial for awakening, which has to be reached by mindfulness of the body and vipassana (insight into impermanence). Vipassnâ practice is not taught by Buddha, but were developed by later teachers This kind of practice is suitable for people at a fairly undeveloped stage, who still can not perceive the unsatisfactoriness of worldly existence with their own eyes, naturally (Bhikku, 1956, p.96). The founding pillar of vipassanâ is morality and concentration. Vipassanâ means clear insight, and refers to the unobscured vision that may arise when a person’s mind is full of joy and devoid of any defilement. Joy develops when there is moral purity (Śīla vishuddhi); morality is a pre requisite (Rathavinittasutta, Majhima Nikâya., p.24) There are seven purifications to be practiced by the practitioners: Moral
purity, Mental purity, Freedom from False views, Freedom from doubt, Knowledge and of what is true Path, Knowledge and vision of the progress along the Path (Knowledge of arising and passing away, Knowledge of passing away, Awareness of fearsomeness, Awareness of danger, Disenchantment, desire for freedom, Struggle to escape, Imperturbability and Readiness to perceive the Four Noble Truths), Full intuitive knowledge.

Bhikku (1956, p. 98) explains that Moral purity is faultless behaviour by way of body and speech. As long as any imperfection in body or speech remains, morality in true sense is lacking. When it has been perfected, that is, when tranquility of bodily activities and speech has been achieved, the result is bound to be mental tranquility, conducive in its turn to the further stages of purification: freedom from misunderstanding, freedom from doubt, knowledge as Path to be followed and what is not, knowledge and vision of the progress along the Path and finally full intuitive insight. These last five stages constitute *vipassnā* proper. Purification of mind and conduct are merely the entrance into the path of *vipassana*.

2. CONCLUSION

Now-a-days, some multinational companies like Google and others are found to practice meditation, yoga and dhyāna to get relieved from stress and strain, anxiety, tension, etc. Vipassanā as a great tool based on the practice of morality (*Śīla*), concentration (*samādhi*), and insight (*paññā*) releases ourselves from grasping and clinging. Understanding the objects of clinging (the five aggregates consisting body, feeling, perception, active thinking and consciousness) and its true nature, it is obvious that desires gives way to disenchantment and there would be no more clinging. Yese (1998, p. 9) points out that meditation does not imply only the development of single pointed concentration, sitting in corner doing nothing. Meditation is alert state of mind, the opposite of sluggishness; meditation is wisdom. One should remain aware every moment one’s daily life, fully conscious of what he/she is doing, and how and why he/she is doing it. Through meditation one can the truth of life. Meditation reveals everything that is in one’s own mind; all garbage and positivity in one’s own mind. There is no
need that everybody should become Buddhist to learn meditation and *vipassanā* for the development of mindful leadership. The important thing is to search with wisdom and not blind faith. This will ultimately lead to attainment of sustainable peace.
References


Dhammapada (Dhp-Th); tr. Thera, Nārada, London. 1954.


“Sustaining DEVELOPEMENT and Sustainable Peace: A Two Sides of the Same Coin”, www.undp.org>undp>home>blog

Abstinence from killing, stealing, adultery, lie and intoxicants
The absence of greed, of hatred, of delusion.
Such acquiring the subject of meditation, making frequent questioning and being strenuous in culture.
Mass media includes standard print (newspaper, book, magazine, pamphlets, etc), broadcast (television, radio, cinema) and electronic (especially internet-mediated, video games, etc).
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 ‘Pārami’ 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 (Paññadhikapārami) (2) one who is of uncountable faith (Saddhādhikapārami) needs eight incalculable periods and great aeons of 100,000 and (3) one who is of tremendous energy (Viriyādhikapārami) 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.

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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 ‘Pārami’ 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 Buddhakārakadhamma. 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 (Viriyadhikapāramī) 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 an stabilized in nature thereby providing the good level of ‘Pārami’; 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 ‘Dīpankara’, 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 ‘Pārami’ 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.
ABSTRACT

Humanity is facing various challenges of deteriorations of environmental problems, complexity of development, and unrest human society. Multiple causations, complex interactions, inevitable uncertainty and unpredictability of World situation create the conflict human society. Buddhist thought and idea give only mindful Leadership to achieve sustainable Peace, welfare, and inclusive growth of human development in present time. According to Buddha, physical or mental imbalance of human being might cause damage to the nature and environment. Indian society ruled out any dichotomy between man and nature from earliest time to present time. According Buddha, Man and nature are not two separate entities but are two halves at one circle, man lives in nature and nature to some extent lives in man. Both are parts of the cosmos. A rising tide only lifts all boats if everyone has a boat. If everyone has Physical or mental peace, so society can achieve sustainable human development and harmony. According to Buddhist thought, sustainable peace and sustainable development are two sides of the same coin. The Visuddhimagga and Atthasalini mention few laws which are Cittaniyama (mind law), Kammaniyyama (action law) and Dharmaniyyama (phenomenal universal law, Utuniyama (season laws), Bijaniyama (seed law). All laws are more effective for betterment of human society. The word dhammata and niyama are used as a
‘natural law of way’ and it means a righteous path by which everything in the cosmos and it is also guided universe. Since everything moves in the right path there is hardly any apprehension of one’s causing harm to the other. Any imbalance anywhere is bound to affect this harmony. It provides a sense of security for all the members of the universe resulting in a balance between the whole universes. Hence any undue or untoward activity, either mental or physical, which has been called ‘anrta’ (the antithesis) is bound to affect the harmony. Buddha divides dhamma into guna, desana, pariyatti and nissatta. The Dhammasangani is divided into kusala (happiness), akusala (unhappiness) and avyakata which is neither pleasing or painful. He laid down the model code of conduct for the sustenance of the living world in particular human being. He advises to practice of metta (loving kindness) towards all creatures, invisible and visible, awaiting birth and born. The Buddha also advocates fervently against killing and destruction of life in any form. Buddha prescribed Yajña comprising Sila (Virtue), Samâdhi (Concentration) and Prajñâ (Wisdom) could established a loving and moral society. He divided Sila (Virtue) into two – carittasils (duties of performance) and varittasila (duties of avoidance). A compassionate mind increases self-confidence, inner peace and it has strengthened the base of sustainable peace, nature conservation (Sangrakhan) and sustainable development of Society. So Bhagavan Buddha was a great spiritual leader of India from the sixth century BCE, who gave his message to mankind till his death and his teachings peacefully transformed, in the next few centuries, India and much of World.

The paper aims to make a unified approach to study all these issues from a holistic viewpoint of Buddha and his mindful leadership for Sustainable Peace for world.

1. INTRODUCTION

Humanity is facing various challenges of deteriorations of environmental problems, complexity of development, and unrest human society. Multiple causations, complex interactions, inevitable uncertainty and unpredictability of World situation create the conflict human society. Buddhist thought and idea give only mindful Leadership to achieve sustainable Peace, welfare, and inclusive growth of human development in present time (Joseph, D. L., & Newman, D. A. 2010, 54–78). It is fact that a
new individual leadership and collective leadership can deal with the unknown and known challenges of the world and it is possible if leadership would give a new idea of all challenges to his followers. Gautama Buddha founded Buddhism in sixth century CE and its transformation whole world within a few periods. Buddhist philosophy is centre of human mind, and it is mentioned in the Dhamapada “all experience is preceded by mind, led by mind, made by mind.” (Fronsdall, 2005, p. 1). Another text the Surangama Sutra also point out, “the Tathagata has always said that all phenomena are manifestations of mind and that all causes and effects including (all things from) the world to its dust, take shape because of the mind” (Luk, 2001, p. 16). According to Tathagata, changeability is one of the perennial principles of human mind and nature. Everything formed is in a constant process of change (sabbe sankhara anicca). Though change in inherent in nature, he believes that the morality and value always influence human mind. It is the natural processes of “the qualities of the things come into existence after the mind, are dependent upon mind and are made up of mind” (Lai, 1977, p. 66). If, morality is deteriorated in society, it accelerates the process of change and brings about changes which are adverse to human happiness (Tanabe, Juichiro, 2016, 633-644). Buddha thinks that only human morality protects the natural resources where man will be living. In the context, spirituality is the basis for a balanced and successful life. According to the Dalai Lama (1999), spirituality enhances the “qualities of the human spirit that bring happiness to both self and others” (Dalai Lama, 1999, p. 22). Spirituality is the push factor or the intrinsic motivation for the leaders to do “good” for their organizations through practice the moral principles, as well as a solid vision. (Becker (2009, 2(1), 7-21, 119). These statements acknowledge existence the various outside objects of human mind and they are playing significant role human mind (Ramanan, 1978). According to the Dhamapada “speak or act with a corrupted mind, and suffering follows as the wagon wheel follows the hoof of the ox” (Fronsdall, 2005, p. 1). It is possible human being overcome the cause of suffering, he can achieve inner serenity and well-being, “speak or act with a peaceful mind, and happiness follows like a never-departing shadow” (Fronsdall, 2005, p. 1). So human being can be overcome the root cause of conflict or violence to deepen
the understanding of an internal dynamics of conflict. (Tanabe, Juichiro, 2016, 633-644). The Four Noble Truths doctrine plays the central role in understanding and addressing human suffering in line with dynamics of human mind.

1.1. Research problem

There are a lot of studies on the Buddha, World Peace and Mindful Leadership, but no specific research on the Mindful Leadership of the Buddha and his contribution for Sustainable World Peace. Mindfulness is a tool that a conscious leader guides the community transformation of society (Teasdale, J.D., 1999, 6, 146–155). Outstanding leadership is as a model of society who helps people and institutions to change the crises and environment of the institutions (Mumford, 2006). The mindfulness is also practiced in various contexts such as medicine (Kabat-Zinn, 1990), clinical psychology (Segal, Williams, & Teasdale, 2002), law (Riskin 2002), the military (Jha & Stanley, 2010), corporations (Chaskalson, 2011), management schools (Hunter & Scherer, 2009), and even professional basketball (Lazenby, 2001). This paper deals with the crisis of human being and their society and how to achieve the sustainable of peace in the society through the practice of the Buddhist teaching. Peace is a broad and elusive concept and it is also a subjective or intersubjective idea in different individuals or groups (Richmond, 2008). It is a challenge concept which has not fixed feature in human mind (Richmond, 2008). So the contemporary peace theory has not developed for the dimension of inner peace (Brantmeier, 2007, 1(1), 120-157.). Vaughan argues that study of human mind as a social science is “still in its infancy” (Vaughan, F. 2000 p. 151). Buddhism examines the human conflict or violence and it gives the resolution of conflict from its beginning. (Burton, 2002, 326-345). The Mindful Leadership of the Buddha and his teaching to lead the better understanding of human society. Human beings can be happy to practice the Buddhist eight fold paths in daily life. Thus, the study can contribute a new approach to solve the human conflict and modern challenges in way of his Mindful Leadership and idea.

1.2. Methodology

The study has been conducted based on primary and secondary
sources. The study has been conducted on sources various archaeological evidences likes images of Buddha, terracotta, various Buddhist symbols, temples and textual references like various manuscripts, relevant books and journals which have been found in different Libraries, Museums and Archaeological site. The empirical and analytical methods have been used employed for collecting data and for a proper analysis of them. The study has been following the convention of acknowledging sources and of appending those in a bibliography.

2. MINDFUL LEADERSHIP AND BUDDHA

Mindful Leadership was given by the Buddha over 2500 years ago to encounter the social injustice, discrimination of casts and languages of Bramonical society in six century BCE (Bohdi, B. 2011). Buddh was a first man in world who addressed the human suffering, human development human peace. But now people were suffering the egoism, conflicts, loeliness, violence and selfishness. But Buddhism is only a great force for peace in the world from the six century BCE to modern life. Buddhist’s charity, self-sacrifice and kindness was guided the numerous saints, leaders and followers of World. Buddhist humanism and peace was not to be achieved in individual level but also the social and national level. He advocated internationalism and international cooperation long before when the concept was not known to others (Ranganathananda, 2005, p-13). According Buddha, humanism was one of the sweetest fruits of Mankind and it was spreading throughout Asia in a uniformly peaceful manner. Humanism cannot coexist with any predatory attitude or behaviour; it cannot coexist also with any intolerant attitude and behaviour. Indian foreign policy was developed on foundation of the Panchashila which give the peaceful co-existence between the different ideologies and different people in the society. This thought was propagated by Gautama Buddha in Indian soil in sixth century BCE. There are no evidences of long time any violence, killings, religious hatred in present India. India has maintained a uniformly peaceful attitude and policy to others Countries. During long Indian history, more than five thousand years, India has never gone outside her boundaries to conquer and enslave and exploit.
other nations, even when India had the political and military power to do so. Buddhist vision and thought is the One Self in all, which evaluate the man as human being, not as conditioned by his external variable factors such as race, creed, or political nationality. Universal peace and toleration only creates a universal vision of mankind. Toleration is one of the most important instruments, which always help to develop the humanism. The little toleration that is in the world, the little sympathy that is yet in the world for religious thought, is practically here, in the land of the India, and nowhere else. Buddhist humanism is based on this universal vision of man as the Atman (Ranganathananda, 1990, p-17). The most outstanding example was the policy and programme of the Mauryan Emperor Ashoka of the third century BCE (Basham, 1983, p-39). After the bloody Kalinga war, Ashoka refused all wars against others kingdom and he proclaimed his state policy and his views to depict numerous rock and pillar edicts. Most of rock and pillar edicts are still exist in India and outside of India. Ashoka gave direction to silence the all war drums or yuddha-bheri, and struck the kettle-drums of truth and justice or dharma-bheri; and this not only in the political and international fields, but also in the fields of inter-religious relations (Basham 1983, p-39). This wise policy of non-violence, active toleration, and international understanding is taken up by India as successors of Emperor Ashoka and it has extended to welcome and hospitality to successive foreign racial and religious groups, and refugees fleeing from persecution from their own countries, like the Jews and the early Christians from West Asia and the Zoroastrians from Iran. Now the whole world is needed this kind of spiritual growth for peace of human society. The modern science and technology has developed extremely and on the other hand, mental and physical distance of human being is rapidly increasing and growing violence, crime, and delinquency, even juvenile delinquency, in all parts of the world. According to Bertrand Russell, “knowledge is power, but it is power for evil as much as for good. It follows that, unless men increase in wisdom as much as in knowledge, increase of knowledge will be increase of sorrow (Bertrand1953, pp-120-121).

In the third century BCE, the Mauryan Emperor Ashoka
demonstrated this toleration in his rock edicts – ‘Samavaya eva sadhuh’. The Buddha, taught his followers the Brahma-vihara or four sublime four states of mind which are metta or loving kindness, karuna or compassion, mudita or sympathetic joy, and upekkha or equanimity. The ‘metta’ or universal love grows in human mind and it is influenced to family, then to the neighbours, then to the village, country and the Universe (Toh, Swee-Hin, pp- 62-66). Buddhist teachings are great foundation on human value which crossed all racial and national barriers and become a great force for peace in the modern world. But now human being is unhappy because his egoism, selfishness and it makes him an idle man (Tanabe, Juichiro, 633-644). Lake of harmony, universal brotherhood, love, compassion, and interpersonal relationship appears to be a myth and an illusion of world peace (Toh , Swee-Hin, pp- 62-66). Mindful Leadership of Buddha only deals the international humanism; non-violence and World peace which are a foremost necessity in modern society.

3. BUDDHA AND SUSTAINABLE ECO-SYSTEM

Non-violence is a fundamental principle of Buddhism which promotes sustainable eco system in human society. It is believed that all forms of life are an essential practical virtue in the fundamental principle or Ahimsa (non-violence). The ‘nature’ or Pakati means everything which is not organized and constructed by human being. Sustainable environment basically base on all actions of body, speech and mind and it creates a healthy cultural and religious value in human society. But the ‘Ecology’ signifies the study of human beings, animals and plants in connection with environment. “ecology deals with the interrelationships of organisms and their environment” (Bhowmick, 2004, pp. 136 – 147). So ecology is a comprehensive term and it means physical ecology, mental ecology, social ecology, environmental ecology and above all cosmic ecology, each depending upon the other for survival. A cosmic harmony at the macro and micro levels is tended to formulate a principle of symmetry at the heart of everything. Ecology refers to the harmony in various statuses with interactions of multiple forces in a particle and an antiparticle of the universe. And that harmony prevails on our earth and beyond. According to Buddha, physical or mental imbalance of human being might cause damage to the
nature and environment. Indian society ruled out any dichotomy between man and nature from earliest time to present time. According Buddha, man and nature are not two separate entitles but are two halves at one circle, man lives in nature and nature to some extent lives in man. Both are parts of the cosmos. Physical or mental peace can achieve sustainable human development and harmony in society. According to Buddhist thought, sustainable peace and sustainable development are two sides of the same coin. The *Visuddhimagga* and *Atthasalini* mention few laws which are Cittaniyama (mind law), Kammaniyama (action law) and Dharmaniyama (phenomenal universal law), Utuniyama (season laws), Bijaniyama (seed law). All laws are more effective for betterment of human society. The word dhammata and niyama are used as a ‘natural law of way’ and it means a righteous path by which everything in the cosmos and it is also guided universe. Since everything moves in the right path there is hardly any apprehension of one's causing harm to the other. Any imbalance anywhere is bound to affect this harmony. It provides a sense of security for all the members of the universe resulting in a balance between the whole universes. Hence any undue or untoward activity, either mental or physical, which has been called ‘anrta’ (the antithesis) is bound to affect the harmony.

Buddha divides dhamma into guna, desana, pariyatti and nissatta. The *Dhammasangani* is divided into kusala (happiness), akusala (unhappiness) and avyakata which is nether pleasing or painful. He laid down the model code of conduct for the sustenance of the living world in particular human being. He advises to practice of metta (loving kindness) towards all creatures, invisible and visible, awaiting birth and born. The Buddha also advocates fervently against killing and destruction of life in any form. Buddha prescribed Yajñas comprising Sila (Virtue), Samâdhi (Concentration) and Prajñâ (Wisdom) could established a loving and moral society. He divided Sila (Virtue) into two – carittasils (duties of performance) and varittasila (duties of avoidance) (Lab, pp. 113 - 120, 2004). A compassionate mind increases self-confidence, inner peace and it has strengthened the base of sustainable peace, nature conservation (Sangrakhan) and sustainable development of
Society (Choudhury & Palit, pp. 1-7) So Bhagavan Buddha was a great spiritual leader of India from the sixth century BCE, who gave his message to mankind till his death and his teachings peacefully transformed, in the next few centuries, India and much of World.

4. BUDDHIST TEACHING AND WESTERN WORLD

Western humanism has originated from the ancient Greeks and Romans. Greek humanism was limited to its own citizens and excluded the non-Greeks and the slaves from its blessings. Roman humanism was broader, but did not also extend to the slaves (Radhakrishnan 1969, p.381-382). Both Greeks and Romans humanism were secular and non-religious. After that, Christian humanism was growth based on its narrow theology in west. Christianity converted at first the Roman peoples in their religion and later to peoples of Europe as a whole. But Christian humanism was limited to the believers in its own narrow creed and dogma and it did not extend not only to non-Christians, but also to its own dissidents in creed and to all scientists and rationalists. Western and Christian humanism were received the most serious shock from the very violent thirty-year’ war between the Protestants and Catholics in Germany. Man killed man in the name of a common god and religion, reducing the population of Germany from 25 to 5 million (Tapasyananda: 1990, p-55-56). The traumatic experience of religious war, Europeans lost their trust and faith in god. Europeans thoughts and believes shifted from collectiveness to individualism (Toynbee, p 180-200).

The modern Western society was strengthened by physical sciences and technology. Western society steadily gained strength and prestige for three hundred years, up to 1914CE (Khurana, 1998, p-135). After that, the devastating First World War was started in Europe in 1914CE. European men hated and killed their own European brothers and sisters during the war which was an exceptional example in human history. The post-war year European society was suffering from continuous tensions and it culminated in the more devastating Second World War in 1939 CE – 1945 CE, with its additional Nazi brutalities and gruesome murder of millions of Jews. After the Second World War, Western man left the faith and
loyalty either to a god above or man below, and it was breeding in whole Europe a crude materialist Society and man was suffering from egoism, conflicts, loneliness, inner tensions, privations, and psychic distortions during the short span of his physical existence. Bolshevik Revolution gave a new form of the Western humanism, and it created a new human civilization which was led by the USSR, promising peace and plenty round the world. After impressive achievements in the field of mass human developments during its first four decades, Marxist humanism was creating the sever inner tensions within the individual man and woman in the USSR, in the form of increase in crime, drunkenness, and other psychic distortions, and intense conflicts between one Marxist state and another (Ranganathananda, Kolkata, 2005). Marxist humanism was failed to ensure human fulfilment in world. Buddhist teachings help Marxists achieve the human spirit and human value through the practice non violence.

The man is not only a member of social community or a political personality, but there is also a higher dimension of human development and excellence. That is called the spiritual dimension of human growth and excellence. Even in ancient Greek culture, Socrates realized this higher dimension of human excellence. He realized himself as the infinite and immortal Atman and the Greeks could not understand him. It was something beyond their comprehension. They well knew man wrestling with forces outside, and establishing his hegemony over the external world. But the greatness of Socrates was something deep, something subtle. It is a great tragedy that the Athenian state could not appreciate the high spiritual dimension of Socrates and therefore he was condemned to death. He was described by the judges as a corrupter of the Athenian youth. But the socio-political philosophy of the Greeks could not grasp that character excellence. This is not only the example of Socrates but also another instance of Jesus Christ. Jesus also gave tremendous message of man's spiritual inwardness. But the socio-political philosophy of the Jews of the time could not comprehend it and condemned him to death. Socio-political character excellence the Athenians and the Jews could not understand the views of Socrates and Jesus Christ. But in Indian history, Bhagavan Buddha
was attained enlightenment at the age of about 36. He attacked social injustice, discrimination of casts and languages of the Bramonical society in six century BCE and travelled through many areas of north India and imparted his message to thousands till his death at the age of 80; and his teachings peacefully transformed, in the next few centuries, India and much of Asia (Radhakrishnan S1949, p-56-58.) Another such example in the eighth century, Sankaracarya propagated Bramonical religion in new shape and he established four Maths at four part of India. He was done all works only his 32 years of human life. Enormous human value and spiritual character of Indian people understood the views of Buddha and Sankaracarya. Buddhists faith is breeding in heart of individual and it centred belief understanding, rituals for “enlightenment” of life. Throughout his journey as a teacher, now the Buddha becomes a role-modelled to transforms the individual values, principles and knowledge in daily life and social life in modern world.

5. CONCLUSION

Buddhist teachings today are re-reading and re-conceptualizing the holistic understanding of contemporary social, economic, political and cultural realities. Toleration is the homage that the finite mind pays to the inexhaustibility of the infinite. (Radhakrishnan, 1969). Buddhists thoughts are promoting the human rights, social injustices, intercultural and interfaith understanding, harmony and dialogue in modern world. Buddhist thinking has widely extended various human problems and conflicts in modern crisis society and it is resolving the armed conflicts and militarization in many part of World. Buddhists thoughts create faith, spirituality, value and tradition in mankind which build more sustainable futures.
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MINDFUL LEADERSHIP
FOR SUSTAINABLE PEACE: A BUDDHIST APPROACH WITH REFERENCE TO UN CHARTER

by Sandeep Chandrabhanji Nagarale

ABSTRACT

We have witnessed the two disastrous world wars, which have devastating effects on the humanity. Our society has faced so much havoc at that time only due to wrong leadership, which brought untrustworthiness towards them by community. Therefore, establishment of UN was necessary which is committed for Maintenance of international peace and security.

What we need is the attentive and thoughtful leadership for sustainable peace and harmony. The Buddha’s teaching finds the way for universal peace. It brings harmony in thought process, ultimately needed for reconciliation and understanding which is require for overall development of individual and society. Five precepts (Panchsila) and Ten Parmitas remain the backbone of Buddha’s philosophy. This philosophy has potential to tranquil human mind and companionship approach towards society. It teaches that the sole aim of human existence is peace and not a war.

Morality and ethics are supreme values for human survival in spite of higher intellectual technologies. If leaders are not morally awaked then the society they are governing will remain discontented and never lead a healthy life. As mental and physical healths of individual are important

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for social harmony, leaders should accomplish themselves by pursuing spiritual health for self-development by means of Buddha’s Philosophy. So that sound thought-process will bring harmony among society for universal peace.

i. In this backdrop, certain issues have been discussed in the present paper. The objectives of the research are as under.

ii. To discuss the present day scenario in respect of mindful leadership and sustainable peace.

iii. To evaluate the Buddhist approach in respect of mindful leadership and sustainable peace.

iv. To focus on the relevant provisions of the UN Charter for maintenance of peace in the world.

v. To compare the Buddhist teachings with the UN Charter.

vi. To suggest the remedial measures for mindful leadership for sustainable peace.

1. WORLD PEACE – PRESENT SCENARIO

After the two world wars, considering its devastating effects on human being and environment it was expected from the world community to lead the life with peace and harmony. The establishment of the United Nations in the year 1945 was one of the great works done by the then leadership in the right direction of maintaining peace. Nevertheless, it seems that in spite of The Charter provisions the world is not safe for humanity. The quest for power by different leaders driven them to be part of havoc on different parts of the world. There are no. of issues which the world are facing since long time includes genocide, poverty, migration, refugees rehabilitation, gender discrimination, arms race together with nuclear and biological weapons, extreme religious violence, food - health and hygiene, etc. Of course, the United Nations through its different specialised agencies are trying to deal with these issues.

However, one thing must not be forgotten that these issues are somewhere at the root of violence in the world.

Hence, it is pertinent to consider the primary purpose and
principles of United Nations. Article 1 clearly says, i) to maintain international peace and security and to that end; to take effective measures for the prevention and removal of threats to the peace and for the suppression of acts of aggression or other breaches of the peace, and to bring about the peaceful means, and in conformity with the principles of justice and international law adjustment or settlement of international disputes or situations which might lead to a breach of the peace. ii) to develop friendly relations among nations based on respect for the principle of equal rights and self determination of peoples, and to take other appropriate measures to strengthen universal peace. iii) To achieve international cooperation in solving international problem of an economic, social, cultural or humanitarian character, and in promoting and encouraging respect for human rights and for fundamental freedoms for all without distinction as to race, sex, language or religion; and iv) To be a centre for harmonising the actions of nations in the attainment of these common ends.

Article 2. - The organisation and its members, in pursuit of the purposes stated in Article 1, shall act in accordance with the following principles:

i. The organisation is based on the principle of the sovereign equality of all its members.

ii. All members, in order to ensure to all of them the rights and benefits resulting from membership, shall fulfil in good faith the obligations assumed by them in accordance with the present charter.

iii. All members shall settle their international disputes by peaceful means in such a manner that international peace and security, and justice, are not endangered.

iv. All members shall refrain in their international relations from the threat or use of force against the territorial integrity or political independence of any State, or in any other manner inconsistent with the purpose of the United Nations.

v. All members shall give the United Nations every assistance in any action it takes in accordance with the present charter, and shall refrain from giving assistance to
State against which the United Nations is taking preventive or enforcement action.

vi. The organisation shall ensure that States which are not members of the United Nations act in accordance with these principles so far as may be necessary for the maintenance of international peace and security.

vii. Nothing contained in the present Charter shall authorised the United Nations to intervene in matters which are essentially within the domestic jurisdiction of any State or shall require the member to submit such matters to settlement under the present Charter; but this principle shall not prejudice the application of enforcement measures under Chapter VII.

If the world leaders decided to act according to the principles enshrined in the Charter, there will be peace in the world. Friendly relations and cooperation at international level is expected. However, we are not acting accordingly.

There are number of incidences took place after the establishment of United Nations Charter. It clearly shows that the basic purpose of maintenance of international peace and security is affected. The examples are - Russian Intervention in Hungary, 1956; Intervention by U.K, France and Israel in Egypt (1956). American Intervention in Cuba (1962); American Intervention in Cambodia; U.S. troops land in the Dominican Republic (1965); Soviet invasion of Czechoslovakia ,1968; The Turkish invasion on Cyprus (1974), Indo Pak war (1965) , Indo-China war(1962), The Vietnamese Intervention in Cambodia (1978); Tanzanian Invasion in Uganda , 1979-1980; The Afghan Issue: 1986; Argentine Intervention in Falkland Islands(1982); United States invades Grenada (1983); The U.S. Intervention in Nicaragua(1984); U.S Attack on Libya (1986). American Intervention in Panama (1989); Iraqi invasion and annexation of Kuwait (1990); Somaliya Conflict (1992-93); The NATO interventionin Bosnia and Herzegovina (1992); Intervention in Haiti 1994-Rwandan intervention in Eastern Congo (1996); Conflict in Kosovo , Russia –Chechnya Conflict; The United States invasion of Afghanistan (2001); American
intervention in Iraq (2003); Israeli Air strikes Against Syria (2003); Israel – Lebanon Conflict (2006); Russian Invasion of Georgia (2008); The NATO Intervention in Libya (2011); Kenya's Military Intervention in Somalia (2011); Mali Conflicts and Intervention by France (2012-13); Saudi Arabian Intervention in Yemen (2015); The ECOWAS military intervention in the Gambia (2017). It reveals that, these conflicts are due to lack of strong and mindful leadership. Hence, we required the leadership based on Buddhist philosophy to lead the life with peace.

Similarly, 9/11 attack on twin towers of America, 26/11 attack in Mumbai (India), and alike incidences in Russia, France, Britain etc. places indicates the violent mind of extremist & terrorist to create violence and kill innocent people. They are enemy of the human being. Hence, Buddhist way of life is the only answer for peace of mind of individuals.

The exploitation of the working class by businesspersons also subject to create the sense of insecurity in the minds of working class. The selfishness and exploiting attitude on the part of industrialist shows the carelessness due to greedy mindset. It ultimately resulted into class conflicts.

The above examples clearly indicate that, absence of mindful leadership is responsible for all kinds of conflicts irrespective of local, regional or international nature. Hence, to attain the sustainable peace in every occupation, world needed the conscious leaders from local to global level.

2. BUDDHIST APPROACH IN RESPECT OF MINDFUL LEADERSHIP AND SUSTAINABLE PEACE

Buddha, the enlightened one believes that everything in this world happen due to cause and reason. There is no any supernatural God behind activities in the universe. Everything is subject to change and impermanence (Annicha). It reveal that his philosophy is based on scientific principles. As far as the behaviour of human being is concerned, Budhha believes that man is behind all his sorrow. Man is responsible for his happiness and sorrow (dukkhha). Hence, he prescribes for ethical behaviour in the society and that can be possible if man follows five precepts, eightfold path and
ten paramita (moral principles). He said attachment or craving for materialistic things brings sorrow in the life. The world peace cannot be achieved in isolation with individual’s peace. ‘Buddhists believe that the minds of all living beings are totally interconnected and interrelated, whether they are consciously aware of it or not. To use a simple analogy for the interconnection, each being has his or her own transmitting and receiving station and is constantly broadcasting to all others his or her state of mind and is constantly receiving broadcasts from all others.’(1) So what important is, if we concentrate on putting our own minds at peace, then we can broadcast peace mentally and generate peace through our actions. We should use a peaceful mind to act for peace in the world.

Everything begins from the individual, if he is happy in his life then family can be happy, if families are happy the society become happy, so the country and then the entire world. The society with a moral behaviour can only give birth to sensible leadership in the society and ultimately, we can found such leadership at the world level. For that purpose Buddha recommend for meditation at individual level. It helps to cultivation of mind and body. Meditation is instrumental to keep one’s mind at peace and healthy body. Verse 282 of Dhammapada is very clear...

Meditation helps keep one centered
In the oneness of Infinity
And the neglect of meditation
Tends to lead one down the path of confusion
In the manifestation of the Infinite,
Meditation is the path of Peace and Harmony(2)

The Buddha appeals to His disciples and common person to follow the path of “Dhamma” to maintain world peace. He taught the world about peace and Non-violence. He discovered the four noble truths (Aryasatya). i) Life inevitably involves suffering

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1. sfu.edu/rone/Buddhism, Buddhist ideas for attaining world peace, Ron Epstein (lectures for the global peace studies program, san francisco state university, November 7 & 9, 1988).
(Dukha Satya), ii) Suffering originates in desires (Samudaya satya), iii) Suffering will cease if all desires cease (Nirodh satya), iv) Cease of desire is possible by engaging in the noble eight-fold path (margasatya).

These four noble truths unveil the secret of human life. It is based on cause and effect theory, which is scientific and can be tasted everywhere. Sufferings can be diminishing if people in their daily routine follow panchsila.

3. PANCHSILA: MORAL CONDUCT FOR SUSTAINABLE PEACE

Buddha prescribes the five-precept (panchsila) as the minimum moral obligations for living a harmonious life. It is in the prayer form, which people themselves take pledge to behave in an ethical manner in the society. It is self-declared commitment by the people that they will abide it for better life. They are as under:

i. to abstain from taking life
   ii. to abstain from taking what is not given
   iii. to abstain from sensuous misconduct
   iv. to abstain from false speech and
   v. to abstain from toxicants as tending to cloud the mind.
   (Buddhaghosa’s Papancasudani Sutta, in Buddhist Scriptures, 1959: 70). (3)

If people follow these principles then their life will be peaceful and ultimately entire society will be at peace. If we correlate these moral principles with today’s legal system, we found that killing, stealing, toxication, abusing etc are punishable offences.

4. UN CHARTER ON MAINTENANCE OF PEACE IN THE WORLD

The purpose of The United Nation is to maintain International peace and security in the world, to develop friendly relations among nations, and to achieve international cooperation in solving

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international problems of economic, social, cultural or humanitarian character. Also in promoting and encouraging respect for human rights and for fundamental freedoms for all without distinction as to race, sex, language or religion...

The Preamble of the charter stated that, the United Nations determined – to save the succeeding generations from the scourge of war, which twice in our lifetime has brought untold sorrow to mankind and:

i. to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, in the equal rights of men and women and of nations large and small, and

ii. to establish conditions under which justice and respect for the obligations arising from treaties and other sources of International law can be maintained, and

iii. to promote social progress and better standards of life in larger freedom and for these ends

iv. to practice tolerance and live together in peace with one another as good neighbours and

v. to ensure, by the acceptance of principles and the institution of methods, armed force not be used, save in the common interest, and

vi. to employ international machinery for the promotion of the economic and social advancement of all peoples, has resolved to combine our efforts to accomplish these aims.\(^{(4)}\)

The charter guaranteed the equality of men as well as states, moreover promotes the fraternity. It is possible to implement The Charter in spirit and words if the leadership is good. If leadership intends to violate the Charter, it will bring disaster like Second World War. Hence, attentive leadership is very important to maintain world peace.

So far as the limiting the right of war or use of force, the Covenant of the League of Nations under Article 12 to 16 imposed

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certain restriction upon the States about their right to resort to
war. These Articles provided that before resorting to war the States
should settle their disputes through arbitration, judicial settlement
or by inquiry. Even if their disputes were not satisfactorily resolved
through these means, they could not, under the said provisions go to
war before lapse of three months. It was also provided that if any state
went to war violating the provisions of the covenant then that State
would be deemed to be the enemy of the whole League of Nations.
Thus, the Covenant of the League of Nations for the first time imposed
certain restrictions upon the rights of the States to resort to war.

The next important event in this connection was the Paris Pact of
1928, which is also popularly known as Kellogg-Briand Pact. In this
Pact, the States agreed to renounce war as an instrument of national
policy in the settlement of international disputes. Article 1 of the
Treaty of Renunciation of war, 1928 (Kellogg-Briand Pact) provides:
“The High Contracting Parties solemnly declare in the names of their
respective peoples that they condemn recourse to war for the solution
of international controversies, and renounce it as an instrument of
national policy in their relations with one another.”

Article 2 further provided that the solution of all disputes or
conflicts of whatever nature or whatever origin they may be which may
arise among them shall never be sought except by pacific means.

Thereafter UN Charter contains provisions about restricting
and even prohibiting war by States.

i. Preamble of the Charter says that ‘armed force shall not
be used, save in the common interest.

ii. Article 2 (4) of the UN Charter says that, all members
shall refrain in their international relations from the threat
or use of force against the territorial integrity or political
independence of any State, or in any other manner
inconsistent with the purpose of the United Nations. Thus,
instead of the word ‘War’, the Charter mentions the words
‘threat or use of force’. The scope of the Charter is wide
enough because it prohibits not only war but the use of
force or threat thereof.
iii. Chapter VI provides certain methods for the peaceful settlement of international disputes. They include negotiations, good offices, conciliation, judicial settlement, inquiry or any other peaceful means of choice.

iv. Under Chapter VII, Security Council is empowered to take collective action against the State, which has committed aggression or has otherwise committed a breach of international peace.

In principle though Use of force is prohibited by the UN Charter, individual and Collective self-defence is permissible as an exception as per Article 51. It runs as follows ‘Nothing in the present Charter shall impair the inherent right of individual or collective self defence if an armed attack occurs against a member of the United Nations, until the Security Council has taken the measures necessary to maintain international peace and security. Measures taken by members in the exercise of this right to self-defence shall be immediately reported to the Security Council and shall not in any way affect the authority and responsibility of the Security Council the present Charter to take at any time such action as it deems necessary in order to maintain or restore international peace and security.

The principle of non-intervention is part of customary international law and founded upon the concept of respect for the territorial sovereignty of States. The principle of non-intervention is in fact the search of an ideal of equality and sovereignty of States. In accordance with this principle, a state should not interfere in the affairs of another State. The Government of States also accept this principle. But so far as the real practice is concerned the States do not follow this principle. In 1970, General Assembly adopted unanimously a resolution 2625(XXV) entitled Declaration on Principles of International Law Concerning Friendly Relations and Cooperation among States in accordance with the Charter of the UN, it declared: “Every State has the duty to refrain from organising, instigating, assisting or participating in acts of civil strife or terrorist acts in another State or acquiescing in organized activities within its

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territory directed towards the commission of such acts, when the acts referred to in the present paragraph involve a threat or use of force.”

As regards, the principle of non-intervention the resolution added: “No State or group of States has the right to intervene directly or indirectly for any reason whatever, in the internal or external affairs of any other State. Consequently, armed intervention and all other forms of interference or attempted threats against the personality of the State or against its political, economic and cultural elements are in violation of international law.(6)

The Security Council of United Nation in certain circumstances can take action against State involved in violation of Charter. For example, when Iraq invaded Kuwait and annexed its province in the year 1990. The Security Council passed resolution-as asking Iraq to withdraw its forces from Kuwait, and had taken action against Iraq as per Chapter VII of the Charter. Thereafter S.C. also passed resolution on 5th April 1991 that “repression” of curds in Iraq posed a threat to international peace and security; hence, its action of intervention in Iraq for violation of human rights was justified.

Prof. Leland M. Goodrich said that, ‘Art.2 Para 4 lays down one of the cardinal principle of the United Nations. As an organization established to maintain international peace and security, its success is obviously dependent on the extent to which its Members respect this basic principle and the effectiveness of its organs, notably the Security Council, in obtaining respect for it. This provision is to be compared with the corresponding provisions of the League of Nations Covenant, notably Article 10 by which members undertook “to respect and preserve as against external aggression the territorial integrity and existing political independence of all Members of the League” and Article 12, 13 and 15 by which members undertook not to “resort to war” under certain conditions.(7)

5. BUDDHIST PHILOSOPHY AND THE UN CHARTER

Buddha’s principles and the provisions contained in the preamble of the charter are similar up to some extent. Buddha believed in equal rights of men and women, promote justice, provide better standards (Panchsila) for human being, teach tolerance and guide for avoidance of armed force to resolve the dispute between states. To avoid the war between Shakya State and Koliya State he opt for accepting Pravajjya and got succeed in avoiding war.

Article 2(4) of the UN Charter deals with prohibition of use of force. It clearly says, “All members shall refrain in their international relations from the threat or use of force against the territorial integrity or political independence of any State, or in any other manner inconsistent with the purposes of the United Nations.”

“…This paragraph is comprehensive in its reference to ‘threat or use of force’ and it will be suggested subsequently that one of the principal exceptions—the reservation of the right of individual and collective defence in Article 51—should be given a narrow interpretation. The other principal exception, action authorized by an organ of the United Nations. The obligation of Article(2), paragraph 4, is complemented by paragraph 3 of the same Article which provides that members shall settle their disputes by peaceful means, and Chapter VI of the Charter on ‘Pacific Settlement of Disputes’, particularly by Article 33.**(8)\n
As far as the economic and social advancement of people is concerned, Buddha suggests people to earn money by doing ethical business and serve the poor for their socio-economic upliftment.

Buddha was against slavery and promotes principles of equality and brotherhood. That find place in Universal Declaration of Human Rights, 1948 (UDHR). Art.1 says, “All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in spirit of brotherhood.”

Buddha was believer of social justice, therefore suggest for observance of eightfold path of morality for just and equitable society, which will leads human being towards world peace. ILO also agree.

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that universal and lasting peace can be established only if it is based upon social justice; and hence enumerated it under the Constitution of ILO.

6. ARBITRATION: BUDDHA’S SUGGESTION FOR SETTLEMENT OF CONFLICTS

Buddha gave the way of settlement of dispute by Arbitration. After 8 years of his becoming member of Shakya Sangha, there was conflict between states of Shakya and Koliya on distribution of water of river Rohini. The Senapati/Commander of Shakya intends to wage war against the Koliya. However, Gautama strongly opposed the resolution and said; war does not solve any question. Waging war will not serve the purpose but it will sow the seeds of another war. Therefore, he suggests that Shakya and Koliya should ask to elect two men from them respectively, four members should elect a fifth person, and they should settle the dispute.\(^{(9)}\) It shows that even before his enlightenment, Buddha was against the war and in favour of settlement of dispute by peaceful means i.e. by Arbitration.

In the present era, we have adopted the mechanism of Arbitration to settle the disputes between the parties at national as well as at international level. Article 33 of the UN Charter provides different means including Arbitration for pacific settlement of disputes. Similarly, At International level, UNCITRAL (United Nations Commission on International Trade Law) draft conventions are followed. Therefore, it is true to say that Dispute resolution system of Buddha is equally having importance in the modern period.

7. SETTLEMENT OF INTERNATIONAL DISPUTES UNDER INTERNATIONAL LAW

The purpose of the united nation is to maintain international peace and security. Therefore, under United Nations Charter, 1945, Art.33 is very important provision in that regard. It says that, the parties to any dispute, the continuance of which is likely to endanger the maintenance of international peace and security, shall first,

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seek a solution by negotiation, enquiry, mediation, conciliation, arbitration, judicial settlement, resort to regional agencies or arrangements or other peaceful means of their own choice.

8. CONCLUSION

As universal peace and harmony is the sole intend of Buddha’s philosophy and mindful leadership is the need of hour, it is the time to retrospect and explore thoughts of Buddhism. The UN Charter is also encouraging for peaceful society. Hence, focus should be on the propagation of Buddha’s idea of peace. It will be in the interest of entire humanity to create egalitarian society.

Buddha stood for Ahimsa and denounced Hinsa (killing). However, he did not deny that hinsa might be the last resort to save good being destroyed by evil. Ahimsa taught by the Buddha was fundamental but it was not absolute. He taught that evil should be cured by the return of good but he never preached that evil should be allowed to overpower good. So also, the Charter of the UN permits to use force in self-defence if State is attacked by other states. The provision of Collective self-defence as an exception to use force also noteworthy to maintain peace and security in the world.

To avoid conflicts/war Buddha suggests correct ethical behavior i.e. Panchsila and observance of other teachings of Dhamma. The Buddha’s teaching is about respect for life and the prohibition against taking life. The life not of human beings only but all other living creatures. Therefore, he goes beyond the concept of Karuna and asked for Maitri. Karuna includes love only for human beings but Maitri is love for all living beings. Therefore, if we end killing, the world will definitely be at peace. The practice of Meditation will be definitely helpful to attain peace of mind of individuals and society.

Buddha also suggests to follow the eightfold path of morality for just and lawful society i.e. right views, right aspiration, right speech, right conduct, right livelihood, right efforts, right mindfulness and right contemplation.

The Buddha’s Dhamma teaches about ethical behaviour in the society, pradnya, karuna, maitre, panchasila, eightfold path of morality,
non-violence etc. which ultimately lead towards human rights protection and sustainable peace. Therefore, it can be conclude that ethical way of life is the only solution for proper leadership and for sustainable peace in the society.
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ABSTRACT

The world today is in need of good and mindful leadership that can manage sustainable peace and development of the world. Peace is very much dependent on emotional management skills and mindful thought of the leaders. Most of the damage done to the world is partly due to lack of proper emotional management and mindfulness of the leaders. If a leader is skilful in controlling his or her anger and thought, he/she could transform it into love and compassion. The leader would not cause harm to the world or other fellow human beings. Leaders have greater capacity than their followers to do harm or to make peace. Therefore, leaders should be mindful and skilful in making decisions so as not to invoke any harm to fellow human beings including all living creatures. The Buddhist concept of emotional management is essential in modern world crises. This paper will discuss Buddhist mindful leadership concepts drawn from the Buddha’s teachings, especially from the story of Māgha, which appears in the commentary of the Dhammapada and from the Kūṭadanta-sutta of Dighanikāya.
1. INTRODUCTION

Leaders play a key role in every company, organization, institution, nation, religion and community. The success or failure, the development or downfall of these institutions solely depends on the quality of their leaders. Likewise, war and peace, destructive and constructive decision are mostly made by the leaders. Therefore, in order to bring about sustainable peace and development in this modern global age, mindful leadership is a much needed quality. Mindful leaders are thoughtful, tolerant, responsible and constructive. In Buddhism, many examples of advice from good leaders and good leadership are found, including mindful leadership. Mindful leadership quality found in Buddhism can be applied in many areas of contemporary society including spiritual, social, political and economically sustainable development. However, the Buddha emphasizes leadership that contributes to spiritual development. In this paper, the author is going to focus on mindful leadership quality as appearing in the story of Māgha (Dhp. A) and Kuṭadanta-sutta (DN.5) as relevant for present global issues. Firstly, the author will introduce the Buddhist concepts of mindful and spiritual leadership quality, secondly leadership quality as recounted in the story of Māgha, thirdly leadership quality drawn from Kūṭadanta-sutta and fourthly mindful leadership quality and social responsibility, and then present a conclusion.

2. CONCEPT OF LEADERSHIP IN GENERAL AND MINDFUL LEADERSHIP

There have been many leadership theories developed over time. Before presenting mindful leadership in Buddhism, firstly I would like to discuss some of the leadership categories presented by western scholars.

Weber wrote about three types of leadership authority such as traditional, legal and charismatic authority in his essay “The three types of legitimate rule” (Weber, 1958)(1). Traditional authority is the ability and the right to rule passed down through heredity, and legal authority and is empowered by a formalistic belief in

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the content of law (legal) or natural law (rationality). Charismatic authority is found in a leader whose mission and vision inspire others. It is based upon the perceived extraordinary characteristics of an individual. Weber saw a charismatic leader as the head of a new social movement and one instilled with divine or supernatural powers, such as a religious prophet (Williams, 2003).

Karrah classified mindful leadership into two categories, one based on a meditative mindfulness practice, and another based on a non-meditative mindfulness process. Karrah defined that “a meditative practice has its roots in the Buddhist tradition of mindfulness. A non-meditative process is drawn from an empirical, attentional approach to mindfulness (Karrah, 2015, p. 17). Meditative leadership practices support for others to become mindful and non-meditative leadership process promotes distributed mindfulness through the organization (p. 30). Moreover, by looking at the different concepts of leadership qualities from the literature review, Karrah summarised the concept into “transformational, servant and authentic leadership in the framework of mindful leadership” (Karrah, 2015, p. 25). These three concepts, according to Karrah, are grounded in states of awareness, engagement, connection and actualization.

Transformational leadership is similar to the type of mindful leadership that engages with followers, is “attentive to the needs and motives of followers”, and tries “to help followers reach their fullest potential” (Northouse, 2013, p. 185). In servant leadership, the leader also helps followers realize their potential and achieve greater self-actualization and this is deep rooted in awareness and care for other’s wellbeing (Karrah, 2015, p. 28). Authentic leadership involves a leader with genuine desire to serve others and build a trusting relationship (George, 2003). Authentic leadership again can be viewed from three main perspectives: intrapersonal, interpersonal and developmental. Intrapersonal refers to a leader’s “self-knowledge, self-regulation, and self-concept” (Northouse, 2013, p. 254). Interpersonal is concerned with collective relational and reciprocal process between the leader and followers and the developmental refers to “something that can be nurtured” and developed over a period of time “rather than a fixed trait” (p. 254).
3. MINDFUL AND SPIRITUAL LEADERSHIP IN BUDDHISM

A good leadership in Buddhism is based on moral virtues, kindness, trustworthy, reliability, determination and intelligence. And mindful leadership in Buddhism means being mindful of one’s behaviour, one’s speech, one’s thought, one’s action and one’s environments. According to the Buddha’s teachings, one’s speech and action originates from one’s thought. The mind is the forerunner of everything, and by the mind, good and evil is done, then the results follow. The Buddha’s teaching in Dhammapada is as follows.

Mind precedes all mental states. Mind is their chief; they are all mind-wrought.

If with an impure mind a person speaks or acts suffering follows him like the wheel that follows the foot of the ox (Dhp. 1).

Explanation: All that we experience begins with thought. Our words and deeds spring from thought. If we speak or act with evil thoughts, unpleasant circumstances and experiences inevitably result. Wherever we go, we create bad circumstances because we carry bad thoughts. This is very much like the wheel of a cart following the hoofs of the ox yoked to the cart. The cart-wheel, along with the heavy load of the cart, keeps following the draught oxen. The animal is bound to this heavy load and cannot leave it.²

Mind precedes all mental states. Mind is their chief; they are all mind-wrought.

If with a pure mind a person speaks or acts happiness follows him like his never-departing shadow (Dhp.2).³

Explanation: All that man experiences springs out of his thoughts. If his thoughts are good, the words and the deeds will also be good. The result of good thoughts, words and deeds will be happiness. This happiness will never leave the person whose thoughts are good. Happiness will always follow him like his shadow that never leaves him.⁴

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3. https://www.buddhanet.net/e-learning/buddhism/dp01.htm
Therefore, the teaching in the Dhammapada suggests that mindful leadership quality must be based on the development of the mind. When the mind is well cultivated, it will project into good speech and good actions. The results also will be good. If the mind is corrupted, it will produce ill speech and bad action. And the result also will be terrible. Mindful leadership must be developed by cultivation (bhāvanā) which is termed as sammāsatti (right mindfulness) based on mindfulness meditation. By practising mindfulness meditation, the leader will become mindful of his or her own thoughts, speech and actions. Such a leader will do more good than harm to oneself, to others, to the environment, community, organization, nations and the world.

We can also apply the Noble Eightfold Path of the Buddha as mindful leadership qualities. The leader must have the right vision, right thought, right speech, right action, right livelihood, right effort, right mindfulness and right concentration. These are the qualities that the spiritual leaders should possess in order to lead followers in the right direction. In brief, the Noble Eightfold Path can be summerised into three factors, morality (sīla), concentration (samādhi) and wisdom (paññā). A mindful leader should have self-control and maintain moral standards in order to win the trust and reliability of fellow humans. A mindful leader must also have a calm mind when dealing with problems or when facing difficulty. The concentrated mind will be able to see the problem and the cause of the problem clearly and will be able to make the right decision. And, wisdom is a very essential quality that mindful leaders should possess. Wisdom is not knowledge. Wisdom is the ability to penetrate and see what is right and wrong, what would be more beneficial and what would be right decision. It is the ability to understand the truth and to handle the situation fairly. Knowledge is mere learning, memorizing and having more information or facts. In short, these three qualities- morality, concentration and wisdom, should go together to produce a better result.

4. THE STORY OF MĀGHA AND LEADERSHIP QUALITY

In the Māgha story, the young man Māgha leads a group of 33 people working for community developments in Macala village. The village head becomes suspicious of their activities and fears
their work would ruin his dignity. He reports to the King, accusing them of organizing illegal activities. The King, without carefully investigating the case ordered the arrest of the group and gave them capital punishment by ordering an elephant to tread on them. However, due to the mindful thought and emotional management of the leader Māgha, all the followers listen to him without any reaction. He manages to calm down the elephant and convince the king of their innocence. He asks his fellow men not to get angry with the village head, the king and the elephant, instead asking them to cultivate loving kindness towards them. Surprisingly, the elephant dares not go near them for the first time, and this is reported to the King. The second time, the king orders that the group be covered with pieces of cloth and releases the elephant to tread on them once again. Again the elephant does not go near them and even runs away from them. This incident is reported to the King again, and the King, as he becomes thoughtful and mindful, realizes that these people might be innocent and asks his ministers to bring them to his court and carefully investigates the case.

Upon scrutiny, the king comes to know that they were wrongly accused of criminal deeds. Thus, the King orders their release and at the same time orders the arrest of the village head who is also removed from his post. The King, then, makes Māgha the village head with the privilege of eightfold special rewards including tax for eight villages, eight elephants, eight houses, eight servant men and women. Māgha and his thirty-two men enjoy the privilege, serve the country and carry more social welfare activities until the end of their lives. After they die, they all are reborn in Tāvattimśā heaven which names the newly reborn spirits after the 33 social workers while the Māgha himself becomes a Sakka, the King of gods. According to the Dhammapada commentary, the Buddha uttered that the seven qualities possessed by Māgha make him a good leader both in human life and as the King of gods. These seven are the spiritual qualities:

i. Always take good care of parents

ii. Always pay respect and honour the elders

iii. Never utter backbiting or slandering
iv. No avarice, always being generous to give and open minded.
v. Always tell the truth
vi. Never get angry,
vii. If anger arises in him, he will quickly get rid of it.

Māgha was a young man and had a kind heart. He never tried to take advantage of others. He was not a self-centred person, but other-centred who always think for the others. He had a social outlook. When in a crowd, he prioritized seats for others. Such qualities became his traits and personality. He always took good care of his parents, and this represents a good example of social responsibility and respect for elders, being humble and lacking arrogance. The leader should not spend time slandering. If there is suspicion of anything, the leader will meet personally and talk to the person to clarify issues. The leader should not be stingy and envious; he should be generous to share with others what he has including being open minded and giving necessary advice to others. The leader must always be truthful without deceiving his followers or fellow citizens. There must be transparency regarding the aims and objectives of a project. Telling lies would lead to distrust and suspicion. The leader must be also tolerant and patient without showing anger. The leader should have the quality of self-control. If in any case, anger arises, a leader must calm down oneself and find the way to solve the problem by peaceful means.

Due to his kind heart and good leadership qualities, Magha convinced 32 fellow men to work with him faithfully. At first, he is alone doing the work of repairing roads, building bridges, digging wells, making shelters and providing drinking water for travelers. Later, like minded people admired him and joined him. So, they became known as the group of thirty-three philanthropists.

Therefore, Māgha’s spirit should be fostered by younger generations to become mindful leaders able to serve the world and humanity. In relation to Māgha’s achievement, becoming the lord of gods, the Buddha uttered the following verse,

“Heedfulness is always praised; heedlessness is ever blamed;
By heedfulness did Māgha attain the leadership of the gods” (Dhp. 30)(5).

On the other hand, the village head who accused them of organizing illegal activities due to his jealousy is an example of a mindless leader and the King who ordered the 33 men to be killed represents a case of heedless and lack of mindful leadership quality. These are the lessons we can learn from this story.

5. KUṬADANTA-SUTTA AND LEADERSHIP QUALITY

In this Kūṭadanta-sutta, the Buddha relates his previous life story to a Brahmin Kūṭadanta who want to perform a more beneficial sacrifice. The Brahmin Kūṭadanta heard the news of the Buddha arriving in his village Khānumata. Having heard of the popularity of the Buddha for a long time, he wanted to meet the Buddha to receive advice on how to perform a sacrifice effectively to bring greater benefit. Then, the Buddha relates that once he was a King Mahāvijita and wanted to perform a great sacrifice. So, he summoned his advisor known as Purohita to give him some advice on how to perform a great sacrifice for more benefit. Upon discussion, the advisor to the King suggested that this was not yet the time to perform a great sacrifice as the country was still in turmoil, lacked peace and was economically unstable. The Brahmin Purohita then advised the king to give priority first to restoring peace and order by managing the state economy properly. He asked the King to give loans to the merchants who were engaging in trade, to provide various seeds to the peasants and to increase salary to government servants. The King followed the advice of Purohita and postponed his plan for a sacrifice. A few years later, he saw the fruits of the management, the country at peace, people engaging in their own work and enjoying their profits. No one was interested in insurgency. The tax of the country then was increasing. The treasure-house of the King became full.

Then, the King summoned his advisor, the Brahmin Purohita, again, to discuss the matter of performing a great sacrifice. The

5. Appamādena māghava, devānaṃ setthatam gato; appamadam pasamsanti, pamādo garahito sadā.
Purohita said, ‘well’ it is a good time for organizing the great sacrifice. But to make it more beneficial, the sacrifice should be performed in a simple way. It should not involve forced labour, the killing of lives and destruction of land or property. He advised the King to avoid extravagance. He asked the king to just conduct a sacrifice by offering honey, ghee, butter, oils and fruits to the gods and to perform a sacrifice of offering free food to people of different classes. Hearing of the King’s intention of performing sacrifice, his ministers, subordinate state rulers, officers, traders, merchants came to pay tribute to the King with many treasures. As the treasure house of the King was already full, he asked those well-wishers to take back their gifts for personal use. However, no one was taking back their intended presents for the King, so they set up stalls at the city gates and distributed free food and other items to the poor and travelers as part of joining a great sacrifice for the King and showing their gratitude to him. The King was very happy and everyone was delighted.

This is how a good leader should be, according to the Buddha’s teaching. Kūṭadanta-sutta gives us a lot of lessons on good leadership. The leader should be thoughtful, respect elders and listen to good advice. The leader should also be mindful, avoid harming living beings and instituting forced labour. The country’s economy should be properly managed with wise expenditure. The story also teaches how to maintain peace and order and practise ecological preservation. A Mindful leader brings more sustainable peace and development. The Buddha’s concept of good leadership is based on spiritual and moral values.

The leader is considered the parent of the nation, a person who is responsible and accountable for the lives and wellbeing of all concerned. The leader should consider plans for long term benefit and sustainable peace and development. The leader should not just give commands like dictator. A leader should listen to constructive feedback and implement accordingly. It also teaches that mindful leadership is the ability to be aware of the present situation, understand the problem and discover the way to solve the problem. The King Mahāvijita was well aware of the situation of his country and he could make the right decision whether the time is right to
perform such a great sacrifice. Without being mindful of what is going on in the country, a leader would not be able to make the right decision. This is partly due to the wise advisor, Purohita. Good mindful leadership is a combination of wisdom and compassion. Without being compassionate, a good leader would not listen to his minister’s advice. Instead he or she would enforce personal wishes, having the power to do so. Both the King and the advisor have the quality of compassion, thinking for the people of the country as well as for the living beings.

Another lesson that can be drawn from this sutta is the awareness of interconnectedness. One of the core Buddhist teachings is that everything is interdependent, nothing exists on its own. So, the King and his advisor were well aware that the prosperity of the Nations and their luxuries depend on the well-being of their fellow citizens. Moreover, they were also aware of ecological impact as they avoided destroying lives and forests in performing a great sacrifice. These are the mindful leadership qualities that can be learnt from Kūṭadanta-sutta.

6. MINDFUL LEADERSHIP QUALITY AND SOCIAL RESPONSIBILITY

In Buddhism, social outlook and thought for fellow beings to alleviate suffering, started with Buddha himself since in the beginning he took a vow of Bodhisatta. If he were merely thinking for himself, he would have attained Arahatship in that very life and have no more rebirths. However, out of compassion for the world, the Bodhisatta, Sumedha, asked to become the future Buddha to liberate gods and men from suffering as much as possible (Ja. a 2-95). He declared three missions:

If I know the Dhamma or the truth, I will make others know (budho bodheyyaṃ)

If I liberate, I will make others liberate (motto moceyyaṃ) and

If I cross over the sea, I will make the others cross over (tiṇṇo tāreyyaṃ)

And also the Buddha had three objectives which are:
i. To strive for himself to become an Enlightened One (Buddhatthacariya)

ii. To work for the welfare of the kits and kin (Ñatathacariya) and

iii. To work for the welfare of the whole world of gods and men (lokatthacariya) (Ja.a.I)

After attaining enlightenment and converted 60 followers on his path, he set up a community of the Sangha (Vin.I.20). At the very first rain retreat, he converted 60 people to arahatship. At the end of the vassa or rain retreat, he sent out the 60 arahats to spread his message:

“Go forth, O monks, on your wanderings, for the good of the many, for the happiness of the many, out of compassion of the world, for the good, welfare and happiness of gods and man. Let not go two monks of you in the same direction. O monks, proclaim the Dhamma which is good at the beginning, at the middle and at the end” (Vin.1.20).

These are the examples of good mindful leadership qualities displayed by the Buddha to be followed by humans and applied in working for the social welfare of the world. Buddhism is always socially orientated as the Buddha always teaches people to work for the welfare of others. However, to be more effective, the Buddha always encouraged cultivation of oneself first by following the path of mindfulness. Therefore, the story of Maghā as a social worker reminds us to be kind, generous, self-controlled, responsible and having a sense of gratitude. The points in both the story of the life of the Buddha and the Māgha are good examples and good motivation for Buddhists to work for the welfare of the world with mindfulness. Regarding this, another Dhammapada verse, taught by the Buddha, says that,

Just as a bee in a flower
harming neither hue nor scent
gathers nectar, flies away,
so in towns a Wise One fares (Dhp. 49)⁶.

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⁶ Yathāpi bhamaro puppham, vaṇṇagandhamahethayam; pāleti rasamadaya, evaṃ gāme muni care.
**Explanation:** The bee extracts honey from flowers without damaging either the colour or the fragrance of the flower and in so doing helps the tree bear much fruit. Similarly, the silent sage goes about the village collecting alms without harming anyone even minutely, and in so doing helps people gain much merit and happiness.\(^{(7)}\)

Even though this verse is taught by the Buddha to a monk, it can apply to every leader with regard to being mindful in serving humanity, avoiding doing harm, damage or destruction. A good leader should consider for the safety and security all people concerned, citizens or fellow human beings before making a decision. A mindful leader must consider not only for human beings, but also for the ecological impact or natural environment which could endanger the next generations such as disaster and global warming.

Moreover, the teaching of the Buddha further said that,

> “He who protects oneself protects others.

> Therefore, the wise always taught to protect oneself [well]” (AN. II. 374)\(^{(8)}\).

Therefore, by protecting others, one is protecting oneself; by protecting oneself, one is protecting others. By protecting oneself here means being mindful of oneself and by protecting others means being mindful not to hurt or harm others. Human beings are interconnected just as all the natural world. These are the thoughts of leadership qualities given by the Buddha. If applied properly, each and everyone can contribute towards sustainable peace and development in the world.

A Shan scholar monk from Myanmar, Venerable Prof. Dr. Khammai Dhammasāmi, in his talk to his students on the scholarship awarding ceremony at S.D Avenue Hotel in Bangkok on 15. 01. 2019 that “To be a good leader one must think for the

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7. The translation and explanation are retrieved from [http://www.buddhanet.net/dhammapada/d_flower.htm](http://www.buddhanet.net/dhammapada/d_flower.htm) on 24/01/2019
8. “Yoca rakkhatiattānam, rakkhitotassabāhiro; Tasmārakkheyyaattānam, akkhatopanđitosadā’ti
others. If one thinks for oneself, he will lose self-confidence. If one thinks for the others, learn to serve others, he will be more confident, and also must have a positive thinking”. He further said, “those who think for others, never feel timid, those who think for oneself feel timid, he who think for others is always energetic, so live your life for many”. To be compassionate and to serve humanity is also one element of the core teaching of the Buddha for Buddhist spiritual and mindful leadership quality.

7. CONCLUSION

As highlighted above, mindful spiritual leadership in Buddhism has been taught by the Buddha and the life stories of the Buddha have been good examples for good leadership in different fields such as spiritual, social, political and economical contexts. Whatever field one is leading, one must be a mindful and responsible leader in order to lead followers in the right direction, for greater benefits and effectiveness. According to Buddhism, the way to train one to become a mindful leader is to practice mindfulness meditation. A Vietnamese Zen Buddhist monk, Thich Nhat Hanh, stated in his book, *Peace is Every Breath: A Practice for Our Busy Lives* on mindfulness practice that, “Mindfulness is the energy that makes us fully present, fully alive… Mindfulness is what brings us back in touch with what’s happening in the present moment in our body, in our feelings, in our thinking, and also in our environment” (Hanh, 2011, pp.5-6). One can do meditation everyday for just five to 15 minutes in the early morning or in the evening to foster the habit of mindfulness by closing eyes and paying attention to one's breathing in and out at the beginning. To achieve a more mindful quality, one has to practise for a longer period, not just breathing in and out, but also to be well aware of one’s six senses. Mindfulness practice can be also done in four postures i.e. sitting, lying down, walking and standing. At work, one can also practice mindfulness before work starts by closing the eyes and concentrating on the breathing for one or two minutes, then one will be able to do the job mindfully, with less stress, less distraction and fewer mistakes. Therefore, to summarize the above two stories, to be a mindful leader, one has to cultivate love and compassion for others. One should not be self-centred; one should think for others or create a win win situation.
The Māgha story and the Kūṭadanta sutta provide non-meditative mindful leadership qualities during a critical situation and the ability to make a right decision by calming oneself, transforming one’s emotion into love and compassion, and by careful reflection on the situation. The Buddhist concept of mindful leadership theory goes beyond three leadership theories of Weber as it emphasizes ethical and spiritual development.
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ENGAGED BUDDHISM IN INDIA: 
BUDDHIST APPROACH OF DR. B. R. 
AMBEDKAR TO SUSTAINABLE 
SOCIETY IN INDIA 

by Manish T. Meshram

ABSTRACT

While many people know of Buddhism as part of India’s past, it may well be India’s future. The Buddhist movement inspired by Dr. Ambedkar in the 1950s has taken root as an “engaged Buddhist” uprising among millions in the 21st century. Dr. Ambedkar, with the half of the million followers of him, took refuge under Buddhism on October 14th, 1956 at Nagpur. He popularized Buddhism to great extent in the masses of modern India. It was the first ever application of Buddhist doctrines at the social level in modern India. Undoubtedly, whenever the major events related to the history of Engaged Buddhism in India and the world in the modern time would be counted; the name of Dr. Ambedkar would be foremost of the names. His total commitment to the principles of Liberty, Equality, and Fraternity was rooted in the philosophy of the Tathagata Buddha.

Dr. Ambedkar was one such warrior of the highest order whose entire life symbolized a struggle for establishing a just social order. He remained engaged, since the 1920s and then throughout his life, in diverse activities, all giving a constructive and positive dimension to the

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philosophy of Buddha and, ultimately leading to the establishment of an egalitarian, humane and moral society. When viewed all these activities undertaken by him, in totality, it would reveal that his entire life symbolized a glorious illustration of the tallest practitioner of Engaged Buddhism in India.

I would like to discuss and express about the Ambedkar’s conception of sustainable society was; no caste, no inequality; no superiority, no inferiority; all are equal. High ideals and not noble birth was essential. Dhamma i.e. liberty, Metta, righteousness, an instrument of Government is essential for society. So the ideal society as conceived by Dr. Ambedkar is not only a democratic humane society based on liberty, equality, and fraternity but also on universal humanism, morality, and well-being of all. The roots of this conception go deeper to the ideal life i.e. Dhamma.

1. INTRODUCTION

Dr. B. R. Ambedkar was a great National leader who made an outstanding contribution towards making of the constitution of India. Dr. Ambedkar was a religious man but did not want hypocrisy in the name of religion. To him religion was morality and it should affect the life each individual his character, action, reactions likes and dislikes. He experiences the bitterness of caste system in Hindus & criticized it. He renounces Hinduism and embraced Buddhist as a religious solution to the problems of untouchables. Dr. Ambedkar rejected Islam, Sikhism and Christianity and preferred Buddhism because of two reasons. Firstly, Buddhism has its roots in the India soil and secondly, it is the religion of ethics, morality and learning which has no place for caste system. Dr. Ambedkar laid 22 vows for the people who wanted conversion to Buddhism. On 14th October 1956 Babasaheb embraced Buddhism with his followers, more than five lakh in member. He brought a great revolution in the life the depressed, suppressed and oppressed castes in India.

Dr. Ambedkar was a gentleman distinction, a great scholar, a brilliant author, as able statesman, an outstanding social reformer, a remarkable law-giver, a patriot in the true sense, a lovable friend, and a Dhammaduta par excellence. Multitalented, this devoted son of mother India, labored hard to remove the blot of ‘Untouchability’ from her face. A man of practical sense, this intellectual luminary
was, above all, a far-sighted religious leader. He was certainly the hero of the contemporary Buddhist renaissance in India. Moreover, in the annals of the world-wide revival of Buddhism in the mid-twentieth century, he stands out as a beacon-light for all times and climes. Besides, his wisdom and vision have made a lasting contribution to the social consciousness of humanity.

2. CONCEPT OF ENGAGED BUDDHISM AND SOCIALLY ENGAGED BUDDHISM

According to the Australian scholar Patricia Sherwood, “Socially Engaged Buddhism” is Buddhist practice that seeks to make a conscious contribution to the liberation of sentient beings including oneself as well as others from the suffering. This position has been categorically and elaborately expounded by the Thai reformer Sulak Sivaraksa who touched upon the essence of Buddhism and notes, “It means deep commitment and personal transformation to be help we must become more selfless and less selfish. To do this, we have to take more and more responsibility in society. This is the essence of Buddhism, from ancient time’s right up to the present.” (Patricia 2001, p.61-74).

The Socially Engaged Buddhism is a topic which has attracted worldwide attention. Because of its immense relevance in the contemporary world, the researcher proposes to develop insights into the authoritative texts and their interpretations centered on the concept in different perspectives. In the propose research, the concept of socially engaged Buddhism will be discussed with exclusive focus on Australia.

It seems that the term “Engaged Buddhism” was originally coined by the venerable Thich Nhat Hanh in 1963. Subsequently, the expanded term, “Socially Engaged Buddhism” became popular during the 1980s. The term “Socially Engaged Buddhism” essentially signifies an active involvement of Buddhist members in society and its problems. Those who are associated with this nascent movement attempt to actualize the ideals of wisdom and compassion which have long been rooted in the historical tradition of Buddhism. Based on the ethical and social teachings of traditional Buddhism engaged Buddhism tries to apply them to social life as also to social issues.
Any movement of “engaged Buddhist” is comprised of a wide range of individuals from diverse cultural backgrounds. Inspired by the core values and ideals of Buddhism, they stand in perfect unison to lessen the suffering of the world, specifically by “engaging” (as opposed to renouncing) various social, political and economic institutions, structures and systems prevailing in the society.

Basically, engaged Buddhism is not just an answer to those opinionated scholars who depict Buddhism as a passive, other-worldly or escapist religion, but it also effective long-term solution to the problems and challenges of the contemporary society. Thus it can be stated that engaged Buddhism per se is not new to Buddhism, but it is instead the way Buddhist leaders have engaged themselves and are being engaged that is new and deserves clarification.

3. EVOLUTION OF INDIAN ENGAGED BUDDHISM

Dr. Ambedkar also put forth a thesis ‘Annihilation of Caste’, his magnum opus, that a political revolution was always preceded by a cultural revolution. After quoting examples from the world history, he gave some illustrations from India. He, thus, maintained that “the political revolution led by Chandragupta was preceded by the religious and social revolution of Buddha. The political revolution led by Shivaji was preceded by the religious and social reform brought about by the saints of Maharashtra. The political revolution of the Sikhs was preceded by the religious and social revolution led by Guru Nanak. These (illustrations) will show that the emancipation of the mind and the soul is necessary preliminary for the political expansion of the people’ (Government of Maharashtra, 1979, p.44).

Viewed in this perspective, I intend to argue that by embracing Buddhism and bringing back to its place of origin, Dr. Ambedkar sought to carry out in India a social and culture revolution, and make it the foundation of India’s new democratic social order as enshrined in the Constitution (Mungekar, 2009). But there is one more dimension to Dr Ambekdar’s interpretation of Buddhism. It is well-acknowledged that Dr. Ambedkar interpreted Buddhism in the context of challenges facing the contemporary world (Government of India, 1992; Mungekar, 2007). His interpretation of Buddhism is so unconventional and non-traditional that some
scholars described it as ‘Ambedkar Buddhism’. Buddha and His Dhamma, his magnum opus and a Gospel of Modern Buddhism is a testimony to this. A day before conversion, while speaking to the press people, he explained that he did not subscribe either to *Hinayana* or *Mahayana*. He described his concept of Buddhism as New Buddhism and called it *Navayana* (Queen, 2007, p.25). It terms of its essence that I shall narrating in the following pages, I would prefer to interpret the *Navayana* as ‘Indian Engaged Buddhism.’

The term engaged Buddhism ‘was coined in the 1960s by Vietnamese monk Thich Nhat Hanh, to describe the struggle of his fellow- activist monks during the Vietnam, war, and ‘offers a new interpretation of the ancient concept of ‘liberation’ (*Vimukti*). Thus, the emphasis of engaged Buddhism is no longer on personal goals associated with *nirvana* (meaning, ‘inner peace and freedom’) and *bodhi* (‘enlightened mind’), but on the collective idea of *laukodaya* (‘worldly awakening’) that included individuals, communities, villages, and nation- not in future life or heavenly western paradise, but in this lifetime, in this world, on the ground’ (Queen, Ibid, pp.13-14).

Queen has made mention of similar transformations in the Theravada countries of South and Southeast Asia (Sri Lanka, Thailand, Cambodia, and Burma); the Mahayana countries of Southeast and East Asia (Vietnam, Japan, Taiwan and Korea); and the Vajrayana states of the Himalayan region (Tibet, Ladakh, Sikkim and Bhutan). According to Queen, the Liberation Movement in India led by the newly converted Buddhist is glorious illustration of engaged Buddhism (Queen, Ibid, pp.14-15). In view of the above, engaged Buddhism would mean any academic, constructive or charitable activity or programme undertaken by Buddhist individual, or a group of Buddhist individuals or organization, economic, social, cultural or political, with a view to securing or furthering the welfare of the society. Fight against poverty, unemployment, and socio-economic inequalities, fight against casteism, fight against violence and wart and undertaking all such activities that seek to strengthen in the society the virtues of compassion, tolerance, peace, friendship and unity.
4. DR. AMBEDKAR’S ENGAGED BUDDHISM: SUSTAINABLE SOCIETY IN INDIA

I have mentioned in the beginning that Dr. Ambedkar made announcement of leaving the Hindu fold in 13\textsuperscript{th} October 1935 and formally embraced Buddhism in 14\textsuperscript{th} October, 1956 at Nagpur. However, he became a Buddhist by conviction since the early part of his life. His total commitment to the principles of Liberty, Equality and Fraternity was rooted in the philosophy of Tathagat Buddha, which he explicitly mentioned at some later date in the following statement:

‘Positively, my social philosophy may be said to be enshrined in three words: Liberty, Equality and Fraternity. Let no one, however say that I have borrowed my philosophy form the French Revolution, I have not. My philosophy has roots in religion and not in political science. I have derived them from the teachings of my Master, the Buddha. In his philosophy, liberty and equality had place; but he added that unlimited liberty destroyed equality, and absolute equality left no room for liberty. In his philosophy, law had a place only as a safeguard against the breaches of liberty and equality; but he did not believe law can be a guarantee for breaches of liberty or he gave the highest place to fraternity as the only safeguard against the denial of liberty or equality or fraternity which was another name for brotherhood or humanity, which was again another name for religion’ (Government of Maharashtra, 1991, p.503). It would be evident that when a society is not based on the principles of liberty, equality and fraternity, and the Hindu society was certainly not the one, it is only imperative but becomes obligatory for the believers in those principles to make sustained efforts to translate them in reality.

Dr Ambedkar was one such warrior of the highest order whose entire life symbolized a struggle for establishing the sustainable society. He remained engaged, since 1920s and then throughout his life, in diverse activities, all giving a constructive and positive dimension to the philosophy of Buddha and, ultimately leading to the establishment of an egalitarian, humane, moral and Sustainable society. When viewed all these activities undertaken by him, in totality, it would reveal that his entire life symbolizes a glorious illustration of the founder of Indian engaged Buddhism.
5. STRUGGLE FOR HUMAN RIGHTS OF THE UNTOUCHABLES (OUTCASTES SOCIETY)

Dr. Ambedkar formed the *Bahishkrit Hitkarini Sabha* (the Outcastes Welfare Association) in 1924. Obviously, its objective was to undertake various activities for the welfare of the untouchables. He, naturally, began his movement with the battle for establishing the basic human rights of the untouchables. Like many other denials and indignities, the untouchables had no access to drinking water even from the public wells and ponds, that were open to animals, let alone the privately-owned wells. Dr. Ambekdar, therefore, led his historic satyagriha to the *Chavadar* tank in town of Mahad in Raigad (then Kolaba) district of the state of Maharashtra on March 25, 1927, that was joined by thousands of his followers. He was greeted by angry upper-caste reactionaries with bricks and sticks, and stoutly protested and foiled his attempt in the first instance. He made yet another attempt within a few days and succeeded in accessing the water of tank. This time, he also burnt the *Manusmriti*, the infamous Hindu scripture that sanctified the inhuman sufferings of untouchables and the Shudras in general.

The *Chavadar* tank satyagriha or Mahad became the turning point and milestone in the Ambedkarian Movement of social emancipation of the untouchables. Since then, thousands of Dr. Ambedkar’s followers throng to Mahad, every year, and pay their respectful homage to their emancipator. After the satyagriha of Mahad, Dr. Ambedkar turned to the temple entry. The *Kalaram* (temple having the black idol of a Hindu deity Rama) at Nasik, Maharashtra was considered byer pious in that region and, therefore, as entry into that temple was very important. Dr. Ambedkar decided to enter the temple with thousand of his followers. However, on the day of Satyagriha, the reactionary Hindus, like on the occasion in Mahad, vehemently protested and foiled Dr. Ambedkar’s attempt of the temple entry. Dr. Ambedkar later organized the Parvati temple satyagriha in Pune.

In this context, what needs to be emphasized is that unlike the *Chavadar* tank satyagriha of Mahad. Dr Ambedkar was least interested in temple entry for the religious purpose. He just wanted to establish the temple entry as a basic human right of the untouchables. He was provoking the Hindu and appealing to their
conscience. His question was: If the untouchables constituted an integral part of the Hindu society, then why did or should they not have the same human-civic rights on par with the rest of the Hindus? Not only did he attack the reactionary Hindu, but he also exposed the progressive Hindus who were the silent spectators towards his lone battle for establishing the basic human rights of the untouchables.

6. POLITICAL RIGHTS: AN INSTRUMENT OF SUSTAINABLE SOCIETY OR SOCIAL CHANGE

Since beginning, Dr Ambedkar looked upon political as a powerful instrument of social change. From such perspective, he argued in his famous thesis in ‘Mr. Gandhi and the Emancipation of the Untouchables’ that the problems of the untouchables were essentially political problems, and therefore, he was convinced that they must share political power (Government of Maharashtra, 1990). Dr. Ambedkar, therefore, formed the Independendet Labour Party (ILP) in 1936 and fought the first provincial election in 1937 in the state of Maharashtra. The manifesto of the ILP was fully devoted the problems and welfare of the industrial workers, peasants, women, untouchables and all down-trodden sections of the society. The programmes of the ILP were, therefore, bases on issues such a wages, housing, civic amenities, health and education. The ILP’s success in the election was stupendous, inasmuch as it won 14 seats, and what was even more striking, of 14 ofits successful candidates, three belonged to the upper castes. Dr. Ambedkar had to wind up the ILP due to certain political compulsions. He formed the All India Scheduled Castes Federation, another political party, in 1946, though it did not register any success. But what is important was his emphasis on sharing political power as an instrument of social change. It was this political dimension of his movement in claiming that the untouchables constituted a separate element in India’s national life, and therefore, they must have separate political representation that brought him in direct conflict with Gandhi.

7. A PIONEER OF LABOURS WELFARE PROGRAMMES

Dr, Ambedkar was member in the British Viceroy’s Executive
Council during the period from 1942-1946. He was assigned the portfolio of Labour. During his tenure, he implemented such welfare programmes for the working classes and initiates such policies and legislation that practically covered all sectors of the economy and all aspects of labor. It would, therefore, be no exaggeration to say that Dr. Ambedkar laid the foundation of free India’s Labour policy (Government of Maharashtra 1991)

8. EMANCIPATION OF WOMEN

Like untouchables, his concern towards the emancipation of women is well-known; his definition of a cultured society was based on status of women in the society. Women, too, occupied a low position in all socio-economic and cultural spheres of the Hindu society. As the Minister of Law of Independent India, he prepared the famous Hindu Code Bill seeking to give the Hindu women all rights on par with men, the right to inheritance of parental property being the most important amongst them. He was convinced that the right would end the economic bondage of women and give them a sense of independent identity. He was so much exercised and committed to the cause of the women folk and their empowerment that, when the government turned cold feet and was unable to see the legislation through, he unhesitatingly resigned from the Nehru Cabinet.

9. PEOPLES’ EDUCATION SOCIETY: HIGHER EDUCATION FOR SUSTAINABLE SOCIETY

One of the greatest and all-time revolutionary contributions of Dr. Ambedkar to the cause of the upliftment of the downtrodden sections was his decision to form the People’s Education Society (PES) in 1945. Following Jotirao Phule, his mentor along with the Buddha and Kabir, he knew the important of education as an instrument of personal empowerment and social liberation or sustainable society. He himself was its gloriously illustration. Dr. Ambedkar, thus, started in 1946 the Siddhartha College of Art and Science. Since he knew that the students from the poor, socio-economically backward communities would not be able to pursue full-time higher education and they would have to earn and learn, he located the collage in the business and commercial heart of the city of Mumbai. The Siddhartha College, thus, became the first morning
college in India that enabled thousand of working students, both belonging to the depressed sections, including the present author and of the upper castes, to pursue higher education; otherwise, the doors of higher education to them would have permanently been closed. The PES started many colleges in Mumbai and other parts of Maharashtra, particularly the educationally backward Marathawads region and made a historic contribution to spreading higher education to the poor and disadvantages section of the society.

CONCLUSION

In conclusion, along with an intellectual dimension of Buddhism leading the individual to the state of enlightenment, Dr. Ambedkar, throughout his life, gave Buddhism, a positive, social and constructive dimension in the form all sorts of programmes, actions and services that helped empower the downtrodden and took society to the stage of higher social welfare. This is the essences of Indian Engaged Buddhism. This is what the Buddha meant by Bahujan Hitay, Bahujan Sukhay. Therefore, it would be imperative for the Buddhists and particularly for the followers of Dr. Ambedkar to undertake all such charitable and constructive activities that would enhance the welfare of their fellow brothers and sister. To accomplish this goal, they must organize and unite. They must get rid of the shallow and sectarian consideration, and also overcome egoism. They must honestly and genuinely embrace the philosophy of Buddha and surrender to the historic, legendary and epoch-making legacy of Dr. Ambedkar.

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BUDDHIST APPROACH TO UNIVERSAL ETHICSTHROUGHGOODGOVERNANCE: 
A STUDY ON TEN ROYAL VIRTUES

by Biman Chandra Barua* 
& Neeru Barua**

ABSTRACT

In the present day, good governance has been playing a significant role in every state, regions, and country in order to bring happiness and peace. Good governance is not only a popular term in the current world, but also a needy concept, because of contemporary social injustice, wars and conflicts. For this accountable, responsive to the demands of public and democratic environment is required for the sustainable development of the country. Transparency, equity, equality, rules, and regulations need to be exercised in every aspect of life for ensuring good governance. Good governance and the ten royal virtues of Buddhism are closely interrelated which are found in this study. The research paper is basically based on qualitative in nature. Researchers have tried to describe and explain the good governance, the ten royal virtues (dasa-rāja-dhamma), and relationship between the ten royal virtues and good governance, basic characteristics and elements of good governance throughout the study. The research paper is also aiming to focus on the role of the ten royal virtues of Buddhism in order to make a prosperous, happy, and healthy society of the state, regions, and countries.

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I. INTRODUCTION

The Buddha was the founder of Buddhism which is considered one of the major religions in the universe. It is not only a religion but also provides guidelines to lead decent and peaceful way of life. Buddhism is interested in ideals and high philosophical thought directing for the development of the social, economic and political welfare of the people. Ten Royal Virtues (dasa-rāja-dhamma) of Buddhism contribute significantly for good governance of a country. These virtues bring happiness, peace and spiritual development which are very essential for a nation. A country/state could not be corrupted or unhappy if these royal ten virtues are practiced and applied in every sector of life guided by the Buddha. Not only a family but also a government can be ruled peacefully through practicing these noble virtues. The Good governance and the Rules of Law shown in the Ten Royal Virtues (dasa-rāja-dhamma) are the concepts advised by the Buddha. If these virtues are applied in these days in the cosmos by the governments and the governments can expect ruling the country peacefully and happily. This concept brought in the glove a new spirit, a new way and a new hope. The aim of this research paper is to scrutinize Buddhist approach to universal ethics through applying the Buddha’s auspicious teachings on ten royal virtues, along with proposing a proactive model of good governance system in order to portrait a peaceful and virtuous nation. Buddhist approach to universal ethics through Good Governance on Ten Royal Virtue is focused on much discipline for the well being of human being.

II. LITERATURE REVIEW

The unique idea of good governance is not a new concept in modern arena. ‘Good governance’ is a combination of the two meaningful words ‘good’ and ‘governance’. In a word, Governance means the way to exercise of proper control, right management and also standard administration which are accepted by a government or a king or a state.

Nowadays, it is one of the most constantly essential discussed issues throughout the country. It is a daunting task posing formidable challenges to all actors. The politician, the intellectuals,
the administrators, the businessmen and women, corporate managers, media men and women, social activities and opinion leaders’ (Hye, 2000, p. 166). Good governance is also well discussed among the scholars, academicians, law makers, civil society, policy makers, local levels, national levels, and international development communities. Within a reasonable time frame good governance is required by the institutions and processes in order to serve to all stakeholders (Rao, 2005, p. 142). In fine, it could say that good governance is the excellent moral codes and true practices for governance/ruler/kings.

Therefore, Good Governance is the basic moral good principles for right practice for governors/rulers/kings and managers in all levels. In the year 1989, the concept of good governance was expressed by World Bank Publication. Later on in the year 1992, it was republished as governance and development. Finally, in 1997, the Bank redefined for holistic and human resource development (Tripathi, 2017).

Good governance is an English term. It is known in Pāli as ‘dhammappasasana’; in Sanskrit as ‘dharmaprasasana’ and in Bengali as ‘Susasan’ which comes into two meaningful words, such as ‘Dhamma’ means virtue or law or righteous, whereas ‘Pasāsana’ means governance. The term ‘Pasasana’ (In Pāli) or ‘Prasasana’ (In Sanskrit) is identical to governance or administration in English. Nevertheless, Good governance means law of governance. Here, Buddhism provides holistic perspective of work.

The term ‘governance’ is widely used beyond to rule or administration. In a broader sense it might be implied as manner where power could be practiced. When practicing power as manner it must be focused on some specific standards and norms. This judgment and norm should include several characteristics namely; participation of citizens, upholding the rule of law, transparency of the system, responsiveness of the authority, consensus oriented policy, equity and inclusiveness of the policy, accountability of the system, strategic vision of the authority etc (https://www.ukessays.com/essays/politics/understanding-the-principles-of-good-governance-politics-essay.php).
III. OBJECTIVES OF THE STUDY

• To identify the good governance in terms of Buddhism
• To identify the ten Royal Virtues and its nature
• To identify some basic characteristics of good governance and its necessity to social life.

IV. METHODOLOGY

This study is basically qualitative in nature. For the purpose of research data have been collected from secondary sources. The secondary information have been collected on numerous published books, published research papers, periodical magazines, renowned published articles, journals, and websites. The literature has been reviewed intensively to get insight meanings of good governance and its significance in the present day context.

V. FINDINGS AND ANALYSIS

About Good Governance

In wide, good governance is accepted in terms of eight important characteristics. These are participation, rules of law, transparency, responsiveness, consensus oriented, equity and inclusiveness, effectiveness and efficiency and accountability (Rao, 2005, p. 50). The following characteristics are covered the moralities which might be considered as a key moral ethics of good governance.

Figure 1: Characteristics of Good Governance
Characteristics of Good Governance: According to UNDP (United Nations Development Programme, 1997), the Good governance must have the following characteristics:

Participation: Participation in good governance means the power of both male and female could contribute in decision making process. In every civil society the freedom of expression and association are prerequisite.

Rule of Law: In the good governance, there should be fair legal frameworks, production of human rights (minorities and weaker sections), impartial and incorruptible administrative systems.

Transparency: Transparency means following rules and regulations in decision making process which are unbiased manner. Here, information provided should be understandable and media.

Responsiveness: It is the process to serve the stakeholders in a given time frame. Community is the great concern where broad and long term perspectives are required to achieve the sustainable development goals.

Consensus orientation: Good governance requires examining different interest in a society and adopting best practice for the community wellbeing in the context of historical, cultural and social activities for achieving sustainable development goals.

Equity and inclusiveness: A society’s wellbeing depends on the wellbeing of the peoples of a society. It emphasizes on the vulnerable groups for improving or maintaining their life style.

Effectiveness and efficiency: Good governance produces the result to make the proper use of natural resources. The concept of efficiency is based on the use of natural resources and protection of the environment in sustainable manner.

Accountability: Without accountability the esurience of good governance is quite difficult. Public, Private sectors, and civil society organizations are accountable to their stakeholder and the public. Transparency and the rule of law can only be enforced through accountability.
Buddhist Good Governance

The *Aggañña Sutta*, *Chakkavatti Sihanāda Sutta* and from the *Dīgha Nikāya* of the *Sutta Pitaka* are very importance with this connection. In the *Chakkavatti Sihanāda Sutta* the Buddha discussed the causes leading to problems and crisis in society. When poverty is widely spread, the people resort to vices of the numerous kinds. It is noted that theft, falsehood, violence, hatred, cruelty could emerge from poverty (Walshe, 2012, pp. 395-405) In this regard the Buddha uttered in *Digaha Nikaya*: ‘Your Majesty’s country is beset by thieves, it is ravaged, villages and towns are being destroyed, the countryside is infested with brigands. If you’re Majesty were to tax this region that would be the wrong thing to do. Suppose Your Majesty were to think: ‘I will get rid of this plague of robbers by executions and imprisonment, or by confiscation, threats and banishment’, the plague would not be properly ended. Those who survived would later harm Your Majesty’s realm. However, with this plan you can completely eliminate the plague. To those in the kingdoms who are engaged in cultivating crops and raising cattle, let Your Majesty distribute grain and fodder; to those in trade, give capital; to those in government service assign proper living wages. Then those people, being intent on their own occupations, will not harm the kingdom. Your Majesty’s revenues will be great, the land will be tranquil and not beset by thieves, and the people, with joy in their hearts, will play with their children, and will dwell in open houses.’ (Walshe, 2012, pp. 135-136). It is a burning example of good governance which was realized by Buddha.

The *Jātaka* provides a brief discussion on the Good governance of Ten royal virtues. The ten duties are very well known which is generally accepted as standard that could be applied for the well being of modern government as to the 1st king of the glove (The Duties of Kings, Mrs Aung San Suu Kyi, https://wwwfilosofiaesoterica.com/the-duties-of-kings/.)

In Buddhism gives a clear idea on the good management system and its nature of country. Concerning the behavior/attitude of ruler/governor Buddha therewithal advised (Walshe, 2012, pp. 398-401). These advices are:
• A good ruler/governor/king should act neutrality and should not be partial or unfair and discriminate between exceptional of community against other.

• A good ruler/governor/king should not harbor any termination of hatred against any of his subjects.

• A good ruler/governor showing no dread whatsoever in enforcement of act/law (it is approvable).

• A good ruler/governor/king must be considerate about the act/rules and regulations for enforcing. These rules and regulations should not be applied just the governor or king to enforce the law. Logical process and normal consciousness must be followed.

**Buddhist Good Governance and Five precepts**

Five precepts are the fundamental discipline in Buddhist training and the necessary moral practice for humankind. They are: a. Abstaining from killing any living being; b. Abstaining from stealing; c. Abstaining from unlawful sexual intercourse; d. Abstaining from lying and e. Abstaining from the use of intoxicants. (Nyanatiloka, 1996, p. 170) To development human life show the respect to precepts. It is very helpful to gradually develop less conflict and less poverty. In the context Dhaka University Professor Dr. Durgadas Battacariya mentioned: “five precepts are not for only for Buddhist, it is also a good instrument for all to make an idle human rights oriented society in the world” (Hillol Barua, 2000).

This morality or virtue is very important and significant, because, if the ruler adheres to it, strictly, then bribery and corruption, violence and indiscipline would be automatically wiped out in the country. The Precepts are not only for Buddhist followers but also for all religion, for all cast, for all race etc. Those who are followers of these they are honored in society and state. So, it is very much important for the development of social welfare. It could make strong social ties in the cosmos. Phara Sunthorn Plamintr observed:

“These precepts are not commandments imposed on us, but are on the other hand, the moral code that we willingly undertake to observe out of clear understanding and firm
conviction that they are good for ourselves as well as for our society. Our life would be a truly happy and our society would become a much safer more peaceful place to live in if these precepts are observed in earnest.” (Sunthorn, 1991)

In Buddhism these five precepts are the compendium of Buddhist virtues that refers to good governance. They are well known in or called the treasure of virtue (Bodhi, 2012, p. 1342). These principles are applicable in the case of a householder also. These five precepts, as Edmond Holmes uttered: indicate five arterial directions in which the Buddhist self-control is to be exercised (Edmond, 1949, p. 73).

**Buddhist Good Governance and Four Sublime States (Brahmavihāra)**

Basically people are like to live without any fear, anxiety, flutter and worry in a society. Here, one who loves oneself to should not pay evil on others. In the *Dīgha Nīkāya* of Sutta Pitaka advices the Four Sublime States (*Brahmavihāra*) which are lead to the moral and ideal life in society. The consecutive explanation is as follows:

- **Loving-kindness (Mettā):** It means amity and good will which helps to all people to obtain happiness and peace. The ruler or king or government should govern his subjects with true love to all beings all over the globe. The *Mettā Sutta* tells us how this boundless compassion should be cultivated towards all living beings without any distinction whatsoever (Mahastvir, 2007, p. 37).

- **Compassion (Karunā):** It is the wish for helping all the subjects so that they can be free from sufferings. These focuses on the sufferings from miseries and hardships for both animal and human being. The ruler or king or government should govern his peoples with true compassion to help all beings from sufferings. In order to cultivate and develop the virtue of compassion one goes through a process similar to that of loving-kindness, but the objects towards which compassion is to be expressed are those who are in trouble and difficulties, seeing whom one
feels compassionate and strives to help and make them free from situations as possible (Nanamoli, 1997, pp. 340-341).

- Sympathetic Joy (Muditā): The principle that makes one glad, cheerful, joyful when seeing or hearing of or even recollecting the success and happiness of others is called Sympathetic Joy or Muditā (Nanamoli, 1997, pp. 341-342). The ruler or king or government should find glad or joyful in others good and let his mind filled with loving-kindness, pity, sympathy pervade the arena.

- Impartiality (Upekkhā): The virtue means not avoiding, the capability to take up others as they are (Nanamoli, 1997, pp. 342-343).

**Buddhist Good Governance and Seven Rules or Satta Aparihāniya Dharma**

In the Buddhist good governance these principle might be helpful to prevent the downfall and lead to prosperity and welfare known as the seven rules or *Satta Aparihāniya Dharma* (Walshe, 2012, p. 233) are given fallows:

- Holding meeting or assemblies frequently and regularly;
- Meeting or assemblies together with harmony, break up jointly with harmony and doing whatever to need to be carrying on in harmony together;
- Do not empower what has not been an empowered thing already and do not reject what has been empowered; but upholding the main rule of law established as the constitution;
- Respecting, honoring, revering and also salute to the elders;
- Respecting, honoring, and revering the women or females, protecting them from misconduct and ill-treatment;
- Respecting, honoring, revering the shrines, holy places at home and abroad without withdrawing offerings previously provided; and
- Provide the rightful saving, protection, defense and guard for the *Arahants* (sanctuary monks) so that *Arahants*
(sanctuary monks) from a distance may arrival state or country or realm and live in peace with comport.

Basic Elements of Ten Royal Virtues

Ten Royal Virtues are called ‘Rājadhamma’ in Buddhism. Furthermore, there are other dhama or principles taught by sages from the past. They are Raja-sangaha-vatthu or Ruler’s Bases of Sympathy, Cakkavatti-Vattu or Duties of a Great Ruler and or Strengths (bala) of a King. These moral practices are also considered as Good governance for governors and administrators on all levels to practice for leading organization, companies, religion, society and nation to achieve the objectives for benefits of majority. From very beginning Buddhism had a glorious heritage in human and social development of this part of the globe and still, despite all religious differences, it has enormous normative influence on social values and culture. It has good relationship with good governance. The King is in particularly admonished to practice the Ten Royal Virtues upon which his kingship is formed (Gosh, 1384 Bangla, pp. 1-2 and 228-2238).

![Diagram of Ten Royal Virtues]

Figure 2: Characteristics of Ten Royal Virtues

For the well being of the majority people to achieve the stated objectives effectively and efficiently the principals like suffering, realizing, and maintaining happiness are important. For this reason
the kings or monarch can find good governance as the right and true exercise in order to rule the states/kingdoms/country properly for happiness of all subjects.

Aims of Ten Royal Virtues

The ten royal virtues play a significant role in order to create happy and prosperous family, society and above all governing the state. Human being could lead honestly, gently and integrity by following these virtues. The Ten Royal Virtues have specific aims and goals which are given following:

- Avoid selfishness and motivate to donate
- Allure to possess strong moral (mental, physical and speech) character.
- Sacrifice the pleasure for the wellbeing of others.
- Be honest and encourage others to be honest
- Restrain the unrest mind to be benevolent and gentle.
- Assist to control five senses
- Encourage to control angriness, greediness and delusion
- Fascinate to be non-violent
- Exercise endurance
- Honor the opinion of the others and ensure and peace.

A Brief Description of Ten Royal Virtues

First: Dāna. In Buddhism Dāna plays an important role. This meaningful word usually translated in as generosity which is caring a significant meaning. It does not obviously mean simply donating to beneficence but abandonment somewhat you cherish as near and dear persons for the benefit of anybody else. It also has different significant meaning in Buddhism. Such as: Almsgiving, liberality, offering, giving, dealing out, gift, munificence. (T.W. Rhys Davids and William Stede, 2003, p. 314) Buddha mentioned eight objects suitable for gifts from a standard set. They are; food and drink; clothes and transport, garlands, perfumes, and ointment; bedding, dwelling, and accommodation (Walshe, 2012, p. 505). In Buddhism it has been taken a best place.
A donor should have to good purpose of unselfish kindness. Loving-kindness, compassion, assistance to other to release from suffering are good virtues. Buddha uttered: He, who gives alms, bestows a fourfold blessing: he helps to long life, good appearance, happiness and strength. Therefore long life, good appearances, good behavior, peace, happiness and strength will be his share, weather amongst heaven beings or amongst men (Bodhi, 2012, pp. 1041-1042). In this context dāna means the giving way of alms to the needy. It is the duty of the king (government) to look after the welfare of his needy subjects and to give them food, clothing and other wherewithal's. The ideal ruler should give away wealth and property wisely without giving in-to craving and attachment. In the other words he should not try to be rich making use of his position. Dāna decreases naturally into three levels. Firstly, offering material objects (like: living food, clothing, shelter and medicine); secondly, sharing dharma (Buddha's teaching) and thirdly, offering excuse-pardon. These are the most highest or form of generosity. These are a lot of benefits, welfares, prosperity and blessings of dāna. In short, a donor enriches and prospers with kind hearted human and heavenly well prosperities. There are three types of dāna pārami (perfection). When the giving-up material of dāna overcome the general human level, it becomes dāna Parami (perfection). When he or she can give up his or her parts of body or donating blood to other and save other, that is called dāna upapārami (superior perfection). When he or she is prepared to give up his or her own life to save other, that is called dāna pāramatta pārami (supreme perfection).

Second: Sila. It is Pāli words which is named in English as virtue or morality or good conduct in Buddhist terminology having good qualities in the highest degree. Dependent on Sila one has to develop mind control, this is termed Samadhi or concentration of mind. Sila is a made of mind and volition manifested in speech or bodily action. It is foundation of the whole Buddhist practice. It is high moral character. The need of morality comes from the facts that naturally man is not perfect. To be good he needs a lot of training. In this aspect morality has become very significant for living. In Buddhism Sila is the only way to reach the ultimate goals of peace and happiness.
Buddha was encouraged to better and honesty living. He said; by self do you censure yourself. By self do you examine by yourself. Self-guarded and mindful, you live happily (Narada, 1993, p. 285). He also added; evil is self born, self caused, and done by one self. Like a hard gem grinded by diamond evil captures the foolish (Narada, 1993, p. 146). The Sīla or morality found in all the precepts can be summarized in three simple principles; `not to any evil; to do well, to purify the mind. This is the advice given by all the Buddha's (Narada, 1993, p. 165). It is said that moral conduct benefits all being with which one comes in contact.

**Third: Pariccaga.** ‘Pariccaga’ means self-sacrifice for common benefits (Butr-Indr, 1995, p. 150). A king or governor or monarch should be ready to give up his personal pleasure and comfort for the sake of his citizens and cultivate a liberal attitude of the mind by providing public facilities and initiating welfare deeds (Gnanarama, 1996, p. 57). Another way it means the grant of gifts to those who serve the monarch loyalty. By the grant of gifts not only does the monarch acknowledge their efficient and loyal service, but he also spurs them on to more efficient and more loyal service. He should practice the virtue of self-sacrifice in order to devote himself for the good of people, and be willing to sacrifice his personal comforts, name, fame and even his own life in the interest of people, holding that the happiness and welfare of a king lies in those of his subjects and that what is in the interest of subjects should be also in the interest of a king himself (Butr-Indr, 1995, p. 150). Making sacrifices if they are for the good of the people. It includes personal fame and name even also life if needed. By the grant of gifts etc. the king inspires the people to be more efficient and more loyal deeds. It is claimed that this included the sacrifice of life and limbs on behalf of the people, which is a very grand and noble gesture for anyone and therefore very scarce. It arises from the belief that the happiness of others causes oneself to feel happy, which is true. Moral teaching is found in the Buddha’s advice. Here Buddha uttered: indicates: ‘Morality is refined all around with wisdom, and wisdom is refined all around with morality. Wherever there is morality there is wisdom, and wherever there is wisdom there is morality. From the obeying of the moralities comes wisdom and from the obeying of wisdom comes morality. Morality and wisdom together reveal the height of
the glove. It is just as if one should wash one hand with the other or one for with the other; exactly so is morality refined round with wisdom and wisdom with morality (Walshe, 2012, p. 125).

**Fourth:** Ajjava. It means honesty and maintains absolute integrity. He must be absolutely free from anxiety and kind in the discharge of his own responsibilities, must be sincere in his intentions, and must not cheat the public. An honest man, upright person, and impartial person completed his own activities. In this way a king/monarch/governor that lives with honestly and sincerely need not any kinds of fear loss to himself or his family. At this point a stanza from ‘Dhammpada’ indicates: Whose is perfect in merit and insight is established in the ‘Dhammapada’ has realized the truths and fulfils his own responsibilities him do folk hold beloved (Narada, 1993, p. 186). A king or governor or monarch must be free from deception, false promise and pretentions. He must be sincere and must act on his own words. He should promise only what he is able to do. Then only will people repose faith in him (Gnanarama, 1996, p. 57). It gives rise to harmony in society. (Dhammananda, 1993, p. 158).

**Fifth:** Majjava. It means very kindness, softness, gentleness and mildness (T.W. Rhys Davids and William Stede, 2003, p. 518). The monarch’s straightforwardness and rectitude that often will require firmness should be tempered with gentleness. His gentleness will keep his firmness from being over-harsh or even cruel, while his firmness will keep gentleness from turning into weakness. Here it is mentioned that service improves the lives of others (Dhammananda, 1993, p. 158). A harmonious balance of these two qualities is essential not only for a ruler but for all leaders.

**Sixth:** Tapa. It means mental devotion, self-control, abstinence, and practice of morality (T.W. Rhys Davids and William Stede, 2003, p. 297). It another means the restraint of senses. The rulers must keep the five senses (eye, ear, nose, tongue, body) under control shunning excessive indulgence, follow the middle path. A king or governor or monarch must lead a simple life (Rahula, 1978, p. 85). He should not indulge in a life of luxury and must be moderate and considerate in his life style (Gnanarama, 1996, p. 57). He dedicated to the fulfillment of duty (Payutto, 1998, p. 32).
Seventh: Akkodha. It means absence of anger, free from anger (Mohammad Ali, Mohammad Moniruzzaman, Jahangir Tareque, 2003, p. 08). It also means freedom from envy, free from hatred, ill-will, enmity, non-hatred. He should be polite to everyone. The good king or Good ruler must not harbor grievances against those who injured him, but must act with forbearance and love. In this connection, Buddha said; ‘Defeat anger by affection, defeat evil by good, defeat the stingy/dupe by donating, defeat the lair by truth (Narada, 1993, p. 190). Loving-kindness is a universal concept which is founded by Buddha. It was stretched out by the Buddha. He believed that mind is the only central point of loving kindness. If mind is to be purified then whole world will be envoy less or free from unwholesome activities. Once upon a time Kosala king Prosenjit and Magdha king Ajatastru was quarreling to take ownership of the village of Kāsi. Kosala king Prosenjit was sad because he had been trice defeated in battle. The Buddha commented on the evil consequences of both defeat and victory. He says: ‘Conquest breeds hatred. The losers live in pain. Happy the peaceful live, giving up victory and defeat’ (Narada, 1993, p. 175). Hatred never ceases through hatred in this world; through true love alone they cease. This is an eternal law (Narada, 1993, p. 8).

Eighth: Avihimsa. ‘Avihimsa’ means exercising non-violence. Solve the any problems with peaceful paths; show the respect to others living beings. Here non-violence means not harming anybody rather he should try to best himself for promoting peace and harmony by avoiding and preventing battle, and such types of activities (war) which involves violence and destruction of life. He must practice non-violence to the highest possible extent so long as it does not interfere with the firmness expected of an ideal ruler. Buddhism has no place any types of violence. Buddha’s advice is formatted as a universal law where welfare and loving kindness have. Here, I quoted from the ‘Dhammapada’ which is very much related to avihimsa. Buddha said: ‘Don’t do any bad task to cultivate well, to purify one’s mind, it is the advice of the Buddha’s. Enduring patience is the highest austerity says the Buddha. He verily, is not a recluse who harms another nor is he an ascetic who oppresses others (Narada, 1993, pp. 165-166). Buddha also said; Hatred never ceases through hatred in this world; through love alone they
cease. This is an eternal law (Narada, 1993, p. 08). The world is dominated by greedy, hatred and delusion. Delusion or ignorance, anger, violence or malice or envoy, quarrel or dispute are covered the nature of the world. Another side has delusion less of mind or consciousness of the mind. It was a way of the wise men which there were a truth and honest path. \textit{Avihimsa} is that advice which is uttered by Buddha. A mother always protects her child risking her life; let him cultivate a countless heart towards all creatures. Let his thoughts of boundless love and kindness that pervade the whole world, above, below and across without any obstacles without any hatred without any enmity (Mahastvir, 2007, p. 37).

It (\textit{Avihimsa}) works for the disappearance of ill will and it is based on treating other people with kindness. When one should succeed in practicing’s it, it also helps one to eliminate ill will, but one should be careful not to let it degenerate into selfish affectionate desire (Nanamoli, 1997, p. 337). In order to cultivate the emotion of non-violence (\textit{Avihimsa}) one is advised to meditate at first oneself by repeatedly thinking: ‘I am happy and free from sufferings... I live my life free from hostility and trouble and live happily (Nanamoli, 1997, p. 335). It seems to imply paradoxically, however it might sound, that in order to love to others, one ought to love oneself and make oneself beloved too. So that love for oneself is held to indicate the level to which the love for others should be raised and to constitute the measure, pattern and value of one’s own love for others. Everybody wants to live and not to die. So also others want happiness not to fear and sufferings. In the words of the ‘\textit{Dhammapada}’ which express the same idea: All tremble at the stick. All fear death. Life is very favorite to all. Comparing others with oneself, one should neither injure nor causes to injure (Narada, 1993, p. 124).

Right thought are threefold (like: Thought of Renunciation-\textit{Nekkhamma Sankappa}, Benevolent Thoughts-\textit{Avyāpāda Sankappa}, Thoughts of harmless-\textit{Avihimsa Sankappa}). Here, thoughts of harmless which are opposed to cruelty. The exercise of non violence (\textit{Avihimsa}) which consists therein that one delights in the happiness of others and does no harm to anyone or anybody and it tries to cultivate sentiments of non violence.
Ninth: Khānti. Khānti is a Pali word which is the meaning in patience and tolerance. It does also have so many synonyms that are: fortitude, endurance, firmness, resolution, determination, perseverance, forbearance. It is powerful word which is the toleration of suffering.

Injured upon one by others. Sometimes it is called this virtue forbearance (adhivasana), endurance (titikka) or long suffering (khamā). The advantage in patience should understood according the Buddha, like: Forbearing patience is the highest austerity. No higher rule than patience. (Narada, 1993, p. 165). The potent army is patience, him I call a Brahmana (Narada, 1993, p. 165). Being impatient makes one harsh and victim to regret. Buddha observed five benefit of patience. They are: One pleasing and agreeable to many people; one does not have an abundance of enmity; one dies unconfused; with the breakup of the body, after death one is rebirth in a good destination in a heavenly world (Bodhi, 2012, p. 825). A Bodhisattva practice forbearance or endurance to like this an extent that he is not enraged even when his hand and feet are cut off, In the Kāntivadi Jātaka of Sutta Pitaka it shown up that not only did the Bodhisattva joyfully survive in the tortures hated by brutal king who unmerciful unkindly ordered his hand and feet, nose, and ears to be cutoff, but returned those injuries with the blessing the Bodhisattva said Long live the king, whose inhumane and inexorable hand body thus has murder Pure souls like mine such deeds as these anger and wrath never judgment (Ghosh, 1391 Bangla, pp. 25-27). The Buddha Said in the Kakacupama Sutta in the Majjhim Nikāya admonishing his disciples to practice forbearance. Such as: ‘If anyone should cut his hand by a cold, by a stick or with a knife you should abandon any desire and any thoughts bases upon the household life. You will utter no unwholesome or evil words; you will abide compassionate for his welfare with a mind of loving kindness without inner hate (Bhikkhu Nanamoli and Bhikkhu Bodhi, 2009)’.

Tenth: Avirodha. Non-opposition or non-enmity. The ruler should not oppose the will of the people. He must cultivate the spirit of amity among his subjects. In other words he should rule in harmony with his people. Buddha advised such as: He who is harmony, friendliness is a good person (Mahastvir, 2007, p. 173).
In the Mallikā Sutta of Samyutta Nikāya indicates: Having traversed all quarters with the mind, one finds none anywhere dearer than oneself. Likewise, each person holds himself most dear; hence one who loves himself should not hamper others (Bodhi, 2000, p. 171).

The Ten Royal Virtues Approach to Ensure Good Governance Globally

The ten royal virtues are well and delighted formula by the Buddha. Although these are old ethical concept thereafter they have universal acceptability in present society. Ten royal virtues have multi dimensionality pride and need for the good governance worldwide. In a word, these are moral code. These principal encourage the people of the state or country or reign to live peacefully. The present universe is unrest among the states, regions, castes, creeds, and intra religions due to conflicts or wars. In this context the peace is caring significant meaning which is understood on individual level and collective or social level. Religion might be providing for the individual the most pleased peace of mind. But in society or glove of uncertainties, dangers, insecurities, unhappiness, conflicts, crises, exploitation, discrimination, need for safety and security it is indefinite if religion can provide all types of safety measures or some of them in full (Dey, 2018, p. 36). If a country is governed by king/monarch/governor endowed with such types of qualities, it useless to say that that country or region or kingdom or state must be happy (Rahula, 1978, p. 86).

The King or governor could make opportunity to govern his people through the virtues required for public conduct.

- The King/Monarch/Governor must be assured the welfare and prosperity of his subjects
- The King/Monarch/Governor must be moral character
- The King/Monarch/Governor must show sacrifice attitude to his subjects
- The King/Monarch/Governor must be honest
- The King/Monarch/Governor must be gentle and polite
- The King/Monarch/Governor must lead simple life
- The King/Monarch/Governor must be freedom from enmity
• The King/Monarch/Governor must play non violence activities
• The King/Monarch/Governor must be patience and
• The King/Monarch/Governor must be ruling in peace and harmony his subjects.

Asoka’s realization on the Ten Royal Virtues

During the time of Mauryan dynasty, Emperor Asoka (304-232 BC) was considered as a great king. He played an immense contributions to spread Buddhism. Asoka has placed the harmony at pinnacle among all subjects in his reign. He deeply believes in that people of all religion, race, and caste and creed can live in his state. All are equal in his eyes and ensure equal right for the well being of all subjects (sen, 2001, p. 32 and 34). He also emphasizes the unity but it should be through non violent, non anger and non invasion. It should achieved by flowing the principles of religion (Kotovoski, 1988). Asoka was the kind hearted person for all subjects. He loves everyone like his own child. The evidence lies in the Kalinga Edicts. Here, he quoted: All men are children; and just as I desire for my children that they may enjoy every kind of prosperity and happiness both in this world in the next, so also I desire same for all men (Smith, 2013, p. 191). Further he explained the pillar of edicts elaborately. Here he uttered as thus: “in order that my sons and descendants (great-grandsons) may conform thereto, and by thus conforming may win both this world and the next” (Smith, 2013, p. 212). He also added in Pillar edicts one: Protection by the law of piety, regulation by that law, felicity by that law, guarding by law (Smith, 2013, p. 199). The influence of ten Royal virtues of Buddhism are found in the law of piety of Asoka’s region. The cores valuable values are figure out from the epigraph which is given in table.

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</table>
Accountability and Ten Royal Virtues

Accountability is one of the most valuable key principles of good governance. Accountability could not be enforced without transparency and the rule of law (Rao, 2005, p. 144). Every origination has to need practicing accountability. Without accountability nobody or any other organizations could run smoothly. Here it is said that ten royal virtues could be playing an essential role to develop the accountability. These virtues are the basic framework of Buddhist moral ethics for the administrator or ruler. The ideal king, according to the Buddha, is constantly narrated as a dhammika dhammarājā or righteous lord of righteousness. He rules over his subjects with justice and equity. When he has conquered the earth to its ocean bounds, he will be established not by the scourge, not by the sword (Walshe, 2012, p. 443). There are no doubt obviously, the ten royal virtues of Buddhist moral ethical codes, are the principles carrying out good accountability for the development of structural framework to the state or country.

Relationship between UNDP Good Governance and Ten Royal Virtues

Good governance has achieved landmark in the glove. Basically it has become conterminous to term of development management. Moreover the ten royal virtues are synonymous to sound
BUDDHIST APPROACH TO UNIVERSAL ETHICS THROUGH GOOD PROMOTION MANAGEMENT SYSTEM also. Here, I have tried to give a table regarding the relationship between UNDP Good governance and Ten Royal Virtues.

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<td>6.</td>
<td>Equity and Inclusiveness</td>
<td>Akkhoda (Enmity or freedom from envoy), Avihimsa (Non Violence) and Khānti (Patient)</td>
</tr>
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</tr>
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<td>8.</td>
<td>Accountability</td>
<td>Sīla (Morality) Ajjava (Honesty and integrity) and Patience (Khānti)</td>
</tr>
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</table>

Table 2: Similarity of UNDP’s core Principles with Ten Royal Virtues

Analysis between Good Governance with Ten Royal Virtues

**Participation:** In modern world good governance is known as the avoidance of autocracy where harmony and happy lives are prevailed. There should not prevail like-dislike, hatred, delusion, and fear in good governance for equal participation. The ten royal virtues depend on some qualities regardless of color, caste, creeds, and race. King or ruler should provide equal opportunity for work to all.

**Rule of law:** The rule of law is closely linked with morality (Sīla) which is also close to rules and regulation of the constitution of a country or state.
Transparency: Transparency is related to morality (sīla), honesty (ajjava), and non-enmity (avirodha) because the king must be honest, and gentle for ruling his kingdom. The king never exploits the appositive parties or persons concern even though the subject disrespects his concern. The king must obey the existing rules and regulations. He must be good in conduct, in speech, actions, and mind.

Responsiveness: The king should rule the monarch with loving-kindness (mettā), and compassion (karunā). He must take care of his subject’s sufferings and extend his hand to solve their problems honestly.

Consensus orientation: Consensus orientation is called Yebbhuuyyasika in Buddhism. It means proper agreement with understood. It highlights that the king should consider other views and never shows his power.

Equity and inclusiveness: The king should give priority to the concern of the subjects during the ruling of his monarch. He never is dishonest (ajjava) and show anger against the general people opinions of the state. He must be patient (khānti) and never give veto against others opinion.

Effectiveness and efficiency: For the welfare and happiness of the subjects the king should be ready to sacrifice (pariccāga) his whole life. He must be patient and good temper to rule the kingdom regardless of difficulties for rendering his responsibilities. He must be moderate and rule the monarch firmly. He must avoid luxurious life (tapa) and lead very simple and ordinary life. He must be mortified of his mind.

Accountability: Accountability refers to honesty (ajjava), morality (sīla), and patience (khānti) in Buddhism. The king having these virtues never exploits his subjects though he does not like the opinions of general people. He must preserve the traditions and culture which is good for all (avirodha).

HIV/AIDS and Ten Royal Virtues

Basically AIDS stands for Acquired Immunodeficiency Syndrome. It is a chronic life-endangered condition caused by the
human immunodeficiency virus (HIV). It damages the immune systems of human body and decreases the ability to fight the organisms which causes disease. HIV interferes the immune systems through sexually transmitted infection (STI). The principals of morality, gentleness, honesty, and self-restrain which are found in the ten royal virtues could significantly contribute to restrain one of being affected form HIV/AIDS. Being affected form HIV is the defeat in one’s life. Buddha uttered that the one who commits sexual misconduct with others wife or female (except own wife) could be regarded as loser. (Mahastvir, 2007, p. 27)

Sīla (morality) means having good conduct and disincline. This is the second virtue of the ten royal virtues. Buddha was prescribed five precepts rules for the lay adherents. In five precepts three number precept is abstaining from misconduct. This virtue could play great role to restrain the misconduct. One, who wishes to live with moral virtue, can be rightfully called civilized, conduct himself as follows which are advised by Buddha (Walshe, 2012, p. 439). They are:

- Righteous bodily Conduct: He has good bodily conduct
- Righteous Speech: Ha has good verbal conduct
- Righteous mentality: He has good mental conduct.

When he or she controls his or her hindrance then he/she could not be involved such kind of misconduct. So that he/she might live happily with their family.

VI. CONCLUSION

The concept of good governance is, however, an essential to govern a country or region or sate was proposed by the Buddha over 2600 years ago. The direction of the Buddha was about good governance and well accepted as the ten royal virtues. The ten royal virtues are prevailed in the speech of political thinkers, scholars, philosophers, civil societies, human activist that are exercised as good governance. Mutual respects, relationship, accountability, and transparency etc. can be achieved through practicing ten royal virtues. Through this a prosperous and happy kingdom could be established by these virtues. And these virtues are equally essential for a democratic state too.
Bibliography


Mohammad Ali, Mohammad Moniruzzaman, Jahangir Tareque,


AN APPROACH TO MINDFULNESS
AND MINDFUL LEADERSHIP

by Ven. Thich Minh Thanh

ABSTRACT

Mindfulness is coming up to the spotlight as the leading banner at the first workshop in the conference organized by the UNDV Committee 2019. The paper starts as an attempt to review how mindfulness has ever been thought about in the previous conference of Vesak Day Committee. The review is then widened with a shift to what mindfulness is like for the netizens around the world to enjoy. All this leads to acknowledging that Buddhist mindfulness has been in the process of secularizing, particularly when it is expounded and implemented around the western countries. Professor J. Abraham Vélez de Cea who is concerned about the secularization put forth the issue of whether the processed mindfulness is an adaptation or a distortion and has tried to solve. The paper shares the concern and offer a different view that takes mindfulness in its core to be a nexus that has a remarkable connection or bridge to Shakyamuni Buddha's enlightenment when it appears as key factor in the third jhana. Mindfulness has also another bridge, which is quite gentle, to leadership, especially elaborated in the book entitled The Art of Power by Thích Nhất Hạnh. Last but not the least, the paper seems to be on verge of bringing forth a groundbreaking view. That is about the suggestive bridge between the smile of Thích Nhất Hạnh and the legendary smile of the ancient senior monk Maha Kassapa.

* PhD., Vice Director of Vietnam Buddhist Research Institute.
The Buddhist technical term “mindful/mindfulness” has become widespread and appeared densely in Buddhist discourses on meditation, theory and practice, deep and in daily life. Needless to say it gets its substantial flourishment in the discourses of Plum Village. That the ICDV put it at the leading position is likely to suggest its importance. This caught my attention, hence the paper is going to be prepared. The first thing I would like to say is that mindfulness should be applied universally and commonly to each and every aspects of Buddhist activities, regardless of traditions, lineages, schools, denominations. The implement of mindfulness is to be pervading and lingering in the atmosphere of the Buddhist world. The theme Mindful Leadership For Sustainable Peace is, therefore, just a selected part of the whole picture of mindfulness. My paper will be attempted at surveying on the three main headings.

1. A REVIEW OF THE TERM “MINDFUL” AND “LEADERSHIP” IN THE COURSE OF PREVIOUS EVENTS OF UNITED NATIONS DAY OF VESAK

   Among more than 100 titles of paper, that were submitted to and listed for the five workshops in the conference of the Vesak at Ninh Binh in 2014, there were only 4 papers that discussed mindfulness and no paper about leader or leadership associated with mindfulness.

   i. *The Worldwide Mindfulness Meditation Practice* by Hozan Roshi

   ii. *Mindfulness meditation can heal illnesses* By Hồng Quang

   iii. *Integrating “Mindfulness Practice” to University Level Curriculum: Promoting tolerance and empathy in a multicultural and multi faith setting* by Prof. Padmasiri de Silva.

   iv. *Mindfulness for secular purposes: distortion or adaptation of the Buddha’s teachings* by Dr. J. Abraham Vélez de Cea.

   The aforementioned silence on the topic about the interplay between mindfulness and leadership is in line with my roughly understanding that there is a bridge between the two. The reason at first blush is that mindfulness has much to do with deep and moment-moment attention to the here and the now. There is
nothing to do with scheduled place to go to or well-set plan to fulfill in the future. It is only the present that matters whereas good leadership has so much to do with steering the events of any kind and any size in the best direction as well calculated before in the past so as to get to the best destination in the future. The leadership clearly is, therefore, involved in the past thinking for what will be done, the present conducting of what is proper and the future results that are expected. Now, Let’s have a look at the above four papers.

Hozan Roshi’s paper has been giving us some good news about the growth of mindfulness publications, say, books, magazines, DVDs. The years 1998 marked the starting point with 13 publications and the number has been going up continuously through 14 years to the year 2012 with 477 publications. A statistic survey conducted in 2007 told us that over 20 millions of Americans practiced mindfulness. The mindfulness practice would certainly be capable to yield lots of desirable benefits which Hong Quang in turn presented in details, sometimes in neurological parlance, sometimes poetically like “I am coming from birth and death. Sitting on the mountain peak, smiling with the Moon. Getting a job in order to feed and raise a family and to contribute good deeds to society. Mindfulness helps us to complete work more efficiently and create a good team-work spirit with our co-workers.”(1)

The title “Integrating ‘Mindfulness Practice’ to University Level Curriculum” given to his paper by Padmasiri de Silva is kind of ambitious, at least in the eye of roughly three fifth or even two third of the Vietnamese population who are Buddhists or in love with Buddhism. Its sub-title is “Promoting Tolerance and Empathy in a Multi-Cultural and Multi-faith setting”(2). That is what he quoted from Bangkok Declaration, UN Vesak Day, 2012 “To promote the ethical use of mindfulness in a universally applicable manner, in such fields as healthcare, education, management and community education” in which “To promote the ethical use of mindfulness” can serve as a leading standpoint. There is for me the consistence of

1. daophatngaynay.com/vn/files/sach/vesak2014/ (Unfortunately the address seems to collapse)
2. daophatngaynay.com/vn/files/sach/vesak2014/ws5_01_en__Integrating____Mindfulness__Practice______932596010.pdf
how to understand mindfulness, whether it was slightly suggested by the International Council for the Day of Vesak (ICVD) in 2012 or directly proposed by ICVD in 2019. The issue to be discussed here is the bridge between the two sides—basic sense and ethical senses of mindfulness or more general between basic and applied senses of mindfulness\(^{(3)}\). It is quite helpful that Padmasiri de Silva has started addressing in a scholastic way a kind of bridge that crosses over two sides, i.e., observational mindfulness and wisdom-oriented mindfulness, saying, “In the Buddhist context mindfulness as *sati* is just moment-moment awareness, knowing what you are doing in the moment, but we also need to use *sati-sampajaña*, as *sampajaña* serves as a bridge between the observational function of mindfulness and the direction towards wisdom. It is this sense of direction which makes way for the coherent continuity of mindfulness.”\(^{(4)}\) He unfolded this kind of applied mindfulness towards the field of morality.

I would like to say, by the way, that I feel interested in the compatibility between the particular focuses of Tibetan studies and Zen tradition in addressing negative emotions, especially when spoken in a colorful parlance, “There are very good works within the Zen and the Tibetan Buddhist tradition on managing emotions. Tibetan studies focus converting and transforming the energy in negative emotions, using the metaphor of the peacock eating poison and transforming this into the resplendent colours of the feathers, while Zen sees a cognitive and hermeneutical role in converting negative emotions to insights”. Silva quotes Wheeler and says, “presence of mind and mindfulness as helping to develop balance and resilience in negotiations, and to become aware of one’s own thinking and emotions in a detached way—recognizing the auto pilot, the first stirrings of irritation, without prematurely judging them as valid or inappropriate, accept their presence and move on, as a traveler on a train takes a passing scene. Do not try to destroy the first stirrings of anger within but see it with the wisdom

\(^{3}\) Or I can put it in more critical terms: Rigid sense and liberalist sense.

of the Buddha: Irritation emerges, stay for a while and pass away.”(5) This would help in building up the emotion-controlled temperance in people who are in the field of leadership, suggesting the meaning of mindful leadership.

The paper “Mindfulness for Secular Purposes: Distortion or Adaptation of the Buddha’s Teachings?”(6) given by J. Abraham Vélez de Cea(7) satisfies a good extent my quest for understanding mindfulness as applied in secular contexts. It is originally a chapter in “The Importance of Promoting Buddhist Education”(8). On which I get quite a good glimpse at what have been happening in the West in relation with mindfulness. With prudence, J. Abraham Vélez de Cea calls it secular mindfulness, presuming mindfulness to be religious. The reason for its secularization is given: “A secular approach to mindfulness is already spreading all over the western world, benefiting many people from both Buddhist and non-Buddhist backgrounds who otherwise would not be interested in practicing meditation.”(9) I got further informed that among the prominent pioneers in secularizing mindfulness for the benefit of many westerners are Kabat-Zinn and Scott R. Bishop. What have inspired me more, however, is from Tse-fu Kuan with his book Mindfulness in Early Buddhism(10) because it refers to what I have considered to

5. ibid.
   He is interested in peace-building through interfaith dialogue, which he sees as a spiritual practice for everybody, not just scholars and representatives of religious communities. He believes that interreligious education, comparative theology, and interreligious studies are indispensable tools to foster mutual understanding and cooperation among people from diverse faiths. https://philosophy.eku.edu/people/velez-de-cea.
8. Thich Nhat Tu and Thich Duc Thien (Eds.), The Importance of Promoting Buddhist Education, Vietnam Buddhist University Publications, Phu Nhuan 2014.
9. ibid. p. 110.
be important: The ultimate goal of mindfulness for practitioners to aim at, “this book shows that mindfulness is not only limited to the role as a method of insight (vipassana) meditation, as presented by many Theravada advocates, but it also has a key role in serenity (samatha) meditation. It elucidates how mindfulness functions in the path to liberation from a psychological perspective, that is, how it helps to achieve an optimal cognitive capability and emotional state, and thereby enables one to attain the ultimate religious goal”(11). I will come back to elaborate this point further.

Now, I want to render what J. Abraham Vélez de Cea have written on the Mindfulness in Early Buddhism simple and kind of pictorial. Mindfulness can be pictured as having one core in the center and three layers around. The core symbolizes its nature and the layers symbolize its interactions with other aspects of mental activities as prescribed in the Buddhist discourses. The core of mindfulness which is beforehand cultivated to be curious, open, accepting, non-elaborative and nonjudgmental has then the three main functions at most to perform: “(a) observing and noticing each object in the stream of consciousness; (b) recognizing and discriminating among different elements of experience; whether it is a thought, a feeling, or a sensation, etc., (c) investigating the elements of one’s experience and how one experience gives rise to another”(12). My position is that when mindfulness acts more than the aforementioned three it should be considered to drop out from its core.

I see that the essence of the core, however, should be the surpassing quality awareness of each and every event in the stream of consciousness per se, a kind of supramundane discrimination or indiscrimination at most. It is not easy to say at all. This would be the prerequisite for what I consider to be groundbreaking pass into the realm of enlightenment that was experienced by the Shakyamuni Buddha.

The first layer of mindfulness is when it interacts with what any individual practitioner is experiencing moment after moment.

new perspectives on the ancient teaching by applying the findings in modern psychology”.

11. https://www.bookdepository.com/Mindfulness-Early-Buddhism-Tsering-Kuan/9780415437370

12. Thich Nhat Tu and Thich Duc Thien (Eds.) op cit., 114.
The highly meditative layer starts with its interaction with bodily experience or the sensations, the states of the mind, or the mental stuff that is perceived. In my view, it is likely that the further the layer is unfolding the farther from the core it is.

The second layer is when mindfulness functions at its interaction with the practice of noble eightfold path where it is called by the terminological phrase “Right Mindfulness”. The noble eightfold path is the Buddhist lifestyle which encompasses all aspects of Buddhist daily practices – ethics, meditation and wisdom. Right mindfulness together with right view and right endeavor would serve in all the three above aspects as supporting power that help driving the practice of the noble eightfold path to the higher fulfillment. The “Discourse Pertaining to the Great Forty” reads, “Whoever makes endeavour for the riddance of wrong view, for the attainment of right view, that is his right endeavour. Mindful, he gets rid of wrong view; mindful, entering on right view, he abides in it. This is his right mindfulness. Thus these three things circle round and follow after right view, that is to say: right view, right endeavour, right mindfulness.”(13) This type of mindfulness appears practically versatile and kind of universal.

The third layer seems to be furthest from the core of mindfulness. It engages in emotional aspect of Buddhist lifestyle – loving kindness.(14) This is where mindfulness associated with emotion has much to do with leadership and the idea of “Mindful Leadership for Sustainable Peace” becomes plausible in Buddhist perspective in general and particularly in the worldwide political arena of today where love, tolerance and mutual trusting become less and less substantial up to a dangerous extent. This is what I will elaborate further when I read Thích Nhất Hạnh for the topic Mindful Leadership. Now, by the way, I want to say that I do appreciate what Abraham Vélez de Cea has talked about the issue: “Distortion or adaptation of the Buddha’s teaching?” where

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14. The mettāsutta understands loving-kindness, not as a meditation that has nothing to do with mindfulness, but rather as a particular way of practicing mindfulness... op cit., J. Abraham Vélez de Cea, p. 125.
he puts forth the concerns that the Buddhists should have in relation to the secularization of mindfulness in the West, saying, “It is my sincere belief that Buddhists have reasons to be at least concerned about what many presentations of secular mindfulness do to the Buddha’s teachings and the future of Buddhism in western countries. The fact is that many presentations of secular mindfulness today tend to ignore Buddhist right mindfulness or reduce it to bare attention. Unless Buddhists mobilize to take a more active role in the way mindfulness meditation is being taught by non-Buddhists, the Buddha’s teachings run the risk of getting lost in translation and become utterly irrelevant for those practicing secular mindfulness.”(15)

2. A LOOK OF THE TERM “MINDFUL LEADERSHIP” ON THE CYBER WORLD

Now, I want to have a look of mindfulness leadership on the cyber world. The internet nowadays can give us quick and immense amount of information on any subject we may think out and try to explore into. I googled “mindfulness leadership” in December 15, 2018 at 8:32 AM, the results should be stunning: About 37,400,000 results (0.48 seconds). That amount outnumbers the working capacity of any real-life human brain. I have just arbitrarily drawn on the millions some little bits and pay some attention to the three book reviews and nine quotations as an example of some grains of sand from the Sahara desert of information. I will copy, paste them down and do little elaborating.

2.1. The Mindfulness Edge: How to Rewire Your Brain for Leadership By Matt Tenney and Tim Gard, PhD was reviewed by over 800 words. To avoid being clumsy and to be to-the-point, I picked up the last paragraph: “Packed with compelling research, helpful tips and exercises, and powerful stories, The Mindfulness Edge doesn’t simply open the door for us to become more aware of ourselves, our biases, and our thinking, but also helps uncover the powerful leaders within us.”(16)

15. Thich Nhat Tu and Thich Duc Thien (Eds.) op cit.
2.2. *The Mindful Leader: 7 Proven Practices To Transform Your Leadership*, Your Organization and Your Life was given five stars and the following words, “The Mindful Leader is a not-to-be-missed read. Michael Bunting breaks new ground, adding an important dimension to our understanding of leadership and the practice of leading. He offers insights about mindfulness that clearly illustrate how leadership development begins within, and he brings science to mindfulness in a way that offers practical applications for meeting today’s leadership challenges—and for making an extraordinary difference in the world.”

2.3. *Mindful leadership effective tools to help you focus and succeed* by Wibo Koole and part of its review says, “This book is full of insights and exercises that teach leaders and leaders-to-be how to practice mindfulness. It shows how mindfulness allows you to become more mentally and physically resilient, more easily able to switch between action and reflection, and better equipped at knowing when to focus on yourself or the world around you. But mindfulness-based leadership doesn’t stop there. By learning to focus, you learn to work with your team more effectively. Nurturing a mindful corporate culture helps you solve problems and build healthy strategies that will benefit you, your colleagues, and your organization.”

On flipping over some pages, I can’t help but saying that they seem not to be aware of or deliberately ignore the ultimate religious goal of mindfulness. That is only what I am doubtful about and, of course, might be wrong and I hope so. Anyhow, if it is true then the concern that Abraham Vélez de Cea has about the distortion of the Buddha’s teachings is reasonable.

Now that I turn my eyes to some quotations on the net, at the website: themindfulnessedge.com I can get a lot of quotations

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17. [https://www.mindfulleaderbook.com/](https://www.mindfulleaderbook.com/)
18. [https://metadata.isbn.nl/88880/mindful-leadership.html](https://metadata.isbn.nl/88880/mindful-leadership.html)
entitled “50+ Practical and Inspiring Quotes on Mindful Leadership”, I have just arbitrarily picked up the 9 as follows,

i. “A simple mantra for inspiring, effective, mindful leadership: Cultivate peace of mind and go about doing good.”

   • Matt Tenney, author of *The Mindfulness Edge*

ii. “It seems to me it would do us all good to act from our heart more often. We’ll be surprised how small acts of attention and kindness can release the energy, enthusiasm, and imagination bottled up in our [over-stressed] minds and bodies.”

   • Tim Ryan, congressman for the state of Ohio, author of *A Mindful Nation: How a Simple Practice Can Help Us Reduce Stress, Improve Performance, and Recapture the American Spirit*

iii. “Our journey to develop the qualities of mindful leadership calls us to be present in this moment, to be ‘still in the midst of activity’. Or, more accurately in today’s world, in the midst of the chaos that often typifies our lives. As we begin to cultivate a practice to develop the qualities of mindful leadership, we begin to recognize the folly of believing that if we could just move faster, we would eventually catch up.”

   • Janice Marturano, founder of the Institute for Mindful Leadership and author of *Finding the Space to Lead: A Practical Guide to Mindful Leadership*

iv. “An anxious mind is an unproductive mind that doesn’t inspire the best in others. A top priority for mindful leaders is cultivating peace of mind.”

   • Matt Tenney, author of *The Mindfulness Edge: How to Rewire Your Brain for Leadership and Personal Excellence Without Adding to Your Schedule*

• Michael Carroll, author of *The Mindful Leader: Ten Principles for Bringing Out the Best in Ourselves and Others*

vi. “Mindfulness is a state of being fully present, aware of oneself and other people, and sensitive to one’s reactions to stressful situations. Leaders who are mindful tend to be more effective in understanding and relating to others, and motivating them toward shared goals. Hence, they become more effective in leadership roles.”

• Bill George, professor of Management Practice, and a Henry B. Arthur Fellow of Ethics, at Harvard Business School, former chairman and CEO of Medtronic, and author of *True North: Discover Your Authentic Leadership*

vii. “How we drink coffee and walk to the bathroom has an impact on the mind and how we lead. Please don’t overlook these moments.”

• Matt Tenney, author of *The Mindfulness Edge: How to Rewire Your Brain for Leadership and Personal Excellence Without Adding to Your Schedule*

viii. “Authentic leaders never let their organizations lose sight of a shared sense of purpose and common values.”

• Bill George, professor of Management Practice, and a Henry B. Arthur Fellow of Ethics, at Harvard Business School, former chairman and CEO of Medtronic, and author of *True North: Discover Your Authentic Leadership*

ix. “To be most productive, we should do less, not more. Doing less helps us be clearer on what’s important and do those things well.”

• Matt Tenney, author of *The Mindfulness Edge: How to Rewire Your Brain for Leadership and Personal Excellence Without Adding to Your Schedule*

It should be reminded that in Buddhist ideology there are a set of three aspects of cultivation and an orientation for practitioners to keep constantly in mind. All and every activities including exerting leadership that a practitioner may perform should be grounded in ethics, meditation and wisdom. Those activities regardless
of whatever kind they can be should be oriented toward ethics, meditation and wisdom as purpose. In short, they are motive and purpose simultaneously. Good news is that almost all and every things in Buddhist views is intrinsically possible to be means for a practitioner to travel skillfully and happily from the ocean of suffering to the shore of liberation. The three book reviews and nine mindfulness quotes as aforementioned should be shed light on and assessed by the criteria of the three aspects of cultivation and the single orientation.

3. MINDFUL LEADERSHIP IN THE LIGHT OF THÍCH NHẤT HẠNH’S INSIGHTS

Now, I would like to shift to the issue of mindfulness as it is addressed in *The Art of Power* (TAOP) by Thích Nhất Hạnh whom I regard to be among the greatest authorities in terms of a creative and feasible approach to mindfulness. With regard to the foundations of true power inclusive of true power in leadership, Buddhist tradition will discuss the following set of five spiritual powers, i.e., faith, diligence, mindfulness, concentration, and insight. In addition to the textbook-like set of five, TAOP initially speaks about the set of three virtues that a true leader should cultivate, i.e., the virtue of cutting off, the virtue of loving, and the virtue of insight, saying, “If you lead with the three virtues of cutting off, offering love, and cultivating insight, you have real authority. Simply having the title of leader is not enough. Titles do not give true power. When you practice mindfulness well and you radiate joy, stability, and peace, you acquire a much deeper authority. When you speak, people listen to you, not because they have to but because you are fresh, serene, and wise. A good leader is one who exercises only this kind of authority. She doesn’t strive for it or want to use it, but it comes naturally. She inspires people by her way of living, and people listen to her because of her authenticity.”(20)

On reading the two aforementioned sets of cultivation I feel that TAOP does not discuss the leadership in terms of how to win the game of power or what kind of tactic or strategic measures should be made to get leverage or advantage in economic or political

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battles. It discusses instead the qualities of the leaders. The set of five spiritual powers suggests that besides the scholastic approach or scrupulously scrutinizing the Buddhist literature in the ancient languages such as Pali, Sanskrit or in the translation language such as Chinese, Tibetan, in order to get what mindfulness precisely is, there is a much more comprehensive approach that begins with faith, develops through diligence, mindfulness, concentration, and ultimately comes up with insight. The set of three virtues, i.e., cutting off, offering love and cultivating insight, are about the charismatic dispositions that are nourished by the five spiritual powers and manifested outwardly in real-life activities of the high quality leaders. It should be deeply believed that when the leaders are well equipped with the unattachment, loving kindness and insight they would not prioritize their positions and whatever theirs may be but they would be for the benefit of many and the well-faring of many. The following is a set of selected quotes from the TAOP.

- Mindfulness is being fully present in the here and now, being in touch with what is going on inside us and around us. TAOP, p3.

- Mindfulness is the energy of being aware of what is happening in the present moment. When we have the energy of mindfulness in us, we are fully present, we are fully alive, and we live deeply every moment of our daily life. Whether you are cooking, or washing, or cleaning, or sitting, or eating, it is a time for you to generate the energy of mindfulness. And the energy of mindfulness helps you know what you should do and what you should not do. It helps you avoid difficulties and mistakes, it protects you and shines light on all your daily activities. TAOP, p. 22.

- There may be suffering, fear, or anxiety in our family. Mindfulness helps US recognize this suffering, and embrace and transform it. You can say to your loved ones, “I’m here for you. Let’s embrace the pain together and transform it.” Mindfulness is the capacity of being there, fully present. When you love someone, the most precious gift you can give your loved one is your true presence. You can’t buy the ability to bring joy and transform suffering. TAOP, p. 46.

- One of the core practices of mindfulness is to take care of our painful emotions. Many of us run away from ourselves, from our
pain. Usually when we have pain, we don’t want to face it because we don’t know how to take care of it. TAOP, p. 50.

- Mindfulness is an energy that can hold the suffering, the anger, the despair, if you know how to hold your suffering long enough, you get relief. TAOP, p. 22-3.

- If we lose this power of mindfulness, we lose everything. Without mindfulness, we make and spend our money in ways that destroy us and other people. We use our fame in such a way that we destroy ourselves and others. We use our military strength to destroy ourselves and other people. TAOP, p. 23.

- Our family and professional lives will be poisoned if we don’t know how to create and maintain a mindful home and a mindful workplace. TAOP, p. 42.

- Mindfulness is always mindfulness of something. You cannot concentrate on or become mindful of nothing. So to practice mindfulness you need an object. When you focus your attention on your breath, your breathing is the object of your mindfulness and concentration. When you generate the energy of mindfulness, it will embrace the object of your attention and keep it alive in your mind. TAOP, p. 177-8.

- Mindfulness is the energy of attention. It is the capacity in each of us to be present one hundred percent to what is happening within and around us. It is the miracle that allows us to become fully alive in each moment. It is the essential basis for healing and transforming ourselves and creating more harmony in our family, our work life, and our society. TAOP, p. 42.

With the extremely practical and feasible language, TAOP give out another picture of what mindfulness is. Many might take the above picture of mindfulness to be less than a Buddhist version of it, even to be kind of simplified or cut-short version because it has little to do with four establishments of mindfulness and it says nothing about right mindfulness in the noble eightfold path, whereas I don’t. Why? Because I feel that it is kind of to-the-point approach to the quintessence or the core of mindfulness. Moreover, it reflects a real-life example which has already been set up by the practitioners
at Plump Village and still in play in line with what the Buddhists should do as proposed by Abraham Vélez de Cea, “Ideally, all Buddhists involved in teaching mindfulness meditation should be able to adopt a secular or a Buddhist approach depending on their circumstances and the background of their audiences. Only those with training in both Buddhist and secular mindfulness will be able to differentiate between the two and teach mindfulness in a way that neither clashes with non-Buddhist sensibilities nor trivializes the Buddha’s teachings and renders them irrelevant in the long term.”

What missed here though is that the core of mindfulness at its best is in an extremely short distance to the enlightenment that the Shakyamuni Buddha ever got. For me as a practitioner, this kind of attainment of the ultimate religious goal in relation with mindfulness as its prerequisite factor is what I feel interested in and would be inspiring true practitioners with highest achievement in mind. How short the distance is can be gleaned from the description of the third jhana or the third meditation in the Bhayabheravasutta that reads, “and I experienced in my person that joy of which the Aryans say: ‘Joyful lives he who has equanimity and is mindful,’ and I entered into and abided in the third meditation.”

The process is that the third meditation with mindfulness in its core as the key factor is one step from the fourth meditation and then the realm of enlightenment.

Now that, in brief, what I can say about the bridge between mindfulness and leadership is that mindfulness helps building up the elevated qualities of the leaders in regards with ethics, concentration and insight. The dispositions of mindful leaders are constantly tending to letting go, offering love and cultivating insight. She will exert power of all and every kind for the benefit of the many, for the well-faring of the many, visible and invisible, in the present or in the future. All and every of her acts of body, speech, and mind, her acts of performing the power out of her position in the office or along her personal life would be wholesome and

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imbued with loving-kindness and wisdom. Sustainable peace at her home, at work and even in the wider scope is, without any bit of doubt, naturally incurred. In his Vietnamese book entitled Cho Đất Nước Mở Ra (For the Country to Open), Thích Nhất Hạnh says,

“Khi ta có khả năng mang lại sự bình yên trong thân và trong tâm rồi thì ta có thể giúp những người trong gia đình, trong tập đoàn, trong xã hội. Hòa bình an lạc luôn luôn bắt đầu bằng tự thân, “peace begins with yourself”. Chúng ta đừng đòi hỏi người kia phải thế này, phải thế kia. Hãy bắt đầu bằng chính mình, bằng một hơi thở, bằng một nụ cười, bằng một bước chân, bằng một lời nói, bằng một cử chỉ hòa bình, an lạc.”

The following is my translation: “When we are able to bring about the peace in our body and mind, we can help other members in our family, at work, and in society. “Peace begins with yourself”. We should not request other people to be like this or like that. Let’s begin with ourselves, with a breath, a smile, a footstep, a spoken word, or with a peaceful and pleasant gesture.” It should be noted that in the ancient time, a legendary smile delivered by the senior monk Maha Kassapa has ever initiated a whole course of powerful and long history of a meditation tradition named Patriarchal Meditation, if you would. The smile of Thich Nhat Hanh, which in many cases falls into being enlisted among other ethical or meditative conducts though, is genetic in nature and appears in many other forms, say, a breath, a spoken word, a footstep, and a peaceful and pleasant gesture. It seems that the cultivation process starts at a deliberate and purposeful smile that ultimately comes up being a highest-quality smile which is then intuitive and natural.

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BUDDHIST PERSPECTIVE ON MINDFUL LEADERSHIP FOR SUSTAINABLE PEACE

by Kalsang Wangmo

ABSTRACT

Buddhist teaching propounds a simple contemplative awareness or mindfulness as the highest source of wisdom, higher than all mundane wisdom that transforms directly into altruistic mind. In fact, wisdom and altruistic mind are often understood as one arising from the other.

The threat to the very foundation of existence stems from the ignorance of this wisdom that all existential things are interdependent and the survival of global peace is through co-existence. To eliminate the ignorance and to illuminate wisdom; the key method is to cultivate mindful awareness towards altruistic motivation. Altruistic motivation is cultivated through generating a thorough understanding of dependent origination of all existence, the core concept of Buddhist teachings. The intrinsic aspiration of understanding the true nature of self and others (inter-dependent origination) increases the sense of mutual responsibility and the altruistic motive; mutual for it is complementary, and responsibility, for it becomes an obligation of wise and the compassionate to lead others to the right path, and to act towards freeing them from suffering. The quintessential understanding of wisdom which sees objective reality develops a desire to guide all others to the state of ultimate peace.

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Hence, a perfect Mindful Leader is someone who acquires both the wisdom and an altruistic mind to feel mutually responsible in making conscious choices towards the right direction for the benefit of bringing ultimate solution to sustain peace and happiness for all sentient beings.

As per the Founder & Executive Director of Institute for Mindful Leadership, (Janice Mariturano 2013) “the aspirational definition of a Mindful Leader is someone who embodies presence by cultivating four fundamentals of excellence: focus, clarity, creativity and compassion. She further elaborates that in such state of cultivation of excellence, one can bring oneself more consistently into the present moment into that space of the present moment, where one get to make more conscious choices.”

Comprehending the above statement, it clearly signifies the fundamental Buddhist concept of virtues that are indispensable for the state of awakening; Buddhist Wisdom and Altruistic Mind or more ideally the Noble Eightfold Path\(^{(1)}\) (which leads to the cessation of Pain). Many profound doctrines in the mankind’s search for ultimate peace emerged from this core teaching of the Buddha, the Noble Eightfold Path.

Thus this Present work is an attempt to justify how Mindfulness becomes synonymous with the fundamental teachings of the Buddha and how, a sense of ‘mutual responsibility’, is purely a manifestation of associated practices, in the context of Mindful Leadership for sustainable peace. Meditation, indisputably the most effective Buddhist technique, has been reviewed at, in the purview of post-modern global society.

1. SUSTAINABLE PEACE

Individual human nature is a complex subject. It is thus easy to arrive at a conjecture that conflicts and wars are but natural. Yet, despite all the complexities in understanding and predicting behavior of individuals and masses, want of sustained peace, unarguably stands out as one of the most – if not the highest - desirous goals of our civilization. And it turns out that it may not be natural as conflict as an age old idiom puts it - familiarity breeds

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1. Correct view & correct intention are commonly called Wisdom, correct speech, correct action & correct livelihood as Ethics, and correct effort, correct mindfulness & correct meditative absorption as Meditative absorption.
contempt, and as Ronald Reagan (1911-2004) famously declared a ubiquitous manifestation of conflict - ‘Peace is not absence of conflict, it is the ability to handle conflict by peaceful means.’

It is not hard to imagine though - billions of humans, looking upon themselves through diverse lenses of self-identities, that each one can be cultivated into resourceful individual, who have learnt to be calm and accepting to diversity others bring, and appreciate the opportunity to witness what they may or may not lack within. This sounds difficult, but not un-natural – paints roughly a picture of most desirous goal of human kind. Note – In the context of this paper, not to be misunderstood with peace, as in tranquility or calmness, which is a state of individual mind. A rather well accepted measure of sustained peace is ‘non-violence’ – Absence/reduction of violence of all kinds [1] Means to achieve sustained peace is a vastly debated topic. In general peace theories can be broadly categorized into following two mechanisms:

i. Top down – use of Political, Military, Economic & cultural power.[1]

ii. Bottom up – Voluntary peace for example by cultivating tolerance and changing mindsets. [2]

Both means of attaining peace underscore the fact that conflict is natural. An apparent key difference is that a top down approach cannot work unless a power is ever-present to control violence, while bottom up approach aims for a more sustainable state of affairs. Former approach is more conservative and aims for ‘negative peace’ – merely, an absence of war in which no active military violence is taking place, while the latter approach is more comprehensive way towards ‘positive peace’, denoting continuing presence of an equitable and just social order, as well as ecological harmony. [3]

The downside however of a bottom-up approach is that it is rather difficult and even un-imaginable to institutionalize it, since use of power is not enough by definition, the transformation should take place at individual level and spread outwards, and lastly, formal strategies to build sustainable and long lasting peace are lacking. What comes in handy though is a rare resource available to mankind - an authoritative peace leadership. A leader can not only transform
informal strategies into guiding principles of togetherness, but also reaches & inspires each individual to effect transformation.

2. PEACE LEADERSHIP

In simple words Leadership is a reciprocal, transactional and transformational process in which individuals are permitted to influence and motivate others to promote the attaining of group and individual goals [4]. In most generic way, leadership exists at all levels – from within an individual to group of friends and to small and large communities coming together on the basis of for example common social, political, religious & economic goals. Stogdil (1974) suggested that there are almost as many definitions of leadership as there are people who have tried to define it [5]. It is thus needed to limit the definition, and focus on certain characteristics of leaders in the context of this paper. Again, the list of characteristics might include aspects such as Authenticity and integrity, Self-knowledge and emotional intelligence, intuition, creativity, Courage, understanding of power and influencing, Strong interpersonal skills, Strong verbal and non-verbal communication skills, Self-confidence and optimism, Adaptive capacity and the ability to perform different roles, Engagement etc. [7]

Proposed below are some of the characteristic based on four quadrants as conceptualized by McIntyre Miller and Green (2015) [8], and are translated here into leadership qualities enabling building and sustaining peace:

i. I quadrant – Love, compassion, kind-heartedness, patience, self-reflection, empathy for self and others, and forgiveness.

ii. IT quadrant - conflict resolution, negotiation techniques, dialogue, restorative justice, reconciliation, adaptability and openness

iii. WE quadrant - Motivating and Inspiring, enabling communities to get together and build institutions for knowledge sharing, activities, discussion forums and meditation.

iv. ITS quadrant – Formal & informal authority, allowing
one to turn theory into practice, implement innovative ideas.

These aspect are very much interrelated. For example, implementation of new ideas from the ITS quadrant is supported by quality to negotiate in the IT quadrant, take responsibility of consequences and take right decisions from the I quadrant, and last but not the least, keep the faith of masses & the momentum behind those ideas.

3. ENGAGED BUDDHISM

Over last few years, several scholars have begun to associate abovementioned aspect as contained in social side of Buddhist teachings. In the past, Buddhism had been great source of treatise on attaining freedom from suffering (Dukkha), and attain absolute awareness (Nirvana). However, when Buddhists speak of the universal altruism of ‘great love’ (mahamantri) and ‘great compassion’, empathy (mahakaruna), they clearly speak of a social aspect. Historically, ideal of bodhisattva as conveyed in the Mahayana texts, the great emperor Ashoka’s transformation from a king to a social crusader from the sutras of pali canon, or the great Mahayana philosopher Nagarjuna’s jewel counsel, all teachings and practices suggest social fiber deeply ingrained in Buddhist philosophy [9]. Revisiting texts like from Dhammapada: 1:3-5, below [10]:

“Look how he abused me and beat ‘em,
How he threw me down and robbed me.”
Live with such thoughts and you live in hate.
Look how he abused me and beat ’em,
How he threw me down and robbed me.”
Abandon such thoughts and live in love.
In this world hate never yet dispelled hate.
Only love dispels hate. This is the Law ancient and exhaustible.

Contents of this passage in fact consist the basis of Buddhist views on Peace. Buddhist understanding of peace is closely linked with, and emanates from idea of Wisdom – together with mindfulness &
compassion it forms one of the core Buddhist ideas. It is wisdom to realize that the underlying cause of conflict and war in the society lies within ourselves. And thus peace has to begin from individuals. In this way Buddhists put forth the idea of inculcating inner peace to effect, attain and sustain global peace [11].

This finds coherence in our idea of peace leadership that we try to construct in today’s world. Many scholars have realized this over this years, and not only that research in peace leadership seek answers in Buddhist philosophy, but also Buddhist scholars have been able to build upon social aspect, as evident in fundamentals of ‘Engaged Buddhism’. King (2009) [12] provides a very accurate description – ‘Engaged Buddhism is defined and unified by the intention of Buddhists of whatever sect to apply the values and teachings of Buddhism to the problems of society in a non-violent way, motivated by concern for the welfare of others and as an expression of their own Buddhist practices.’ With modern understanding of Buddhism, all conventional wisdom is seen in fresh light, and there is no fear against an explicit recognition of dangers of status quo. Karunakara (2002) [17] affirms - the Buddha emphasized that, with true understanding of the nature, man may not be the victim of superstition and demagogue in religion and politics. So the knowledge of human nature, of society and thought is important for a man who want freedom from suffering and exploitation. Unless the suffers know how they are being exploited, they cannot get rid of exploitation being done through the ill-natured social system. This shows signs of what can undoubtedly constitute Thich Nhat Hanh’s (2017) one of the most important contribution to modern Buddhism, and a live example of peace leadership in today’s world – the Fourteen percepts:

i. Do not be idolatrous about or bound to any doctrine, theory, or ideology, even Buddhist ones. Buddhist systems of thought are guiding means; they are not absolute truth.

ii. Do not think the knowledge you presently possess is changeless, absolute truth. Avoid being narrow-minded and bound to present views. Learn and practice nonattachment from views in order to be open to receive others’ viewpoints. Truth is found in life and not merely in conceptual knowledge.
Be ready to learn throughout your entire life and to observe reality in yourself and in the world at all times.

iii. Do not force others, including children, by any means whatsoever, to adopt your views, whether by authority, threat, money, propaganda, or even education. However, through compassionate dialogue, help others renounce fanaticism and narrowness.

iv. Do not avoid contact with suffering or close your eyes before suffering. Do not lose awareness of the existence of suffering in the life of the world. Find ways to be with those who are suffering, including personal contact, visits, images, and sounds. By such means, awaken yourself and others to the reality of suffering in the world.

v. Do not accumulate wealth while millions are hungry. Do not take as the aim of your life Fame, profit, wealth, or sensual pleasure. Live simply and share time, energy, and material resources with those who are in need.

vi. Do not maintain anger or hatred. Learn to penetrate and transform them when they are still seeds in your consciousness. As soon as they arise, turn your attention to your breath in order to see and understand the nature of your hatred.

vii. Do not lose yourself in dispersion and in your surroundings. Practice mindful breathing to come back to what is happening in the present moment. Be in touch with what is wondrous, refreshing, and healing both inside and around you. Plant seeds of joy, peace, and understanding in yourself in order to facilitate the work of transformation in the depths of your consciousness.

viii. Do not utter words that can create discord and cause the community to break. Make every effort to reconcile and resolve all conflicts, however small.

ix. Do not say untruthful things for the sake of personal interest or to impress people. Do not utter words that cause division and hatred. Do not spread news that you do not know to be certain. Do not criticize or condemn
things of which you are not sure. Always speak truthfully and constructively. Have the courage to speak out about situations of injustice, even when doing so may threaten your own safety.

x. Do not use the Buddhist community for personal gain or profit, or transform your community into a political party. A religious community, however, should take a clear stand against oppression and injustice and should strive to change the situation without engaging in partisan conflicts.

xi. Do not live with a vocation that is harmful to humans and nature. Do not invest in companies that deprive others of their chance to live. Select a vocation that helps realize your ideal of compassion.

xii. Do not kill. Do not let others kill. Find whatever means possible to protect life and prevent war.

xiii. Possess nothing that should belong to others. Respect the property of others, but prevent others from profiting from human suffering or the suffering of other species on Earth.

xiv. Do not mistreat your body. Learn to handle it with respect. Do not look on your body as only an instrument. Preserve vital energies (sexual, breath, spirit) for the realization of the Way. (For brothers and sisters who are not monks and nuns:) Sexual expression should not take place without love and commitment. In sexual relationships, be aware of future suffering that may be caused. To preserve the happiness of others, respect the rights and commitments of others. Be fully aware of the responsibility of bringing new lives into the world. Meditate on the world into which you are bringing new beings.

4. MINDFULNESS

Wisdom, compassion and mindfulness are regarded as three key teachings of Buddhism, irrespective of multiple sects. Looking closely, one leads to other; they are one interconnected concept which can be approached from three sides. All three aspects are
defined in numerous ways with voluminous commentaries on each subject, yet it is worthwhile to revisit the concept of Mindfulness in the present context. Instead of using a full objective description what is mindfulness, which will nevertheless be extremely complicated and perhaps will not serve the purpose of understanding the core of it, following quote from the Great Buddhist monk and peace activist Thich Nhat Hanh (2000) describes the core concept of mindfulness, and will suffice to move on with the discussion:

*If while washing dishes, we think only of the cup of tea that awaits us, thus hurrying to get the dishes out of the way as if they were a nuisance, then we are not “washing the dishes to wash the dishes.” What’s more, we are not alive during the time we are washing the dishes. In fact we are completely incapable of realizing the miracle of life while standing at the sink. If we can’t wash the dishes, the chances are we won’t be able to drink our tea either. While drinking the cup of tea, we will only be thinking of other things, barely aware of the cup in our hands. Thus we are sucked away into the future -and we are incapable of actually living one minute of life.*

At the core of it, mindfulness is awareness of the present. Early discourses divide mindfulness further into four main areas of practice [14], which are:

i. Mindfulness of the body,
ii. Mindfulness of the feelings,
iii. Mindfulness of the mental states (feelings)
iv. Mindfulness of the dharmas (object of mind)

Kavagisvaracharya (2006) [16], elaborates upon what does awareness exactly mean: Mindfulness, or awareness, does not mean that you should think and be conscious ‘I am doing this’ or ‘I am doing that’ NO. Just the contrary. The moment you think ‘I am doing this’, you become self-conscious, and then you do not live in the action, but you live in the idea ‘I am’, and consequently your work too is spoilt. You should forget yourself completely, and lose yourself in what you do. The moment a speaker becomes self-conscious and thinks ‘I am addressing an audience’, his speech is disturbed and his trend of thoughts broken. But when he forgets himself in his speech, in his subject, then he is at his best, he speaks
well and explains things clearly. All great work-artistic, poetic, intellectual or spiritual – is produced at those moments when they forgets themselves altogether, and are free from self-consciousness.

In today’s world, definition and scope of Mindfulness has evolved in encompassing more general aspects of awareness. This is also natural because a training like of Mindfulness begins from inner dialogue with the mind, and in today’s world, where socio-political objects of contemplation have grown more and more in size and influence, it becomes a part of the practice to strive for peace not only within, but peace as it manifests into compassion for all sentient beings. When scholars and activists began to make apparent link between peace and mindfulness, it also emerged that the concept and practice of mindfulness delivers essential ingredients to lead the path to the peace. Especially, when mindfulness also provides a practical way to cultivating Wisdom and compassion.

With western understanding of benefits of mindfulness practices, there has been a flood of interpretation, commentaries, and innovative concepts have emerged over the years. Philosophers, managers, activists, and motivators have equally contributed to teach mindfulness in various ways possible. For instance, Maria Gonzalez (2013) a business veteran, a corporate executive, and a coach for business leaders, professionals proposed the incorporated mindfulness training in her methods of coaching, and suggested that mindful leaders are:

i. Present → greater focus and concentration
ii. Aware → Improved time management
iii. Calm → Improved judgement and decision making
iv. Focused → an enhanced ability to deal with conflict
v. Clear → Increased ability to deal with conflict
vi. Equanimous → Enhanced team effectiveness
vii. Positive → greater innovation and inspiration
viii. Compassionate → greater productivity
ix. Impeccable → Increased ability to deal with stress

While mindfulness has evolved into multiple flavors if trainings and practices for making leaders in the corporate world, which is
indeed quite positive, there remains more to be harnessed from accurate understanding of mindfulness in the context of peace leadership. One of the ways could be to revisit the basic framework and leave the fine details to be left untouched. The rationale behind is that there is a important constituent of leadership which is variable, which has to emerge from within and which can not be inculcated. This is keeping in mind that leadership essentially bridges the gap created by absence of any formal strategies for peace building. There cannot be more than core of mindfulness practices, as put forth in early Buddhist teachings, that a leader should begin with and then begin on a journey to find the best possible way for building a peaceful society. This is indeed somewhere midway on the age old debate of whether leaders are made or born. Great leaders witnessed by mankind in last century or so, may all not have been through a mindfulness training, but they found their way to inculcate qualities of great leadership, while keeping the masses adherent to the principles they advocated. To accelerate towards the goal of sustainable peace, however, aspiring individuals should be set on course by using the fundamental concepts of mindfulness practices.

Adhering to the 4 objects of contemplation within mindfulness, and to the four quadrants of leadership qualities as cited in previous section, evolution of mindfulness in peace leaders can be depicted as pictorially below:

![Figure 1. Objects of mindful contemplation aligned with leadership qualities](image)

Note that qualities of leadership, as borrowed from each of the four quadrant are not an input to the mindfulness practice, but merely shown here to demonstrate alignment with each of four. Also, objects
of contemplation are indicated as not independent quadrants but one emerging from the other, as in the teachings of early Buddhism where one should meditate on body, feelings, mental state and dharmas. It is evident that it is a gradual and transitional process and one cannot begin except from self and outwards. Aspects of individual transformation through attaining wisdom and compassion are not explicitly highlighted as there is natural progression of learnings which is variable for individuals and cannot be attached to a method.

5. CONCLUSION

Idea of negative and positive peace are establish means of attaining sustainable peace in the modern society, and to highlight aspects of peace leadership. Buddhist idea of peace is explored in brief to draw parallels in a wider human aspiration and early Buddhist teachings. Social aspects of teaching has been recognized and built upon my modern scholars. Special mention goes to what is generally referred to Engaged Buddhism. Evolution of mindfulness from a core Buddhist concept to modern age mindfulness coaching & training is also highlighted. Leadership for sustained peace however needs to harness understanding of mindfulness at its core. Leadership methods based on mindfulness cannot be prescribed as the course of action has to be natural and enforced, which is true to the concept of mindfulness.

Finally, a parallel has been drawn between qualities of leadership and objects of contemplation as would fall in natural progression of development of mindful leadership for sustainable peace.
References


MINDFUL LEADER
IN THE GLOBAL SOCIETY

by L. Udaya Kumar*
& GM Susmitha**

ABSTRACT

I would like to explore the demand of Ethical leadership and his characteristic such as charismatic, visionary, servant, facilitative, strategic…etc. Many opportunities will come to take more prominent roles in the contemporary Asian contexts. The ethical leadership will play a greater role such as teaching and preaching for the sustainable peace to all human being. Buddhism has the flexibility to adapt to socio-historical circumstances in a way that facilitates the wellbeing of the many, the loosening link between monastic precepts and leadership might be seen as a progressive diversification of leadership needs. Leadership roles have diversified beyond the “ethical leadership” epitomized by monastic precepts. The range of ethical leadership will play in the business administration. Buddhist ethical leadership confirming with high quality values for the better business in the contemporary society each of these styles. The Buddhist contemporary ethical leader thinking should be beyond other human being. A complete list of ethical leadership will include ethical, symbolic, charismatic, visionary, servant, facilitative, strategic and path-goal leadership as well as management,

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a recent comparison of Buddhist and American leadership practice. This practice is relevant to all the society. Diversification beyond ethical leadership reflects both a diminishing role in leadership for monastics and the contemporary social reality of Buddhism where there is a diminishing tendency to allocate leadership based on precepts, particularly in reformed traditions of Buddhism. Different approaches are leading the society long time sustainable in this modern life as follows; Ethical leadership means leadership with the aim to demonstrate moral standards of conduct and direct followers’ intentions toward common moral purposes. Symbolic leadership means leadership that refers to and is based on the category of “meaning.” Charismatic leadership means a person who gains their leading power through their personal charm rather than rules, codes or regulations. Visionary leadership means the ability of leaders to inspire extraordinary. Servant leadership means those who lead by meeting the needs of the people they lead—rather than coming from the normal top-down style but through collaboration and trust. Facilitative leadership means an individual’s behavior that can enhance the collective ability of the group to adapt, solve problems and improve the group performance to conserve a common goal. Strategic leadership refers to a leader’s experience, capabilities, values and personality in responding to situational needs. Path-goal leadership is a form of leadership where the main aim is to achieve the satisfaction, motivation, and performance of followers by joint decision-making, empowerment, and power-sharing. Leadership is the organization of people; management usually refers to the organization of things. New set of demands on leadership since westerners place a whole new set of demands on Buddhism that cuts across traditional boundaries.

1. INTRODUCTION

The foundation of Buddhism is foundation of Buddha and his historical, sociological and Philosophical life, cultural, moral standard of Integrity. As the humanistic thinker his philosophy is based on integrity towards other aspects of phenomenal world. And moral foundation helps to be more sound Buddhism to develop his thought on the grounds of philosophical and sociological perspective. The Buddha is a great teacher from classical society to contemporary to society which is main attempt to obtain emancipation. To eradicate the elementally dark power through is morality teaching. There are a few references in the Tripitakas which
may indirectly indicate the possible belief of his teaching. We have some evidence of Tripitakas is against the attribution of Buddha. We can understand his famous principle of the Paticcasamuppada with the basal factor of ignorance. The power of ignorance postulates the eventual present some spiritual thoughts. It is possible to discuss that monumental power of ignorance postulates the eventual presence of some spiritual and truthful being, unmindfulness of whose existence results in the process of psychic becoming. It is not possible to say that original Buddhism is a philosophy of illusionism.

I have mentioned the ideas of Buddhist ethics, philosophical and sociological analysis of Buddhism, definitions and historical background, the three universal characteristics, two forms of contemporary Buddhism engaged Buddhism, the contexts for the emergence of Buddhism, a modern perspective in Buddhism. The meaning of the word ethics is in the various kinds of books and beginning with the ethics widespread through the period of Buddha’s mansion. At the same time, I have given away how to relate with the ideas of the Buddhist ethics and westerners’ ethics. (1)

2. FRAMING THE HISTORICAL BACKGROUND OF BUDDHISM

Concepts of Ethics come from Ethico which Greek word. We can say in Latin moral philosophy which content ethics can be explained is science full moral but there is different in definition. G.E.Moore in his Principle Ethics defined it can be understand on good or bad in human actions. (2) By Rev. H.H. Williams given a more detailed description: “In its widest sense, the term “ethics” would indicate an examination into the general character and would even involve an explanation in individual societies living at different periods of time.” (3) Observing the exceptionally wide field that would be so covered, the author determines: Ethics then is usually confined to the particular field of human character so far as they depend upon moral principles.

Human being characterizes their own character in general by general adjectives of right and wrong. It is the meaning of these adjectives is the relation to human conduct, and eventually that ethics can be investigated in their final sense. As per Prof. Muirhead also be accepted in conjunction with these aspects which we have two kinds of sciences. Those are concerning themselves with the description of things as they are, and those which are concern themselves with our judgments’ upon them. The former class have been called “natural, the latter ‘normative’, or, as is better, ‘critical’ sciences. Human conduct and character is its subject not as natural facts with a history in view of a standard of integrity. Therefore, the various ethical systems are more to show divergence when one comes to consider the ideal which values of human behavior. For example, killing, thieving, lying are in general considered to be evils, though whether they are at any time justifiable will depend on the terms of the ideal; then an association happiness in good.

Ethics constituted one such approach, and, of the many hundreds of Aristotelian writings, three major works on Ethics have come down to us. Aristotle maintained throughout the fundamental doctrine of Socrates and Plato that Virtue is Happiness, a doctrine with which Buddhist thought would, in general, be in agreement, and on two occasions was inspired to poetry concerning this theory.

“Virtue, difficult to the human race, noblest pursuit in life two of the successors of Plato at the Academy showed the same belief in the necessity of virtue, division of opinion occurring only with the view as to what good is. Some two centuries earlier, a learned Brahman, having explained his teaching as to what qualities are essential to the character of a true, Brahman on behalf of the ideal - and having reduced them to morality and wisdom, was asked by the Buddha what. The Brahman answered: “That is the furthermost we have advanced”.(4)

It would be well if the respected the Buddha would clarify with regard to these words. The Buddha replied a standard basis for advance of his lessons and would be referred to in detail in the

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course of the current text. Lives need external goods as necessities. It is not primarily occupied with the actual character of human behavior. Most of moral philosophers have definite clearly the ethics consists in clearing up current moral conceptions, and that it is not its function to discover any new moral ideas. Professor Wolf states that the main problems of ethics turn chiefly on the following conceptions:

i. The top good of human conduct, or its ultimate ideal rim, which may serve

ii. as the ultimate standard of right conduct;

iii. Foundation of our knowledge of the uppermost good or bad;

iv. Moral conduct;

v. The motives which prompt right conduct.

Another problem discussed by moral philosophers is that of Freedom of the Will. Following on certain initial remarks which should serve to clarify the position taken up by Buddhist thought, the present consideration will be made under four concepts:

i. Basis of knowledge of the Highest,

ii. Moral Conduct: The Three Refuges, the Precepts,

iii. Moral Principles Value in Opinion of an Ideal,

iv. The ultimate Ideal aim which may serve as the ultimate Standard, namely: The Understanding of the four Noble Truths.\(^5\)

3. THE CONCEPT OF MANAGING YOURSELF AND THINGS

You cannot reasonably manage others if you cannot manage yourself and your own affairs reasonably. You can invent that you do but in future it will become apparent to even yourself you are predicting, going imitated motions and riding on luck. This would be good enough for you, but it is not true managing. What works for managing yourself is what works for managing others in collective

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works of creativity. The business of managing yourself begins with the mind and ends in command. When you are in command of yourself, others will sense it, and they will trust this sense for a while, even when the initial pattern of decisions you display is indifferent. Managing is a tough business and we all know it.

If you show a well-earned personal command, people can believe that you know how to grow and get better at least. That were you to make a mistake, you would recognize it and learn from it directly. The workers know the difficulties that come with higher callings. They will expect you to be human, like themselves. But if they see that you know who you are. You know what you are doing, and how you are doing it, and then see that you fulfill these qualities fairly and honestly, they will register their strength, will and character in carrying out the group work. The serious problems arise only when they look at your decisions, and at how you treat people, and get the idea that you think their pride is less important than theirs.

The Mind and the weed warden managing yourself begin with managing your mind. Your mind is what your brain makes, thoughts, dreams, feelings, sneezes, tickles, every conscious experience you have, one after another, sometimes together. In what William James called the stream of consciousness. Biologically, the mind exists for one purpose to combine with intelligence to help you successfully your environment and to raise strong young ones. To this extent, all animals have minds with brains. The difference of human brain is that it is far better biologically equipped that the brains of lower animals. In fact, the capacity to indulge in conscious thought far out reaches our direct need for constructive thought. The Conscious thought can be produced in extraordinary volumes, in all manner of inner visions, memories and the most fruitful of all talking and hearing in our minds. When mixed with supporting emotions, often induced by thought itself. Any thought can develop itself as a regular feature of your stream.\(^6\)

4. THE WORK OF THE MANAGER AS A LEADER

In management, remarkably few address what managers do,
and their research base is notably narrow. The most influential study, carried out by Canadian academic Henry Mintzberg around 1970, was based on observations of just five senior managers for a week each.\(^{(7)}\) Investigating how well Mintzberg’s conclusions had stood the test of time thirty years later, Stefan Tengblad studied just four chief executives. For his most recent study, the basis of a book published in 2009, Mintzberg studied twenty-nine managers at different levels of seniority, but spent just one day with each of them. Fortunately, the results of these and the other major studies, about fifteen in all, are all fairly consistent.

Different writers interpret their observations in different ways, and there are clearly some variations in the nature of managerial work, both across time and national cultures and with the size and culture of the organization and the seniority of the position. The general pattern, though, seems fairly uniform. We can look at managerial work in three ways. We can ask what managers do in a functional sense. We can ask about how they do it, or the practice of management. And we can ask about the qualities of this practice. To take a slightly simpler example, if we wanted to describe the work of police officers we might discuss the functions of preventing crime and catching criminals.\(^{(8)}\)

### 5. BUILDING THE INDIVIDUAL DEVELOPMENT

From a religious perspective, ‘building people’ means spiritual development. In conversations I had with Asoke members comparing Buddhism with Christianity, the sentiment was the same: all religions aim to build people to be good people, with the particularities of goodness defined in each religion’s scriptures. For a Buddhist, this means following the Eightfold Path to develop morality, concentration, and wisdom. The highest ideal is the Noble One, a saint who has attained enlightenment and exhibits the Four Sublime Abodes: Metta (loving-kindness), Karuṇā (compassion), Muditā (altruistic joy), and Upekkhā (equanimity). Certainly, this

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ideal may not be met for many lifetimes.\(^9\)

In the present-day, an ideal layperson performs according to nine characteristics outlined by the Buddha: 1) easy to take care (subhara), 2) easy to nurture (suposa), 3) consuming least materials (uppisha), 4) satisfied with what is available (sundhutti), 5) polished (sullekha), 6) well disciplined (thuta), 7) not accumulative (aparjara), 8) respectful (pasatika), 9) very diligent (viriyarumbha).\(^10\)

The Asoke association has believed and accepted these qualities and added a few more of their own. Words painted in large fluorescent pink letters along the crossbeam of the Common Hall remind Srisa Asoke residents of their individual objectives: be cheerful and bright, economize and have a simple life, be polite, be peaceful, have no desire, and, finally, have no attachment. Moreover, the Asoke association stipulates five conditions for a ‘meritism community’ that pertains to individual ideals: depend on one, create and construct, be hardworking and patient, do not take advantage of anyone, and intend to make sacrifices. These qualities are emphasized to varying degrees as described below. According to Buddhism, building the individual must also involve a material aspect.

Morality (Sīla) is therefore a central part of Asoke identity. The principal method of morality training is following the Buddhist precepts. To live in an Asoke community, an individual is bound to uphold the five precepts for laity:

i. Abstain from taking or injuring life,

ii. Abstain from stealing,

iii. Abstain from sexual misconduct,

iv. Abstain from false and slanderous speech, and

v. Abstain from using sense-altering substances.

Within the temple domain interpret the third precept as celibacy and adding:

i. Abstain from body adornments,

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ii. Abstain from taking meals after noon,

iii. Abstain from observing plays and dancing. Nuns and novices take two more precepts:

iv. Abstain from handling money, and

v. Abstain from sleeping on a high bed.\(^{(11)}\)

Monks must follow the 227 rules of the Vinaya code. When we can uphold the precepts, we will have mindfulness. Then we have wisdom to solve different problems. If we don’t have morality, we can’t go and tell or teach anybody. We have to be able to make ourselves an example. We indicated that the value of obeying to the Buddhist moral code could and should be tested by each individual. The thing is that the most necessary means people must uphold the precepts and practice morality to be detailed, clean, and pure. Then everyone will receive the precepts. For example, see to the ants? We are sitting on a mat under her house. Ants are crawling all over, on the mat on us, biting us, and crawling off in a long line off the cement floor and into the darkness. I see them and I want to crush them. My heart has had bad thoughts already. Because I thought it, I want to crush them. But if we don’t do anything, they will bite us. They came because there is vegetable oil. The children sat and ate here. Usually there are no ants. The children did not clean up; they did not want to wash the floor. If they had cleaned, there wouldn’t be any. I see this and I think this is the ill effect of breaking the third precept.

In general, Buddhist terms, laypeople should be allowed to marry and have children. In fact, the five precepts were meant for householders with families. A monk leads each group confession by explaining the precepts one by one and inviting those who have violated each precept to raise their hands and to describe, if they wish what they did. The monk then offers guidance to the erring practitioner. Occasionally, members are not sure whether a certain act violates a precept, so this is their opportunity to ask the authority. These evenings are not solemn but matter-of- fact and punctuated

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with laughter. Thus, this group confession is more for the purpose of self-reflection and learning from each other’s mistakes than social sanction. In a typical adult session at the Common Hall, twenty-nine people were present but only five people raised their hands to a violation. An old woman’s admission that she killed a mosquito is met with kind head nods. Another elderly woman wants to say somethings uncertain it would be considered lying is reassured when the monk tells her she had good rather than slanderous intent. We come to live together, not hoping to find the material way. That is, we come to help each other to reduce desires that cover the hearts of humans. Perhaps this is why half the Buddha’s characteristics for an ideal layperson relate to minimizing consumption. At least a few people expressed their desire for more, either in conversations with me or through their actions.

In the Asoke movement, reducing consumption relates directly to an individual’s morality. As stated previously, members of Asoka uphold precepts by not consuming meat using alcohol and drugs including cigarettes, gambling, or using cosmetics, perfume, jewelry, the latest clothing fashions and furniture. Furthermore, reducing consumption targets the root defilement greed and its external manifestation, luxury. Perhaps equally significant for the average with financial troubles, reducing consumption decreases suffering in economic matters.

We were in debt to the bank. The money was not enough. So we came to consult the monks. The monks said, you have to stop up the leaky hole, meaning, don’t spend money on luxuries. However much clothing you have now, use it all first and that buy more. Don’t buy cosmetics they are not necessary. There are four necessary things: shelter, medicine, clothing, and food. These are the four things. A fifth thing, you don’t need to be interested. Plug the leaky hole. Then look for additional money. We thought, what will we look for? We came back to ask the monks again, and they said, sell soy milk! We started to sell soy milk. The first day we sold seventy dollars. We felt very shy because we were teachers. We were government officials. So we felt shy. We sold little by little, and our income increased and increased So we took the income and used it for our debt. On the outside, we saved money-in fifteen days we
collected 3000 dollars.\(^{(12)}\)

6. SHAPING THE BUILDING COMMUNITY FOR DEVELOPMENT

In the context of Asoka community there are diverse backgrounds to do various social community development indeed share a distinct identity as members of group of Dharma practitioners as per Asoka view. Regarding community development within specific geographical borders. The result usually involves increasing their productive capacities. They may increase their water supply by introducing a pump, or their food production by replacing wooden ploughs with metal ones. Whatever the decision taken by the community is usually made more productive in doing what it wants to do as a community in the Buddhist perspective. As the community’s population grew, residents combined their creative energies to meet increasing needs for food, places to cook, store, meet, and a more sophisticated sewage system. Certainly, this community could have been built in the absence of Buddhist principles, but the characteristics of the community would likely be quite different apart from integrity.

As per materialistic Philosophers view on the materialistic, Srisa Asoke was equally troublesome at first. Several aspects clashed with my mind’s image of minimizing consumption and accumulation as the well-equipped enmity modern office with air-conditioning, computers, digital camera, fax machine, and cordless telephone, plus three new buildings under construction—a huge kitchen to replace the original modest one, an elegant guest and meeting facility, and a new natural-medicine factory to accommodate growing demand. Based on these notions, the development within Asoke communities may appear the same as development everywhere else, it is not. These differences are the intent of development. Conventional development aims for material accumulation in order to increase comfort, pleasure and facilitate further accumulation. In contrast, Asoke development means to facilitate the spread of Buddhist knowledge and practice with great integrity which ultimately results in nonattachment to the material world. The second way

non-attachment supports community development is by saving time and energy as the teaching Buddhist economic philosophy. A number of residents told me that having few possessions means that less effort must be expended in order to acquire and care for them. Time and energy not spent on one’s own possessions may be used for adequate rest and leisure, more often the case, this time and energy is applied to other work needed by the community and thus promotes the common good with global integrity.

I have talked only individual advances in Buddhist practice affects material aspects of community development. Yet individual efforts in Dharma practice also have a profound effect on less tangible elements of community development. I mentioned that looking for a positive living environment for themselves and their children. Similarly, most of people often consider value of life issues when moving to a new town. Crime rate is regarded as a strong indicator of livability. Theft, violence, drug use, and prostitution detract from the quality of life where these crimes occur because they trespass on one’s safety and peace of mind. Breathing according to the Buddhist precepts largely prevents this sort of wrong action. While speaking about the problems experienced, some mentioned a few problems residents do not face as that We don’t have problems of addictive drugs. In fact, by following the way of Dharma to develop morality as well as concentration and wisdom, Asoke community members cultivate a sky of Santi Asoke, peace without sorrow. Moreover, as individuals progress in their ability to yield defilements and they increase their ability to sacrifice.

This familial relationship reflects a common Thai practice of addressing others by kinship terms appropriate to age relation and treating them as one might treat one’s own mother, older brother, younger sister, and so on. Typical Thai rural villages may come together as a single unit during special festivals or harvest time when shared labor is required, but individual families generally keep to their separate households for day-to-day dealings. Being able to depend on one’s neighbors for companionship and aid in this way bring peace of mind that further enhances the quality of a peace.  

13. Juliana Essen, Right Development: The Santi Asoke Buddhist Reform Movement of
7. SENSE OF BUILDING SOCIAL CAPITAL

The human resource sector shows an important role in building the social capital in the organization for example, in the development of worker skills, the nurturance of structured thinking, self-reflection, and meta-cognition and knowledge communication. Through its stewardship on guiding employees without dominating, facilitating without controlling, supporting without micromanaging; employees should thus feel motivated, committed and personally incentivized. Further, workers must adapt in order to encourage knowledge use and if the firm is not able to alter its behavior as an effect of what it learns, then knowledge has slight rate. The management should establish knowledge-sharing expectations, inclusive of the abilities to cultivate a culture of caring, promote productive cross-pollinating conversations, integrate knowledge behaviors into everyday life, and overhaul subjective appraisal and compensation practices.

To build a socially accepted culture requires a combination of persuasive business arguments, effective inducements, as well as focusing on the web of relationships as collective knowledge requires a relationship orientation. That stretches across four dimensions: 1) rapport, 2) bonding, 3) breadth and affinity. These dimensions apply to the matrix of relationships between individuals, groups, organizations, and should be prioritized appropriately such as in cross functional team development, cellular structuring, inter-unit resource exchange and inter-firm learning. Human Resource professionals are advised to go beyond performing as ‘picnic organizers’ to ‘relationship brokers’. In mature practices, relationships extend not just towards current employees but also towards business partners and customers. (14)

8. ETHICAL ISSUES IN INVESTMENT MANAGEMENT

I would discuss major ethical topics in the investment management business apart from this business commonly called the ‘buy side’ in finance. This is the side where mutual fund

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management, private banking, hedge fund management, and private equity other side with honesty and integrity. It is the area in finance that involves asset management or management of clients’ money and funds. Multiple ethical issues obviously arise in asset management. This chapter covers the main areas and most topical issues that investment managers and analysts are most likely to encounter in their daily work.

The topics are as the following like this ways (i) insider trading, (ii) market manipulation, (iii) market timing, (iv) management fees, focusing on hedge fund and mutual fund fees, and (v) ethical issues related to managing with integrity. Each section describes the nature of the activity, gives examples of empirical studies of the activity and provides an ethical evaluation of the activity. The key basics to consider when deciding whether an act constitutes insider trading are:

i. The information must be both material and non-public.

ii. The trader has violated a fiduciary.

iii. The source of the information has a fiduciary and legal duty.

Some examples of insider trading are consider as:

i. Officers, directors, or employees of a corporation trade the securities of the corporation after learning significant, confidential corporate developments such as an earnings downgrade or upgrade, a fall in customer orders, or a merger with another corporation.

ii. Friends, business associates, family members, and other types, or recipients of information.

iii. Employees of companies who provide services to the corporation and have been given material non-public information, then trade on the information.

iv. Government employees who learned of such information because of their position in government. By definition, insider trading will increase market efficiency.

In sum, proponents for making legal trading say that market
efficiency increases because trading releases information early and moves prices closer to the real values of stocks in integrity.\(^{(15)}\)

These empirical studies bolster the event of market efficiency proponents who say that many insider trading events help to increase information efficiency in markets. The second reason for allowing insiders to profit from their private information is that it encourages a more creative and productive risk-taking breed of managers. Legal restriction of insider trading is not the best way to allocate information because there is no uniform legal rule that can find the party who values the information the most. Indeed, a uniform legal rule that bans insider trading displaces efficient contracts with inefficient regulatory solutions. For instance, managers may focus on short-term price movements to adventure insider trading opportunities. Managers may create false information causing share price movements beneficial to their own trades but detrimental to shareholders. In addition, managers may choose risky projects to increase the volatility of stock prices to gain profits based on insider information.

The utilitarian evaluation weighs the positive consequences versus the negative consequences of insider trading. The consequences measured should cover a broad array of interests including societal benefits or costs. On the benefits side of a utilitarian analysis and as noted above, Faster and efficient price discovery improves the optimal allocation of scarce financial resources at a fair price. This is a central function of stock markets in an economy. Another positive arising from efficient information dissemination and price discovery is that insider trading creates one more channel for conveying information. This is important because some market information is diffuse and complex in arguably not easily given in a public announcement. Sometimes information pertaining to valuing an asset or revenue stream is not channeled effectively.

Managers know the revenues generated by these projects before

other investors. They use this knowledge to trade the company’s stocks before the information is public and make profits from this insider trading. Thus, the argument goes insider trading by corporate executives results in enhancing shareholder value as the corporate integrity. Economic arguments about market efficiency give much weight to the positive outcomes of faster and better price discovery for traded securities but little to the adverse consequences of legalized insider trading. What are the negative consequences of insider trading? These are arising from the belief that the market is rigged. The lack of participation may lead to two poor outcomes namely (1) a fall in the volumes traded in markets that may lessen the efficiency of price discovery, and (2) a belief financial markets are structured for the privileged few, which leads to disillusionment with the financial and perhaps economic system.

In addition, investors can feel within the framework of integrity, they have to adopt costly defensive measures. Eventually volumes will fall as market liquidity. The market is left to the use of professional investors and high-frequency traders such as computer trading. When those who advocate for insider trading measure its benefits and costs, they surmise that it is actually difficult to find damage done by insider trading. They put stress on the informational gains, which lead to better prices guiding capital formation in the economy. Crucially, proponents of insider trading argue for the benefits solely through the lens of modern finance theory, ignoring other models of analyzing markets and investors such as behavioral finance. Applying behavioral economics to insider trading the concept of trust is absent in modern finance theory and yet that feeling or virtue is of prime importance in business and financial relationships only with integrity as per Buddhist ethical concepts.

Market efficiency proponents of insider trading seem assured that by improving the efficiency of the security market, the confidence of a rational investor in the security market will not be damaged. For the rational investor, it is irrelevant if the insider trader earns abnormal profits. What is important is that market prices reflect every piece of information. Note the assumption that it is a ‘rational investor’ who does not mind unfair, abnormal profits. This ‘rational investor’ is one who is rational in one sense only as her sole
utility preference is profit maximization and her sole motivation is self-interest. As discussed in the chapter on behavioral finance, this archetypal investor does not exist. What I feel in my final remarks on this chapter is rational investors in the security market are unfazed by insider trading is unsound because the assumption investors are rational, in the neoliberal economic sense is wrong. Applying behavioral finance to insider trading gives us different opinion from those using modern finance theory. Results of this game indicate people are not purely self-interested but instead are motivated by the principle of fairness and loyalty.

In other words, from a behavioral finance standpoint, insider trading will result in loss of trust and lower liquidity in the market. If we weigh the above outcome against the benefits of insider trading propounded by market efficiency advocates, there is a significant measure of doubt whether the utilitarian calculation comes out in their favors. Thus, the ethics of insider trading should not be considered only using modern finance theory. Rather, behavioral finance theory should supplement the ethical analysis of insider trading.\(^{(16)}\)

9. PROMOTING THE TRUSTING AND CULTURE IN GLOBAL SOCIETY

It is an important component of a knowledge-sharing culture, and it has to be maintained at the level of companions and competencies that’s what Buddha inner desire. Trust is very different to develop, needs to hold interaction and experiences to be promoting. In fact, trust must be promoted at multiple levels for successful knowledge-sharing cultures to take place.\(^{(17)}\) There are dissimilar types of trust namely knowledge-based, cognition-based, economics-based, relationship-based, interpersonal, and organizational and institutional. Trust can be strengthened through open communication, inclusion in decision-making, sharing of critical information, workgroup cohesion, social integration and mentoring. Obstacles to knowledge sharing arising from a lack of


trust include knowledge hoarding, a self-preservation mentality and organizational bureaucracy. Trust can be strengthened through knowledge-sharing proficiencies through organizational communications and facilitations.\(^{(18)}\) To increase trust in knowledge sharing, the knowledge vision should be articulated throughout the organization, and employees should feel empowered to use principles in their work environment. This is because knowledge sharing communities are motivated by connotation of their members’ discoveries and contributions. Although there is some knowledge sharing via communities, it is being regarded as too valuable to leave sharing just to chance. In fact, the risk in starting strategic knowledge-sharing networks is that the knowledge which needs to be identified by managers may not be seen as crucial to the job performance of the target employees. Care is an important requisite for building trust to facilitate knowledge sharing. There are various modes of knowledge sharing dependent upon whether there is low care or high care, and whether there is a creation of individual or organizational knowledge.\(^{(19)}\)

10. CONCLUSION

I dealt the understand the foundation of Buddhist philosophy the ideas of Buddhist Professional ethics. At the same time, I highlighted the ideas of the Buddhist Professional ethics and westerners’ ethics. We realized the perception of the law of Kamma that shows action and reaction, the good results coming out of good deeds; and the bad results coming out of bad deeds. Every professional should accept this law; it is the basic belief of the Buddhist practice in the respective activities. The understanding of this Kamma will people value each and every one of their action; thus we could keep a harmonious and peaceful world with great integrity. In the second chapter examine about Buddhist management ethics of integrity. It means management is what managers do, naturally in a business or other organization. We and understand also Brahmavihāra, Sublime state of consciousness

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is the four virtues. It means to develop friendship, harmonious relationship, removing conflict, establishing peace within oneself and other people with integrity. All professionals’s aim to build to be good people, with the particularities of goodness defined in each Buddhist scriptures. For a Buddhist, this means to develop morality, concentration, and wisdom. To live in a professional community, an individual must uphold the precepts for all people. Then we have professional expert wisdom to solve different problems. If we don’t have morality, we can’t go and tell or teach to anybody. Trust is very different to develop, and needs to hold interaction and experiences to be promoting. Moreover, we can understand right leader means right professional in recent development. These were all ideas relating to how the modem organization can interact with those constituencies its affects. The ideas can develop to characterize a modem and ancient Indian view on management abilities required by a good and successful professional.
References


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MINDFULNESS FOR SELF-TRANSFORMATION
AND BECOMING AN INSPIRATION FOR SOCIETY

by Ven. P. R. Tongchangya

ABSTRACT

In this era, self-transformation for youths is more essential than ever before because of advanced technology it leads to more temptation, distraction and busy lifestyle. Self-transformation through mindfulness is beneficial for personal understanding. This self-transformation shows in the Sedaka Sutta, ‘Through protecting after oneself, you protect after others. When protecting after others, you protect after yourself (Samyutta Nikāya v 169)’. Despite the popularity of mindfulness, society, in general, is not convinced of how it can transform one’s personality. Through mindfulness practices, one will be able to become self-controlled and self-transformed. Consequently, a person will be able to cultivate integrity, compassion, gratitude, loving-kindness, and generosity. Possessing these qualities may lead him or her to become interested in social work and awareness campaigns. Thus, he acts as he speaks (Dīgha Nikāya iii 135). In other words, one will become accountable for the apparent discrepancy between theory and practice. Having developed those wholesome qualities, she or he will set up a moral norm in the society to inspire others. Even if she or he does not become involved in charity work, she or he will restrain from harming others. People should learn the practical ideals in both practice and teaching. Therefore, by practicing mindfulness daily, one may develop self-awareness and engage in social work.

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This article aims at showing how practicing mindfulness is conducive for becoming self-transformed with the positive attitudes of compassion, kindness and integrity which is essential in daily life. In the discussion of mindfulness, this paper will illustrate on how to apply mindful breathing (ānāpānassati) and the cultivation of loving-kindness (mettābhāvanā) through the foundation of mindfulness. Through the proper application of mindfulness, one may not only become self-transformed but also an active inspirer in society. This paper will be based on Suttapiṭaka.

1. MINDFULNESS AS BARE AWARENESS

This paper focuses mindfulness as a tool with regard to personal transformation will define and examine. At first, it will define mindfulness with regard to personal transformation. Mindfulness signifies the present state of mind, attentiveness to the present. It has the characteristic of not floating away from the object. It is the intuitive awareness within one’s mind and surrounding area. In other words, it is the awakened or a vigilant state of mind. It is non-judgmental from its functional perspectives. It does not justify from being liked and disliked. It is just aware of the object with attention and total engagement. Mindfulness is the essential element for constituting meditative practices.

Transformation of personality is not an instant work; it is a gradual and regular process of mindfulness practise. Even for ten minutes regular practises of mindfulness in the morning and evening will show a great change of personality over a period of time.

Firstly, practising breathing mindfulness in the morning and evening will be conducive to having a wonderful day with which includes a stable and composed mind. Simply keeping attention on the in and out breath will suffice for the breathing practise. Indeed, this can be extended to the contemplation of bodily awareness, feelings, emotions, and thoughts as it was shown in the previous explanation of mindfulness practises.

Secondly cultivating loving-kindness towards oneself and others will empower with all the positive qualities of a compassionate

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human being (not only loving to oneself but also showing love towards others bodily, verbally and mentally.) This will be shown in the later part in this paper. The regular practise of mindfulness will boost our emotional balance to help our mind cope with external environments effectively.

2. SELF-TRANSFORMATION

Self-transformation is the change of one’s behaviour and thought pattern through the practice of mindfulness. It is the maintenance of internal stability in the mind and self-introspection of mind with the practice of mindfulness because without being mindful one does not know what is happening in the mental continuum. With the application of mindfulness, a person could bring one’s mind under the control of external objects. Otherwise, without mindfulness one is swayed away by the objects, as a result one rather than the other controls accordingly, the process of the thinking mind gets carried away. In the Dhammapada verse- 160, ‘One truly is the protector of oneself; who else could the protector be? With oneself fully controlled, one gains a mastery that is hard to gain.’ It is the most efficient way to control oneself, so that one could always have one’s mind towards the performance of good deeds. Here, the word self-transformation is intended for an emotionally healthy and balanced person. One who has deep understanding on self-awareness about one’s mind and experiences.

Moreover, it will further discuss how the application of mindfulness can become self-transformative. Generally, it is not recognized in society as mentally unsteady people when one could not control one’s mind. However, according to the Roga Sutta, no one is free from the mental sickness even for a moment except the completely destroyer of cankers. Mental sicknesses are worry, fear, desire, anger and rudeness which are in constant conflict within us and our surroundings. If one can think deeply, she/he will understand the meaning of mental sickness through personal experiences beginning with pain to the dissatisfaction of life.

Mentally unbalanced attitudes in our life could be reduced

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2. Aṅguttara Nikāya ii 143.
through the practice of mindfulness. For instance, a person worries due to the past experience of committing unwholesome deeds and not committing wholesome deeds. The Paṭhamagilāna Sutta says through the practice of morality one can dispel one's worry.\(^{(3)}\) In fact, worry can be freed from the mind through the practice of mindfulness. If one is not mindful of one's thought, one will indulge in thinking of past painful experiences which is not beneficial. If one continues to think without awareness of the present on to the object, one cannot stop one's worries. Since one's worry is taking the past object whereas the present awareness is taking the present object in the body or mind.

One should remain calm at any situation for becoming self-transformed. It is not the case as long as a situation goes well, a person will not become annoyed or get distracted. This has led to the disruption of emotions due to external conditions. This will be clear to those who practice mindfulness; the disruption of our emotions is due to the absence of self-awareness. However, it is easy for a practitioner of mindfulness to manage emotions skilfully during any disruptive situation. It is not skilful to be overjoyed during pleasant times and overly upset in times of doom. The reality of life is ups and downs so one should be neither overjoyed nor feel upset but understanding the circumstance as it occurs. Thus, only through mindfulness one could understand properly the reality of ups and downs of life.

Generally, everybody likes praise but not dispraise. But the reality is that no one is free from it. Even the Gotama Buddha also was blamed by other heretics. The Brahmajāla Sutta shows the Buddha advises his disciples that if someone blames and/or praises the triple gem one should neither get upset nor happy but acknowledge what is a fact as a fact, saying: ‘For such and such a reason this is a fact, this is true, there is such a thing in us, this is found among us.’\(^{(4)}\) The statement suggests that applying mindfulness enables one to analyze the praise and blame of others accordingly. Similarly, one will not groundlessly become angry for being blamed and instead will become equanimous through the application of mindfulness.

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The *Dutiyāppiya Sutta* shows some qualities to become a self-transformed person in society. Some characteristics are related to oneself whereas others are concerned with others. However, generally they are relevant for personal transformation: the way one thinks, behaves, and interacts by oneself and socialises with others.

i. One has no expectation of gain
ii. One has no expectation of honour
iii. One has no intention of despising others
iv. One knows the right time
v. One knows moderation
vi. One is honest
vii. One is not talkative
viii. One is not critical

If a person can apply any of these qualities, one will win others’ hearts easily. These qualities reflect the genuine characters towards others. Having a genuine and humble attitude will allow others to listen easily. Consequently, a person will inspire others to become a good and reliable person in society.

3. REGULATING EMOTIONS

Having discussed the idea of self-transformation, it will focus on regulating one’s emotions according to different situations. Neuroscience has realized that rather than having a high intelligent quotient (IQ) one who is skilful in regulating one’s emotions (EQ) according to the situation may become more successful not only in personal life but also in social life and in the workplace. In fact, it is no surprise from a Buddhist perspective because maintaining one’s emotions skilfully through mindfulness, one could improve and change one’s attitude and behaviours. This is a life-skill for everyone to pursue for a healthy and prosperous life. It will provide some appropriate applicable methods where the early discourses have manifested. They are the negative emotions of anger, suffering, selfishness, and ingratitude to control with their respective positive

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*S. Aṅguttara Nikāya* iv 156.
emotional factors of loving-kindness, kindness, generosity and gratitude through the application of mindfulness.

4. OVERCOMING ANGER WITH LOVING-KINDNESS

Anger should count as the most harmful emotion be it annoyance, irritation and discomfort with the situation and surroundings. According to the Aggi Sutta, anger is recognized as fire\(^6\) because the mind becomes tumultuous and tries to disrupt others as well. Feeling angry due to external factors also plays an important role like getting caught in traffic jam, easily irritating and annoying. For instance, when one becomes angry: his face looks red due to the biochemical reaction of an angry mind. One might hit other cars due to uncontrolled anger. Consequently, one will be imposed a fine because of the accident. In that situation, it is wise to stay calm through careful investigation of the situation as it occurs (yathābhūta). It is recommended in the Kakacūpama Sutta\(^7\) not to change one’s mind to discharge evil words instead one should live with compassion and loving-kindness and not harbour anger. Dealing with angry people or even with one’s own anger, anger should be dispelled through the cultivation of loving-kindness according to the Rāga Sutta.\(^8\) Anger and loving-kindness could not coexist together, therefore when loving-kindness is cultivated, anger, irritation and annoyance could not flicker.

5. ERADICATING SUFFERING THROUGH COMPASSION

In order to eradicate suffering, one should cultivate compassion. Venerable Walpola Rahula interprets compassion represents love, charity, kindness, tolerance and such noble qualities on the emotional side.\(^9\) In a broader sense ‘suffering is not limited to painful experience but refers to the unsatisfactory nature and the general insecurity of all conditioned phenomena.’\(^10\) Through mindful

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6. *Itivuttaka* 93.
8. *Aṅguttara Nikāya* iii 446.
observation one will realize the suffering of others which is essential to cultivating compassion. The Buddha taught his teaching out of compassion towards all living beings (sabbabhūtānukampino)\(^{(11)}\) to relieve them from suffering. Through the cultivation of compassion along with mindfulness, one could help others to reduce their suffering, particularly emotional sufferings. According to the Pathamaāghātapatīvinaya Sutta, one should develop compassion for a person that has resentment.\(^{(12)}\) Hence, the more one practices mindfulness one will nurture compassion as a result, one will not torture others as the Dhammapada states, ‘All tremble at violence; all fear death. Putting oneself in the place of another, one should not kill nor cause another to kill.’\(^{(13)}\) Being mindful one will show that compassion is not just with thought but also through actions. It is essential to show compassion for those who are suffering from mental depression and anxiety. It should be noted that compassion could only be cultivated by abandoning cruelty along with enhancing mindfulness. Hence, one could not be compassionate who is cruel towards animals or living beings.

6. SUBDUING SELFISHNESS THROUGH GENEROSITY

Selfishness will examine to overcome through generosity. Selfishness is a mental sickness that shrinks the mind when sharing possessions, wealth, and knowledge with others. With the selfish mind whether it may be possessions, wealth and ideas, all constitute as selfishness. This is a selfish mindset. This should be taken measure through self-awareness of mindfulness. The Macchariyappahāna Sutta shows selfishness should be dispelled for leading a peaceful and noble life.\(^{(14)}\) However, with the practice of mindfulness, it cannot arise in our mind. It is to be dispelled with the practice of generosity according to Dhammapada verse-223. The reciprocal contingent good attitude is easily transferable to selfish people. While dealing with selfishness, it is recommended to treat them generously. Consequently, they will transform their mind by being self-aware.

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12. *Aṅguttara Nikāya* ii 186.
7. A SENSE OF GRATITUDE THROUGH DISPELLING INGRATITUDE

Gratitude is also another quality to cultivate for self-transformation. The word gratitude in Pāli is kataññuta which could interpret as ‘to know what other has done for us. Recollection of other good deeds towards one is a gratitude. Being grateful requires reviewing the good deeds that have been done by others. Moreover, recognizing gratitude requires a calm and quiet mind. If one is mindful one could recollect easily all of the good actions. Having recollected the lessons, one learnt from others is an invaluable source of inspiration. Thus, through the practice of mindfulness it is easy to recognise and nurture gratitude towards others. The practice of gratitude will help us assist others and not feel annoyance or discomfort towards them.

Through regulating the emotions, a person not only become self-transformed but also eradicated the negative emotions. Thus, he is a balanced person in society.

8. INTERPERSONAL SKILLS

An effective interpersonal skill requires to adopt positive attitudes. The positive attitudes should be prevailed through the practise of mindfulness. In general, with mindful practice everybody wants to help others out of compassion. This attitude is called empathy in psychology. It is ‘the capacity to understand and enter into another person’s feelings and emotions or to experience something from the other person’s point of view’(15) By observing the Buddha’s interactions in the early discourses, this paper has drawn effective approaches for comprehensive interpersonal skills. In dealing with interpersonal skills, one should possess of the attitudes of integrity, honesty, humble, modest, and interactive listening.

Integrity is a human attribute for interpersonal skills. The Oxford Advance Learner Dictionary (OALD) defines integrity is ‘the quality of being honest and having strong moral principles.’ Knowing one’s own experiences and feelings is similar to being honest to oneself. Sometimes although a person wishes to be consistent, due

to not being aware they are likely to forget. However, through the practice of mindfulness, a person will not only be mindful of all thoughts and actions but also have the attitude of honesty. Honesty and mindfulness infallibly arise together. Similarly, one should be honest not only to oneself but also with others. Honesty is also a generic of integrity. The OALD defines honest means always telling the truth, and never stealing or cheating. But in fact, one should also have purified mind to become an honest person. A person is not honest because of not being aware of his emotions of desire, anger and ignorance. According to the Parābhava Sutta\(^{(16)}\) one who deceives others through false speech is subject to ruin. Consequently, one will understand through deceiving others no one will rely and believe in him. When one is observing one’s mind with mindfulness, there will not be betrayal to others but only good mindsets of honesty and honourableness\(^{(17)}\) that lead to promote the welfare of oneself and others. While dealing with liars (a sort of betraying), the Dhammapada states to dispel wrong speech with true speech which is conducive to oneself and others. In dealing with impolite people, one should behave through gentle behaviour and speech. Hence, one will be able to help them realize their rude behaviours. Through teaching the benefits of honesty one could skilfully teach others to be a truthful and a reliable person. Therefore, the Brahmajāla Sutta recommends having abandoned false speech, the recluse Gotama abstains from falsehood. He speaks only the truth, he lives devoted to truth; trustworthy and reliable, he does not deceive anyone in the world.\(^{(18)}\) Thus, Dhammapada strongly suggests one should treat dishonest persons with honesty and liars with truthful speech. It should be understood that the meaning of integrity is endowed with not only with right speech but also with vigilant mind.

Practice of mindfulness is vital to become humble and modest. Some people may not appreciate being modest but generally this quality will be appreciated by wise people. Being modest is not degrading of one’s capability but rather understanding better

\(^{16}\) Suttanipāta 19.  
\(^{17}\) Suttanipāta 25.  
\(^{18}\) Dīgha Nikāya i 4.
of oneself without annoying others through mindfulness. One will understand better for the vanity of boastfulness through the attention of mindfulness. The Mangala Sutta\(^{19}\) states that it is a great blessing of being modest (nivāto). Through regular and consistent application of mindfulness one will become humble and modest.

This era is overwhelmed with the extravagant life of sensual gratifications. It is the tendency to consider material possessions are more important than spiritual well-being. This leads to transcend the boundary of simplicity and sustainability for physical and mental well-being. Consequently, it leads consumers to a slavery life towards seeking after delight and comfort without any limitation. However, by understanding the vulnerability of a sensual gratification, one should lead a simple life. Through living a mindful life, one will understand the value of living with moderation of requisites (bhojane mattaññutā)\(^{20}\) in our life such as food, cloth, medicine and shelter which are conducive for a healthy body and mind. Leading a simple life is sustainable and easily supportive which should be dispelling the uncontrollable desire of sensual comfort through the cultivation of tranquility and insight practise.\(^{21}\) According to the Santuṭṭhitā Sutta discontentment should be abandoned through the cultivation of contentment.\(^{22}\) This attitude will enable a person to become more concentrated on work and duties. This will not only improve mental well-being but also success at work with a composed mind. Consequently, this noble attitude of contentment will encourage others as well. Whatever else may opine us, living a simple life is the most sustainable living which is beneficial for oneself and others particularly for the wise usage of resources on Earth.

In the extravagant life of sensual gratification, using a smartphone is another problem which can be observed during modern time. This phenomenon has made mindfulness more essential than ever before. Although its utility is undeniable, the use of smartphones has exceeded the limits on the current decade. Sometimes

\(^{19}\) Suttanipāta 45.
\(^{20}\) Aṅguttara Nikāya iii 330.
\(^{21}\) Aṅguttara Nikāya i 99.
\(^{22}\) Aṅguttara Nikāya iii 449.
smartphones do not drop from our hands despite engaging with eating, discussion, relaxation and studying. This disrupts our work from being totally engaged on a single task. Thus, this also leads to not having close relationships within the family. It could even cause problems while cooking (the curry may burn, and someone may stumble while walking). All these daily problems are due not being self-aware. If one engages with mindfulness, one will know how to use a smartphone with moderation.

One should get rid of stubbornness by being obedient and listening on others (suvaco). Stubbornness may come because one’s pride and conceit towards one’s success and good performance. One day a person may be successful, prosperous and beautiful; however, through the nature of change one’s all good things and prosperity could vanish without delay. Thus, with the application of mindfulness, one becomes an obedient person (suvaco) by not having evil wishes and becoming influenced with evil thoughts. This will not only inspire others but also melt one’s own stubborn attitude. The Meghiya Sutta states that one could learn the lesson of becoming meek and obedient to those who seek promotes for welfare.

Through attentive listening, one will know their emotions along with their problems. It is essential to listen to them with the attitude of helping them according to their needs (kiṅkārapatissāvi). Having listened to their ideas and expressions, one could draw some conclusion regarding their needs, and emotional problems. Only when a person can attentively lend his/her ears to listen, he/she will become closer and intimate. Consequently, one will have a chance to share and suggest emotional supports. According to the Dhammaññū Sutta possessing of good understanding on others, we need to know their social castes like brahmin, warrior, householder, and recluse. Accordingly, a person needs to know how to approach, stand, act, sit, speak and stand silently. Although

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23. Majjhima Nikāya i 94.
27. Aṅguttara Nikāya iii 438.
these skills are applied for approaching in a social gathering, this could also apply in understanding others in daily life. Furthermore, one should understand others according to age, gender, status, and religious background in order to have a better understanding about them.

One should interact with others through compassion and effective communication. One should discuss with a welcoming attitude. The Kakacūpama Sutta\textsuperscript{(29)} states that for effective communication one should be able to interact with others and converse in timely, true, affectionate, beneficial manners and with good-will. Interacting through polite and compassionate behaviour (peyyavajjam)\textsuperscript{(30)} will be fruitful for effective interaction. It is also significance that one should neither reject their beliefs and ideals directly. Instead one should ask further questions so they can understand their ideals from a place of general concern and well-being. Accordingly, one could give clear and comprehensive suggestions for physical and emotional well-being. Finding out their needs and offering solutions would make them convinced of the counsellor’s skill.

The more one is balanced emotionally balanced, the more he could convince and influence others effectively due to well-balanced mental attitude.

9. PROACTIVE BUT NOT REACTIVE

Emotionally balanced people could become proactive in society. An emotionally balanced person is ‘one not sunk in the mire himself should pull out another who is sunk in the mire.’\textsuperscript{(31)} Through this charismatic attitude, others will listen to the ideals and norms through an exemplary life. This will encourage others to imitate his ideals and norms. One should be proactive in teaching and showing loving-kindness, compassion through the cultivation of mindfulness which are conducive for cordial and harmonious existence in the society.

Having self-transformed he/she will teach others the application

\textsuperscript{29} Majjhima Nikāya i 129-130.
\textsuperscript{30} Aṅguttara Nikāya ii 32.
\textsuperscript{31} Majjhima Nikāya i 40.
of loving-kindness, compassion and mindfulness. It will show how to teach others of loving-kindness, compassion and mindfulness.

Firstly, one should know how one practises and shares moral lessons on loving-kindness. It is not just mental wishes of the welfare of all living-beings. The Paṭhamasāraṇīya Sutta\textsuperscript{(32)} shows six ways of loving-kindness cultivation for cordial and harmonious existence in the society.

i. One maintains bodily acts of loving-kindness towards his fellow both openly and privately.

ii. One maintains verbal acts of loving-kindness towards his fellow both openly and privately.

iii. One maintains mental acts of loving-kindness towards his fellow both openly and privately.

iv. One shares without reservation of any righteous gain with his fellow even a small amount of food.

v. One dwells both openly and privately in common with his fellow friend of virtuous behaviour.

vi. One dwells both openly and privately possessing in common with his fellow friends a view that is noble and emancipating.

When a person applies these six ways, he will be loved and adored by his fellow friends. Through the application of loving-kindness in these ways, one not only will become an emotionally balanced person but also a role model in society. Through mindful compassion one will not betray and become cruel to others.

Secondly, it will discuss how to practice compassion in action. Helping others does not always require money but a simple act of compassion is sufficient. For instance, compassion could be shown through emotional support of elderly people. They will surely feel compassion of calm conversation with mindfulness. Teaching them to be mindful will be conducive to spend their final stage peacefully. This could also be performed by visiting patients in the hospital.

When one shares emotionally comforting words, one is able to generate a glad mind. This is called compassion in action. It is better to teach them mindfulness through breathing exercises. They can not only gain mental relaxation but also physical relaxation.

In order to be proactive in inspiring society, one could approach teaching through two ways: teaching at home and to anyone. Encouraging people to practice mindfulness, loving-kindness and compassion from home is a suitable place to begin spiritual counselling. One could easily encourage one’s parents and siblings for applying these moral lessons due to having a close relationship. After that, one could extend to teaching to friends and relatives. In this way, one could expand to villages and districts. This method is gradually pervading for teaching moral lessons from close relationship to unknown people for the happiness of many.

The second approach is to teach to anybody. This method is more common as one could see the approaches of spiritual masters. In this approach, one should not afraid of sharing one’s ideals with others through the application of mindfulness. Through well-crafted mindful conversion, one could convince anyone how to relax physically and mentally. However, one should remind others mindfulness practice requires regular basis or by regulating our emotions according to the situation.

10. CONCLUSION

Self-transformation for oneself and youths could be trained through proper attitude and interaction. It will be however, a gradual process through the regular practice of mindfulness. It is self-transformative not because mindfulness is magic but because through the self-awareness practises one realized oneself as a result, he or she will not harm others at any cost. Constant practises of mindfulness will not lead to being cruel and forgetful but rather it will lead to becoming emotionally balanced through mindful and loving-kindness nourishment.

The ideals and norms do not limit to youth but are applicable and transformable for all stages of lives, whether old age or youth. It is from our very hearts that the seeds of awakening or the trash bin of negative emotions spring. Through regular application of
mindfulness practise, one can reveal one’s inner potential. The vibes one feels and the influence on others will be stronger and more effective with the practises of mindfulness. The single and primary factor of transformation is the application of mindfulness. Without this, other factors will not function though they inter-relatedly function in the process of mental continuum.

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Bibliography


II. SUSTAINABLE PEACE
BUDDHIST TEACHINGS
TO SUSTAINABLE PEACE BUILDING

by Ehelepola Mahinda

ABSTRACT

The prime objective of Buddhism is to bring about the well-being and happiness of the multitude of mankind as a whole (bahujana hitāya, bahujanasukhāya). For this purpose Buddha preached the doctrine which is morally good in outset (ādikalyāna), morally good in mid (majjhe kalyāna) and morally good in conclusion (pariyosāna kalyāna). While setting up the well-being and happiness of the mundane world ultimately Buddhism has focused to show the path of attaining higher peace or ultimate happiness (paramasukha). The realistic path of achieving higher peace based on one’s development on morality (sīla) concentration (samādhi) and wisdom (paññā). Sīla (morality) or good behavior is the foundation of Buddhist ethics. Therefore, sīla (morality) together with Samādhi (concentration) and paññā (Wisdom) bring forth internal peace which is directly related to the external peace. Once, a deity asked Buddha “conflicts inside, conflicts outside (antojāṭābahijaṭā), this generation is entangled in conflicts, I ask you this Gotama who can disentangle this conflicts. Buddha replied, “a man established on virtue (sila) wise, developing the mind (samādhi) and wisdom (paññā) a Bhikku ardent and discreet, he can disentangle this conflict (S.I. 165). This statement of the Buddha obviously emphasizes that peace and happiness in this complicated world should be established by cultivating and developing aforesaid threefold training (tisikkhā).
Thus, main themes of Buddhism are truth, freedom, justice, loving-kindness, compassion, love, happiness emancipation etc. The fundamental teachings, such as the four noble truth, causality, kamma and rebirth, three characteristics etc. were preached by the Buddha for achieving above themes. The achievement of the above goals depend on oneself, Buddha only shows the path. “Tumhehi kiccaṃ ātappaṃ akkhātāro tathāgatā” (Dph. XX. 4). The path is practical and realistic, since, without practicing, one can never achieve peace and freedom only by mere praying or doing sacrifices or rituals. The themes, peace, freedom, liberation, love, happiness etc. are not unique for the Buddhism but they are common to many religions in the world. Many prophets, religious leaders and saints preached their doctrines for the well-being and happiness of all humankind. But doctrine of peace in Buddhism has unique features, which distinguishes it from other religions. One of such cardinal teachings of Buddhism is causality (hētu-phala). According to Buddhism all conflicts and problems arise conditionally. Not only conflicts and problems but also all other physical and psychical phenomena are dependently originated. The following formula emphasizes the conditionality of arising and cession of conflicts as well as all other phenomena. “Whenever this is present this is present, whenever this is absent, this is also absent (imasmīṃ satī idāṁ hoti, imasmīṃ asati idāṁ na hoti), from the arising of this, this arises from the cessation of this, this cease to be (imassa uppādā idāṁ uppajjati, imassa nirodhā idāṁ nirujjhati). This doctrine or formulation is the central teaching of Buddhism and it was clearly explained in the first sermon of the Buddha while he was explaining the four noble truth, In the discourse of four noble truth, Buddha evidently and plainly clarified the way of arising problems and conflicts while showing the path of cessation of all such conflicts. But here it is not expected to explain further about the first sermon of the Buddha.

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INTRODUCTION

In this very special tutorial we hope to discuss the building of sustainable peace in Buddhism. The main reason is, Buddhism always aims to foster peace among all the living beings in the world, not only the human but also the animals. At birth of prince Siddhartha, there occurred thirty-two wonders having cold the
heinous hells, each and every opposition animals played lovely with each other, that was first peace building of Buddha. Once Buddha said to Ven.Ānanda that the Buddhist dispensation always depends on the blossom friendship. Buddha always stressed building friendship between people, since it directly cause for building a sustainable peace among the living beings. When Buddha goes on resorting the people other noisy religious parties always kept quite their followers since Buddha really liked the peace and silence. In Paṭama sārāniya sutta revealed mutual understanding always resolves every questionable opportunity. The first step of peace building in Buddhism is the first precept of, ‘Pānātipātā veramaṇi sikkhāpadam samādiyāmi’ (I hereby undertake abstaining from killing living beings) it guides the people to be a loving person and to buildup kindfulness for each and every living beings whom are in every nook and cranny in the world. At present Buddhism is the mostly admirable peaceful religion in the world. When other religions like Islam, channel their followers for destroying other religions but Buddhism channel the Buddhists for respecting other religions. Buddha made his preaching among sixty two religions, But Buddha or any of Buddhists monk never insulted on any religious leader since everyone can follow any belief as they wish, the discussion between Buddha and Upāli the householder, Buddha said him to never stop giving alms to Jaina monks. When Shākya-koliya the two royal clans got ready for the war to divide water of Rohiṇi river, But Buddha stopped it having emphasizing the value of peace. Secondly, when king Vidhūdabha went to destroy the shākya kingdom Buddha stopped them thrice, since the sustainable peace is the one other notable preaching of Buddhism. Metta sutta, Mettānisaṃsa sutta, Dhajagga sutta, Bhāradvāja sutta ,such suttas always emphasized the value of peace. Therefore in this attempt, we hope to analyze how Buddha channeled his preaching on building sustainable peace in the world.

THE VIEW OF PEACE SEAMED IN BUDDHISM.

There are some root courses, which directly responsible for arising inner and outer conflicts. These root courses are known as desire (lobha) hatred (dosa) illusion (moha). The latent disposition of above three unwholesome roots are submerged
in the mind. With contact of the external objects desire (lobha) becomes covetousness (abhijjhā), hatred (dosa) turns out to be ill-will (vyāpāda) and illusion (moha) comes to be wrong view (miccādiṭṭhi). Thus, covetousness, ill will, and wrong views are the dynamic positions of the mind which reinforce the individual to make conflicts or problems in outside world. Thus, psychological process of the individual causes to arise the physical actions in the external world. However, the external conflicts do not originate within mind itself, since mind is intrinsically pure but dependent on external contacts, it becomes impure (pabhassaramidañ bhikkave cittaṁ tañcako āgantukēhi upakkilesehi upakkiliṭṭañ).

This explanation of Buddha clearly emphasizes that internal or external conflicts do not arise only within the man or outer world but they arise due to the interrelation of the internal mind and the external world. This is the theory of cause and effect which is also called in modern world ‘relativism’. Mahānidāna sutta is one of great discourses which make clear the law of causation of origin of different forms of conflicts. The Buddha addressing Venerable Ānanda said “feeling conditions craving, craving conditions seeking, seeking conditions acquisition, acquisition conditions decision making, decision making conditions lustful desire, lustful desire conditions attachment, attachment conditions appropriation, appropriation conditions avarice, avarice conditions guarding of possession and because of the guarding of possession there arise the taking up of stick and sword quarrels, disputes arguments, strife, abuses lying and other evil unskilled states”. (D.II.54) This explanation of Buddha stresses how internal mental defilements come into dynamic circumstances of the external word. Thus, in Buddhism origin and cessation of all forms of conflicts and problems are analyzed with reference to causal genesis.

The peace is the central theme discussed by many societies as it essential fact of surviving human planet. The peaceful atmosphere of the society degenerates due to the confrontation of different conflicts that origin over the religious, political, cultural, and ethnical background and so on. It mentioned in early that conflict is an inevitable fact in human society. Therefore, establishing the peace is also a vital condition in the society. In the process of building the
peace, there are some important Buddhist discourses, which give considerable amount of theoretical and practical subject matters. The main admonishment was given by the Buddha to his first sixty disciples was “Travel in the tour for the well-being and happiness of the mankind as whole” (bahujana hitāya bahujana sukḥāya). Thus, the sole purpose of the Buddha and his disciples were to establish peace and happiness of the society. Therefore, Buddha is said to be born for the goodness and happiness of the human world “manussaloka hita sukhatāya jāto” (Sn.683). His attributive aspect is “Highest Compassion” (mahā kāruṇika). At the same time, He was known as the “Sānti-rājā” or the “Prince of Peace.” (Jayatilake, K.N, 2008, p.2). He attained this stable peaceful position by himself after understating of reality of the world. He said himself “There arose in me vision, knowledge, wisdom, comprehension and light regarding things unheard of before”. (S.V.422). Not only He has conceptual attributes of peace, but He was such great human being who never mentally, verbally or physically causes least harm to himself or outer world. Every word expressed by him reason to establish peace in the society. Once, Venerable Ānanda said to Buddha that half of the teaching of the Buddha comprised in the practice of friendliness, and then, the Buddha mentioned that it was not half, but the whole of the teaching comprised practice of friendliness or peace.

THE ESSENE OF PEACE IN THE SOCIETY

The people in modern society seek peace in outer world while organizing different types of programs and conferences to discuss on the matter of peace building and protecting human rights. Whatsoever, the program organized on the matter of peace building; it is ineffective without highlighting the necessity of building inner peace. Before establishing peace in the outer world one should himself establish the inner peace. Once Buddha said “it is not possible, Cunda for him who is stuck in the mud to pull out another who stuck in the mud. But Cunda, it is possible for one who is himself not stuck in the mud to pull out another who is stuck in the mud. In the same way, the person who did not establish in discipline and peace himself cannot bring peace others but person who himself established inner peace and can lead other to the peace”. (M.I.45). The Buddha is the greatest example who first of
all, developed and cultivated peace and calms himself and leads others to peace. The person who has developed inner peace should practice effacement (*sallekho karanīyo*) as, “Others will be cruel, we shall not be cruel here..., other will kill living beings, and we shall abstain from killing living beings” (M.I.41). Moreover, His mind should be inclined (*cittam uppādetabbam*) thus, “Other will be cruel, we shall not be cruel here, and others will kill living being we shall abstain from killing living beings. Thus, who mentally practices peace and harmony must have an ability to tolerate any kind violence situation. For an example, the Buddha said to Venerable Phāggunna, “If anyone should give you a blow with his hand, with clod, with a stick, with a knife, you should abandon any desire and any thought based on the household life. And here in you should train thus, my mind will be unaffected and I shall utter no evil words. I shall abide compassionate for his welfare, with mind of loving kindness, (*mettacitto*) without inner hate”. (M.I.123). this is the stable and unswerving inner compassion and loving kindness that should be developed by oneself to keep the peace in the outer world. As it is mentioned above, peace building in society can never be achieved without building peace in mind. Therefore, Buddhism always emphasizes the establishing inner peace than peace in the society. It can very easily be understood that after establishing stable inner peace man himself, it is no need to try hard to establish peace in the society.

The most important doctrine that Buddha has elaborated to create the peaceful atmosphere is cultivation of *Mettā* or loving kindness. This single word has a very broad meaning in the context of bringing about the peace and harmony, not only in the human world but also in whole universe including even unseen beats, flora and fauna.

The word *mettā* is the abstract noun from the word *mitra*, which means “friend” (Jayatilake, K.N. 2008. P.3). The friendliness or loving kindness that Buddhism emphasized is not just friendliness but that is the friendliness should extend towards all living creatures in the human world. *Metta sutta* explains the way of cultivating loving kindness toward all creature as “whatsoever the living creatures there are, moving or still (*tasā vā thāvarā*) without exception, whatever
are long or large, or middle sized or short, small or great. Whatever
are seen or unseen, which ever live far or near, whether they already
exist or are going to be, let all creatures be happy minded (sabbesattā
bhavantu sukhitattā). One should not humiliated another, one
should not despise anyone anywhere, one should not wish anyone
misery because of anger or from the notion of repugnance. Just as
a mother who protect with her life her own son, her only son, so
one should cultivate unbounded loving-kindness toward all beings,
and loving kindness toward the entire world, one should cultivate
unbounded love above and below and cross, without obstruction
without enmity, without rivalry” (Sn.24). If any confronted party
in a conflict can transform their mental attitudes up to the above
level of loving-kindness while forgetting all past bad experiences
and agitations, peace is not moreover only a concept that cannot be
practiced ever.

The loving kindness or friendliness (mettā) to be spread toward
the all creatures is also mentioned in the Four Sublime Abodes
(brahma vihāra)-(D.III.196). Mettā here means friendly feeling
towards others, Karuṇā is the compassionate attitudes that arise
on the occasions of others’ distress with purpose of the assist or
help them. (Paradukkhesatisādūnaṁ hadayakampanam karotīti
karuṇā). Muditā is sympathetic joy, which means the ability
to rejoice without any jealous by seeing others’ happiness and
successes. Upekkhā means the equanimity or the ability to tolerate
any happy or distressful conditions in neutral sense.

The opposite of the angry, enmity or ill will is loving kindness
(mettā). Therefore, to overcome such bad attitudes of the individual,
he must cultivate the compassion or loving kindness. Buddha said
that friendliness should be cultivated to eradicate the ill will “mettā
bhāvetabbā byapāda pahānāya” (Udānapali. 37). At the same time,
in Sallekha sutta the Buddha said to Cunda “person who has cruelty
must practice non cruelty to abstain from it, the person who engage
killing must abstain from killing avoid from it. (M.I.46). According
to Buddhism, it is not enough only reframing from killing living
beings but he must cultivate the positive aspect of loving-kindness.
“One refrains from killing creatures, laying aside the stick and
the sword, and abides conscientious, full of kindness, love and
THE ROLE OF PEACE IN THE WORLD

Supporting to the establish peace and harmony in the society, Buddha has recommended right livelihood (samma ājīva) for lay people while prohibiting all types of livelihoods which cause harm violation of peace in society. Thus, Buddha prohibited five trades which are harmful to keep peace in society. They are, 1) sale of arms (satthā), 2) the sale of human beings or animals (sattā), 3) the sale of flesh (maṃsā), 4) the sale of intoxicating drinks (majjā), 5) and the sale of dangerous and poisonous drugs (visa). Today many human right violation and crimes happen in the world owing to the dealing with above trades. No any single country or region can find out in the world where there are no above trades. Each and every country engages in above trades directly or indirectly. Especially the powerful countries of the world while engaging and organizing peace talking programs as well as giving admonish to build peace to the confronted parties very strategically sell their weapon and bullet to foolish combatants of low level countries. When the ruler of the county becomes unrighteous, the people of the county follow the same process. Therefore, ruler must be ideal to the society. Buddhist concept on the ideal king depicted in Cakkavattisīhānāda sutta explains role of the king on the matter of peace building in a country. He is the Universal Monarch (Cakkavatti Rāja) who rules his country meting out punishment for the offences, but without using stick and sword (adandena asattena). He is such good ruler who practices moral virtue and righteousness. This ideal king advises his fellow men not to kill, not to steal, not to engage in sexual misconduct, not to tell lies, not to use intoxicant. (D.III.62). This concept of the ideal king in Buddhism practically employed by some Buddhist rulers like king Dharmasoka for the purpose of establishing peace in the society after the war.

The Buddha was an ideal leader who practically engaged in spreading of loving-kindness and compassion towards all the living beings without any discrimination. In his daily routine a few hours spent leisurely and remaining all periods of day he assisted people who wanted help. A few such people, he assisted are Aṅgulimāla,
Paṭācārā, Kisāgotami, Sunīṭa Sopāka, Rādha Brāhmaṇa, Cūḷapantaka as well as animal like snake and elephant.

Buddhist concept of peace has practical values as Buddhism has not fought with any human race to spread its doctrine and never Buddha has recommended any holy war against any religion or any race.

CONCLUSION

One of notable major part of our lives is taken up with peaceful activities. If peace is to have any real part to play a major role in resolving problems like ethnic conflict confronted by mankind, then all peaceful activities whether kindfulness, social welfare guidelines, spending or providing is to help create true well-being and developing potential for a good and meaningful lives those are capable for making peace in the world. The essence of Buddhist peace concepts lies here, in ensuring that peaceful activity simultaneously enhances – improves the quality of human. All the psychological, religious, political and social factors that are directly or indirectly cause on occurring a true peace will establish stability of wholesome nation, wholesome wealth, wholesome economy and wholesome humanity in Buddhist perspective. Therefore, the applicability of above mentioned teachings in Buddhism is extremely significant for the sustainable peace development in the society. It is through the righteous peaceful stability that morally civilized society is developed and sustainable peace and equality establish justice, harmony, human rights, etc. are restored.

Abbreviations:

Dhp  : Dhammapada
D    : Dīgha - Nikāya
M    : Majjhima - Nikāya
S    : Samyutta - Nikāya
SN   : Saṃyutta-Nikāya
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THE ROLE OF RELIGION IN LEADERSHIP FOR CONFLICT RESOLUTION AND PEACE BUILDING WITH REFERENCE TO BUDDHIST TEACHINGS

by G. S. Charith Priyadarshana

ABSTRACT

According to the existence of religion in the society it has different social and cultural diversities. In this condition, religious tolerance and acceptance of religious pluralism is very important. On the other hand, in present society has been established an idea that religion has been involved and reasonable for inter-communal and international conflicts. This is a strong criticism for religion, because of, purposely religion does not for social conflicts and issues but for peace, harmony, loving kindness, ethical development and finally for the spiritual development of beings. This is the utility of religious existence in human society. But, nowadays does religion play its appropriate functions? This is the problem here to discuss. There are many traditional religions in modern world. But, many of those religions are failure to fulfill its functions for the society especially religions which included to the category of monotheism. On this, some religions could not be able to do its contribution, if it was successful, the society should be ethical and moral than this. Through this research, mainly focused to identify the nature and

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functions of religion and to examine the practical utility of modern religious institutions. Mainly discuss with the reference of world religions how Buddhist philosophical and religious teachings can be applicable for the modern world as a leading religious example? This research is based on qualitative research methodology and findings of this research have explained the main idea of the article as a conflict solution for the present and future wellbeing and sustainability of common society.

INTRODUCTION

Religion is as one of the most important social institution; its major role is effective to the world. Therefore the functional background of it on the society is very important and it can understand as a leading path of the society with connection to other social institutions. Religion has very important historical institution of human history, each and every religious existence of beliefs and understandings have connected with the human sense in psychologically and societally. On this condition, the major role of religion is effective for society as a leading institution of it. Before the period of the beginning of 21st century, there were ideas related to psychology, sociology, materialism, philosophy, science and so on directions that the existence and the major role of religion will disappear from the society in future because of the developing effects of the science and technology in modern era, but all those predictions of intellectuals are making false, still religion exists on its appropriate situation even in modern era because of the values of its social functions. Through this, we can understand that why does religion need for the human beings and we have to understand its social validities and functions as well. Through this, mainly, have to identify the utilitarian existences and pragmatic needs of religion. According to these understandings, we can discuss the modern religious background and the applicability of new and positive religious movements or traditions as a leading part for the stability of present and future social wellbeing.

With the modernization, religions of faith had been lost their sacred place of the society but it is completely not rejected, indeed modern society needs a practical religion, particularly moral and
spiritual teachings as well as the realistic religious consolations are very basic needs for the society. Buddhism is the philosophy of world and a universal religion for whole beings who can understand the reality in mean. Therefore Buddhism has a leading role as a conflict solution for a sustainable future of society.

Indeed, nowadays religion is also running a race like other social factors. In such a condition, why Buddhism has become a naturally spreading or willingly embrace religion all over the world? Because Christianity and Islam are the largest religions in the world but those theistic religions could not fulfill the spiritual and moral requirements of the society. The specificity of Buddhism is, it does not limited to Buddhist societies like many other religions teach, but for whole world, because Buddha never said that His teaching is only can understand Buddhist, He taught that his enlightened understanding is the proper way of the universe and whole beings, and He has shown the proper way how to win this circle of life in spiritual way. Each and every religion in modern world is trying to increase the number of followers but not for the religious functions. This is the true nature of the existence of world religions in modern world. Through this article particularly focused how Buddhist teachings can be applicable for the modern world as a leading religion as well as a universal understanding.

FUNCTIONAL EXISTENCE OF THE RELIGIOSITY OR RELIGIOUSNESS IN THE SOCIETY

On this discussion, first of all, it is better to understand the nature and the perspectives of the common meaning of religion. Religious thoughts in human mind are considered an essential psychological part. Therefore the religion has built or established in human society as systematic existent through different kinds of religions. Under the category of Theism and Atheism, main religions in the world have originated as revelations and philosophical explanations of prophets and religious leaders. Buddhism, Jainism, Zoroastrianism, Judaism, Christianity, Islam, Taoism and Confucianism etc. are considered systematic and institutional religions in the world. From the history of human beings religious sense and beliefs have connected with together because of its utility for human life. That
we can identify through these definitions of religion. “Religion is a dream, in which our own conceptions and emotions appear to us as separate existences, being out of ourselves.” (Ludwig Feuebark)\(^1\). “Religion is a propitiation or conciliation of powers superior to man which are believed to direct and control the course of nature and of human life.” (James G. Frazer)\(^2\). “Religion is that which grows out of, and gives expression to, experience of the holy in its various aspects” (Rudolph Otto)\(^3\). “a unified system of beliefs and practices relative to sacred things, that is to say, things set apart and forbidden… beliefs and practices which unite into one single moral community…” (Emile Durkheim). The encyclopedia of religion and ethics states; ‘Belief is the mental state of assurance or conviction, the attitude of a mind towards its own experiences in which it accepts and endorses them as referring to reality, as having real significance or value.’\(^4\) And the Encyclopedia of religion has given definition for the belief and faith as, “the assurance of things hoped for, the conviction of things not seen’.\(^5\) These definitions support to get an idea that what does mean the existence of religion.

Religious beliefs and critical issues are very famous themes in the contemporary society. In this situation generally intellectuals explain some of the systematic religious teachings as the cause for the religious violence in the world. Many followers believe in their religious teachings as the ultimate explanations regarding their religious life than their experimental understandings. If a religious teaching preaches, ‘you should be the missionary or the communicant of your religion,’ then the followers believe that as the ultimate reality or ethical teaching of their life and then they try to achieve their final salvation through that guidance. But many religious followers do not try to understand the social validity of their religious teachings. In this situation they do not try to understand the ethical or pluralistic values or disvalues of those teachings. Then they try to bring their religion into first place in the world and

\(^1\)Various Definitions of Religions - http://web.pdx.edu/~tothm/religion/Definitions.htm
\(^2\) Various Definitions of Religions - http://web.pdx.edu/~tothm/religion/Definitions.htm
\(^3\) Various Definitions of Religions - http://web.pdx.edu/~tothm/religion/Definitions.htm
\(^5\) Encyclopedia of religion vol.VIII, p. 1987: 250
they try to go to heaven through those missionary activities. This is the base and reasonable background of religious extremism and fundamentalism. And this is the cause for the religious terrorism. According to this religious misguidance so many problems have arisen in the society. The most common attacks and competition in the world are related to the political powers and religious extremism; especially the religious extremism. In this situation people have to understand the functional themes and the pragmatic backgrounds related to the religious existence of the human society. And then we may be able to understand why we need a religion? And why we practice our religion? These questions may be able to solve those criticisms in the society. We cannot reject any religious beliefs in the world but we can realize the errors of the religious teachings and then through that we may be able to correct any misguidance and practices by ourselves. Then there will be a good and harmonious religion that stands for the peace and kindness. On this condition, George Bernard Shaw’s (1856-1950) definition is important to understand the uniformity of the various religious beliefs in the world, “There is only one religion, though there are hundreds of versions of it” this idea has elucidated very deep meaning related to the existence of the common sense of religion. The purposes of all the religions are same, which are the development of peace, harmony, loving kindness, compassionate, morality, ethics and so on very practical needs for the society. Through the teachings of various religions related to these pragmatic needs, finally it supports for the development of spirituality of man. In mean, it should be so, because of the need of the success of mundane life of people ultimately, each and every religious follower need the development of spiritual part in their life, this is the ultimate goal which call enlightenment or attain the heaven (the final satisfaction of religious practices).

According to the understanding of the utilitarian existence of the common sense or the meaning of religion, we have to understand, why do we suggest Buddhism as a universally valid and as a suitable religion to lead the modern world? This is very important to discuss and through the discussion, it can be explain the universal characteristics and the common practical utility for the society.
CONTEMPORARY NATURE OF WORLD RELIGIONS

On the consideration about the modern religiosity or the existence of religions in common society, actually, there is a question to ask, whether have those religions and the leaders of those religions enough understanding about the pragmatic meanings of religions which are the definitions has given in above or not?, Because of the elucidating errors of religion in modern world. Why are there religious terrorism, religious fundamentalism, and religious extremism instead of the holly or spiritual symbol of the society the religion? (Example: ISIS) And how much do people suffer from the issues of religion? (Example: Syria) why does some religious people think to harm or kill other innocent religious leaders and followers? (Examples: in 20th January 2019, gun shooters killed two Thai Monks inside of a temple in northern Thailand/ Islamic people are doing harm for the Minority Buddhists in Bangladesh) How can a religiously learnt person be a destroyer of religious places and historically valuable heritages instead of self-religious understandings? (Bahamian Buddha statue in Afghanistan was destructed by Islamic extremists) And can there be a religion to teach that kinds of violence to followers? Unfortunately, all these questions were made according to the practical background of the world religions in modern society and there are many reasonable examples for all these questions. However we have to understand that there are these types of misguiding religious practices in the world as well. When we analysed many of religious victims in the world, high percentage of religious victims of religious struggles in modern world are Buddhists, this is a very sad situation because of the majority of people who are the victims, are practicing non-violence and a greatest universal religious philosophy. I believe that these understandings will effective to gather and organize for world Buddhist communities together with as a single and non-violence strength or power to protect the rights of Buddhists and to lead the world community in correct path.

APPLICABILITY OF BUDDHISM TO LEADING THE SOCIETY AND CONFLICT RESOLUTION

The existence of world religions display differences each other because of their explanations have different approaches on
world, beings and desires of human beings, many of theistic and atheistic religions have limited to their own limitations and they explain the world and other phenomenal existences of the world in different ways, therefore those explanations have diversities like we discussed earlier. The origin of religions in the world is purposely for wellbeing of humans. Here discusses that how Buddhism and Buddhist teachings can be applicable to the modern society as an exemplary and practical religious philosophy.

Buddhism as one of historical religious tradition in the world its applicability for the society is very practical indeed Buddha has given explanations regarding world and beings of the universe, has not limited to people who follow Buddhism. It is common for whole world. Therefore the enlightened preaching and explanations of Buddha is considered explanation of the nature of beings and universe. Therefore Buddhist teachings are not only for Buddhist communities but also common society. Peace, harmony, loving kindness, spiritual development and wellbeing of the society are not only modern requirements but also basic needs for the world, then, Buddha says how these basic needs go away from the society or individuals. Buddhist approach on world is basically has connected with the human mind. Human mentality is the reasonable factor for everything. If people practice good deeds then people can achieve good results on the other hand if people practice bad deeds, results also effective to individuals as same. Therefore the understanding of the life purposes and validities are very important for individuals. Therefore the understanding about bad mental characteristics or defilements such as grudge, ill will, anger, hatred, jealousy, miser, non-satisfaction and so on defilements are naturally conduct human beings into non-righteous way of life, through the understanding of the nature of these defilements and human nature, individuals can make them correct. It is effect to well beings of individuals as well as common society.

When there is love, love for life, love for nature, then there will be no hatred no evil and no war. As Buddha preached on so many occasions, hatred begets hatred and the best antidote for hatred is Mettā (friendship) love. That we can understand clearly following this teaching in Dhammapada. ‘In this world, hatred can never be
appeased by hatred. Hatred can only be appeased by love. This is the Eternal Law’ (Nahi verena verāni – sammantīdha kudācanam,
Averenaca sammanti – ēsa dhammo sanantano). Another well-known gāthā in Dhammapada teaches, ‘as long as people hang on to resentment, saying, he insulted me, he hit me and so on, and then their hatred will never come to an end’ (Akkocchi mam avadhi mam – ajini mam ahasi me, Ye tam upanayhanti – veram tesam na sammati). This is a good example for us to consider that Buddhism and the Buddha’s teachings could still be used to cultivate peace in the world to save humanity. First of all individually people need to cultivate peace in internal perceptions then individually as well as a community that is applicable for the society.

If people can abstain from harmful thoughts by themselves; that is the step where we can start being friendly or having Mettā within ourselves and in the world. Usually Buddhist followers also transfer merit to others in their daily life, they wish; May the rains rain in due time! May the harvests be bountiful! May the world be satisfied! May the king be righteous! Let this be for my relatives! Let my relatives be happy (Devo vassatu kālena – sassa sampatti hetu ca,
Dhīko bhavatu loko ca – rājā bhavatu dhammikho, Idamme ņatinam hotu – sukhitā hontu ņātayo). Through these Buddhist teachings community can reduce violence everywhere and substantially reduce corruptions and bribery. Violence, corruption and bribery are naturally arise in human mind then we have to identify how can cure or dispense these defilements on positive way.

Five precepts in Buddhism creates peaceful individual to the world. They are the basic ethics (not the highest) observed by the Buddhists in their day to day life. Observing these precepts, anybody can start the way to the ultimate reality and deeper philosophical stages in the Buddhism. This is the beginning of the ethical life. We can understand them as follows.

Abstaining from killing - Everybody loves their life very much and they do not take it away. As you like your life, the others also do. So, we should live and let to live them. Do not get involve in any kind of violence to harm other’s life.

Abstaining from stealing - This precept simply emphasizes on
staying away from the practice of stealing. If something does not belong to you or is not given to you, it is not yours and you do not have the right to use it without permission.

**Abstaining from the sexual misconduct** - This precept can be arguable and it can be identified with different cultures. Therefore, it can be described differently. This cannot be argued as an unethical or unsuitable fact for any type of society. However, this precept is an advice to avoid unethical sexual relationships and nurture an attitude aimed towards the gender quality.

**Abstaining from the false speech** - Avoid lying, if you lie, you will not only harm the other person but also you harm yourself. If someone said false, then, he must have to remember that lie throughout his life time because if he has forgotten that lie and then he becomes a dishonored person and a liar in the society.

**Abstaining from consumption of liquor** - This may also be debatable for different individuals but the fact remains the same that any intoxicant reduces the ability of a person to think and act appropriately so does anger, temper, desire and distrust.⁶

According to the meaningful understanding of five precepts in Buddhism we can identify its simple and meaningful significance for a sustainable society. On the other hand, the meanings of five precepts anybody can clearly understand why we need these precepts. The significance of these precepts can be stated as follows;

- Abstain from killing - respect for life
- Abstain from stealing - respect for others’ property
- Abstain from sexual misconduct - respect for others partners
- Abstain from lying - respect for honesty
- Abstain from intoxicants - respect for a clear mind and mindfulness.

According to Buddhist point of view on good governing of the society ruler must be righteous unless the society which he is ruling cannot be a sustainably or righteously developed. Tenfold virtues of the

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⁶ Zaheer, Noor., Believing Panchasila: Outwitting Terror., p.17

According to Buddhist point of view, it has rejected five types of businesses. In the present world, the businesses in weapons, businesses in human beings, businesses in meat, businesses in intoxicants and businesses in poison are more popular and profitable. The vanijja sutta in Anguttaranikaya prohibits all of these five businesses mentioned above. These main teachings of Buddhism are applicable for strong institutions. In modern society there are social conflicts because of these five types of unethical businesses. Nowadays these businesses have become essential needs and understanding for the society, indeed people do not know that these are unethical and do harmful effects of these businesses for the society. Actually with abstaining from these businesses people can make a good and well developed society. Through these approaches from Buddhism, the goal has been selected here can be achieve successfully. The requirement is the applicability and practices of these principals.

On the consideration of some basic and the most important social issues and contemporary natures in modern world, society can applicable the highest explanation in Buddhism the Four Noble Truths as well. First truth is The Noble Truth of Suffering (Dukkha Ariyasacca) which depends on this so-called being and various aspects of life, is to be carefully analysed and examined. This examination leads to a proper understanding of oneself as one really is. The Noble Truth of the Origin (cause) of Suffering (Dukkhasamudaya

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Ariyasacca) is the second noble truth. The third one is *The Noble Truth of Cessation of Suffering (Dukkhaniruddha Ariyasacca)* the fourth one or ultimate realization is *The Noble Truth of the Way Leading to the Cessation of Suffering (Dukkhaniruddha Ariyasacca)*. These Four Noble Truths are the highest essence of Buddhism which are not related to the faith but connected with the understanding of the real truth of beings and society. All the problems and social issues can examine under these four noble truths. Therefore the discussion related to the sustainable development of common society, each and every social factors and issues are very clearly we can study through these four types of steps and definitely all the issues can cure and dispense permanently.

**CONCLUSION**

With the reference of above mentioned factors related to the main topic, all those factors supportive to understand the modern nature of world religious existences and the practical background of them. Through the questioning about those religious errors and misunderstandings in rational and unbiased ways, everyone can understand that what we have and what we need. Then the next, it has explained the utilitarian values of the religious philosophy of Buddha. From the begging of Five Precepts up to Four Noble truths, all those teachings and philosophically based moral explanations can understand as the most prominent requirements for the modern world. The most essential requirement for the modern world is the spiritually developed people, and the teachings of Buddhism can understand as the most prominent solution for the contemporary issues in modern world.
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THREE INTERTWINED PATHS TO LEADING FOR SUSTAINABLE PEACE

by Phe Bach
& W. Edward Bureau

INTRODUCTION

Sustainable peace anchors itself in mindfulness of the present, the people, and the microcosms in which we exist. Rather than existing as a static state, the peace is organic and dynamic, flowing itself around the vagaries of “unpeacefulness.” Thus, being a mindful leader begins with the practice of Noble Eightfold Path and finding peace within oneself and continues by manifesting that peace every day. Doing so is the seed from which systems and circumstances can, themselves, perpetuate peace.

Thinking about how mindful leadership can sustain peace, we must consider how mindfulness can be cultivated within the individual and how he or she can sustain mindfulness everyday despite external challenges. Integrating the practice of mindfulness with an understanding of “systems thinking” opens paths for sustaining peace within and across organizations, governments, and political structures. Yet, leaders, teachers and others must also embrace “the continual flow” and know that a seeming “end” is only a new “beginning.” Peace can sustain us in our circular journeys through systems and time.

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Thus, there are “Three Intertwined Paths to Leading for Sustainable Peace.”

_Learning and Sustaining Peace Based Mindfulness Practice_

Leaders who would sustain peace without must find and cultivate it within themselves. Not a matter of will or of a platitude, being mindful begins and continues through daily practice. Mindfulness transforms lives, rewire the brain, provides relief from physical and emotional pain, and enhances learning. Mindful practices in an organization bring about a more respectful, tolerant, and peaceful climate and culture. Teaching others how to live a mindful life and how to practice meditation gives them a lifelong skill for coping with the pressures of modern life in a turbulent world and for harvesting sustainable peace.

Peace, universal harmony, and shared responsibilities start from the within, and the inner peace starts with mindfulness and meditation. Mindfulness and meditation-based practices prior to the start of group sessions or daily work relaxes people, and studies show it helps them improve focus while diminishing anxiety. Mindful organizations can become joyful and stabilized as people learn to relax, to feel appreciated, and to relinquish anxiety.

_Systems Thinking as a Path for Sustaining Peace_

In times of rapid change and uncertainty, leaders are faced with complexities that will and do challenge peace. Seeing and reacting only to particular parts of a system leads to fragmented responses that solve immediate problems. By seeing and being with the system as an organic whole, the leader can co-create sustainable peace. Understanding that a living system will re-create itself opens the possibility for peace being central to the relationships, processes, and contexts of the system.

Having this broader, richer systems view cannot be left to chance or to a vague commitment. Like mindfulness, systems thinking must be learned and practiced daily. Within the works of Peter Senge and Otto Scharmer (Theory U) are concepts and methods for leaders to become practitioners of systems thinking. Doing so enables them to deliberately cultivate organic change and to create the ethos of peace across and among systems, including Buddhism.
Embracing Continual Flow

Some leaders believe that, when something is sustained, it has reached a static state and continues in that state over time. Leaders and those in a system may try to embrace and hold peace, only to find it slipping away. Peace, in this view, is not sustained. Peace, though, can be perpetuated, if we accept that it has no beginning or end. Rather, it is a dynamic and organic phenomenon, one that continually flows from past to present to future.

Embracing the continual flow brings the phenomenon of peace into a leader’s mindful practice of it on a daily basis. “The O Theory” (Dr. Bach and Bureau) lights the way for leaders to mindfully live the flow of peace. Recursive in nature, “The O” flows circularly through elements of: recognizing, accepting, embracing, learning, practicing, transforming, sharing, completing. Were a leader to be aware of and live these, he or she would live peace, would be peace. “Being peace” sustains peace. It is another proposal to a Buddhist Approach to Global Leadership and Shared Responsibilities for Sustainable Societies.

LEARNING AND SUSTAINING PEACE-BASED MINDFULNESS PRACTICE

“We can choose how to live our lives now. We can seize any moment and begin anew” and “You need to wake up from your autopilot mode. You have to live deeply and with more awareness so that you can be attentive to each moment.” - Thich Nhat Hanh

As a Buddhist practitioner and educator, the primary author has been practicing and teaching Mindful Leadership as a model of peace-based mindfulness practice in his way of life and livelihood (see Appendix A, Leading From Compassion). Or as Malala Yousafzai (the Nobel Prize Winner in 2014) put it, “Let us bring equality, justice, and peace for all. Not just the politicians and the world leaders, we all need to contribute. Me. You. It is our duty.” It is our responsibility for us to bring this kind of spiritual leadership, peace, and mindfulness to ourselves and to others.

Being mindful, is being aware of something that may be important. (Merriam-Webster Dictionary) or as the Oxford Dictionary defines it, Conscious or aware of something; Inclined or willing to do something.
That willingness to do something is the practice of mindfulness in everyday life. Mindfulness hones focus, concentration, and awareness; it is the foundation of success and is a skill that requires practice to allow us to feel emotions without reacting, to respond rather than be reactive when it comes to stimulations. In education alone, according to Parker, et al. (2014), mindfulness enhances children's self-regulatory abilities, showing significant improvements in executive functioning skills significant, and substantial reductions were found in aggression and social problems. Black, D. S., & Fernando, R. (2014) also informed that teachers reported improved classroom behavior of their students (i.e., paying attention, self-control, participation in activities, and caring/respect for others). Furthermore, there are more than hundreds of thousands of studies on mindfulness and its effectiveness. Researchers have reported empirically-supported benefits of mindfulness including: reduced rumination, stress reduction, increase in working memory, more focus, less emotional reactivity, more cognitive flexibility, an increase in relationship satisfaction, increase in emotional intelligence and social connectedness, increased morality, increased fear modulation, increased immune function, improvement in overall well-being, increased information-processing speed, decreased mind wandering, decreased blood pressure, increase in empathy/compassion, decreased anxiety, enhanced self-insight, improved relationships, regulated attention, behavior, and emotion, health and well-being as well as enhanced academic and other intellectual outcomes.

Mindfulness, as in the Right Mindfulness, in the Noble Eightfold Path, is the art of living, a notion of a peaceful, harmonious, and righteous way of life that enhances the safety and happiness of family, community, and society. Thus, the daily practices of mindfulness and meditation are the way of life. In succinctly, as Bach (2014) pointed out, mindfulness is the energy of 'paying attention', self-observation, and awareness of the present moment, without judgment, and with an attitude of kindness and compassion, of what is going on around you and within you. Mindfulness brings you back to the present moment. The present moment is the only thing we truly have because of as an old saying goes, “Yesterday is history and Tomorrow is mystery. Today is the gift--the here and now. (That’s why it’s called the PRESENT)”. Thus, the authors use the
Four Noble Truth and the Noble Eightfold Path as a way of to live, teach and lead.

Boorom (2009) suggested that leadership has roots in religion, as there is a direct correlation between leadership and spirituality qualities. Marques (2010) urges that “it is perfectly possible to be spiritual yet not religious. There are many spiritual people who are atheists, agnostics, or that embrace multiple religions at the same time” (p.13). For her, “a spiritual worker is a person who simply maintains good human values, such as respect, tolerance, goodwill, support, and an effort to establish more meaning in his or her workplace” (p.13). DeVost (2010) emphasized that current research in organizations has found a relationship between the spirituality of the leaders and the workplace spirituality. In this study, Devost (2010) found that the practice of ‘encouraging the heart’ – one of the five exemplified leadership values - was significantly positive. According to Kouzes & Posner (1995), the five practices of good leadership are: “Challenge the process, inspire a shared vision, enable others to act, model the way, and encourage the heart” (p. 9).

Meanwhile, leaders often practice their spiritual life as well as their moral belief and ethical values. As Northouse (2004) has argued ethics and leadership are “concerned with the kinds of values and morals an individual or society finds desirable or appropriate” (p. 342). Furthermore, he pointed out that an ethical model of leadership consists of five components: a) show respect, b) serve others, c) show justice, d) manifest honesty and e) build community. In another study, Zhu, May, & Avolio (2004) define ethical leadership as “doing what is right, just and good” (p. 16). Zhu et al., (2004) added that leaders exhibit ethical behaviors when they are doing what is morally right, just, and good, and when they help to elevate followers’ moral awareness and moral self-actualization. Bass and Steidlmeier (1998) suggest that a truly transformational and effective leadership must be based upon: a) the moral character of the leader and their concern for oneself and others, b) the ethical values embedded in the leader’s vision, and c) the morality of the processes and social ethical choices and actions in which the leaders and followers engage.

Rather than a suggestion or an idea for leaders and organizations,
mindfulness can be woven into the fabric of the organization. Doing so must be deliberate and not capricious, but organizations and leaders may need a framework for doing so. One such approach is offered by the Presencing Institute and the works of Otto Scharmer, as seen in his books Theory U and Theory U: Leading from the Future as It Emerges (Schramer, 2017 and 2013). The Institute continues to bring people from across the globe together to learn how to “move through the U” toward sustainable change and peace. Understood from a balcony view, engaging in such deliberate change can transform systems and the people in them, rather than merely hoping for change. Given much of the “un-peacefulness” in systems across the globe, we two authors believe that, through the practice of the processes of the U, people can transform systems.

The notion and practice of mindfulness translates into early phases of the U. We develop the abilities to “suspend” our preconceived notions and judgments. In the language of the U, we become aware of “downloading” notions that prevent us from seeing with fresh eyes, and we learn to observe (mindfully) how such preconceptions shape our views of people, systems, and the human condition. Individually and collectively, we learn to “let go” in order to “let come” what we could not see before, what may be our future selves. As we do, we are “presencing” - the state of being both present in the moment and sensing what could be in the future. Presencing, then, is “the experience of the coming in of the new and the transformation of the old” (Scharmer, 2013).

![Figure 1](image-url)
In the language of Theory U, there are individual and collective “blind spots” that block our abilities to create socially-conscious change and systemic transformation. It is these blind spots that trap us into current ways of thinking and models of behavior, both individual and systemic. These, in turn, prevent us from creating sustainable global peace. If we can be mindful of our blind spots, we can begin to see with an open mind, open heart, and open will. Each of those three are dimensions of being human. How can we be mindful enough to live in the “open states” of them? The processes of Theory U, through mindfulness, offer us deliberate paths to embracing them and finding sustainable peace in systems.

**Phe’s journey of practice!**

> “Mindfulness practice means that we commit fully in each moment to be present; inviting ourselves to interface with this moment in full awareness, with the intention to embody as best we can an orientation of calmness, mindfulness, and equanimity right here and right now.” – Jon Kabat-Zinn

In today’s world, there are trends in moral decline within the leadership ranks. Personal interests, benefits, and greed appear to be outweighing public and/or community values and well-being. Leaders often lack an in-depth understanding of the spiritual leadership practices of the self, so these the authors started looking inward to find a solution to this issue. It starts with living life mindfully, and in this case living according to the Noble Eightfold Path. These qualities of leadership enhance spiritual practices such as, compassion, wisdom, mindfulness, or understanding that may lead to moral and ethical consequences.

For Phe’s journey, it starts with the Vietnamese Buddhist Youth Association at GĐPT Linh Quang in 1991 and begins with a position in leadership in 1994 as a freshman in college at the University of Nebraska, Lincoln. He was trained as a GĐPT leader in 1996 at Trại Huấn Luyện A Đức Lộc Uyển in Houston, TX. Since then, he embraced and implemented Lead-by-example (Thân giáo), He wrote an extensive research paper on the leaderships, titled *Leadership at Vietnamese Buddhist Youth Association (VBYA)*. Also known as GĐPT. Here is the last portion of the research article.
...Leaders of *Vietnamese Buddhist Youth Association (VBYA)*, also known as *GĐPT*, must practice and implement the value of leading-by-example (Thân giáo); it is certainly essential for the success of the organization. According to Bach (2012), “Leading by example is just one invaluable lesson the Buddha taught us. It is based upon our mindful thought, speech, and actions in our daily life. His teachings have reached and transformed innumerable people from all walks of life. The peaceful development of humanity is in large part due to the enlightened teachings of the Buddha. Today, Buddhism can be a possible solution for the human crises” (p. 5). He continues to suggest that Buddhist youth leaders should establish these recommendations: 1) Establishing a Moral and Ethical Mindset; 2) Understanding and articulating the principle of cause and effect (Law of Karma); 3) Think Globally and Act Locally – making a difference around you first; 4) Mutual Respect and Mutual Benefit; 5) Being present to each other - (Presencing as in the Theory U), 6) The Power of Unity or the Collaboration with other Organizations for Sustainable change; and 7) Be a (Buddhist) Practitioner, not only a Learner (p.6).

As a leader, especially for leaders in Buddhist institutions, one must be mindful and have a solid foundation in the Dharma (the teaching of Buddha). As Michael Carroll (2008) in his book, *The Mindful Leader*, suggests, the ten talents of a mindful leader are: simplicity, poise, respect, courage, confidence, enthusiasm, patience, awareness, skillfulness, and humility. He continues that bringing our full being to work: synchronizing, engaging the whole, inspiring health and well-being in organizations and establishing authenticity all combine to define a successful leader.

Furthermore, the leaders should live a spiritual life and lead by setting positive examples. Here is another study by Andre L. Delbecq (2008), a professor of Organizational Analysis and Management at J. Thomas and Kathleen L. McCarthy University; and as the director of the Institute for Spirituality and Organization Leadership at Santa University’s Leavey School of Business. Delbecq (2008) suggests that the managers, who are working with
him, possess positive changes through meditation and spiritual disciplines (p. 495):

- Improved capacities to listen—less need to dominate
- More patience with others—less judgmental and self-asserting
- Great adaptability—less desire to control events and others
- Great focus—less distraction and anxiety
- Greater ability to devote self to service through work—less frustration with burdens and irritants at work
- More hopefulness and joyfulness even in times of difficulty—less cynicism and pessimism
- Greater overall serenity and trust
- More confidence in using personal competencies—deeper knowledge of self-limitations, more trust that things will work out
- Persistence and diligence—less withdrawal and self-occupation when under stress

To him, nourishing the soul of the leader and the inner growth certainly matters. Thus, the spiritual dimension of leadership is particularly crucial and vital for success in any organization. In short, once a Buddhist leader, a lifelong leader, and Phe continues to teach Mindful Leadership to fellow educators in the state of California and around the country. He has been training the over 3000 educators for the last 5 years (see Appendix B).

SYSTEMS THINKING AS A PATH FOR SUSTAINING PEACE

“We can never obtain peace in the outer world until we make peace with ourselves.” Dalai Lama

“Hope lives when people remember.” Simon Wiesenthal.

Creating sustainable peace can grow from our explorations of two notions: ‘Peace is a dynamic and organic phenomenon, one that continually flows from past to present to future in systems’ and ‘A living system will re-create itself and open the possibility for peace being central to the relationships, processes, and contexts of the system. Both notions can be framed through “systems thinking.” In this paper we begin to explore both, but precede that with noting
how the seed of the peace process is found in the writing and practices of Thich Nhat Hanh and others. This section concludes on a note of how systems thinking for peace is a bridge from the U-theory to the O-theory.

More importantly, take the work of Vietnamese Zen Master Thich Nhat Hanh is an example. He is a peace activist, a writer, a poet, a scholar, and a Buddhist monk, and is the champion of mindfulness. His work has carried mindfulness practices into mainstream culture. His wisdom and practice of mindfulness have provided guidance and a practical approach, which benefit individuals, families and organizations. Thich Nhat Hanh (1993, 2007) emphasizes: “With mindfulness, we are aware of what is going on in our bodies, our feelings, our minds, and the world, and we avoid doing harm to ourselves and others.” He continues: “Mindfulness protects us, our families, and our society, and ensures a safe and happy present and a safe and happy future. Precepts are the most concrete expression of the practice of mindfulness” (p. 2).


In his book, “For a future to be possible: Buddhists ethics for everyday life”, he encouraged us to practice the precepts that we have abided to. The five most basic precepts of ancient times (i.e. do not kill, steal, perform sexual misconduct, lie or use alcohol/intoxicant) still apply for all Buddhists today (Bodhi, 2005; Thich, 1993, 2011). Thich Nhat Hanh (Thich 1993, 2007, 2011) skillfully and compassionately translated these precepts for our modern time and called them “The Five Mindfulness Trainings”. According to him, they “represent the Buddhist vision for a global spirituality and ethics. They are a concrete expression of the Buddha’s teachings on the Four Noble Truths and the Noble Eightfold Path,
the path of right understanding and true love, leading to healing, transformation, and happiness for ourselves and for the world.”

In addition, Thich Nhat Hanh (Thich 1993, 2007, 2011) points out that “to practice the Five Mindfulness Trainings is to cultivate the insight of interbeing, or Right View, which can remove all discrimination, intolerance, anger, fear, and despair.” The five ancient precepts were adapted to our modern time under Thich Nhat Hanh’s vision as the Five Mindfulness Trainings. They are as follows:

**The First Mindfulness Training - Reverence For Life**

Aware of the suffering caused by the destruction of life, I am committed to cultivating the insight of interbeing and compassion and learning ways to protect the lives of people, animals, plants, and minerals. I am determined not to kill, not to let others kill, and not to support any act of killing in the world, in my thinking, or in my way of life. Seeing that harmful actions arise from anger, fear, greed, and intolerance, which in turn come from dualistic and discriminative thinking, I will cultivate openness, non-discrimination, and non-attachment to views in order to transform violence, fanaticism, and dogmatism in myself and in the world.

**The Second Mindfulness Training - True Happiness (Generosity)**

Aware of the suffering caused by exploitation, social injustice, stealing, and oppression, I am committed to practicing generosity in my thinking, speaking, and acting. I am determined not to steal and not to possess anything that should belong to others; and I will share my time, energy, and material resources with those who are in need. I will practice looking deeply to see that the happiness and suffering of others are not separate from my own happiness and suffering; that true happiness is not possible without understanding and compassion; and that running after wealth, fame, power and sensual pleasures can bring much suffering and despair. I am aware that happiness depends on my mental attitude and not on external conditions, and that I can live happily in the present moment simply by remembering that I already have more than enough conditions to be happy. I am committed to practicing Right Livelihood so that I can help reduce the suffering of living beings on Earth and reverse the process of global warming.
The Third Mindfulness Training - True Love (Sexual Responsibility)

Aware of the suffering caused by sexual misconduct, I am committed to cultivating responsibility and learning ways to protect the safety and integrity of individuals, couples, families, and society. Knowing that sexual desire is not love, and that sexual activity motivated by craving always harms myself as well as others, I am determined not to engage in sexual relations without true love and a deep, long-term commitment made known to my family and friends. I will do everything in my power to protect children from sexual abuse and to prevent couples and families from being broken by sexual misconduct. Seeing that body and mind are one, I am committed to learning appropriate ways to take care of my sexual energy and cultivating loving kindness, compassion, joy and inclusiveness – which are the four basic elements of true love – for my greater happiness and the greater happiness of others. Practicing true love, we know that we will continue beautifully into the future.

The Fourth Mindfulness Training - Loving Speech and Deep Listening

Aware of the suffering caused by unmindful speech and the inability to listen to others, I am committed to cultivating loving speech and compassionate listening in order to relieve suffering and to promote reconciliation and peace in myself and among other people, ethnic and religious groups, and nations. Knowing that words can create happiness or suffering, I am committed to speaking truthfully using words that inspire confidence, joy, and hope. When anger is manifesting in me, I am determined not to speak. I will practice mindful breathing and walking in order to recognize and to look deeply into my anger. I know that the roots of anger can be found in my wrong perceptions and lack of understanding of the suffering in myself and in the other person. I will speak and listen in a way that can help myself and the other person to transform suffering and see the way out of difficult situations. I am determined not to spread news that I do not know to be certain and not to utter words that can cause division or discord. I will practice Right Diligence to nourish my capacity for understanding, love, joy, and inclusiveness, and gradually transform anger, violence, and fear that lie deep in my consciousness.
The Fifth Mindfulness Training - Nourishment and Healing (Diet for a mindful society)

Aware of the suffering caused by unmindful consumption, I am committed to cultivating good health, both physical and mental, for myself, my family, and my society by practicing mindful eating, drinking, and consuming. I will practice looking deeply into how I consume the Four Kinds of Nutriments, namely edible foods, sense impressions, volition, and consciousness. I am determined not to gamble, or to use alcohol, drugs, or any other products which contain toxins, such as certain websites, electronic games, TV programs, films, magazines, books, and conversations. I will practice coming back to the present moment to be in touch with the refreshing, healing and nourishing elements in me and around me, not letting regrets and sorrow drag me back into the past nor letting anxieties, fear, or craving pull me out of the present moment. I am determined not to try to cover up loneliness, anxiety, or other suffering by losing myself in consumption. I will contemplate interbeing and consume in a way that preserves peace, joy, and well-being in my body and consciousness, and in the collective body and consciousness of my family, my society and the Earth.

Another seed of strong leadership is leading by example. Venerable Thích Minh Đạt (2011) believes leadership influences by: 1) Example: teach through your actions or behavior. One must live a moral and ethical life. Benefit yourself and benefit others, and then influence and contribute positively to our community and society. 2) Teaching by loving speech: seek understanding and wisdom. 3) Teaching by practicing the Noble Eightfold Path: The first one is Right Thought: your thinking must be constructive and always be based on the teachings of the Buddha – Compassion and Wisdom.

To emphasize this point, one should live accordingly to the teaching of the Enlightened One, the Buddha. The author takes that into his everyday life practices. He is applying and implementing by teaching many workshops for teachers in the state of California. Some of the workshops covered are Mindful Leadership: A Mindfulness-based Professional Development Workshop for All Educators; The Neuroscience of Mindfulness: The Art to Cultivate
Understanding, Respect, Academic Success, and Social-Emotional Well-Being; Mindfulness in the Classrooms; Mindfulness; Mindful Leadership: Mindfulness Practices for an Equitable, Emotionally Safe Classroom; Mindful Leadership: “Be Prepared” and “Do a Good Turn Daily” in the Spirit of Vietnamese Americans; and Social Emotional Skills for Life.

If we know, then, that peace rises from within individuals’ daily practices of mindfulness, we are left with wondering how the systems humans create can become generators of larger contexts of peace. What constitutes a “system” we define very broadly - any design created by humans to meet multiple purposes, be they spiritual, political, charitable, financial, and so on. How, then, can “peace be a dynamic and organic phenomenon, one that continually flows from past to present to future - in systems?”

We must, first, see systems in totality and know that they are organic and living. While there are many metaphors for seeing from broad perspectives, that of the “balcony view” helps us learn to see and know the system in all of its complexities, dynamics of growth, and seeming stagnations. To be a “systems thinker”, though, we must suspend our judgments about the system, and, most particularly, the people in it. We cannot see and engage with an organic, living system, if our “blind spots” fixate us on what has been in the system and on the foibles of humans in it. Such leads to the “collective failures” described so well in Scharmer’s works. To see from the balcony, to see without judgment gives us the view from the balcony and opens up the possibility for moving up the right side of Theory U into co-creating and co-evolving with others in “systems of peace.”

If there is circularity here, it is this: To see from the balcony, to suspend our judgments, to co-create and co-evolve with others, we must sustain our practices of mindfulness. Doing so is that “seed of leading by example” (Thich Nhat Hanh). For leaders who would co-evolve with others in a system to sustainable peace, we are reminded by Dr. Phe Bach that “The mindful leader is the one who leads inside out with understanding, compassion, and wisdom.” Systems can be transformed for sustainable peace on by the humans in the systems. Within the people and, thus, in the system, “peace is every step” - to
borrow the phrase from Thich Nhat Hanh. By doing so, we come to understand that “a living system will re-create itself and open the possibility for peace being central to the relationships, processes, and contexts of the system.”

As compassionate leaders with a balcony view of a system, we can co-evolve with others to create systems that embody sustainable peace. That we can do by moving through the “U” to create prototypes of emerging systems grounded in peace and compassion. Creating prototypes for peace and assessing them, as would be done through the U, is not a process that ends. Our balcony view and practice would be continual, circular, and flowing, as engendered in the O-theory.

EMBRACING CONTINUAL FLOW

“Living 24 hours with mindfulness is more worthwhile than living 100 years without it.” - The Buddha

The “O” theory is the continuation of this BuddhaDharma flow. O has no beginning or ending. It symbols for completeness or wholeness and ultimately the emptiness. As Watson (2014) puts it, “a philosophy of emptiness helps us to acknowledge impermanence, contingency and the tragic sense of life and prosper on a middle path between denial and mindless distraction and a nihilistic loss of value.” A beauty of the O theory is centered at the foundation of any Threefold principles in Buddhism such as Buddha, Dharma, Sangha; (Phật Pháp Tăng); Threefold Training / Tam Vô Lậu Học (Giới Định Tự): Higher

Figure 2: The foundation of O Theory
virtue (adhisīla-sikkhā), Higher mind (adhicitta-sikkhā), Higher wisdom (adhipaññā-sikkhā); Bi-Tri-Dũng (Compassion-Wisdom-Courage). The “O” theory has the core values of mindfulness, love, understanding, perseverance, diligence, determination, harmony, trust, trustworthiness, joy, gratitude, integrity, honesty, and responsibility.

According to Buddhist Theravada tradition, pursuing the Threefold Training, as Thanissaro Bhikkhu (trans.) (1998b) translated from Buddhist text can lead to the abandonment of lust, hatred, and delusion. Ultimately, anyone who is fully accomplished in this training attains Nibbana (Nirvana).

The “O” theory has 8 components, just like the Noble Eightfold Path; these components are: recognizing, accepting, embracing, learning, practicing, transforming, sharing, completing.

1. **Recognizing:** First and foremost, we must perceive clearly or realize everything as-is. We need to acknowledge that peace within creates beauty without, and that inner peace is the foundation for a more harmonious society. One must recognize the fact. For example, human species won’t be able to solve climate change and/or global warming if we are in denial of it. We have to recognize and examine at both micro and macro levels. As if a chemist recognizes that everything is composed of smaller sub-particles and even quarks and how these basic components are interacting and behaving. Looking at the ocean at the first sight, we can see the water, space, its shorelines, and its immenseness. But that is just a macroscopic view of all matters, at a microscopic view, it is all the connection or the bonding, the intermolecular forces and attraction between molecules. We must have a scientific approach to solve any problem and even that starts with the recognition that we have a problem, and it is necessary to define it. We recognize that we have a problem, an issue, and we must state it clearly so that we can make things better for us.

2. **Accepting:** After the realization period, one must accept the fact in order to be able to move on. Accepting is the art of being at ease. For example, if we don’t accept the fact that there is no global warming, then we won’t be able to seek for the solution.
3. Embracing: As the Merriam-Webster Dictionary puts it, embracing is ‘hold (someone) closely in one's arms, especially as a sign of affection; accept (a belief, theory, or change) willingly and enthusiastically; include or contain (something) as a constituent part.’ Whatever it is, one must be willing to embrace others as if they were a child that is crying, one must hold and comfort first.

![Diagram of O Theory](image)

The O theory - Transform oneself, transform organization and society.

Figure 3: The diagram of O Theory

Some leaders believe that, when something is sustained, it has reached a static state and continues in that state over time. Leaders and those in a system may try to embrace and hold peace, only to find it slipping away. Peace, in this view, is not sustained. Peace, though, can be perpetuated, if we accept that it has no beginning or end. Rather, it is a dynamic and organic phenomenon, one that continually flows from past to present to future. Embracing the continual flow brings the phenomenon of peace into a leader’s mindful practice of it on a daily basis.

4. Learning: As the Merriam-Webster Dictionary defines it, it is ‘the acquisition of knowledge or skills through study, experience, or being taught.’
In times of rapid change and uncertainty, leaders are faced with complexities that will and do challenge peace. Seeing and reacting only to particular parts of a system leads to fragmented responses that solve immediate problems. By seeing and being with the system as an organic whole, the leader can co-create sustainable peace. Understanding that a living system will re-create itself opens the possibility for peace being central to the relationships, processes, and contexts of the system.

5. Practicing: As the Merriam-Webster Dictionary puts it: ‘Actively pursuing or engaged in a particular profession, occupation, or way of life.’

Sustainable peace anchors itself in mindfulness of the present, the people, and the microcosms in which we exist. Rather than existing as a static state, the peace is organic and dynamic, flowing itself around the vagaries of “unpeacefulness.” Thus, being a mindful leader begins with the practice of the Noble Eightfold Path and finding the peace within oneself and continues by manifesting that peace every day. Doing so is the seed from which systems and circumstances can, themselves, perpetuate peace.

6. Transforming: As the Merriam-Webster Dictionary puts it, ‘make a marked change in the form, nature, or appearance of’, after the stages of learning and practicing, one must transform into the betterment, from something negative to something positive. Transformation is the art of progression. Without it, there is simply no development and advancement.

7. Sharing: Next step after transforming is an art of sharing to making sure others are even better than oneself, as in the Golden Rules. The American’s concepts of Paying It Forward is priceless and makes the world a better place to live.

8. Completing: Lastly, the notion of completeness or wholeness is so essential in our human life. We are just visitors to this planet; we’ll come and go just like everyone else, what we leave behind is our own legacy. Thus, we must do everything that we can while we are here on Earth to make this world more harmonious, peaceful, and kind so that our children and grandchildren can live and excel. Now the whole circle is completed.
This O theory is a meticulously way to remind us that we need to live in the present moment, not worrying about the future since it is yet to come nor stuck in the past. With mindfulness and meditation, using breathing as the anchor, helps us focus on the present moment and allows us to be present or ‘presencing’ as in the U theory. It takes practice to train our minds to be in the presence. Practices make it better over time, just like nerve cells can be rewired and that ‘neurons that fire together wire together’; in other words, ‘what you practice grows stronger’, including mindfulness, peace and inner values. As Ven. Prof. Dr. Phramaha Hansa Dhammahaso, the Director of Office of International Association of Buddhist Universities), in his paper, the Peace Village, recognized that peace brings loving-kindness, happiness, solidarity and harmony to human beings and societies.

Additionally, the primary author wrote a short paper titled, CHANGE: FEAR ME NOT – EMBRACE ME: Five thoughts on fostering change, which is an example of this continual flow. (Appendix C), as though there is no beginning and there is no ending.

CONCLUSION

Conclusions expected to be drawn from this paper are to understand our lived-experiences, beliefs, practices, and leadership styles and daily practices. Peace, mindfulness and transformation are happening because of choice not chance. Contemplating the U theory, we learn to “let go” in order to “let come” and that we are “presencing” - the state of being both present in the moment and sensing what could be in the future. By doing so, we engage in O theory - a completion of the circle.

The O theory also reveals a strong, yet simple notion: It is better to be a human being than a human doing. What is embedded in the Vietnamese Buddhist monks’ leadership style is their daily practice that has transformed the lives of those in their communities. It is the idea of living inside out; it is the idea of peace. The findings show that this leadership style is based upon wisdom, understanding, practice, peace of mind, harmony, and compassion. All these elements are associated with a peaceful existence.

We can live, then, “Three Intertwined Paths to Leading for
Sustainable Peace.” We can learn and sustain peace based on mindfulness practice. Systems thinking can be a path for sustaining peace. We can live and embrace the continual flow of the O Theory. Sustaining peace through these three paths can be the best of who we are as humans.

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ABSTRACT

In the modern world one of the main issues that require urgent and complete answers is the conflict among nationals and religions. This has become the main threat to the global peaceful environment and co-existence. To view this position from anthropologically, the human culture is a production of both nationality and religion. Even in modern culture, both of them play very important parts to integrate individuals. This is the time to enlighten them for a global co-existence. In other words to show the world the way to keep the identity while accepting diversity. In Buddhist philosophy one of the theoretical views is the paticcasamuppada or Dependent Origination. This theory has a broad meaning in the Buddhist context. However, to put this theory into a simpler form one would call it as the Buddhist Causal Theory. This means that nothing in the world is independent. Everything depends on others. Everything exists on others. This theory clearly emphasizes that there is nothing in the universe separated from others. If somebody thinks he/she can live isolated from other things in the universe according to Buddhism it is the state of ordinary thinking. If somebody can enlighten his/her mind then he/she can have this broad and rational thought. This theory shows that even phenomena like religion and nationality also interdependence. If we imagine that there is only one nationality or religion in the world, the life on earth may become monotonous and dull.
But because of the diversity in many ways in the universe has brought this beauty. The thing is to integrate this marvelous diversity. For that the Buddhist theory of Dependent Origination can be applied as rational way of thinking.

1. PRELUDE

In the modern world one of the main issues that require urgent and complete answers is the conflict among nationals and religions. This has become the main threat to the global peaceful environment and co-existence. There is no question of loving one’s own religion or nationality because they represent one’s identity among the others. One becomes so special among the others because of his/her particular language or faith. To view this position from anthropologically, the human culture is a production of both nationality and religion. Even in modern culture both of them play very important parts to integrate individuals. However the problem arises when keeping the identities among diversities. To understand the reality of this question and to have a right view on this there should be an intellectual as well as a rational outlook. Unlike in the past the modern youth is well equipped with the knowledge of science, technology and rational thinking. This is the time to enlighten them for a global co-existence. In other word to show the world the way to keep the identity while accepting diversity.

In Buddhist philosophy one of the theoretical views is the paticcasamuppada or Dependent Origination. This theory has a broad meaning in the Buddhist context. However to put this theory into a simpler form one would call it as the Buddhist Causal Theory. This means that nothing in the world independent. Everything depends on others. Everything exists on others. This theory clearly emphasizes that there is nothing in the universe separated from others. If somebody thinks he/she can live isolated from other things in the universe according to Buddhism it is the state of ordinary thinking. If somebody can enlighten his/her mind them he/she can have this broad and rational thought. This theory shows that even phenomena like religion and nationality also interdependence. If we imagine that there is only one nationality or religion in the world, the life on earth may become monotonous and dull. But because of the diversity in many ways in the universe has brought
this beauty. The thing is to integrate this marvelous diversity. For that the Buddhist theory of Dependent Origination can be applied as rational way of thinking. Any particular religion or nationality can be identified identically from others because of their existence. They are interdependent and mutually existence. In more scientific way to say that differences are relative to the others.

2. BUDDHIST THEORY OF CAUSALITY

_Paticcasamuppada_ (hereafter PS) theory is the core concept of Buddhism that interprets the nature of existence by means of a causal theory. However PS as a causal is completely different from other theories of that like as it not only explains the causes of existence but also envisages the cessation of existence. As Buddhism understands the knowledge of PS is very crucial because it paves the way to find the causes and ultimately that helps to eliminate the causes. Through the destruction of causes any types of problem can be solved. Therefore in the Buddhist context the insight and profound knowledge of PS is paramount important especially to overcome man’s basic problem of suffering in the _samsaric_ existence. Until the liberation from this cyclical and longtime existence he should live in a social context. Even in the social context the theory of PS can be very successfully applied especially for a co-existence not only with other humans but also with the nature also.

PS is the philosophical foundation of Buddhism that underlies all main teachings. This terminology is a unique one that the Buddha used to present the Buddhist theory of causation. This doctrine aroused from the critique of Indian theories of causality which belonged either to eternalism or to nihilism. The Pali term, _paticcasamuppada_ is a combination of three words. Here ‘paticca’ means ‘because of’ and ‘dependent on’, ‘sam’ means ‘well’ and ‘uppada’ means ‘arising’ or ‘origin’. Hence it is known in English as the law of dependent origination.

As the theoretical discourse of Buddhism PS plays a pivotal role in keeping Buddhism as a non-contradictory philosophy. Because of this causal theory Buddhism has been able to hold its consistency and commensurability from its outset. Therefore in early Buddhism there is nothing to find which contradicts each
other. D.J. Kalupahana and T.V. R. Murti rightly introduce PS as the central philosophy in Buddhism that gives two distinctive meanings in the Buddhist context. The origin of dukkha (suffering) as well as cessation of dukkha can be well realized only by the knowledge of PS.

Two formulae that summarized PS doctrine with its sequence and reverse orders go on to explain the universal application of PS. This type of a theory of causation was a new introduction to the Indian Religious and philosophical context. Ven. Assaji clearly emphasized this novelty when he was asked the uniqueness of the Buddha’s teaching by Upatissa.

“Whatever Firm a cause proceeds, thereof
The Tathagata has explained the cause
Its cessation too he has explained
This is the teaching of the Great Sage.”

This is the reality of everything or all dhammas. This is the nature of everything. Realization of this reality leads to know the things as they are i.e. whatever is of the nature of arising all that insists of the nature of ceasing. Therefore PS as the theoretical basis of Buddhist philosophy can be found in each doctrine of the Buddha. The Buddha has categorically and logically explained all teachings according to PS.

The general formula of PS runs as follows.

“When this is present, that comes to be;
From the arising of this, that arises.
When this is absent, that does not come to be;
On the cessation of this, that ceases.”

To put into a formula using the PS theory it can be argued that

Whenever ‘I’ exists ‘others’ exist.
Whenever ‘I’ does not exist ‘others’ do not exist.
Whenever ‘we’ exists ‘I’ exist.
Whenever ‘we’ do not exist ‘I’ does not exist’.

This theory had been more clearly illustrated by one of the later Mahayanic tradition called Hua-yen Buddhism. It taught
the doctrine of the mutual containment and interpenetration of all phenomena, as expressed in Indra's net. One thing contains all other existing things, and all existing things contain that one thing. This whole universe is covered with this net and threads are joined with a diamond. In all diamonds other diamonds' reflections can be seen. Therefore this net is interrelated. No diamonds can separate from others. If one diamond separates or divides from others the net will collapse. In the same way without been isolated one another the wise man view everything from the holistic approach. Nothing can be separated each other. Everything is dependent. All are complementary to each other. Thus there is a complex type of relationship. This relationship is a relative one and all are related to all others. So no separation can be found between these dynamic processes. In the social level also according to Buddhism there are many groups. They should perform distinctive and relative functions so that the individual can live happily.

3. INTERCONNECTEDNESS AND INTERDEPENDENCES

One of the main objects behind the Buddhist teaching of dependent origination is to show the relative relationships among human beings. This can be viewed from two stand points. One is from a deep and broad perspective in the context of cyclical existence. The samsaric existence according to the Buddhist doctrine is innumerable and empirically cannot be assumed the begging or the end. So that this long cyclical existence had created interconnectedness as well as interdependences in many forms. It is very interesting to note here that it is not only the man but also the other types of animals also had been relations of some forms in this long existence. But it is very difficult to perceive this samsaric relative connection as the man in the present situation acquires only a confined knowledge of this world existence. This is the basic problem of knowledge which is called avijja or ignorance in the twelve link formula of dependent origination.

The unknown nature of the worldly man or the ordinary personality tends to think that he is identical and independence from the other. Such a person may try to find and understand the reality within the individual existence and hence to fail. This ultimately
leads to many psychological sufferings including frustration. In the social context nobody can live without the other. The ‘other’ (para in Pali) represents all types of existence. Stereological vice the other may be a big hindrance for realizing the truth. So that leaving the household life may be bliss for the path. Therefore Buddhism encourages its disciples to leave homes and become recluses. One can definitely live a happy night if and if only by spending a loneliness life. The sacred longitude is thoroughly admired in the Buddhist context regarding its ultimate purpose. However the Buddha had preached that even a Buddhist monk should keep in mind that his existence completely depends on the other because he is not employed and living on the begged food. Therefore the mutual interdependence is an inevitable fact in the social context. This proves that there is no demarcation between what appears to be an individual creature and its natural and social environment.

4. RECIPROCAL IMPLICATION OF OTHERNESS

Man is considered as a social animal. He cannot live alone except the leavers of household life expecting the spiritual development. For them solidarity is an advantage to eliminate defilements. Yet an average man wants to live in society. He cannot live in solitude. Therefore man is of the society, from the society, and for the society. He derives and maintains his existence from the society that’s why he owns many responsibilities towards the society. While performing these duties he serves the society. This is called the social service in today’s usage. What is evident is that no social service can be done without the other. For instance generosity is a well-known social activity. Yet it cannot be practiced if there are no poor or beggars. Thus the poor helps others to engage in social services.

Mutual reciprocal behaviors play a very important role in the social context. Social psychologists are very keen on this factor as such behaviors influence to the stability of the society. Psychologically and sociologically accepted theory is that no one can live alone. A sentient being’s existence is valued and functioned properly in a social context. Newly born infant is only a biological being. This biological existence becomes a fully functioned being with the socialization. Therefore the individual’s personality develops with many social influences. This implies that
the individual cannot be separated from the other because others had socialized the individual. On the other hand it implies that the individual also has many duties to perform towards the society. While society performs many duties towards the individual in turn the individual also has to show his gratitude towards the society by performing many duties. This two way relationship oneself and the other treats both equally.

The doctrine in the Sigalovada speaks of the reciprocal existence of man by means of social duties. Today man is so keen on what rights are there and what right had been violated by others etc. This implies that in the modern context humans are so concerned on their rights and privileges. The issue is whether they have performed their duties and responsibilities towards others. On many occasions without fulfilling due responsibilities man expects to enjoy his rights very much even in the ultimate sense. However in Buddhism there if no reference to rights of man instead man is associated with duties assigned to him. Man in the society lives with others. Thus he has to perform duties to others. Then only he can enjoy his rights as a by-product of extending duties assigned to him.

Man has basically six relative relationships in the society. Accordingly the role of man also changes in relation to the nature of the relationship. For instance the same man can have dual roles in a family as the father and husband. Therefore man should be aware of the situation. Buddhism explores six such relationships as man’s directions. They are,

i. Children-Parents Relationship : East
ii. Teacher – Pupils Relationship : South
iii. Wife – Husband Relationship : West
iv. Friends – Friends Relationship : North
v. Clergy – Laity Relationship : Zenith
vi. Employer – Employee Relationship: Nadir

Being in the center the individual has to play many social roles which are relative according to the situation and condition. What is required is the constant mindfulness of the individual. Relationship in the Buddhist sociology is the mutual interdependency. Social
institutions function because of these relationships. Here the entire human society has been analyzed into twelve constituents. The individual health depends on the health of the society. So the healthy society in turns results in individual health. Problems among them must be resolve with mutual trust and love. Another significant fact is that the individual is expected to be concern on his or her reciprocal duties towards the other, not the rights of oneself. Human rights are considered privileges gained through the performing of duties. Rights will effortlessly arrive at the individual if he has done duties perfectly towards the other.

5. MORALITY IN OTHERNESS

According to Buddhist moral practice all ethical standards can be practiced and applied in a social context. For example one of the moral teachings in Buddhism is found as four kinds of hospitality namely generosity, pleasant speech, altruism and equality. From outset it very clearly signifies the value of otherness in practicing these moral principles. A man should behave ethically and practice morality without expecting benefits. As Mahayana tradition in Buddha Dhamma believes all human beings are same as they all are Bodhisattvas (to be Buddhas). All are treated same as they all are having same potentiality to become a Buddha (Fully Enlightened One). Therefore all human beings are called Buddha-seeds. The other significant feature is that in the Bodhisattva path all should perform moral standards or perfections with the help of the other. It means that without the contribution of the other no one can reach the ideal. Therefore the final goal in Mahayana tradition completely depends on the acceptance of the other.

Buddhism goes beyond the boundary of the earth (globalization). According to Buddhist cosmology there are innumerable number of worlds and species. Therefore a devotee must extend his or her loving-kindness to all species whether seen or unseen. The method is so clear. This is done by one’s mind. In the Metta Sutta the Buddha says that in spreading love, one must think of all possible kinds of beings. Therefore the Buddhist attitude is to extend love to all beings. This utterance is the Buddhist conception of universalism. A man should love others in the same way that a mother loves her one and only son.
6. DEONTOLOGY

Duties cannot be performed without accepting the existence of other. The Hindu concept of duty shows that though there are differences among people, duties can be completed if one accepts the other. The concept of duty also becomes a vague one if we reject the other. According to many religious views duties can be performed to others. Moral and spiritual perfection can be achieved with the help of the other. For instance, if somebody wants to practice giving, there must be a giver as well as a receiver. The receiver becomes the other here. Mahayana tradition says that even a beggar is deserved to be respected as without him the Bodhisattva is unable to perform his moral standard.

One of the main social doctrines of Buddhism, the Sigalovada Sutta talks about the value of performing duties towards the others in the society. Here the individual has to play many roles in social relationships such as parents, children, teachers, friends, politicians, employers etc. After identifying the role it is up to the individual to play his or her role by fulfilling all types of duties. In the Buddhist context no reference has been given to rights. Rights are considered privileges gained by doing duties. In other words no issues aroused on rights if duties are completed. Therefore first the individual must do duties and then he or she can enjoy rights. Violations of human rights happen to be a side effect of breaking due duties.

7. GOLDEN RULE

The golden rule is a main religious moral principle that assumes one should treat others as one would like others to treat oneself. This is the direct implication and it has an indirect implication also. That is one should not treat others in ways that one would not like to be treated. Even in Buddhist ethics one of the central themes is that “one should treat others in exactly the same way as one treats oneself” (attanam upamam katva). The Buddha has stated that the basis of the other-regarding principle is an inference from oneself to another. Firstly one can think oneself in terms of others. The value of oneself or self-personality can be derived from others. Secondly one can consider others in terms of oneself. For example one should consider that the state which is unpleasant to me must
be so to others. This reflection brings the abstaining from killing or harming others.

One of the ancient Chinese religion, Confucianism says “Do not do to others what you would not like yourself. Then there will be no resentment against you, either in the family or in the state.” It seems from this great saying that the golden rule should be the foundation of all moral principles.

8. CO-EXISTENCE

Peace at social level should start from the most important social structure i.e. the nuclear family. Peaceful coexistence within the framework of family can be taken as an example. There is no question about the dominance or the superiority of the husband and wife. Both are equally important for the wellbeing and progress of the family. The most important thing is to understand the roles of each other. Both of them should know that one’s existence is the existence of the other. To put the mutual existence of husband and wife in accordance with the Buddhist causal theory.

“When the husband exists the wife exists, when the wife exists the husband exits, when the husband does not exist the wife does not exist, when the wife does not exists the husband does not exist.”

This is also the reality in the social order and structure as well. No one can separate, isolate or live without others because everybody depends on the other. This society as a whole has got a tremendous diversity. This diverse nature can be observed from various dimensions such as the nationality, culture, religion, belief, appearance, behavior, thought, value, morality, response and feeling so on and so forth. Most of these differences had been created by man himself over thousands of years of his civilization. All these differences prove nothing but the potentiality of man. Man among other creatures is superior because of the thinking force behind him. What he had achieved so far in the forms of knowledge, technology and development are best examples and proofs. These differences and distinctions are no doubt beauties of the global society. The diversity makes the all beauties in the nature including flora and fauna. It is not difficult to imagine if all were alike and same in nature. The life would have become boring and monotonous if all
were same. But there is something to note here from religious and philosophical perspective. There is a significant uniqueness and oneness of mankind. While there are many diverse among human beings there are some important unities especially the humanity. Humanity can transcendent all types of verities.

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References


ABSTRACT

One of the major challenging issues the world face today, is religion. This is due to the struggle of Multi-culturalism vs. Religious Pluralism. Even in the case Buddhist traditions, the apparent cultural dominance in some traditions surpass the ecumenism of the Buddha expected of us, as enjoined in the Agganna Sutta’s ‘indivisibility!’ Furthermore, when racism, ethnicity, pro-war assertive designs are drawn, it cannot even remotely connect to the original Buddha Word. This research attempts to address pressing issues that give negative versions of the Buddha’s advice and needs corrective measures taken.

In multi-cultural societies, all are faced with not only diversity but also by diametrically opposed ideological convictions of other faiths and communities. Amongst these, one of the subsequent problem is ethnic favouritism.

Gotama Buddha’s view of a universalist who is aware of the essential oneness leading to humanise, globalise, elevate and
ennoble mankind to unity and ‘perfection’ with space for pluralism is a supra development in human thought; an evaluation common to all universalists to whatever religion they belong to. “Patience is the greatest virtue” is not blind tolerance or narrow-intolerance (you do as the laws are such without your own free choice). While some exclusive religions hold; “this is the only way to salvation” others attempt to find common grounds for good governance. The reality is, that religion will always colour politics, as in some countries due to their theology or cultural patterns.

Many traditional societies, lay pressure on gender inequality which is deplorable. This includes the multi-cultural Buddhists as well e.g. The issue on Bhikkhuni (nuns) Ordination. We see how Brahmanism is still influential even in Theravada Buddhist nations. We are happy to note the ecumenism of Vietnamese Sangha and the Indonesian Sangha which should be beacon lights to other Buddhist Sanghas.

Proponents of religious pluralism like Troeltsch, Arnold Toynbee and John Hick contend that all religions are essentially valid and the same but we may look similar but not the same. The perplexed and complex world demands, mutually rewarding multi-lateral inter-faith dialogues that lead to harmony and an egalitarian world with reasonable sustainability ‘good for all parties’ (ubahyattha-samvattanika kusala kiriya).

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With the advent of the twenty first century, one of the major challenges in contemporary society is the struggle of multiculturalism and religious pluralism. The reason being the impact of social media we face, so not only diversity but also diametrically opposed ideological convictions of religions and identities of cultures cherished by ethnic groups. So much so that even among seemingly peaceful Buddhists, cultural dominance is evident; a departure from the original Buddha Word; ‘the indivisibility of human beings’. (1)

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1. Vasettha Sutta, Digha Nikaya.
When we lack ecumenism\textsuperscript{(2)} among our religionists, it is not surprising that we dislike or hate other religionists who could call us ‘extremists’ instead of being identified as time honoured followers of the path of moderation, the Middle Path (Midlist). Any adherent who blindly loves (emotionally) his own creed and hates the religions of others should not call himself a Buddhist! That is in accordance with the Pali Canon Word. For a Buddhist means, ‘one who follows the Awakened One’! The Awakened One was for unity and ‘Right Understanding’ with an universal ambience whereas nouns such as Thai, Burmese, Sri Lankan, Tibetan and the like, are after effects of ‘Nuture’ against ‘Nature’. While a Buddhist aspire enlightenment and unity, the nouns mentioned, based on nations or race stands for division, segregation and disunity. Practically, such terms obviously have a racist undertone! Can those Buddhists be awakened to this fact? For the simple reason that the Tathagata’s Dhamma is universal, so is his vision that leads to the ‘essential oneness of mankind ‘to humanise, elevate, and ennable us to unification and perfection with the space to understand pluralism as a development of thought in genetically variant human beings\textsuperscript{(3)} who can be enlightened here and now.

In a more complexed and perplexed world the demand is for mutually rewarding, multi-lateral dialogues on culture and religion which will culminate in an egalitarians society\textsuperscript{(4)}\textsuperscript{(samanattata, samata)} that could sustain diversity. Within such a space, pluralism cannot remain inclusive but has to be exclusive. That mutually rewarding (ubhatayattha –samvattanika - kusala kiriya) phenomenon is inborn in Buddhist moral evaluation as far as the judgement of universally good actions are concerned. Rational discourses are suggested by the Enlightened One not for intellect but as catalysts for culture, equality, human rights and human duties. This allows coexistence in harmony that helps good governance in a confused and disturbed world of division and segregation. With social policies balanced and

\textsuperscript{2. Inter - denominational religious work or meetings of all sects of Buddhist traditions.}
\textsuperscript{4. One of the 4 treasures of a ruler / king.}
mild persuasions applied, the ideal society can be expected. In this regard, religion being a matter of conscience, should not become regulated, regimented or institutionalised by law, as it belongs to the moral domain (Law is interested in the legal, and not the moral). Since from the Buddhist point of view, moral discourse is a rational discourse with consistency, negative emotions are not welcome but harmonised. Issues should not be swept under carpets, as it will be the greatest assault on Reason! And Buddhist misunderstanding of un instructed Buddhist folks are not necessarily following the Buddha’s discourses though the intention could be seemingly right. e.g. recent conflicts in Sri Lanka and Myanmar with regard to racial and religious extremism. As far as the Buddha and the Dhamma is concerned, there cannot be any compromise for ethnic violence or religious extremism. Battle cries, assertive and aggressive designs cannot even remotely connect to the Buddha’s Dhamma.

Traditional “so called” Theravada Buddhist countries have been experiencing repercussions of corruption and corruptibility which drew them to war and social conflicts. At times, with unbelievable ‘killing fields’ (Cambodia and Sri Lanka) and the persecution of the minorities which human rightists called ethnic cleansing! Those nations seem to have disregarded ‘the doctrine of man’s oneness of the Vasettha Sutta; “we all belong to the same species” in the basket of humanity unlike fauna and flora. A simple reason for lacking such an attitude is ego, due to the dominance of race and religion and the interest in power.

A bit of compassion to Muslim Rohingyas, genuine dialogues with Tamil Tigers and interaction with South Thai Muslims could have been the seeds of peace. Equally, one could argue that rigid positions adopted by followers of any religions who fancy ‘intolerant means’ advocated even by exclusive scholars could lead to religious chauvinism.

For Christians and Muslims who believe exclusivity to be the only way of salvation for mankind e.g. “Salvation is found in no one else, for there is no other name under heaven given to men by which we can be saved” (Acts 4:12) For those who adhere to multi-culturalism and multi-religiosity this is certainly a challenge. Worse still, to believe in a ‘superior culture’ is to deny the Buddha as the
unifier of mankind. His was a struggle to transform humanity into divinity; a parallel quote from the Bible “as in heaven, so on earth!”

The contrary is observed when non-Muslims are treated as second class citizens in Muslim dominated countries. A novel view, not to legally accept Muslims other than Sunnis (Shias, Ahmaddiyas, Khojas, Vohras) in Malaysia\(^5\) in line with Wahabbism of Saudi Arabia is to forget that multiplicity is a gift of nature. Conflict in loyalties arise because of what we owe to different religions, castes, languages and sects as is happening currently, abundantly in fact, on a week to week basis!

Islam seems to surpass accepting religious diversity. It affirms religious plurality, but not pluralism. It rejects theologian John Harwood Hick’s\(^6\) simplistic theory that “all religions are equally valid to the same truth.” Therefore, “religious pluralism transcends the conflicting and relative truth claims among religions. It claims a facade of democracy and world peace; the ‘absolute messiah’ to the phenomenon religious diversity. He concludes that all religions claim a head-on collision with religious pluralism.

Islam cannot agree to such proposition. It terms this as religious pluralism. It accepts other religions as totally ‘others’. But, ‘Pluralism’ rejects others to be ‘exclusively and uniquely’ others. In other words, diversity and plurality (not pluralism)\(^7\) is considered a ‘Sunnahullah’; is in accordance with the dictates of Allah. e.g. In chapter Ali Imran:19, Allah categorised ‘Religion before Allah, is Islam. So, Islam is Allah and Mohammad (s.a.w.) is the last and final prophet on the Earth! Dr.Hick’s also maintained that ‘all religions are essentially the same, authentic and valid’.

It is now clear that from a common sense point of view, all religions are not the same, but in ethics there are resemblances which are similar, because of its involvement in human problems. So, our topic “The lamps are different. The light is similar (not the same)” and the input given.

What more, in Islam like in some other religions apparent in

\(^5\) New Laws have been amended to this effect by the Parliament of Malaysia.
\(^6\) John Hick’s; the iconic thinker of the pluralist theology.
the Middle - east, Shias are not accepted (No wonder an Islamic critique; Anwar Sheikh called Islam “Arab Nationalism” (8) and they are not being tolerated , this has advanced recently in Malaysia, legally. For such adherents only Wahabbism matters, as we have noted, such exclusive soteriological concepts are also found in Christianity. Among some Buddhists, racial and cultural prejudices e.g. Theravada and Mahayana (The Higher Way & The Lower Way) along with the country base is an issue being adopted without sufficient reflection and not considering the repercussions. A Buddhist Realist would conclude ethnic favouritism as the core problem. Buddhist nationalists, if they are not racists, should emulate Prince Charles, the British heir to the throne who stated in public that, if he becomes the king of the U.K., even while remaining the Head of the Church of England , he wants to become not just ‘the Defender of the Faith (Anglican) but the Defender of all faiths! After observing the rites and customs of the Japanese, the Prince of Wales also said that if not for the throne he would have followed the Buddhists and the Japanese who practice pluralism. In the Early Pali Texts, pluralism is found as we are not just technical creations of a God. Buddhist thought inclines into the saying of the French thinker Voltaire, viz: “Man created God, in his own image”. Though humans are genetically one species, their nature is manifold as much as their bodies are vivid, (nanatta satta, nanatta kaya).

So, whether the religion / race is in majority or minority, pluralism is adopted without space for dominance as anatta is prominent and a dominant concept in Buddhist scriptures. That being the case, minorities should not suffer because of Thai -ness, Sinhalese-ness, Burmese-ness, Indian-ness, etc. After all, the Buddha was born as Siddhartha to a Nepalese Shakya family! Conscious of the decline of his race even before it happened, he did not even tried to take measures to defend his race!

Geographical boundaries shouldn’t be the points of controversy, as was the case of the Preah Vihar temple conflict between the Thai and Cambodian Buddhists, regarding the ownership of the

8. Islam: The Arab Nationalism, Islam & Sex, Islam & Terrorism works of Anwar Sheik, Wales, U.K.
territorial land bordering both countries which went viral. This gave shock to the international world who were not familiar with conflicts among Buddhists.

The world renown Buddhist monk of China; Ven. Xuan Chuang (Ven. Fa Hsien) reports the Buddhist ecumenism of monks of different schools in Gandhara and Afghan areas; thousands living and dining under the same roof.

We are happy to note that some commendable efforts of ecumenism have been done by the Vietnamese and Indonesian monastics; both bhikkhus and bhikkhunis of all sects. But if the unity is only for superficial purpose, certainly it won’t last. Unity on the surface due to government pressure or if internally one is against the other, the results may cause disaster as noticed in the past where State policies changed from time to time.

Buddhism being the Happiness Agenda to get rid of suffering at the apex of “Supreme Happiness” to all beings is essentially an accommodation of pluralism. The call for inter-religious and intra-religious dialogue has been an innate practicality since its first discourse. When the monks had an open crisis as they split into two, the Buddha tried to manage the two parties by ecumenism and left to the Parileyyaka forest.

For he realised the divisive forces against multiculturalism. His constant awareness was for the unity of the community; his ideal society, not a utopia but the ‘essential oneness’ of mankind. An allcompassing catalyst of humanism based on ethics and psychology for practical solutions, not the mere legal technical mechanism. The aim was for universal happiness of all parties concerned. The essence of his was, the cosmic well-being of all beings; the criterion for the often quoted “May all beings be well and happy!”\(^9\)

In a practical sense, this is the very foundation that social harmony can be reasonably promoted. With the novel impact of social media globally being influenced on religious diversity and the media having become anti-pluralistic as far as terrorism is concerned, the results yet to come can be disturbing. Those who

\(^9\) Karaniya Metta Sutta, Khuddaka Nikaya.
use political violence by this rapid means of communication have identified themselves with the digital system. They are therefore a group of machine – centered, technical minded people.

As in fire, the twin aspects of good and bad has its interplay.

With the crisis arising from 9/11 (the New York tragedy) we have seen the rapid change in social life as far as gathering information is concerned in the digital system. In this world of ‘Information Technology’, ‘Buddhism is Transformation Technology’ viz: in the Dhammapada,

“Conquer the violent person by love, conquer the bad, by good, conquer the miser by generosity, conquer the liar by truth”.

Change; anicca; impermanence, transformation being the first reality of life in a plural society, it stays valid to all interested in co-existence and harmony. This ‘Transformation Technology’ clearly elaborates the space given to such a dynamic concept as it not a static concept. That too, for the well-being and happiness of all beings, including the machine centered people.

Though by custom and tradition the Buddhist fraternity accepts pluralism, but by preference, they remain under the umbrella of the country, ethnicity and denomination rather than being universalists.

In the last three decades there have been commendable efforts by some Buddhist leaders among the Asian dragons (tigers) to promote intra-religious International Buddhist Conferences where all Buddhist traditions (Theravada, Mahayana and Vajrayana) converged and had mega ceremonies and dialogues to discuss matters of mutual interests e.g. Taiwan, Korea, ‘Hong Kong’, Malaysia & Singapore.

One successful leader still conducts his global conferences and meetings based on the model of multi-national business system. Ultimately, this also ended with more stress on ethnicity, culture and a self-serving purpose. Some leaders held conferences due to pressure from their governments or as a reaction to pressure coming from Christian evangelists. Though genuine leaders seem sincere, some devotees created the barrier as they were ethnic based. The
sectarian factor during these conferences is now almost lost; a novel development unseen and unheard of for decades!

As noted Indonesian and Vietnam Sangha monastics are a laudable lot in this unification exercise. Other Buddhists could emulate them rather than remaining exclusive. Sri Lanka, Thailand, Myanmar and Cambodia Sanghas are still living in the 20th century, partly because of the decades of the impact of regimes’ diktats and not confident to make changes; the first reality of Buddhist philosophy. The time has come for a mutual rewarding transformation or to face becoming an irrelevant religion of dogmatism.

In order to be open and not rooted in cultural prejudices or in cultural superiority these traditions need to rise up from the deep slumber they are in. Because as long as such nations are controlled by emotions and remain less rational, the state or brutal governance or any other agents could suppress them. e.g. Myanmar was under the junta army rule for half a century!!!

The foresight of Prof. W.S. Karunaratna; a great visionary with prophetic imagination is worth quoting...

“The plural society of Sri Lanka offers ideal laboratory conditions for the translation into practice of the Buddha’s teaching on the oneness of mankind...... Urgent action is necessary to prevent irresponsible elements from reducing Buddhism and the Buddhist movement into a vehicle of their own bigotry, arrogance and intolerance”.

Powerful and prestigious Buddhist organisations in our land are increasingly assuming the roles of trade unions creating aggressive lobbies and pressure groups which seek to impede attempts to promote communal harmony and national unity.

Some of the recent Buddhist organisations that have sprung up in the country are obviously tools in the hands of power-hungry laity and clerics who are eager to build up power-bases for themselves by exploiting the grievances and frustrations among certain ‘militant Buddhists’. Bankrupt politicians seek to discover short-cuts to power and popularity championing the cause of what are widely believed to be “Buddhists” rights.
A LOT OF THESE: “Buddhist” rights are in fact, not Buddhist at all. They are rather political rights… Buddhist activities… … … … … … are more revivalist than constructive, more conservative than progressive and more puritanical than liberal.

Had responsible Sri Lankan leaders including monks followed this vision of Prof. W.S. Karunaratna who managed negotiations with Muammar Gaddafi and the USA President Jimmy Carter as Ambassador to the USA, they could have totally avoided the dirtiest war of their history, for though the war is won, the battle goes on!

This professor of professors cited “Where there is understanding and compassion there alone is to be found Buddhism and the Buddhist way of life. Where there are ferocious battle-cries and assertive and aggressive designs there cannot be anything even remotely connected with Buddhism!...Bigotry, arrogance and intolerance cannot fly the Buddhist flag for the simple reason that Buddhism is distinguished by its wisdom and compassion, generosity and reasonableness and sanity and moderation”.(10)

In our half a century reading of the Blessed One; a unifier of mankind who faced sixty two ‘thicket of ideologies’ and ‘a jungle of views’ in a multi-cultural setting of the Gangetic plains, his efforts for harmony has not been furthered by a substantial lead followers who dominate in the ecclesiastical realm and in social politics. Not only as individuals but also as respected leaders with power whose impact in semi -corrupted institutions is imminent seems selfish. While the Master struggled to transform humanity into divinity many monastic Sanghas are for wealth, political power and position. The magnetism of wants (not needs) and the repulsion of hatred in the congregation demonstrates the decay of the Dispensation due to their ignorance of harmony and coexistence. The Buddha’s compassion in action within pluralism which could empathise for a multi-cultural setting could have mobilized both the individual and society. He was able to humanize, elevate and ennoble humanity to divinity ‘here and now’. Society for him is the vehicle of individual

betterment. If such practical idealism is realized, most divisions could vanish paving the way for diversity where multi-culturalism could strive. Enter, the most excellent of arts; living life untouched by the eight circumstances of life; to be in the world but not of the world; the way of the lotus. If not the cessation of suffering; the happiness agenda, then at least the reduction of suffering could have reduced corruption and the corruptibilty of the individual and of society. Such was his social perception and consciousness for a plural social progress. He went the extra mile which other religious founders of religions in the ancient world did not go. It has to be stressed that for valid reasons the Buddha’s attitude was not negative or narrow tolerance but to use valid propositions for further ‘Right Understanding’. As for him, to tolerate the wrong was to indirectly support the wrong or bad notion or action.\(^{(11)}\)

The aspect of ‘liberte’ born out of empathy can be a moral to draw for adherents of religions and cultures who prefer monoculture as against multi-culturalism and multi-religiosity. The Singapore experience contains that tolerance by practice and by effective law. For the social policy is to maintain the peace and the existing harmony.

The Malaysian episode is different. As Tricia Yeoh states,\(^{(12)}\)

“Malaysian political culture seeks to politicise every thing under the sun, and nothing is as easily politicised as religion”.

She furthers her argument by noting that the former Barisan Nasional government and the so called champions of rigid Islam, an opposition group called PAS use Islam to outperform each other. Non-Muslims are not qualified to use Arabic phrases. Efforts are taken to show that the Opposition controlled States do not adhere to Islamic principles and therefore disqualify to genuinely represent and serve Muslims, despite the fact that the Penang State government headed by a Christian providing more State government aid to Islamic schools which was not done when the Muslim dominant X-Barisan government was in power for decades.

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In fact, the Opposition State contributed more than double (e.g. Malaysian RM 24.3 million) in the year 2010.

Understanding that the secular country is multi-religious and multi-cultural the Penang Opposition State became the first province to set up a State sponsored “Interfaith Council” whereas even the Central government could not do such a thing since Independence !!!

Dr. M. Bakri Musa, (Forward to a critique; ‘Assalamualaikum’ by Malaysian X-Law Minister, Zaid Ibrahim (Prime Minister’s Dept.) states.

“Islam is reduced to a government bureaucracy manned by control-freaks intent on dictating our lives. Yes, they are all men”.

His stress “Not-too-bright and self-serving politicians are only too willing to ride this Islamic tiger. Once ridden, however, it is difficult to dismount, as the Afghans and Pakistanis are finding out.

Malaysia’s saving grace is its significant non-Muslim minority, an effective buffer and formidable bulwark against the intrusive reach of these political Islamists’.

Zaid Ibrahim, on the other hand questions the invalid position of Kelantan state ulamas leading the state. He scribes why ulamas should not be administrators.

“It suffers from appalling poverty as well as the highest rates of AIDS, incest, drug abuse and abandon babies. It also has the highest number of surfers of pornographic sites”.

Zaid Ibrahim opens his Preface by quoting the famous statement

“Let there be no compulsion in religion: Truth stands out clear from error: whoever rejects Evil and believes in Allah has grasped the most trustworthy hand-hold, that never breaks. And allah hears and knows all things”. Surah Al-Baqarah (2:256).
A STUDY OF BUDDHIST TEACHINGS WITH RESPECT TO CONFLICT RESOLUTION

by Ven. Moragaswewe Vijitha*

ABSTRACT

The prime concern of this paper is to discuss how Buddhist teachings can be used as a means of conflict resolution. It is evident that there is a massive inclination in conflicts in the contemporary world. Many predict that this could be the signs of world war III. In such a situation, the Buddhist teachings on conflict resolutions are extremely important in order to prevent those conflicts. Buddhism strongly believes that genuine peace can be prevailed only in the heart of mettā. It clearly understands the causality of violence which gives the most adequate solutions for it. One advocates the control of one’s own mind, where the other legislate the control of the other’s body. The Buddha speaks of conflicts in the form of quarrels (kalahā), disputes (viggahā), and contentions (vivāda) at different levels of social interaction. They occur between nations or states as large-scale conflicts when one head of state disputes with another. They also occur between religious, ethnic groups within the same nation. They occur also between members of the same family. Therefore, the Buddhist discourses like the Mahādukkhakkhandha, Madhupiṇḍika, Raṭṭhapāla, Mahānīdāna, Sakhapañha, Vatthūpama, Kalahavivāda, Māgandhiya, Metta, Paṭhamaśaṅgāma, Dutiyaśaṅgāma, Kulāvaka, Kosambi, and the Vepacitti are expected to be utilized in order to achieve the expected goals of this paper that can be applied to create a peaceful, contented, happy and harmonious society in the world.

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1. INTRODUCTION

Buddhism aims at creating a peaceful society in the sense of the attainment of inner peace and finding the way to peace (anuttarāṃ santivarapadaṃ pariyesamāno). It has also the strongest tradition of non-violence and peace in the world history. And also Buddhism aims at creating a world where Compassion and Loving-Kindness are the driving forces. Buddhism conquers hatred by kindness and evil by goodness where enmity, jealousy, ill-will and greed are absence. Genuine peace can prevail only in the heart of mettā. For Buddhism, the most effective and forceful reason for conflicts is unwholesome psychological traits like greediness, acquisition, unlimited power-hunger, hatefulness and ignorance. Instead of understanding the causality of violence, common opinion relies on the instrumentality of it to vanquish unjust violence. One advocates the control of one’s own mind, where the other legislate the control of the other’s body. The development of mind is useful to reduce of any conflict at different social interaction as the Buddhist teachings maintain. Therefore, it is the direct path of conflict resolution.

Research Problem

Explosive regional tensions of ethnic and religious character, the continuing spread of nuclear weapons, disregard for human rights, the widening gap between the rich and the poor, international trafficking in drugs, women and children, the depletion of the earth’s natural resources and the despoliation of the environment are some of the burning issues in contemporary world. These can be concerned as major barriers to bring out peace in the world. On the other hand, there can be seen a massive inclination in fights, wars and disputes every corner of the world. Taking into consideration this situation of the world, many suppose that the world would be getting ready for the world war III. By the modern day, the well-developed nations have produced a number of weapons such as rockets, missiles, bombs and bullets and chemical and biological weapons that can be destroyed the entire world within a few seconds. In such a situation, Buddhist teachings on conflict and conflict resolution can be utilized in a more effective way in order to reduce the aforementioned states. The research problem of this
paper is based on how the Buddhist teachings can be utilized with respect to conflict resolution for the above purpose.

2. RESEARCH METHODOLOGY

The researcher attempts to survey literature relevant to this study namely, the primary Buddhist sources, scholarly articles and books written on the field. Hence, the primary data was used with the secondary data at details where analysis needs more in-depth concern. Through careful analysis of facts and information provided in these texts, the research will be focused on how the Buddhist teachings could be utilized for the above purpose. The research methodology utilized in this paper was to read and analyze (content analysis) the primary Buddhist teachings relating to the subject area and other selected secondary texts monographs and articles to generate pragmatic results that remain to the Buddhist teachings while giving a greater insight into some historical aspects. Meanwhile, findings of the study were compared with theoretical measurement to see the external validity and the reliability of the findings.

3. DISCUSSION: WHAT IS A CONFLICT?

Conflict refers to an ongoing state of hostility between two groups of people. On the other hand, a conflict can be understood as an unavoidable aspect in human life. Social unrest is a result of outward manifestation of the lack of peace in the individuals’ minds. Conflict, war and struggle are the symptoms of the diseased minds as Buddhism maintains. Before the Buddhist approach on conflict resolution is to be scrutinized, it is very useful to realize and define what conflict is. The followings are some of the examples of a conflict.

However, our understanding of conflict does not, and should not, end at the assertion that disputes and conflicts are natural to the social life of human beings. That recognition is indeed the beginning of another, complex story. Disputes and conflicts among individuals, groups and states tend to generate destructive consequences. In such instances, violence at times provides the means for dealing with disagreements and differences. Fights, riots, rebellions, invasion and war are some of the major violent manifestation of the ways in which humans deal with differences and
disputes. Injury, destruction property and death of fellow human beings are consequence of such violent forms of human behaviour and practice. In this sense, differences and disputes conflict is the concept that can adequately express such a process, the progression of differences into dispute and then to practices characterized by violence and destructive consequences. All conflicts are not ones with violent character and consequences. Conflict can be non violent; or, there are non-violent ways of dealing with conflicts.\(^1\)

Encyclopedia of Political Science explains conflict in political terms.

*When two or more parties, with perceived incompatible goals, seek to undermine each other’s goal-seeking capability. One should not confuse the distinction between the presence and absence of conflict with the difference between competition and co-operation. In competitive situations, the two or more parties each have mutually inconsistent goals, so that when either party tries to reach their goal it will undermine the attempts of the other to reach theirs. Therefore, competitive situations will by their nature cause conflict. However, conflict can also occur in cooperative situations, in which two or more parties have consistent goals, because the manner in which one party tries to reach their goal can still undermine the other’s attempt.*

The ABC triangle of the Norwegian peace researcher John Galtung focuses on destructive conflicts and offers possible entrances to resolve this horrible circumstance.

*Behaviour Nonviolence (Physical and Verbal Violence)*

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Attitudes, such as feelings of self-righteousness, superiority, hatred, distrust and apathy are more likely to fail to take the other parties views into consideration. A peaceful option here would be to adopt empathy as a basic attitude-focusing on how other parties might think and feel.(2) For the purpose of termination of conflicts, C. R. Mitchell indicates that attention and emphasis is often only placed on the conflict between parties may prevent conflict termination between those parties. Healing of the breaches within groups is fundamental to their ability to come together to heal breaches across groups. (3) According to the UNESCO’s Culture of Peace Programme, the difference between culture of violence and culture of peace can be clearly recognized. They are as follows:

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4. THE BUDDHIST APPROACHES TO CONFLICT RESOLUTION

Clearly, Buddhism was the most social of religions the applications and expounded in a long series of discourses.\(^{(4)}\)

The conflicts and wars that occur in society are observed in Buddhism as an unavoidable part of *samsāric* misery. The Buddha speaks of unrest in the form of quarrels (*kalahā*), disputes (*viggahā*), and contentions (*vivāda*) at different levels of social interaction. The *Madhpinḍikasutta* begins with the sensory process and identifies *papaṇca* (mental proliferation) as the most noteworthy psychological cause for social conflicts. As the discourse highlights that the Buddha and his disciples have higher moral practices. They never harm to others and never plunder or steal others. Once the Buddha was in *Kapilavatthu*, the home town of the Buddha and then he went for alms-rounds (*Piṇḍapāta*) and sat under a tree and started to rest. At that time a *Sākyan* named *Daṇḍapāṇi* also came to that park in the morning for exercise. He went where the Buddha sat and worshiped and asked one question from the Buddha.

What is the contemplative’s doctrine? What does he proclaim? (*Kiṃ vādī samaṇo, kimakkhāyī’ti?*)

The nature of doctrine, friend, where one does not keep quarreling with anyone in the world with its Devas, Maras, and Brahmās such a doctrine is taught. (*na kenaci loke viggaiha tiṭṭhati*)

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Then the Buddha explains the two concepts which need to practise to live the aforesaid of life. These concepts are extremely vital to protect peace in society. The Conflicts and wars arise in human mind due to lack of the following characteristics as Buddhism maintains. The two concepts are:

i. Departing from the sensual pleasures (*kāmehi visammyutam*)

ii. Eliminated craving (*vītatanham*)

According to the causes of the present and previous wars of the world we can see craving and sensual desire of the people is that the basic causes for war and conflicts. The Buddha explains the person who endowed with controlled senses and eliminated craving, he does not tend to quarrel or harm to others or abuse others, or steal or despoil other’s wealth. Once the Buddha points out that there is no end to human wants and desire and people are slaves of the craving. It is difficult to give up. As the *Madhupiṇḍikasutta* runs, the following seven kinds of psychological tendencies cause to conflicts.

i. *Kāmarāga* - the latent tendency to sensual pleasure

ii. *Paṭigha* - the latent tendency to aversion

iii. *Diṭṭhi* - the latent tendency to speculative opinion

iv. *Vicikicca* - the latent tendency to speculative doubt

v. *Māna* - the latent tendency to conceit and pride

vi. *Bhavarāga* - the latent tendency to craving to continue existence

vii. *Avijjā* - the latent tendency to ignorance

Due to these seven kinds of latent arise taking up rods and bladed weapons, of arguments, quarrels, disputes, and accusations, divisive tale-bearing and false speech. When people eliminate these latent through cultivating their minds in right way gradually can stop taking up rods and bladed weapons, of arguments, quarrels, disputes, and accusations, divisive tale-bearing and false speech.

5. *kāmesa loke na hi aṭṭhi titti* - The Majjhimanikāya, The Raṭṭhapālasutta

6. Ibid.
false speech. The *sutta* further clarifies that the people normally experience the world in two ways, attraction and repulsion. They try to make ownership on attractive things and making quarrel and conflicts to take those things. In other hand they try to put away dislikes. They repulsed on dislikes. Through that also they generate the conflicts. Buddhism mainly focuses on the causes of conflict. It does not suggest the temporary solutions for conflicts.

The *Mahādukkhakkhandhasutta* draws attention how conflicts take place due to sensuality. The Buddha speaks of conflicts in the form of quarrels (*kalaha*), disputes (*viggaha*), and contentions (*vivāda*) at different levels of social interaction. They occur between nations or states as large-scale wars when one head of state dispute with another (*rājānopi rājūhi vivādenti*).\(^7\) They also occur between religious, ethnic groups within the same nation. They occur also between members of the same family. The root cause for conflict is sensuality. The *Mahādukkhakkhandhasutta* draws attention how conflicts take place due to sensuality.

Again, *Bhikhu*-s, kings dispute with kings, warriors with warriors, Brahmins with Brahmins, householders with householders, mother disputes with the son, the son with the mother, the father with the son, the son with the father, brother with brother, brother with sister, sister with brother, friend with friend. They dispute, quarrel, and approach each other with hands, clods, sticks, weapons, and even face death or come to deadly unpleasantness. This is the danger of sensuality here, and now, the mass of unpleasantness owing to sensuality.\(^8\)

As the *Raṭṭhapālasutta* draws the prime cause for war is greed. *Raṭṭhapāla* points out how kings engage in destructive and aggressive wars on account of greed for power. The *Sutta* runs as follows:

A king wins territories on earth through aggression as far as the surrounding ocean. Yet no being contended with that, he desires territories even beyond the shores. the king and many others die and they abandon their bodies with unfilled desire. In the world there certainly is no point of ultimate satisfaction with regard to sense desires.\(^9\)

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7. The *Suttanipāta*, *The Kalahavivādasutta*, p. 169
Here, the *Mahānidānasutta* points out that war or violence, violence is caused, and causes more violence, depending on conditions. This understanding of not just the morality of non-violence but also of the world in general puts the question of morality on par with that of any other phenomena. The causality of violence is not something that can be supervened or suspended is not to be put aside as mere window dressing in the face of political realities. The fact that violence makes for suffering is not limited to the victim, but also touches the perpetrator; thus the recognition of sympathy is not merely a philanthropic act. The analysis of violence in Buddhism is of a piece with the rest of the *Dhamma*. This discourse further explains that all wars originate in the mind of human being. The untrained mind of people creates unwholesome actions.\(^{(10)}\)

The *Sakhapañhasutta* draws attention how conflict starts among the people. In this *sutta*, the origin of conflict is discussed in depth. There is a friendly discussion between the Buddha and *Sakka*. This *sutta* conveys us how conflict becomes as an unavoidable social current and how it develops owing the psychological traits.

*Sakka’s question*

_Fettered with what, dear Sir, though they think, ‘May we live free from hostility, free from violence, free from rivalry, free from ill will, free from those who are hostile’—do Devās, human beings, Asuras, Nāgās, Gandhābās, and whatever other many kinds of beings there are, nevertheless live in hostility, violence, rivalry and ill will, with those who are hostile._

_The Buddha’s answer_

_Devās, human beings, Asurās, Nāgās, Gandhābās and whatever other Different kinds of communities there are, are fettered with envy and stinginess, which is why even though they think, ‘ May we live free from hostility, free from violence, free from rivalry, free from ill will, free from those who are hostile they nevertheless live in hostility, violence, rivalry, ill will, with those who are hostile._\(^{(11)}\)

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10. NII, *The Mahānidānasutta*, p. 59
11. DN, *The Sakhapañhasutta*, p. 276
In the Vatthūpamasutta, it draws our attention that conflict starts in the individual’s mind forced by unwholesome thoughts. This sutta enumerates 16 kinds of sinful thoughts that responsible for the mental conflicts. (12)

According to the Kalahavivādasutta, conflicts and arguments are taken place caused by the loved things. It runs:

Fights, disputes, wailings, grief, selfishness, measuring, conceit, and slandering, where these are abundant may it be told. With loved things are fights, disputes wailings, grief, selfishness, measuring, conceit, and slandering abundant, yoked to selfishness are fights and disputes and from disputes arise slandering. To those wandering greedily in the world, how do loved things, arise. How do longings and familiarities arise, for humans to follow up to the next world. From interest arise loved ones to those wondering greedily in the world. Longings and familiarities arise here, and humans follow them to the next world. (13)

The Māgandhiyasutta explains that people engage in conflicts owing to wrong understanding and wrong interpretation. Loba (Greed), Dosa (Hatred), and Moha (delusion) are the main unwholesome roots for this. The sutta suggests us by applying right understanding and right interpretation, conflicts could be reduced. As mentioned in the Kalahavivādasutta, conflicts and arguments are taken place caused by the loved things.

Fights, disputes, wailings, grief, selfishness, measuring, conceit, and slandering, where these are abundant may it be told. With loved things are fights, disputes wailings, grief, selfishness, measuring, conceit, and slandering abundant, yoked to selfishness are fights and disputes and from disputes arise slandering. To those wandering greedily in the world, how do loved things, arise. How do longings and familiarities arise, for humans to follow up to the next world. From interest arise loved ones to those wondering greedily in the world. Longings and familiarities arise here, and humans follow them to the next world. (14)

The Vaggaparisasutta introduces two groups: the united and the

12. MN, The Vatthūpamasutta, p. 36
13. Sn, The Kalahavivādasutta, p. 169
The nature of both these groups is as follows:

**The features of divided groups**

What is the divided gathering? Bhikkhus, in a gathering if the monks quarrel, fight and have a dispute and abide using their mouths as weapons to hurt each other, it is a divided gathering.\(^{(16)}\)

**The features of united gathering**

What is a united gathering? Bhikkhus, in a gathering if the monks are united, pleasing without a dispute, abide seeing each other with loving eyes, it is a united gathering. Bhikkhus, these two are the gatherings and of the two the united gathering is noble.\(^{(17)}\)

The *Vepacittisutta* describes that acting tolerantly on such a conflict situation is a quality of an individual personality. If individuals do not act wisely on such situations conflicts will be going on.\(^{(18)}\) The *Pathamasāṅgāmasutta* says that victory generates the maturing of hatred; the defeated lies in sorrow. One who is at peace lies at ease having abandoned both victory and defeat. The Buddha points out the nature of defeating and winning of wars in the *Dutiyaṃśāṅgāmasutta*. He says that a person may plunder as he pleases, but when others too plunder the plunderer will be plundered. The fool thinks it is his turn until his evil has not matured, but when his evil has matured he comes to distress. The killer encounters a killer in turn, the victor in turn encounters a vanquisher. The abuser encounters an abusing, one who acts with anger encounters one who retorts with anger. Thus with changing tides the plunderer becomes the victim of plunder.\(^{(19)}\) The *Kulāvakasutta* talks about the concept of righteous war (Dharma Yuddha). The god Sakka has been victorious by being merciful to innocent Gurulu nests. This Sutta conveys that how the king of the gods won the war between the *Sura* and *Asura* without any harming.\(^{(20)}\)

On two occasions, the Buddha prevented wars or conflicts

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15. AN, *The Vaggaparīṣasutta*, p. 70
16. Ibid, 70
17. Ibid, 70
18. SN I, *The Vepacittisutta*, pp. 222, 223
19. Sn I, p. 83
between two groups. The Buddha not only taught non-violence and peace, but also even went to the field of battle and intervened personality, and prevented war. One incident is as follows. At the opening of the Mahāparinibbānasutta, king Ajātasattu sending a minister called Vassakāra to seek an audience with the Buddha in order inquire about a planned attack on the Vajji princes. Ajātasattu’s motivation for seeking advice is not based solely on respect for the Enlightened One, but more because Tathāgatās never speak what is untrue.\(^{(21)}\) In accordance with the moral teaching found in the Mahāsīla sections of the Brahmajāla and Sāmaññaphalasuttas, does not make predictions about kings going to war; about kings coming back from war ... and probabilities of victories and losses of warring kings, but instead inquires of Ven. Ānanda as to the practices of the Vajji princes, the Seven Factors of non-decline. Finding that the princes do indeed possess the seven factors of non-decline, the Buddha says that so long as they continue so, they will not decline.

Next incident could be found in the commentary of the Jātaka. As in the case of the dispute between the Sākyans and the Koliyans, who planned to fight over the question of the waters of the River Rohini. At there the Buddha explained them that the worth of human life. After the advices of the Buddha, both of groups became unity.\(^{(22)}\) The intelligent personalities reject war totally and consider it as a lump of dung. There can be found an interesting incident in the Sūkarajātaka where a pig covering its body with dung, came to fight with a lion and how the lion gave pig the victory and rejected the war.\(^{(23)}\) The Buddha further explained them that amongst those who hate, we live without hating. When they hate we live without hating. We live extremely happily among those who hate.\(^{(24)}\) Trade of weapons (satthavanijjā) is completely rejected in Buddhism.\(^{(25)}\) The Buddha mentions that the menace of using weapons is so terrible.\(^{(26)}\) Therefore, the Buddha recommends that there are three

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21. DN II, The Mahāparinibbānasutta
22. Jā, The Kunālajātaka
24. Dha, verse, 197.
25. AN, The Vannijāsutta
26. DN III, The Chakkavattisāhanādasutta
kinds of weapons which are aid to protect both self-defense and defense of others. They are as follows:

i. Well-education
ii. Leisure
iii. Wisdom

The Mettasutta shows us how all born and unborn ones should be shown kindness where all living beings should be treated with maternal affection likewise in the manner how a mother treats her only son. The term mettā is referred to a mother’s love for her only child.

*Just as a mother loves her only child even more than her life, do thou extend a boundless love towards all creatures.*

*Let his thoughts of boundless love pervade the whole world-above, below and across; without restrictions, free of hate and free of enmity.*

*The practice of the Highest Life (brahma-vihāra) is said to consist in the cultivation of compassionate feelings towards all beings. Buddhism aims at creating a peaceful society in the sense of the attainment of inner peace and finding the way to peace (anuttaramśantivarapadāmśparīyesāmāno).*

In the Kosambisutta, there could be seen a good example with regard to conflict resolution. Here the Buddha states that these conflicts are caused in the sense of lack of kindness and respect to the others. The Buddha recommends in order to conflict resolution 06 facts containing a system of ethics bodily, verbally, and mentally. Some of them are as follows:

*Here monks, the Bhikkhu should establish by bodily actions loving kindness towards associates in the holy life openly and secretly. This is a thing which conduces reverence, unity, friendliness and love for each other.*

*Again monks should establish by verbal actions loving kindness towards*
associates in the holy life openly and secretly. This too is a thing which conduces reverence, unity, friendliness and love for each other.

Again monks should establish by mental actions loving kindness towards associates in the holy life openly and secretly. This too is a thing which conduces reverence, unity, friendliness and love for each other. \(^{30}\)

The Buddha explains in the *Kosambisutta* some principles which can be used in order to avoid conflicts and war and keep harmony and unity in society.

i. Prevents the conflicts  
ii. Like each other  
iii. Mutual respect  
iv. Coming together  
v. Without disagreements  
vi. Produce unity  
vii. Together  
viii. Compassionate bodily/verbal and mental action openly and secretly

On the other hand, good governance would bring immense results in this regard. A ruler is traditionally recognized as a *Buddhisattva* who is said to be possessed the qualities of compassion, equanimity, tolerance and gentleness. It seems that due to political imbalance and corruption in politics, the world has become confusion. Buddhism understands the politics as one of the constraints in society as well. But it does not escape from all the ties of mundane and secular living. The Buddhist canonical scriptures explain how the Buddha had encounters with the kings, ministers and rulers. The Buddha offered a number of sound principles relating to the good governance. Therefore, it is expected to revisit the importance of the Buddhist political teachings as a solution for the current political imbalance in the country. Buddhism encourages towards the ethical culmination into the political life. So that Buddhism is totally differentiated from the *Kautilyan* and Machiavellian political thoughts of governance. Buddhism introduces the concept of the

Wheel Turning Monarch for good governance with the just and righteous principles (rājā cakkavatti dhammiko dhammarājā). He is understood as the culmination of morality in Buddhism. Such a great personality can create a peaceful and harmonious surrounding (patirūpadesavāso). The detailed account of the Wheel Turning Monarch is discussed in the Cakkavatthisīhanādasutta. He rules without resorting to violence and without using weapons of war but becoming victorious solely based on the principles of Dhamma (adaṇḍena asatthena dhammena abhivijiya).

The Wheel Turning Monarch rules the earth to the borders of the ocean by means of righteousness without resorting to the force of arms and violence and establishes a political order for the material or secular welfare of all living beings. There are eight principles that commonly accepted as constituting principles of good governance in the modern world. They are enumerated as follows:

i. Participation
ii. Adherence to the rule of law
iii. Transparency
iv. Responsiveness
v. Consensus Orientation
vi. Equity and Inclusiveness
vii. Effectiveness and Efficiency
viii. Accountability

This monarch after ruling his realm for long time, decided to retire from the kingship handing over authority to his eldest son. The monarch had the seven treasures such as wheel, horse, elephant, woman, gem, ministers. The disappearance of the wheel treasures symbolized the fall of the ruler in respect of his power and authority. This happens due to the fact that negligence of his duties. As reported in this particular sutta, after the king handed over authority to his son, within a week, the Wheel Treasure disappeared. The newly appointed king could not continue his duties and he was disturbed in many ways. He made inquires to his father. The latter points out to the king that kingship is not a paternal inheritance of his. It is in so far as he fulfills the noble duties of a Wheel Turning
Monarch that the wheel treasure remains in place. What are the noble duties of a Wheel Turning Monarch as recorded in the *sutta*.

*My son, depending on Dhamma itself, honouring Dhamma, esteeming Dhamma, worshipping Dhamma, venerating Dhamma, having Dhamma as the flag, having Dhamma as the banner, having Dhamma as the authority, you should provide righteous watch, ward and protection to people in the royal household, the troops, those of the ruling class, and other subjects who are Brahmins, householders of the townships and provinces, to renunciants and Brahmins and to beasts and birds. Let there be not within your territory one who acts in an unethical manner. Whoever in your territory may be poor, grant them wealth. Whoever in your territory are renunciants and Brahmins that refrain from intoxication and heedlessness, established in patience and gentleness - some who discipline themselves, some who call themselves, some who bring themselves to appeasement- go to them from time to time and ask them and question them: ‘What sir, is wholesome, what is unwholesome, what is blameworthy, what is blameless, what should be practised, what should not be practised, and my doing what will conduce to my harm and suffering for a long time, and doing what will conduce to my well-being and happiness for a long time?’ Having heard from them, whatever is unwholesome, you should especially avoid it, and whatever is wholesome, you should observe and live by it. This, my son, is the noble duty of a Wheel Turner.*

As pointed out in the *Cakkavattisihanādasutta*, the main consequences of mal-distribution of resources are the major causes for poverty. Mal-distribution of goods and services is likely to create economic inequalities, resulting in the division of the world into rich and poor, the have or have-nots. As part of the state policy, the rulers are expected to alleviate poverty by making planned gifts of money to put people on their feet and enable them to make a start in life on their own. This could be implemented in the war affected areas. This *sutta* concludes the following ethical aspects of the ruler.

*He rules without resorting to violence and without weapons of war but becoming victorious solely based on the teachings of the Dhamma.*

*Affirmation of safety of lives human beings and other beings.*
Assertion of economics stability
Getting advices from the wises and intellectuals.
He is ready to give up his power in proper time.

What is Prof. K. N. Jayatilleke says in this regard is extremely important. For him while any form of government would be good to the extent to which it follows the principles of the Buddhist political Dhamma. Bhikhu Bodhi concludes the importance of the applications found in the Buddhist teachings for the purpose of conflict resolution thus:

The teaching of the Buddha, while framed around the goal of individual deliverance from suffering, are also expounded for the purpose of instructing us in how we can live in harmony with others. Such harmony is desirable not only as a source of satisfaction in itself, but also because it is a prerequisite for treading the path to the higher freedom. The final peace of Enlightenment can arise only in a mind that is at peace with others, and the mind can only be be at peace with others when we are actively committed to a course of training that enables us, to extricate the roots of conflict that lie buried deep within our hearts.\(^{(31)}\)

The Buddha emphasizes that one who develops one’s virtue, mind and wisdom would resolve all kinds of conflicts. He / she lives without coming into any conflict both internal and external.

A certain God: The internal and the external are tangled. The populace is entangled. I ask Gotama, who would disentangle this tangle.

The Buddha: A wise man established in virtue, develops his mind and cultivates wisdom and are zealous and clever, bhikkhus, disentangle, the tangle.\(^{(32)}\)

5. CONCLUSION

It is clear that any form of conflict, violence, war or struggle is entirely against the teachings of the Buddha. Buddhism always


\(^{(32)}\) SN II, The \textit{Ja\j\atāsutta}, p. 13
speaks of peaceful and harmonious ways which are essential for the whole world including both man and his environment. According to the details given of the Buddhist perspective of conflict resolution, we can summarize the following resolutions:

Disgust of violence
Affirmation of friendship
In accords with negotiations
Respecting diversity
True understanding of humanity
Bad results of using weapons
Evaluation of morality
Proper reflection

Buddhism aims at creating a society where in any form conflict is free; where calm and peace prevail away from conquest and defeat; where is no persecution of innocent; where hatred is conquered by kindness, and evil by goodness; where enmity, jealousy, ill-will and greed do not infect peoples’ minds; where compassion, peace and harmony. Buddhism conquers hatred by kindness and evil by goodness where enmity, jealousy, ill-will and greed are absence. Genuine peace can prevail only in the heart of mettā. For Buddhism, the most effective and forceful reason for conflicts is bad psychological traits like greediness, acquisition, unlimited power-hunger, hatefulness and ignorance. Instead of understanding the causality of violence, common opinion relies on the instrumentality of it to vanquish unjust violence. One advocates the control of one’s own mind, where the other legislate the control of the other’s body.

Abbreviations

AN - Aṅguttaranikāya
DN - Dīghanikāya
MN - Majjhimanikāya
SN - Saṃyuttanikāya
Ja - Jātaka
Dha - Dhammapada
Sn - Suttanipāta
References

Primary Sources

All Pāli references in this work are from the Pāli Text Society editions unless otherwise mentioned.

Secondary Sources


ABSTRACT

Violent conflict is an inevitable aspect of humankind. They arise not only within each individual but a relationship between two or more persons, groups, regions or nations, whatever happen undesirable and disagreement about some factors such as organization, politics, economy, society, culture, and religion. It now seems to be more complex and increasingly prolonged on around the world. No country escape from the war in own historical development. No country keep away from threatening of internal conflict and violence. Nevertheless, human beings always treasure a desire to live in peace, harmony, and solidarity. Our understanding of violent conflict is itself causes injurious and painful to physical and spiritual. The results of violent conflict are ultimately detrimental for both victor and victim alike. The quotation such as the following have been extracted and used to sum up the Buddha’s perspective on violent conflict: “Violence breeds misery, Look at people quarreling, I will relate to emotion agitating me”. “Having seen people struggling and contending with each other like fish in a small amount of water, fear entered me”. (Khuddaka Nikāya: Sn 4.15). It cannot deny that the Buddha had an intimate knowledge of statecraft. He did not ignore

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of the political realities but also expose much more about the social contexts with details by using similes and illustrations appropriate to each situation of the faces of society within the sermons of the Buddha. Hence, the relevance of Buddhist thought in the explanation and resolution of violent conflict has made the great impact on society not only in the Buddha’s society but in the context of the advancement of scientific knowledge and technological skills. Buddhist thought had offered to humans certain significant insights regarding how their ways of thinking, modes of behavior and responses to the inner and outer reality produced problems at both the individual and societal levels. Important here is the reference to the role of leaders who should have a high degree of moral integrity in order to construct and govern society.

In this paper, I intend to examine how violent conflict effects on human beings or the environment around us, and its causes refer to basic actions such as mental, verbal, and physical through on words, thoughts, and deeds. Then that identifies the leadership qualities according to Buddhist thought resolves this issue and construct harmony and peace for humanity. The approach will be scriptural. It is mainly focused on primary sources as Pāli texts. For purpose of this inquiry, some specific questions may be raised in the framework of this study:

What causes of violent conflict arise? How we can understand violent conflicts as a current social problem? What the root of violent conflict base on Buddhist thoughts?

i. Whether the Buddhist thought is concerned with the salvation or liberation of the individual and is far removed from social concerns or not?

ii. What is the role of leadership in this issue?

iii. Whether the Buddhist ideal of leadership is felt most suitable for a globalized world without violent conflict?

1. INTRODUCTION

Nowadays, there are multiple forms of violent conflict, declared or undeclared, occurring in all corners of the world. It cannot denied that they arise between the relationships of individuals, collectives,
societies, and nations, even happening within individual selves. Violent conflict is caused by many reasons, related to organization, politics, economy, society, culture, and religion. They may be found disturbing the peace of every country, physically and mentally affecting nations and peoples. Authorities strive to maintain relationships, coalitions, and alliances that help create conditions for peace. They try to analyze and predict causes, impacts, effects, and capacity for conflicts. The first task is discovering the cause of conflicts, which is essential in finding positive resolutions that work for all parties involved.

The relevance of Buddhist thought in the explanation and resolution of current social problems is that it offers humankind certain significant insights into their ways of thinking, modes of behavior and responses to the inner and outer realities that produce problems at both the individual and societal levels. Buddhist thought recognizes that violent conflict has both internal and external causes. The Buddha’s teaching instructs people how to restrain the arising of conflict, prevent further escalation of underlying conflicts and to solve the problem internally. In order to attaining those goals, each individual should learn how to control their own actions and emotions through discourses of the Buddha. In particular, leaders need to demonstrate their ability to contribute to community peacekeeping and security. Their duty is to create a condition under which nations can live with fewer frictions and individuals with less conflict. In order to this condition to thrive, each individual should be provided with social, economic, moral and spiritual security. The followings are analyzes of the origins of conflicts from the Buddhist point of view that reference some qualities that leaders need to fulfill their responsibilities.

2. CONTENT

Violent conflict is very diverse and manifested in many different forms. At a higher level it could leads world war, regional war, war between two countries, civil war, or violent, political, diplomatic, border disputes, territorial disputes and so forth.

Conflict may be born in the mind of an individual, then gradually enlarging itself into social conflict, national conflict and finally
international conflict culminating in a great war. As there can be no society without individuals, there can be no social conflicts without individual conflicts. Therefore, each individual must have the knowledge and self-awareness to minimize violent conflict. No one likes violence; people fear violence because they fear death and destruction of life and property. The Buddha said the reasons why killing must be stopped are:

“All tremble at violence,
All fear death,
Putting oneself in the place of another,
One should not kill nor cause another to kill.”(1)

People tremble at violence because it involves bloodshed and torture, pain and suffering. All religions condemn violence. The Catholic Church teaches its followers the commandment “Thou shalt not kill.”(2) One must love another as oneself.

Violent conflict has existed since ancient times. In fact, it can be said that violent conflict has increased and become more technologically advanced in modern time. People use it as a means to gain their rights and demands, to destroy the enemy. Moreover, violence is self-defense, a vital instinct within every sentient beings.

Then the question in the present circumstances is why there is an increase in violence. Why are people becoming more insensitive to other people and to nature? Acts of violence, are happening even in most civilized societies.

2.1. General views on causes of violent conflict

As mentioned above, there are two perspectives to causes of violent conflicts: internal and external. External causes relate to the structure of world political system, international and regional contexts, as well as problems that arise in the relations between countries, the main parties of international relations.

i. The first is territorial causes indicative of disputes over borders and territories or territory invasions. This problem

1. Dhammapada: V-129.
often is associated with a long and complicated history between countries and ethnic communities.

ii. The second cause is expressed through conflicts involving ideological differences. Recent political riots and coups in unstable regions such as the Middle East, North Africa, and Central Asia, are typical examples of political causes.

iii. The third reason is represented through conflict between religious communities or persecution between religious values. Religious conflicts are also complex and difficult to solve, due to the values and ethical standards of ethnic communities, which have a long history and often involve many countries in the different regions in the world.

iv. The fourth cause relates to economics such as trade embargo, blockade of goods, setting up tariff barriers, monopoly of production or method of sales and so forth. In the backdrop of rising uncertainty in the global economy and in the political sphere, economic conflicts will continue at a larger scale and higher level.

v. The fifth cause relates to environmental resources which are manifested through natural resource disputes, especially marine resources, petroleum exploitation causing water pollution, building bridges and dams, irrigation dams, hydropower on rivers causing air pollution and smoke.

According to predictions of Bloomberg Economics, there will be many complications for the global leaders in 2019 when there are countless hotspots at various levels waiting for them ahead.\(^3\) When superpowers confront economic and political issues, the impact is not isolated to particular regions but reverberates throughout the world. Of particular concern is the problem of countries possessing nuclear weapons. Rogue nations restart the production of nuclear materials, take aggressive actions, and receive imposed sanctions. Moreover, some countries are still smoldering with protests and small terrorists, but still affect the stability of the country and region.

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Violent conflict also has causes and conditions developing within each country. Among the internal causes leading to conflict, we especially should pay attention to the following factors:

i. The existence of ethnic, religious or linguistic groups with a clear demarcation of administrative boundaries within the country.

ii. There is the development of differences between localities combined with the centralized concentration in the capital. A country has the development of disparities between regions that easily leads to the different levels of the citizen, this is an “ideal” condition for the emergence and development of ideologies, separating and secede organizations.

iii. Political and economic upheavals in a country also lead to the emergence of new political and economic forces. In many cases, the emergence of these forces leads to political and economic instability due to the tendency to protect personal or group interests or to create changes in their favor. Such political and economic instability, in turn, deepens and widens the conflicts further.

iv. Conflicts can often be resolved, or reconciled if detected early and the necessary structure is there. Such structure includes a strong government, a developed mediation culture, a strong legal system and democratic means.

In practice, the underlying causes leading to conflicts are very typical. There may be just a few of these reasons, but it can also be a combination of many causes. As more and more causes appear at the same time, the complexity of conflict increases and the resolution of conflicts becomes more difficult. Once the origin and direct causes of conflict still exist, conflict continues to emerge and become more severe. The appearance of new forms of conflict with different methods of resolution must be completely different. Basic concepts associated with countries such as security, sovereignty, power, force, the balance of forces need to be adjusted and applied flexibly in relations with non-national actors.
2.2. The roots of violence from the Buddhist view

The relevance of Buddhist thought in the explanation and resolution of violent conflict believes that it also arises from an internal and external perspective. External influences are physical or verbal actions done to others; these actions harm others or prevent the happiness of others. However, in spite of external influences such as physical and verbal that cause inequality and conflict for society, Buddhism thinks that they all arise from the inner consciousness of beings. Violence is considered the least intelligent response to conflict. Physical or verbal violence does not create long-term solutions to the problem. Those who are responsible for violence cause heavy kamma through their actions, so they have to receive the resulting consequences. Victims of violence or their family members find a way to take revenge. Thus, it will begin the round of violence. Finally, the root causes of the conflict are still untreated. The Buddha taught that:

“Hatred is, indeed, never appeased by hatred in this world. It is appeased only by loving-kindness. This is an ancient law.”(4)

A cycle of suffering is created by hatred that can go on and on. Human beings are led to constant suffering. As a matter of fact, hatred and mutual distrust have strongly increased by natural resource disputes. The race to withhold natural resources because of greed has made social issues to become more difficult because it not only causes conflict in humanity but also in the natural environment. Moreover, many environmental problems are caused by the ever expanding human population. In any situation, according to the concept of interdependent origination, in order to withdraw from violent conflict, we must destroy its basic causes.

Most of us think that violent conflict arises from the roots of craving (tanha) or greed (lobha) and anger (dosa). In fact, the root cause of violence is ignorance (moha), a lacking knowledge. All emotions like anger, hatred, resentment, contempt, etc., are rooted and have been brought up by unskillful roots lobha, dosa, and moha.

“Lobha” is the outrageous desires that are drunk with reputation

or power; interested in wanting beauty, money, property, etc... Greed is unlimited, so is the desire for ourselves, for our relatives, for our nation and our society. Because of greed, human beings struggle and kill each other as greed often dislikes those with higher achievement.

“Dosa” is anger, hatred, annoyance when one is not satisfied, not as wanting. Once offended, one is easily disgruntled and do wrong things (unwholesome). After anger, people are consumed by hatred and find the occasion to take revenge. The main reason for the arising of dosa is that people love so much “self” (atta) or “mine” (ākara). If anyone curses or rebukes us or our relatives, or harms our property, we immediately get annoyed.

“There is no fire like passion; there is no evil like hatred; there is no ill like (the burden of) khandhas; there is no bliss that surpasses the Perfect Peace”

The basic of greed is craving and desire or clinging to everything. Greed has never known satisfaction, it is a companion of hatred, jealousy, disputes that lead to great violent conflicts. Greed and hatred are rooted in the defilement of moha (delusion). This delusion is in term of a misunderstanding of impermanence (anicca) and non-self (anattā). We base our perceptions on an idea of ourselves as a permanent entity, not realizing our true nature, lacking the understanding that condition experiences are interdependent co-arising. Therefore, the more we cling to it, the more we suffer from illusions and sufferings.

Nowadays, outstanding development of science and technology has been led by greed and anger and taken advantage of creating violent conflicts. Because of ignorance or lack of the right view, people are wallow in wastefulness and sensual pleasures; they forget to nurture the quality of life and pursue personal benefits instead. Greed and anger deepened by ignorance thrust humankind into more and more widening crisis. Violent conflict not only starts with the individual self, but also carries to the collective self. A crowd of people is easily instigated to become angry, agitated or fearful; their mental state and actions have been negatively influenced by

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5. Dhammapada V.200.
someone. Thus, an individual’s influence on a group may spread to the whole community. However, this issue will not happen if everyone has right understanding. *Lobha* and *dosa* will become more serious and difficult if they rely on wrong view and ignorance; in other words, *lobha* and *dosa* will be reduced or suppressed if people have the right view or right understanding.

People usually blame others without seeing their fault or responsibility, which is also one of the causes of conflict. Therefore, the Buddha advises us to determine our responsibilities and treat others well. By seeing clearly how we cause harm to others by our own selfishness, we can take personal responsibility for reducing the suffering in our environment. We should practice loving-kindness (*mettā*) to all sentient beings even our enemies, are peaceful, straightforward and gentle in speech, humble and not conceited (*mettāpubbaghāgapaṭipadā*).

### 2.3. Buddhist perspective on the model role of leadership

Buddhism advocates non-violence and harmony. Buddhism does not agree with violent conflicts in any form because conflict often results in war, which is similar crime, brings about poverty, disease, loss, separation, and so on.

In the *Mahaparinibbana Sutta* (DN 16), the Lord Buddha gave some advice for King Ajātasattu when he sent his minister, Brahman Vassakāra, to ask the Buddha whether Ajatasattu’s attack on his adversaries, Vajjī, would be successful. The Lord Buddha did not answer this question directly. He asked Ananda about Vajji’s virtues and thereby indirectly exposed the power of Vajjī to King Ajātasattu. Here, the Buddha’s discernment and reasonableness can clearly be seen. If the Buddha advised Ajātasattu to send the army to slaughter Vajjian, then He would have been directly advising the King to destroy living beings, which is contrary to His own compassion. Ven. Ananda answered that the Vajjian often gathers for public meetings; assemble and disperse peacefully and attend to their affairs in concord; neither enact new decrees nor abolish existing ones, but proceed in accordance with their ancient constitutions; respect, honor, esteem, and veneration towards their elders, their shrines, and protect the Arahants. It should be
understood that the words of the Buddha contain instructions for King Ajaṭasattu himself. After listening to Ven. Ananda presenting the life and virtues of the Vajjian, the ambassador of King Ajaṭasattu, Brahman Vassakāra, concluded that his King could not defeat Vajjī. The King decided to cancel his plans to attack and to strengthen his own kingdom.

The Buddha is neither a politician nor a sociologist. He neither advocates the expansion of territory, nor sets up state regulations and building legal system. The Buddha is a Master, a moralist, and an educator. He contributes to all living beings, not limited to any nation or country. His guideline and direction are not based on politics, power, or smart of ego; on the contrary, they are based on morality and spirituality. His only purpose is to bring peace and happiness to all sentient beings. For national leaders who govern the country, His teachings help them bring happiness and harmony to citizens.

i. The leader has visions of grandeur

A leader should have the most essential ingredient in leadership, which are vision and mission. Like the captain of a ship, a leader must have a clear purpose, then they can draw their route and drive the ship in the right direction. In Aṅguttara Nikāya 4.70, Adhammasuttaṃ (unrighteousness), the Buddha gave an example of a herd of cattle, if the leading bull goes straight, all followers go straight. Similarly, among humans if the one considered the chief is righteous, all his/her followers also become righteous. The Buddha pointed out that the role of the leader is to set the pattern and conduct the whole country. If the leader is talented and virtuous, gives positive and right directions, and brings benefit to all, then everyone can have a happy, prosperous and peaceful life. On the contrary, if the leader is not capable and lacks moral leadership, misleading direction, then there will be the disastrous consequences and countless negative things. The leader knows how to overcome obstacles, acts as the guideline and draws a bright path for followers to move forward. He also creates opportunities for all successes.

ii. The leader as a role model

A leader must be a model, whom we can respect and follow. He should be able to create ideal initiatives for any goal which
they wish to achieve. By his reputation, he can convince others to share the same vision together. The leader always keeps virtue and righteousness in every thought, word, and action. His words and deeds are always in unity which will create a deep belief in others. Moreover, a ruler first must be a filial and righteous person, one who stays away from perversion. Ruling authority and power must be accompanied by mindful rule, not coercive rule.

In one story from the Jātaka, the Buddha pointed out tenfold virtue of the ruler (dasavidha-rājadhamma), ten qualities needed by a national leader to rule his country well. The duties compose of: generosity (dāna), morality (sīla), self-sacrifice (paricāgga), honesty (ājjava), kindness (maddava), self-controlling (tapa), non-anger (akkodha), non-violence (avihimsa), forbearance (khanti), uprightness (avirodhana). These are not only the qualities a king needs but also the qualities of the head of government, leaders of ministries and sectors of the state apparatus.

iii. The leader as a manager

A good leader must know how to manage human resources with a deep understanding, to realize the strengths and weaknesses of the surrounding people, thereby dividing the work accordingly. Regarding the method of leadership, management and administration of an organization, to benefit the majority, the Buddha taught Four Methods of Guidance (cattāri-sanāgaha-vatthūni). They are:

- Giving (non-greed)
- Kind speech (pleasant speech)
- Beneficial action (meaningful action)
- Identity action (consistency)

These four instructional methods form a useful framework for learning how to guide oneself in conduct with others. They are signs that we are oriented towards social harmony on a small and large scale. These four methods of guidance can be used separately or in a clever combination together.

iv. The leader as the role of guardian

A leader should be responsible for protecting his followers.
A good leader needs to act impartially and should not be biased and discriminate. He has a clear understanding of the laws that are enforced. It should not be enforced only because the ruler has the right to enforce the law. It must be done reasonably and with common sense. Sometimes, it can say that the Buddha is a social reformer. Among other things, he condemned the class system; recognized human equality, and mentioned the need to improve socio-economic conditions; acknowledging the importance of a more equitable distribution of wealth between the rich and the poor; creating opportunities for women; and all of above, He taught that the leader should not run society by greed, on the contrary, governs with care and compassion for all.

In the Cakkavatti-Sihanāda Sutta, the Buddha said that immorality and crime, such as theft, crime, violence, hatred, and cruelty may arise from poverty. Therefore, the leader only needs to improve the economy, reduce poverty, and pay attention to educate knowledge and morality to prevent and reduce social evils. On the other hand, using penalties such as executions, dismemberment, imprisonment, exile, penal servitude, etc., can neither effectively bring changes nor decrease social evils and political instability.

According to the experience of wise leaders who lead the smartest people, you need to become a “generous protector” rather than a traditional boss.

3. SUMMARY

Buddhism aims to guide everyone a noble life without harming anyone, to cultivate humane qualities in order to maintain human dignity, to radiate all-embracing kindness without any discrimination, and to train the mind to avoid evil and to purify the mind to gain peace and happiness. Leaders should be morally integrated and compassionate and must have a clear vision and mission. They should not abuse their authority for their own honor or personal gain.

Buddhism’s approach to political power is moral and utilizes the responsibility of public power. Buddha preached nonviolence and peace as a universal message. He does not accept violence or destruction of life, and claims that nothing is called a ‘right’ war. He taught:
“Victory gives rise to hate, those defeated lie in pain, happily rest the Peaceful surrendering victory-defeat.”(6)

The Buddha not only taught nonviolence and peace, he was also the first religious master to go to the battlefield to stop the outbreak of war. The leader who applies the Buddha’s teaching will be a virtuous and wise man, revered by all. Society will be powerful, peaceful when army and people unite as one hand.

“Sukhino vā khemino hontu
Sabbe sattā bhavantu sukkhitattā.”(7)

May all beings be happy and secure, may all beings in their hearts be happy!

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6. Dhammapada V. 201.
7. SN 1.8 Karāṇiya Mettā Sutta.
Bibliography


ABSTRACT

Is mindfulness is a great tool to increases focus and concentration? Answer is yes. Than another question arises how? Answer is Buddhist approaches means Buddhist teachings. This paper examines the value of mindfulness in present world. In this globalized world we always lives in hurry. Contemporary work spaces demand that we be able to perform under pressure. These situations gives us stress and results came in the form of anger depression etc. With the mindfulness one can live better life and for the fulfillment of this Buddhist approach play a unique role. Even neuroscientists have confirmed that mindfulness as a part of workplace training has extraordinary benefits for both individuals and organizations. Mindfulness practices are shown to make people more innovative as they observe without judgement. This allows the mind to less rigid, more flexible, and hence, solve problems quickly and more easily. Mindfulness also increases the quality of leader and he embodies leadership presence by cultivating focus clarity creativity and compassion in the services of others. Right mindfulness makes the mind comfortable in the present. And a person will be fully aware with his work. As the mind settles more and more solidly into the present, it gain strength. An attempt to try to focus on how to use mindfulness to face the problems lie pain,
anger, tension illness etc. However, mindfulness can offer a way of detaching yourself from the pain while you are living with it. The people who have developed mindfulness through meditation can be aware of the fact.

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Mindfulness is the practice of purposely focusing your attention on the present moment and accepting it without judgment. Mindfulness is being aware with every movement. The thing is that when we notice every detail of our surrounding is called mindfulness. Presently when people are busy with their life and depressed with the hectic life styles only mindfulness is a mode through they can come out from their depression. “Mindfulness has recently been in the news a great deal. It is recommended by the Department of Health.”\(^{(1)}\) National Institute for clinical excellence also see it as an effective therapy for our stress-filled lives. Now it is practicing in schools for good mental health. Even this therapy used in treating the dangerous disease like HIV, ME and MS. By counseling with the patience and practice them with mindfulness reveals of positive outcomes.

Mindfulness always helps human in many forms like increased the level of calmness and gives relaxation, increased self-confidence, decrease stress, depression, addiction (any kind). Especially through mindfulness calmness increases and with the results compassion for others increases and it can also become the cause of peace too. “A decade later, psychotherapists in Canada and the UK began to understand that mindfulness interventions may also be useful for reducing and improving psychological disorders.”\(^{(2)}\) The first publication in 2002 on Mindfulness Based Cognitive Therapy for depression in which earlier practice of wisdom was interwoven with cognitive therapy to help patients not to relapse into depressive episodes. In present time Mindfulness based cognitive therapy and Mindfulness based stress reduction therapy and used to treat a multitude of illness including trauma, chronic-pain, stress, eating disorders, addiction etc.

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From ancient time to present modern world each and everyone wants peace. In 21st century when man became machines to fulfill their desires and results comes in the form of illness like stress, depression, obsessive compulsive disorder, eating disorders and addition etc. “Mindfulness may not actually ‘heals’ all ills, but what it will do is change our perspective on discomfort and open new possibilities for moving from just ‘being’ and ‘struggling’ back towards adventurous living.”(3) In contemporary world we tend to lose our touch with the peace which is important for everyone.(4) Mindfulness is a significant elements of Buddhist custom and established on vipassana and meditation practices. Buddhist meditation teaches us how ignorance cleanse our own minds and other delusions like attachment, jealousy, pride, anger and hatred-which obscure our mind’s clean light nature and are the real cause of the suffering we experience and to develop desirable attributes such as kindness, love, compassion and concentration which become the cause of our happiness.(5)

All the sentient beings can attain enlightenment, the highest possible state of mind, happiness. Buddhist meditation cleanse our mind and develop love and compassion. In simple form Buddhist meditation is of two types- Analytical and Concentration.(6)

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These two methods support each other. By practicing concentration trying to overcome from illusion and clear with the reality we can live peacefully. Buddhism teaches us to do every

4. Thich Nhat Hanh, The world’s most revered Zen master, with a forwarded by His Holiness The Dalai Lama.
6. Ibid.
work with compassion and thinking about the suffering of others.\(^7\) In this way our everyday actions like sleeping, eating and working can be convert into the cause of enlightenment. Concentrative meditation starts with learn to focus on the breath (āna-pāna).

Apart from Buddhism there are many explanations of mindfulness like – In the words of Shakya Kumar, It is a form of Mental fitness Training. “We know that we need a certain level of physical fitness in order to maintain our physical health and well-being. In the same way, we need a certain level of mental fitness, in order to maintain our mental health and well-being.”\(^8\)

“Mindfulness is not just about feeling less stressed, it is about realizing you have a limitless capacity to develop and refine your mind and therefore improve your performance at work.”\(^9\) Performances always depends on the stage of mind when person is in stress the performance decreases due to ill-heath, depression and illness of mind.\(^10\) Mindfulness is now being examined scientifically and has been found to be a key element in stress reduction and overall happiness. There are many benefits of Mindfulness. It supports many attitudes that contribute to a satisfied life. Scientists have discovered that mindfulness techniques helps improve physical health. Mindfulness can help in reduce stress, treat heart diseases, improves sleep and reduce chronic pain. Psychotherapists discovered that mindfulness meditation is a tool for the treatment for number of problems like depression, anxiety disorder and couples conflicts. This also discovered that mindfulness supports many attitudes that contribute to a satisfied life.\(^11\) Mindfulness has the potential to improve our mental and emotional health and increases our attention and awareness in the present moment. Our brains produces thoughts and this is the reality of life. Rather than trying to suppress

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10. Zen at work Mindfulness Training (www. Zenatwork.co.uk)
our thoughts, here mindfulness gives us a way towards developing a balance relationship with our thoughts and feelings.

We all live in the world where violence and conflicts are norms of society in spite of exceptions to the general rules. Violence and Conflicts are the caused and sustained through our thoughts. The main caused of these conflicts is our way of understanding the things. Here already discuss about the Mindfulness can awake our thoughts in positive manner and can help in building a sustainable peace. Most of the problems we face are developed by human beings. The problems like social injustice inter-group antagonism and violence are the main problem that must be removed for the peace for the world. The main cause of all these is our own thoughts.

“Mindfulness means disciplining our minds by focusing on a certain object of thought and be letting go of all thoughts and observing whatever arises in consciousness.”(12) Mindfulness promotes awareness of internal states such as thoughts, anger, love, fear, behave and activities.(13) Peace is based on the practice of multiple functions of mind. Compassion is an exercise of our courage to transcend dualistic view of human relation to interdependent and interconnected one.(14) Compassion is a capacity to feel others pain, suffering as our own, but it is also truth that at the same time an ability to have clear awareness of interdependent origination of phenomenon of any kind.(15) When compassion arises than compassionate mind inspires the development of a quality of loving kindness a universal love that extends from ourselves to friends, family and to all people. It arises our mind and strike us to do good actions. Our well-being and others are not separable, means our any kind of peace would be impossible to achieve without considering and acting to promote others.(16) This kind of action is a transition

from self-centered and dichotomous tensions of in-group and out-group process to an all-inclusive state of consciousness of our fundamental interdependence and interpenetration. The mindfulness express us to make an effort to classify the basic needs of all and promote justice for those with different personalities as well as for ourselves. In reality, meaning of basic needs and justice depends upon each of us. The non-dualistic peace related to that we come to become always conscious of interdependent and interpenetrating nature of different ideas of peace, basic needs and justice to make a mutual contribution to help each other’s peace. The ultimate non-dualistic nature of human relationship paves the way for unity in diversity. Diversity does not mean differences exist separately. This is a function of coordination enriching interdependence. Unity in diversity in non-dualistic peace means that those with different reference engage in an exploratory everlasting process that explicates new values to gain their liberating and transformative rational dynamics.

“Apparently it is not poverty that causes crime, but rather the resentment of poverty. This latter condition is as likely to embitter the ‘subjectively deprived’ in a rich society as the ‘objectively deprived’ in a poor society.” These words Lewis Lapham explains that the mental attitude and the actions to which they lead are the key. The minds of all living beings are totally interconnected and interrelated, whether they are consciously aware of it or not.

If we concentrate on putting our own minds at peace, then we can broadcast peace mentally and generate peace through our action. Everyone should use mind in peaceful manner, with the peaceful mind our acts will be peacefully for the world. Buddhism see the problem of war as a Karmic activity, the solution is seen as the practicing ethical behavior. For example if you plant melon seeds, you get melons; if you plant orange seeds, you get orange. If you plant the seeds of war, than you get war and if you plant the seeds of peace than Karmic process give the result in the form of peace.

Buddhism is founded by Buddha and developed by the masters throughout its history. The main focus of Buddhism is Mind (Chitta), which is beautifully stated in *Dhammapada*. That all experiences is preceded by mind led by mind, made by mind. Mind is the source of every activity.\(^{(19)}\) In this manner *Surangama Sutra* (*Surangama Sutra* is a *Sutra* in Mahayana Buddhism. Especially it has been influence Chinese Chan Buddhist School) states, “Tathagata has always said that all phenomena are manifestations of mind and that all causes and effects all things from the world to its dust take shape because of the mind.”\(^{(20)}\) This signify that “all the qualities of the things come into existence after the mind, are totally dependent upon mind and are made up from mind.”\(^{(21)}\) “The things of the world around us is only reflections of the condition of our own mind.”\(^{(22)}\) It means the condition of our mind frames the state of the reality, the root of the problem which face by us is also attributed to our mind and it is also stated in the *Dhammapada* (*The holy book of Buddhism*) “Speak or act with a corrupted mind and dukkha follows as the wagon wheel follows the hoof of the ox.”\(^{(23)}\) On the other side, when we overcome the cause of suffering, we can achieve internal serenity and well-being: “Speak with a peaceful mind and happiness follows like Shadow.”\(^{(24)}\) So, there is a question that how mind can be root cause of violence and how it can be overcome with our understanding of an inner dynamics of problems and its solution. The answer is “The doctrine of great Four Noble Truths.” The Four Noble Truth are Buddhist teachings and doctrinal frame work of every school of Buddhism. In the words of Pereira and Tiso, the Four Noble Truth are “pain, its origin, suppression of pain and the way to suppress pain.”\(^{(25)}\) First truth explains that our life is filled with suffering

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23. Ibid.
24. Ibid.
and trouble.\textsuperscript{(26)} Each and every thing is Dukkha or Suffering. Birth is dukkha, illness is dukkha, separation with dearone is dukkha, means each and every thing is dukkha. When everything is dukkha than what is the root cause of dukkha? The second truth examines the cause of suffering. The cause of our suffering is ignorance. The basic feature of ignorance it that we tend to see things including human being as having a fixed nature and cling to anything that reinforces our concept of performance, pushing away those views that deny it.\textsuperscript{(27)} Ignorance gives rise to three mental defilements such as Anger, Greed and Delusion.\textsuperscript{(28)}

Suffering is neither everlasting nor beyond human reach, since our own ignorance and carving is cause of suffering. We can remove it when we properly analysis those causes. All this (ignorance, carvings) are created by our own minds and we can overcome from it through our own efforts. This is in Third Noble Truth.\textsuperscript{(29)} The Fourth Noble Truth explains the way to remove suffering and achieve mental peace and real happiness, the Fourth Truth generally called the Noble Eightfold path.\textsuperscript{(30)} These are:

i. Right View;
ii. Right Thought;
iii. Right Speech;
iv. Right Action;
v. Right Livelihood;
vi. Right Efforts;
vii. Right Mindfulness and
viii. Right Concentration.\textsuperscript{(31)}

The gist of the Fourth Noble Truth is that when three angles-

\textsuperscript{26} Ibid.
\textsuperscript{31} Ibid.
ethical conduct mental discipline and wisdom are practiced in integrative manner, through this we can overcome suffering. When wisdom—an insight into reality that is, impermanence and interdependence, mental discipline the observing internal dynamics of our mind and ethical conduct—a good moral life with honesty and compassion that takes into account others feelings perspectives, well-beings and ours equally—are well integrated we surely can break suffering and construct a positive, harmonious relationship and peace.”(32)

Mindfulness is refer to discipline our minds by focusing on a certain object of thought and be letting go of all thoughts and emotions and observing whatsoever arises in consciousness.(33) Mahasatipatthana Sutta states, “A monk abides contemplating body as body, ardent, clearly aware and mindful, having put aside hankering and fretting for the world; he abides contemplating feelings as feelings; he abides contemplating mind as mind; he abides contemplating mind-objects as mind-objects, ardent, clearly away and mindful, having put aside hankering and fretting for the world.”(34) Mindfulness is awareness of inner states such as emotions, thoughts, feelings and behave. Instead of being controlled by our internal states, we can change the direction of our internal dynamics into the object for reflection.(35) The practice of observing help us to discover the role of our mental habits in framing our right perceptions towards the reality.(36) Through this we can reach to intellectual inside into the nature of reality to address absolutized conditioned state that becomes the causes of negative feelings.(37)


This is true that the synthetic practice of contemplative mind and compassionate mind is not easy. However, since our mind-state affect how we act and how we speak, this is essential for us to control our mind to act and speak harmoniously.\(^{(38)}\) “Peace is a multi-factor process involving many distinct substantive aspects and dimensions.”\(^{(39)}\)

Building social settings is essential to gratify basic human needs of each individual. Building those circumstances will empower each and every individual to nurture capacities to practice multiple functions of mind to turn towards sustainable peace between those with different frames of identities.

Buddhist activities of mindfulness create the way for peace. The Karmic influence gives the result in the same way of our actions. Here is the need to reduce the atmosphere of violence and killing. Another thing is constantly being mindful of your own thoughts, words, and actions and trying to purify them, we can become part of the force for peace rather than part of the force for war. Another thing is compassion which arises with the mindfulness. Therefore one can say that our actions for peace effects through our compassionate nature which can change our painful and stressful life into happy life. In short, every moment and action of our life can be an opportunity to embody the inner resources to create sustainable peace.

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LOGIC AND CORRECT MINDSET ANY PEACE-MAKING LEADERS MUST ACQUIRE

by Can Dong Guo

ABSTRACT

Global leadership for sustainable peace is a colossal task for great minds who can think outside the box. The complexities of global conflict are multifaceted. Traditional Buddhist mindfulness training such as various meditation techniques are designed to discipline the mind to concentrate and focus. Such disciplines fall short of providing political leaders the necessary mind set to comprehend complex problems and see many solutions. I expand the traditional definition of “mindfulness” to reveal the hidden teachings on logic systems buried in various sutras over millennium. In particular, non-duality logic and quadratic category logic are expounded. Conflict arises when the mind fails to perceive both sides of the story. This mental block can be overcome by non-duality logic. Quadratic category logic opens up the mind to unseen possibilities by considering and conceiving contexts in 4 categories: yes, no, both yes and no, both not yes and not no. The gold mine of Buddhist logic is unearthed here to serve as critical thinking tools.

Non-duality logic and Quadratic category logic began in the Cūla-Mālunkya-sutta when Malunkyaputta posted 10 questions which Shakyamuni declined to answer; henceforth known as the 10 inexpressible but 14 such questions exist in later Agama Sutra. The 10 are: (1) the world is eternal or (2) it is not eternal, (3) the cosmos is finite or (4) it is not finite, (5) soul is the same as body or (6) soul is one thing and body another thing, (7) the Tathāgata exist after death 是, or

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(8) he does not exist after death 非，or (9) he both (at the same time) exist is and not exist after death 非，or (10) he both (at the same time) not exist 非是 and not not-exist after death 非非. The first 6 are actually 3 pairs of dualities while the last 4 compose a quadratic structure.

Around 750 years after Shakyamuni, Nagarjuna began his “Fundamental Verses on the Middle Way” (Mulamadhyamakakarika) with 8-NOT’s “… Not born and not annihilated; Not permanent and not continuous; Not single and not various; Not coming and not going…” These 8-NOT’s can be viewed as 4 pairs of non-dualities. Significantly, each pair takes up the quadratic structure of the 10th inexpressible “does he both (at the same time) not exist and not not-exist”.

During 557-715 AD the 1st through the 3rd Patriarch of the Avatamsaka School classified the Buddha’s teachings into 5 designations: Hinayana, Mahayana Beginning, Mahayana Final, Sudden, and Mahayana Complete. The Chán (Zen) School which preaches Sudden Awakening refuted the effectiveness of the Avatamsaka designations. A Chán master openly debated the Avatamsaka School master in the presence of the 8th Emperor Huizong (宋徽宗 1082 – 1135AD) of the Song Dynasty and his Chief of Staff. The Chán master shouted once and then began to illustrate how the one shout permeated all 5 Avatamsaka designations of Buddhist teachings. He used a rhetoric based entirely on quadratic category logic and accomplished a glorious victory.

Realizing the detrimental mental block when one fails to comprehend the quadratic category logic, the 1950 Nobel Laureate Bertrand Russell told the world to contemplate on the “barber paradox”.

It is high time I decipher these mental contests spanning from Shakyamuni to Bertrand Russell by using simple Venn Diagrams. Learning the Buddhist non-duality logic and quadratic logic would help to attain correct mindfulness that pierce into infinite possibilities. Significantly, the Buddhist quadratic category logic is distinct from the category logic of Aristotle (384-322 BC).

1. INTRODUCTION

1.1. The emergence of category logic

What is truth? An operational definition could be an accurate and thorough description of reality. The metaphor “Blind men...
and the elephant” speaks to the common mental inadequacies to describe reality accurately and thoroughly. To seek truth, we must acknowledge as many facts and discover as many propositions as possible, i.e. the blind men must be in touch with as many areas of the elephant as possible. If the areas of an elephant are divided into two categories, front or back, this is dualistic thinking. Duality is how we learn to know our world. We perceive realities in contrasting pairs: yes/no, light/dark, hungry/full, hot/cold, life/death, good/evil, samsara/nirvana, finite/infinite, etc. Non-duality is to embrace both front and back, yes and no, viewpoints.

Besides the three viewpoints of front, back, both front and back, there are other viewpoints such as left-side, right-side, top, bottom, which maybe collectively designated as “neither front nor back”. We now have a total of 4 categories of viewpoints: Yes; No; Both yes and no (non-duality); Neither yes nor no. This is the meaning of quadratic category logic, a tool to overcome the common mental limitations in pursuit of the truth. This thinking tool forces the mind to systematically discover the contents in each category and acknowledge the facts that these categories exists.

1.2. Time line on the developments of category logic systems

The incredibly long timeline (Fig 1) for the development of the aforementioned logic systems indicates how slow the progress and how difficult the thought experiments have been. It should not be surprising to find many of our best and brightest predecessors had fallen into logical pitfalls along this rough intellectual journey. This monumental task is finally completed and elucidated in this article. Historic contributions of our predecessors will be presented chronologically according to the mind map in Fig 1.
2. DEVELOPMENT OF CATEGORY LOGIC SYSTEMS

2.1. Ten Inexpressible in Agama Sutra

The concept of category logic first emerged in early Buddhism but its intellectual value has been largely ignored. A disciple by the name Malunkyaputta (鬘童子) posed ten questions (paraphrased in the Abstract) to Shakyamuni (563–480 BC). He asked the Buddha to either provide definite answers or to admit honestly that the Buddha himself did not know. The Buddha refused to answer. We assume Shakyamuni would be around 30-40 years old when this happened and thus assigned a speculative date of ~526 BC. The unanswered questions became known as the Ten Inexpressible or undeclared questions (Sanskrit avyākṛta, Pali: avyākata – “unfathomable, un-expounded”). Another Pali term is Acinteyya commonly translated as imponderable or incomprehensible. The Theravada tradition recorded the story in Pali in the Agama Sutra Majjhima Nikaya canon 61, Cūla-Mālunkya-sutta (1998). The Buddha responded to Malunkyaputta’s 10 questions with the poison arrow metaphor. When a man is injured by a poison arrow, he should seek medical treatment immediately. He should not waste time asking irrelevant question such as who shot the arrow, what is his cast, his skin colour, his height, where is he from… which type of bow and bow string… etc. The Buddha considered metaphysical questions unrelated to, and created distractions from, the spiritual

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practices leading to enlightenment. Although this traditional interpretation is indisputable, the author begs to differ and wishes to disclose hidden treasures in this lesson.

Firstly, it should be obvious that the first 2 questions are deliberately written as a pair of dualities. Conceivably, no languages in the world would ask questions in such clumsy, redundant grammar. It goes without saying for the rest of the 8 questions. Instead of asking “Have you had breakfast?” Malunkyaputta stated “i) You had breakfast. ii) You did not have breakfast.” These are position statements. Therefore, question marks “?” should be removed at the end of all of Malunkyaputta’s 10 statements. Malunkyaputta was asking the Buddha to take a position regarding each statement.

Secondly, the first 6 questions were 3 pairs of dualities. Let “A” represent the first statement and “B” the second statement. If the answer to “A” is affirmative, then the answer to “B” must be negative. The propositions “A” and “B” are mutually exclusive. One has to take a position between the two propositions or categories. Thirdly, Malunkyaputta structured his last 4 questions in a quadratic format; affirmative, negative, both affirmative and negative, neither affirmative nor negative. Malunkyaputta designed 4 positions or categories. Quadratic category logic was born.

Fourthly, Malunkyaputta’s statement #9 “The Tathāgata both exist 是 and not exist 非 after death.” takes the form of affirmative to both “A” and “B” meanwhile “A” and “B” are supposed to be mutually exclusive. This is the birth of the non-duality concept of embracing opposites 亦是亦非.

Fifthly, Malunkyaputta’s statement #10 takes the form of negative to both “A” and “B” meanwhile “A” and “B” are supposed
to be mutually exclusive. This is the birth of thinking outside the “A” and “B” boxes 亦非是亦非非.

Malunkyaputta’s mind-boggling syntax can be elucidated by a Venn diagram (Fig 2). He structured his first 6 questions as 3 pairs of dualistic categories. His last 4 questions were in the format of quadratic categories logic i.e. 4 viewpoints. In Fig 2, “No” can be substituted by “Not-yes”, “Both” substituted by “Non-duality”. The label “Neither” can be substituted by “Not-yes and Not-no”. Its area is outside the “Yes” “No” “Both” thinking boxes.

Perhaps the best part of Malunkyaputta’s so called questions were his intention to invent category logic as a tool to not only guide the mind to lay out all possibilities but also to force the mind to systemically consider/imagine the content and meanings in each possible category. The metaphysical nature of his questions was probably insignificant. He would be silly to ask the Buddha “(1) You had breakfast. (2) You did not have breakfast. (3) You both had and not had breakfast. (4) You neither had nor not had breakfast”. So, Malunkyaputta might just as well ask something meaningful.

Inspired by this novel analysis of Malunkyaputta’s true intent, we could speculate on an alternative reading of the Buddha’s silence. Perhaps, he realized that the world was not yet ready to listen to true answers due to the lack of logic tools. Also, the views of absolute existence and absolute nonexistence do not correspond to the way things really are. He preferred the “Middle Way”. While the story in Samyutta Nikāya (相应部) in the Pali Tipitaka also told of 10 Inexpressible, a slight discrepancy occurred in the Majjhima Nikaya (中阿含经) in that the questioner was Vacchagotta (婆蹉种) and not Malunkyaputta (鬘童子). The geographic location (Jeta’s Grove in Savathi) was identical in both canons. For sure both these Theravada canons reported 10 questions.

The Samyukta Āgama 《杂阿含经》 translated from whole Sanskrit texts to Chinese corresponds well to the Pali Samyutta Nikāya (相应部). Mere fragments of the original Sanskrit survived. Peculiarly, the Chinese sutra presented 14 instead of 10 inexpressible. Scroll 16, #408 [http://www.cbeta.org/result/normal/T02/0099_016.htm] described the Buddha overheard a group of bhikkhu discussing the 14 metaphysical questions in the
The 14 inexpressible were written in the following format:

**Questions concerning the existence of the world in time**
1. Is the world eternal?
2. ...or not?
3. ...or both?
4. ...or neither?
(Pali texts omit "both" and "neither")

**Questions concerning the existence of the world in space**
5. Is the world finite?
6. ...or not?
7. ...or both?
8. ...or neither?
(Pali texts omit "both" and "neither")

**Questions referring to personal identity**
9. Is the self identical with the body?
10. ...or is it different from the body?

**Questions referring to life after death**
11. Does the Tathāgata (Buddha) exist after death?
12. ...or not?
13. ...or both?
14. ...or neither?

Curiously, the emphasis of the 14 Inexpressible is on presenting 3 sets of quadratic categories and minimized the duality category down to a single pair (Question 9 & 10).

The chronology of the various Āgama sutra versions are:

~483 BC Pali versions of Saṃyukta Āgama 《巴利文杂阿含经》 and Saṃyutta-nikāya 《巴利文相應部經》 documented 10 Inexpressible.

~383 BC Pali Majjhima-nikāya 《巴利文中阿含经》 documented 10 Inexpressible.

~83 BC Sanskrit Samyukta Āgama 《梵文杂阿含经》 documented 14 Inexpressible.
Clearly, the 10 Inexpressible featuring 3 pairs of dualities and 1 set of quadratics was at the time of the Buddha. In contrast, the 14 Inexpressible highlighting 3 sets of quadratics and 1 pair of dualities emerged ~400 years later.

Historically, the Sanskrit version appeared after the earlier Pali version of Saṃyukta Āgama. Although the originals were mostly lost, a Chinese translation from Sanskrit of the complete Saṃyukta Āgama 《雜阿含經》belonging to the Sarvāstivāda (說一切有部) tradition was done by Guṇabhadra (求那跋陀羅 394 – 468 AD) during the Liu Song (刘宋) Dynasty of the South Dynasties (南朝) Yuanjia Period (元嘉年间 435 – 443AD) ~900 years later than the Pali version.

Based on these chronologic and historic observations, we hypothesize that the quadratic category logic is the actual highlight; the inexpressible are mere examples to bring out the problem of immature logic systems.

The following rationale further supports our hypothesis: It is generally agreed that the Sanskrit Saṃyukta Āgama was the work of Sarvāstivādins who were precursors of Mahayana. Ideological schism between Sarvāstivāda and Vibhajyavāda is a historical fact. We could reasonably speculate that the Sarvāstivādins put a lot of thought into editing and conferring the true meaning of the Tathāgata rather than mere literal translations from Pali to Sanskrit to Chinese. Omission due to forgetfulness is understandable after generations of oral transmission. But insertion of extra text is astounding. Thus, the addition of new content (14 Q with 3 quadratic sets) to the original text (10 Q with 1 quadratic set) in such a logical manner is very likely to be deliberate. The deletion of the poison arrow passage was probably intentional so as to avoid distraction from the logic highlight.

2.2. Aristotelian Category Logic

In order to describe reality accurately and thoroughly Aristotle (384~322 BC) invented 10 categories [https://en.wikipedia.org/wiki/Categories_(Aristotle)] to identify/distinguish all things in
the world. This is not to be confused with his category logic below. His ultimate goal is to develop syllogism [https://en.wikipedia.org/wiki/Syllogism], defined as logical argument that applies deductive reasoning [https://en.wikipedia.org/wiki/Deductive_reasoning] to derive a conclusion based on two or more propositions that are asserted or assumed to be true. For example, when we say all dogs are mammals, we cannot turn it around and say all mammals are dogs. Why? because mammal is a category that contains a subset of dog. Fig 3 illuminates the grave problem of thinking or arguing in language. Using English syntax as stated within brackets, the colour of swan could be argued in six ways, deceptively creating six categories. The language syntax is correct but the logic is erroneous. Using pictures, the six categories collapsed into three, which is also wrong. This exercise demonstrates our common mental inadequacies to describe reality accurately and thoroughly. Errors are plentiful when we use only either our left-brain language or our right-brain picture to think. Venn diagrams uses both words and pictures together forcing the left- and right-brain to work together to arrive at a correct mindset. Venn diagrams accurately describes all the possibilities of the colour of swans pertaining to the colour white into four quarters. The arrow in the second column points to the overlapping area (white swans) which is different from the arrow in the fifth column pointing at the area outside white things (non-white swans).

<table>
<thead>
<tr>
<th>All A (Swan) are B (All swans are white)</th>
<th>Some A are B (Some swans are white)</th>
<th>No A are B (No swans are white)</th>
<th>All A are not-B (All swans are not white)</th>
<th>Some A are not-B (Some swans are not white)</th>
<th>No A are not-B (No swans are not white)</th>
</tr>
</thead>
<tbody>
<tr>
<td><img src="example1.png" alt="Venn Diagram" /></td>
<td><img src="example2.png" alt="Venn Diagram" /></td>
<td><img src="example3.png" alt="Venn Diagram" /></td>
<td><img src="example4.png" alt="Venn Diagram" /></td>
<td><img src="example5.png" alt="Venn Diagram" /></td>
<td><img src="example6.png" alt="Venn Diagram" /></td>
</tr>
</tbody>
</table>

Fig 3. Aristotelian Category Logic (with examples in brackets) depicted by Venn diagrams
Comparing Fig 3 Aristotelian categories to Fig 2 Buddhist quadratic categories, obviously the two logic systems are entirely different. Aristotle tames the mind to tidy up ideas whereas Buddhists challenge the mind to explore unconventional ideas and instigate new viewpoints.

2.3. Nāgārjuna Mulamadhyamakakarika and Great Treatise on the Perfection of Wisdom

Nāgārjuna (龙树 150~250 AD) [https://en.wikipedia.org/wiki/Nagarjuna] is one of the most influential Buddhist philosophers after Shakyamuni. Born a Brahman, he converted to Sarvāstivāda Buddhism. Chinese Buddhism honoured Nāgārjuna as the founding father of eight traditions.

2.3.1. Definition of “Middle Way” by Shakyamuni

In the English translation of the Chinese Saṃyukta Āgama Sutra 《杂阿含经》 pertaining to the “Middle Way” (Choong 2010), Shakyamuni define the “Middle Way” in four passages to consistently mean avoiding extreme/opposite views. The passage numbers and titles are: 3) the excellent Dharma (Right view, the “Middle Way”) 胜妙法 (正见中道); 4) Empty of the externalist and annihilationist view (The “Middle Way”) 空常见断见 (中道); 5) The great discourse on the emptiness of dharmas 大空法经; and 6) Establishing right view 施设正见. Based on the Buddha’s explicit words in these four passages, the scripts did not represent non-duality, which is to embrace two opposite sides. Avoidance is very different from embracing.

Following this doctrine Nāgārjuna founded the Madhyamaka school of Mahayana Buddhism. His written contribution to the advancement of Buddhist quadratics category logic is expounded below.

2.3.2. Fundamental Verses on the “Middle Way”, Mūlamadhyamakakārikā 《中论》

This treatise [https://jampasmandala.wordpress.com/2011/07/06/mulamadhyamakakarika-by-nagarjuna/] is the foundation of the Madhyamaka School, which focuses on the analysis of emptiness, and was thus also known as Śūnyatavāda. Nāgārjuna defined the “Middle Way” as:
“... Conditioned origination is emptiness. It is mere designation depending on some-thing, and it is the middle path (24.18). Since nothing has arisen without depending on something, there is nothing that is not empty (24.19) (Bronkhorst, 2009).”

“Whatever is dependently co-arisen; that is explained to be emptiness. That, being a dependent designation, is itself the “Middle Way” 義不因緣生法，我說即是無。亦為是假名，亦是中道義.” [http://promienie.net/images/dharma/books/nagarjuna_mulamadhyamakakarika.pdf page 69, Verse 18]

His definition of “Middle Way” adhered to Shakyamuni’s dependent origination doctrine.

The opening dedicatory verses in the Mūlamadhyamakakārikā are the famous 8-nots: [http://promienie.net/images/dharma/books/nagarjuna_mulamadhyamakakarika.pdf page 2]

I prostrate to the Perfect Buddha, the best of teachers, who taught that Whatever is dependently arisen is

Unceasing, unborn, 不生亦不不生 = 不生亦不不生
Unannihilated, not permanent, 不常亦不不断 = 不常亦不不常
Not coming, not going, 不来亦不出 = 不来亦不不来
Without distinction, without identity, 不一亦不异 = 不一亦不不一
And free from conceptual construction.

Let us convert the 8-Nots without changing their meanings:

Unborn and unceasing = not born and not not-born 非生非不生
Not permanent and unannihilated = not permanent and not not-permanent 非常非非常
Not coming and not going = not coming and not not-coming 非来非不非来
Not dual and not mono = not unison and not not-unison 非一非非非一

Employing Venn diagram for correct interpretations, Fig 4 readily displays that Nāgārjuna used the 4 th quadrant (designated as
the “Neither” area as per Fig 2) of the Buddhist quadratic categories to express his Śūnyata doctrine of conditioned origination, a new viewpoint of avoiding extremes.

Fig 4. Śūnyata doctrine of Nāgārjuna depicted by Buddhist quadratic category logic

<table>
<thead>
<tr>
<th>Unborn and unceasing</th>
<th>Not permanent and Unannihilated</th>
<th>Not coming and not going</th>
<th>Without identity and without distinction</th>
</tr>
</thead>
<tbody>
<tr>
<td>不生亦不灭</td>
<td>不常亦不断</td>
<td>不来亦不出</td>
<td>不一亦不异</td>
</tr>
</tbody>
</table>

It is critical that we must not convert the double negatives to a single positive; the meaning will change. For example, Not permanent and Unannihilated cannot be converted to Annihilate and Permanent. Recognizing this conversion rule let us see why the double negative term is a crucial necessity, the only correct way to refer to the 4th quadrant, the area labelled as “Neither” in Fig 2.

Unmistakably, each verse is composed of a duality pair. The first pair refers to genesis, the second to sustainability, the third to migration and the forth to monism; all concerning existentialism. Nāgārjuna no longer shy away from existential questions. He tackled metaphysics head-on using Buddhist quadratic logic to position his Śūnyata theory into the 4th quadrant of double negatives, thereby expressed the Inexpressible. The genius of Nāgārjuna is his recognition of the Buddhist quadratic category logic and used this power tool in his opening verses and throughout his work.

2.3.3. Great Treatise on the Perfection of Wisdom 《大智度论》

This treatise [https://en.wikipedia.org/wiki/Mahāprajñāpāramitāupadeśa] was work done by Nāgārjuna in his late period (Shih, Yin-shun 1991). In this literature Nāgārjuna blatantly used quadratic category logic to redefined “Middle Way” as follows:

Non-existent and not non-existent. Also, again not existent or non-
existent. Even this saying too is unacceptable, so this is the name and meaning of the “Middle Way”. 非有亦非無，亦復非有無。此語亦不受，如是名中道。


He finally realized that the “Middle Way” should not be defined as another name to refer to conditioned genesis in general, or the 12-dependent origination in particular. By using quadratic category logic, Nāgārjuna managed to circumvent Sakyamuni’s definition of “Middle Way” as another name for conditioned genesis. His new definition captured what he meant by Śūnyata.

He then turned around and masterminded that the great wisdom of liberation is derived from a thorough understanding, application and utilization of the quadratic category logic system. In the “First Article, Explanations on the Meaning of Great Loving Kindness and Compassion, Scroll 42, Number 27 大智度論釋初品大慈大悲義第四十二卷二十七 [http://ftp.budaedu.org/ghosa/C006/T0633/ref/T0633.pdf page 198, 0259b29]

So it is for every and all dharma; the so-called the dharma of existence and the dharma of non-existence, of both existence and non-existence, of both not existence and not non-existence; The dharma of emptiness and the dharma of non-emptiness, both empty and non-empty, neither empty nor not-empty; the dharma of birth, the dharma of decease, of both birth and decease; of both unborn and un-decease; the dharma of both non-arising and non-ceasing, the dharma of both not non-arising and not non-ceasing; the dharma of both non-arising and non-ceasing, and not non-arising and not non-ceasing; the dharma including not non-arising and not non-ceasing, not non-non-arising, and not non-non-ceasing; So it is for every and all dharma. The so-called the dharma of existence, the dharma of non-existence, the dharma of both existence and non-existence, the dharma of both not existence and not non-existence are four equanimity statements that any one statement should not be hold onto. The dharma of emptiness, non-emptiness, arising,
ceasing, both non-arising and non-ceasing are also five statements to be similarly regarded (with equanimity, without attachment). By this unimpeded wisdom, one knows thoroughly and encompasses all the dharma taken in through a multitude of countless incalculable (Asamkhya) dharma gates. The name of this wisdom is called “all pervasive wisdom”, “all kinds of pervasive wisdom”.

In today’s language, Nāgārjuna could simply be paraphrased as “Do not hold on to any one of the four possible views as per Fig 2. Take on all four (five) kinds of views, understand each and all viewpoints. Only then will you attain the great liberating wisdom of know-it-all, no matter what the subject matter is.” Unfortunately, Nāgārjuna did not have the convenience of Venn diagrams to simplify his presentations. Consequently, he was stuck with spelling out each category relentlessly at length making his composition almost incomprehensible. At this point the author is only a step away from saying that Nāgārjuna considered the quadratic category logic system is the great wisdom that liberates. Throughout this Treatise (which I prefer to translate as “Treatise on Great Wisdom Liberates”) Nāgārjuna was fluent in writing in the quadratic format. The above is but a small sample of Nāgārjuna’s immense contribution to Buddhist quadratic category logic.

3. NON-DUALITY TAUGHT BY THE AVATAMSAKA SUTRA MODULE

The logic that validates the concept of non-duality as per Fig 2 was elucidated for the first time in the Avatamsaka Sutra. Due to space limitations the readers are referred to the article “How to Transcend Duality?” from our Academy previously published at the 2014 UNDV conference (Cheng 2014). Great significant is that the Avatamsaka Module teaches embracing opposite viewpoints in contrast to Shakyamuni’s definition of “Middle Way” to avoid opposing viewpoints. The teaching is found in the Avatamsaka Sutra [大方廣佛華嚴經], “Enter the dharma realm [入法界品]” Section 12 [善財童子第十二參]. The Juvenile Master of Self-reliance [自在主童子] taught the Juvenile Master of Value [Sudhana 善財童子] to count increasingly large numbers. He started from one koti unit (10 million = 10,000,000 = 8 digits) to unspeakable unit [不可說轉] (186091919409888222220653298
843924824065 digits) over 123 operations of squaring. At every squaring step, each infinitesimal number was quantified by the provision of a unit of measurement for that product. This exercise accomplishes the following learning objectives:

i. Close mindedness can be quantified by discovering one's thinking box at the point when the huge number is regarded as infinity.

ii. Recognize that infinity is a concept created by the close mind or limited thinking box.

iii. The quality/quantity duality is transcended as the abstract term “unspeakable” becomes a concrete “speakable” unit.

iv. Finite/infinite can co-exist and not mutually exclusive; yet we can remain comfortable with the traditional definition of finite versus infinite.

The non-duality logic can be visualized as the overlapping area labelled as “Both” in Fig.2. This logical category is so important that for the first time a teaching is repeated in the same sutra, Scroll #45, Asamkhya Article, Chapter 30 (卷四十五，阿僧祇品，第三十章) where the Tathāgata instructed the Bodhisattva Ruler of Heart (心王菩薩). In fact, the early foundation of this teaching can be located in the Lankavatara Sutra Scroll #1, Chapter 1, Section 1, “Speaking about the Heart by All Buddha” (楞伽阿跋多羅寶經卷第一，一切佛語心品第一之一) in the conversation between the Bodhisattva Great Awareness (Mahamati 大慧) and the Tathāgata.

4. SCHOOL OF THE THREE TREATISES

4.1. Developmental history

Kumarajiva (鸠摩罗什) transmitted the Madhyamaka School into China during the Northern and Southern Dynasties (南北朝 420-589 AD). As a result, two major lineages emerged; the Tiantai sect (天台宗) and the School of the Three Treatises (三论宗) [https://en.wikipedia.org/wiki/East_Asian_Mādhyamaka]. The Three Treatises are Nāgārjuna’s Fundamental Verses on the Middle
Way (Mūlamadhyamakakārikā《中论》; The Treatise on the Twelve Gates《十二门论》; and Śataśāstra or The Hundred Verse Treatise《百论》) [https://en.wikipedia.org/wiki/Śataśāstra] a work by Nāgārjuna’s disciple Āryadeva (提婆 3rd Century AD). Traditionally, Buddhist schools are established on sutras. The establishment of a school based entirely on three treatises is unprecedented and signifies a major paradigm shift in ideology. Kumarajiva translated and promoted the three treatises during the Later Qin Dynasty (後秦 384-417 AD) thereby setting the ideological foundation of the school. The doctrines progressively matured after a few generations. By the Sui Dynasty (隋朝) Ven. Jizang (吉藏 546-623 AD) [https://en.wikipedia.org/wiki/Jizang] amalgamated the principles in the three treatises into his own writings thereby completed the ideological system of the school.

4.2. Central ideology

Jizang took the 8-nots from the “Middle Way” of Nāgārjuna further to construct his own treatise of quadratic category of twofold truth (四重二谛论) which became the central doctrine of the School. Buddhism subscribe to two kinds of truth 二谛; conventional truth 俗谛 and ultimate truth 真谛 [https://en.wikipedia.org/wiki/Two_truths_doctrine]. Sengquan 僧诠 and Falang 法朗 [http://chinabuddhismencyclopedia.com/en/index.php?title=Fa-lang] advocated ultimate truth to dismantle the view of existence but espoused conventional truth to dispel the view of non-existence. They regarded the twofold truth as skilful means to establish the “Middle Way” doctrine. Later on, Jizang expanded this concept in Treatise on the Mystery of the Mahayana《大乘玄论》 [http://buddhism.lib.ntu.edu.tw/BDLM/sutra/chi_pdf/sutra19/T45n1853.pdf] and Commentary on the Madhyamikaśhāstra《中观论疏》 [http://buddhism.lib.ntu.edu.tw/BDLM/sutra/chi_pdf/sutra18/T42n1824.pdf]. He constructed a 4-level cascade for the twofold truth (TABLE 1) which became the central ideology of the School. We can see from TABLE 2 that the operation to create a level is by combining the two truths from the preceding level into Conventional truth. Then fill in the content under ultimate truth.
TABLE 1. Jizang’s 4-levels of twofold truth 吉藏的四重二谛论

<table>
<thead>
<tr>
<th>Level</th>
<th>Conventional truth 俗谛</th>
<th>Ultimate truth 真谛</th>
</tr>
</thead>
<tbody>
<tr>
<td>1第一重</td>
<td>Existence 有</td>
<td>Šūnyata/emptiness 空</td>
</tr>
<tr>
<td>2第二重</td>
<td>Existence and emptiness 有、空</td>
<td>Non-existence and non-emptiness 非有非空</td>
</tr>
<tr>
<td>3第三重</td>
<td>Existence and emptiness are duality; Non-existence and non-emptiness are non-duality空、有是二，非空非有是不二</td>
<td>Not Existence and not emptiness; Not non-existence and not non-emptiness; Not duality and not non-duality非二非不二</td>
</tr>
<tr>
<td>4第四重</td>
<td>All of the above are merely skilful means for teaching前三重的二谛都是教门</td>
<td>Ultimate reality is unthinkable, unspeakable言 忘虑绝才是真谛</td>
</tr>
</tbody>
</table>

4.3. Formal analysis of Jizang’s 4-levels of twofold truth

Subjecting TABLE 1 to quadratic category logic analysis, we can immediately pin point what went wrong (TABLE 2). Level-1 and -2 are correct because the 4 quadrants abide by the definitions in Fig 2. The content in each of the 4 quadrants are knowable epistemologically speaking and will be exemplified in Section 9. Levels-3 and -4 committed the informal logical fallacy called “red herring”. When a pack of hunting dogs are chasing a fox by following its smell, a red herring, which has a very pungent fishy smell, is dragged across the fox’s path in a different direction. The dogs are misled to pursue a different subject that has nothing to do with the original pursuit. Likewise, Level-3 and -4 has nothing to do with the issue of existentialism in Level-1 and -2. Remember a fallacy is an invalid argument which appears logical and convincing because it assumes the form of formal logic.

TABLE 2. Derived by subjecting TABLE 1 to analysis by category logic as per Fig 2
To play the devil’s advocate, suppose I expand Jizang’s system one step further and claim that truth known to Shakyamuni (or Jesus Christ or Krishna for that matter) is unknown to the rest of humanity. Then I could add Level-5→Relativism to the bottom of Jizang’s two-fold system (TABLE 3). I am totally justified to do so based on the words of 2 sages, namely Shakyamuni and the 6th Patriarch Hui Neng 六祖惠能 (638-713 AD) of the Chinese Zen tradition. In the Siṃsapā Sutta [https://www.dhammatalks.org/suttas/SN/SN56_31.html] the Tathāgata disclosed that what he knows is akin to all the leaves in the forest but what he taught amounts to the handful he is grasping. In the last will to his disciples recorded in the Platform Sutra Article 10 (Hua 2011) the 6th Patriarch emphasize that advocating unspeakable is a blasphemy.

TABLE 3. Extension of artificial levels to the twofold truth system of Jizang

<table>
<thead>
<tr>
<th>Level</th>
<th>Conventional truth 俗谛</th>
<th>Ultimate truth 真谛</th>
</tr>
</thead>
<tbody>
<tr>
<td>1→ Existence</td>
<td>Yes</td>
<td>No</td>
</tr>
<tr>
<td>2→ Existence</td>
<td>Yes</td>
<td>No</td>
</tr>
<tr>
<td>3→ Duality</td>
<td>Level-1 is duality, Level-2 is non-duality</td>
<td>Not duality and Not non-duality</td>
</tr>
<tr>
<td>4→ Epistemology</td>
<td>The 3 levels above are merely skilful means for teaching purposes</td>
<td>Unknowable, unthinkable, unspeakable</td>
</tr>
</tbody>
</table>

Level-5→ Relativism: Ultimate truth is un-thinkable, unspeakable to us

Level-6→ Anthropocentrism: All beings on earths don’t know

Level-7→ Cosmocentrism: Every photon potentially carries information but itself & even extraterrestrials don’t know that

Entanglement with an observer decohere the photon’s information which becomes known to us.
LOGIC AND CORRECT MINDSET ANY PEACE-MAKING LEADERS MUST ACQUIRE

<table>
<thead>
<tr>
<th>Level-8→ Monism</th>
<th>Everything said above are constructed by human consciousness</th>
<th>The entire universe is conscious</th>
</tr>
</thead>
<tbody>
<tr>
<td>Level-9→ Simulation hypothesis</td>
<td>Our universe is a virtual reality projected by programming</td>
<td>The projector / programmer outside our universe God only knows</td>
</tr>
</tbody>
</table>

Now I can perform the same operation and add Level-6 to TABLE 3. Why stop there! Taking all the beings in the entire cosmos, I can argue for Level-7... Level-8... and go outside our universe to insert Level-9. See how simple it is to take the bottom-right cell of ultimate truth, convert it into conventional truth and add a level of two-fold truth? There is no end to adding levels upon levels; something is very wrong with this seemingly logical argument! The reader can easily see I am making a mistake but may not be so astute when it comes from an authoritative sage! To rectify Jizang’s error, the correct placement of his Level-3 should be in its own quadratic category by its own right (TABLE 4).

TABLE 4. Quadratic category for Duality

<table>
<thead>
<tr>
<th>Level-3</th>
<th>Yes</th>
<th>No</th>
</tr>
</thead>
<tbody>
<tr>
<td>Duality</td>
<td><img src="yes.png" alt="Yes" /></td>
<td><img src="no.png" alt="No" /></td>
</tr>
<tr>
<td>Non-duality</td>
<td><img src="yes.png" alt="Yes" /> <img src="no.png" alt="No" /></td>
<td>Outside the 2 circles</td>
</tr>
</tbody>
</table>

The logical pitfall of Jizang’s Level-4 is most severe. It concerns epistemology, not skilful means of teaching. Worse, it subscribes to the misnomer that ultimate truth is unknowable, which is a mistake that the Tathāgata aimed to correct twice in the Avatamsaka Modules.

In brief, Jizang had a glimpse of the quadratic category logic system and did utilize it correctly to establish Level-1 and -2. However, he committed the “red herring” fallacy and piled upon layers of unrelated issues until he realized that this kind of piling can occur to no end. Thus, he put an artificial end to it at Level-4 and unfortunately come to the dead-end erroneous conclusion that
ultimate truth is unthinkable. Nonetheless, Jizang deserves to be credited for finding out that in tackling the truth, one has no choice but to unsuspectingly utilize quadratic category logic. The detriment of inadequate training in handling this power tool is illustrated.

5. AVATAMSAKA CATEGORIZATION OF BUDDHIST TEACHINGS

Doctrinal classification schemes [https://en.wikipedia.org/wiki/Classification_of_Buddha’s_teaching] proposed by several Mahayana schools was a highly significant development because it arose from divergence and disputes among Buddhist schools themselves. Buddhism is the only religion in the world that allows itself to evolve with time and circumstances, which necessitates the accommodation of new philosophy and diverge ideologies. Any religion or school which claims orthodoxy and monopoly on ultimate truth for all times would be religious fundamentalism, a major devastation to peace and progress of civilization. The Avatamsaka School (Huayan 华嚴) [https://en.wikipedia.org/wiki/Huayan#Classification_of_Buddhist_teachings] developed a 5-fold classification [https://en.wikipedia.org/wiki/Huayan#CITEREFBuswell1993] listed in TABLE 5.

TABLE 5. Avatamsaka categorization of Buddhist teachings

<table>
<thead>
<tr>
<th>Existence</th>
<th>Category</th>
<th>Doctrine</th>
</tr>
</thead>
<tbody>
<tr>
<td>1—Yes 有 (緣起)</td>
<td>Sravakas</td>
<td>Small vehicle, Hinayana of Sarvastivata, Hearer of dharma, the self and phenomena are impermanent, pursue nirvana, become an arahat</td>
</tr>
<tr>
<td>2—No, non-existence 空</td>
<td>Elementary Mahayana</td>
<td>Yogacara, Madhyamaka Emptiness, Sunyata,</td>
</tr>
<tr>
<td>3—Both Yes &amp; No 亦有亦空</td>
<td>Final Mahayana</td>
<td>Non-duality between the above two, Tathagatagarbha-teachings, the Awakening of Faith</td>
</tr>
<tr>
<td>4—Both Not yes &amp; Not No 非有亦非空</td>
<td>Sudden abrupt Mahayana</td>
<td>Immediate awakening followed by gradual cultivation. Practices and teachings cannot create what is already there, our Buddha nature. Buddhahood is seen as revelation rather than verbalization.</td>
</tr>
<tr>
<td>5—All of the above together</td>
<td>One-vehicle Buddhahood</td>
<td>The complete, or perfect, teachings of the Avatamsaka-sutra and the Huayan School, Samantabhadrayana</td>
</tr>
</tbody>
</table>
In Mahayana Buddhism, śrāvakas (Hinayana) are sometimes contrasted negatively with bodhisattvas; its teaching was categorized as beginners or Level-1. Subjecting TABLE 5 to the scrutiny of Venn diagram (Fig 5) two logical flaws are revealed. Firstly, the Sudden/Abrupt Enlightenment in Category-4 leans toward the “unthinkable, unspeakable” misnomer. Secondly, the so-called Level-5, which is supposed to be a teaching level all-encompassing the 4 levels prior, is a figment of imagination because it is actually referring to the entire Venn diagram itself. There is no other way to view an elephant over and above the 4 viewpoints. Similarly, there is no “one-vehicle” teaching method outside of learning all the 4 categories. Nonetheless, the Avatamsaka School deserved to be credited for employing quadratic category logic unintentionally and subconsciously, like any thoughtful Buddhists in history would find themselves doing. According to Fig 5, the School did manage to place the 4 categories correctly, which is a marvellous achievement and promotion of Buddhist logic.

6. ZEN SCHOOL’S RHETORICAL ONE-SHOUT PERMEATES AVATAMSAKA’S FIVE CATEGORIES (一喝透五教)

During the Huizong Period of the Song Dynasty in China, the royal military commander Chen hosted an open symposium that anyone regardless of personal status was free to attend and debate Buddhist dharma at liberty. Numerous famous masters attended.
Accompanied by his prime minister, Emperor Huizong was present incognito [http://tripitaka.cbeta.org/X80n1565_012]. An expert Avatamsaka elder charged “The Buddha taught us curricula from Sravakas through one-vehicle before we can attain Buddhahood. I often heard the Chán tradition claims that a single shout can bring forth enlightenment. That is contrary to the sutras unless you can show us.” Head of the Chán clan called out his junior monk Jing Yin who happily obliged “This simple problem does not deserve a response from our elders...”. He proceeded to first define the 5 Avatamsaka classes (TABLE 6, first column), then shouted loudly and gave his explanation (second column). The Avatamsaka expert succumbed. Chán Master Jing Yin won due to impeccable rhetoric depicted in Fig 6, which is superimposable over Fig 5.

**TABLE 6. Zen Master Jing Yin’s one shout permeated all 5 Avatamsaka classes of teachings**

<table>
<thead>
<tr>
<th>Classes</th>
<th>Permeation of Avatamsaka Classes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sravakas 小乘 Existence Yes 是</td>
<td>My shout exists when you hear it. This is an example of the teaching of Sravakas for the dharma hearer.</td>
</tr>
<tr>
<td>Elementary teaching of Mahayana 大乘始教 Existence No 非</td>
<td>Later, the sound subsided. Since you can’t hear the sound which existed a moment ago, that sound is empty, it is “non-existence.”</td>
</tr>
<tr>
<td>Final teaching of Mahayana 大乘終教 Existence both yes and no 亦是亦非</td>
<td>When I shouted, existence emerge from non-existence. When the sound subsided, non-existence comes from existence. So, both existence and non-existence are relatives and complementary.</td>
</tr>
<tr>
<td>The sudden teaching of Mahayana 大乘頓教 Existence both not yes and not no 非是亦非非</td>
<td>When I shouted, you said “yes there is sound”. Later you said “no” which emerged from yes. So, your no is based on both not existence and not non-existence.</td>
</tr>
<tr>
<td>The all-round complete teaching of one vehicle 一乘圓教 All of the above. 包含以上四个范畴: 有，空，亦有亦空，非有亦非空</td>
<td>My one shout is beyond existence and non-existence, analysis and synthesis. When I say “existence”, there is nothing. When I say “non-existence”, there is everything. That is to say, this shout penetrates hundreds of trillions of shouts, and vice versa.</td>
</tr>
</tbody>
</table>
LOGIC AND CORRECT MINDSET ANY PEACE-MAKING LEADERS MUST ACQUIRE

Fig 6. Chán One Shout (Sound) 一喝透五教图

The friendly fire between the two schools ignited a glorious firework display of advance Buddhist ideologies. Resolving existentialism became the central doctrine; the poison arrow metaphor is a fundamentalism dogma no more. Momentously, both schools employed quadratic category logic as foundation for their doctrines. Both dispelled the misnomer of unthinkable and unspeakable truth. The Chán Master display a thorough knowledge of Buddhism not limited to his own tradition; Chán is not meditation in the void. In the end Buddhism must be preached through valid logical argument, not mysticism.

7. BERTRAND RUSSELL’S BARBER PARADOX

Conditioned by Aristotelian’s restrictive category logic, philosophers have notice inconsistencies and have no choice but to label them as paradox. Such label by our mindset is because there are no known logical systems to accommodate the inconsistence. Amazingly, paradox can be comfortably placed in the “Both yes and no” category in the Buddhist quadratic logic system.

The famous Bertrand Russell ‘Barber Paradox’ is funny. You can define the village barber as “one who shaves all those, and those only, who do not shave themselves”.
The question is, does the barber shave himself? Answering this question results in a contradiction. The barber cannot shave himself as he only shaves those who do not shave themselves. If he shaves himself, he ceases to be the barber. If the barber does not shave himself then he fits into the group of people who would be shaved by the barber. This is an excellent example of the breakdown of internal consistence of logic when we think only in terms of duality. This paradox is quickly resolved by a Venn diagram using Buddhist quadratic category logic. The barber (a non-duality entity because he fits into both opposites) should be placed in the overlap of the Yes and No categories. Women and children are outside the two circles. The entire population of the village is confined within the rectangle. See how conflicts between 2 camps can be transcended by considering 2 more other possibilities.

8. ELUCIDATION OF LOGIC SYSTEMS

Infinity is arguably the largest concept conceivable by the human mind. If the mutually exclusive state of being finite and infinite can be simultaneously accepted, opposite dissolves and non-duality achieved, then conflicts smaller than infinity should be solvable. Let us take the quadratic questions 5, 6, 7 & 8 from the 14 Inexpressible and express the answers completely. We can accomplish this task neatly by employing Buddhist quadratic category logic (TABLE 7).

<table>
<thead>
<tr>
<th>Question</th>
<th>Category</th>
<th>Knowledge Context</th>
</tr>
</thead>
<tbody>
<tr>
<td>1—The universe is finite</td>
<td>Yes</td>
<td>The universe is 13.77 billion years old since the Big Bang. Since space-time is a single thing, finite age means finite space; thus, the universe is finite by definition.</td>
</tr>
<tr>
<td>2—The universe is finite</td>
<td>No</td>
<td>Expansion of the universe is accelerating, getting bigger every split second with no end in sight; that fits the definition of infinite.</td>
</tr>
<tr>
<td>3—The universe is both finite and infinite</td>
<td>Both Yes &amp; No</td>
<td>Since the above two categories are both true, logical consistency demands both the Yes and No answers are correct. Non-duality embraces, not avoid, both extremes.</td>
</tr>
</tbody>
</table>
4—The universe is both not finite and not infinite

| Both Not | The content in here must be distinct from the above 3 categories. Not infinite because cosmological knowledge is finite due to the speed limit of light. The radius of the observable universe is 46 billion light years (~$10^{27}$ m). The radius reachable to us is 14.5 billion light years. Not finite because when we look outwards into every direction we are looking back in time. When we look back far enough, we think we should see the edge of our universe but we see the baby picture of the Big Bang (the 3°K Cosmic Microwave Background Radiation) pervading everywhere, even on our radio and TV screen in between channels. The human concept of both finite and infinite breaks down. |
| not yes & not No |

In the Prajna Paramita Heart Sutra “...form is not different from emptiness, emptiness is not different from form, form is emptiness and emptiness is form” fits seamlessly into Category-3 embracing opposites; a perfect example of non-duality logic. But that is not enough. We must pursue how conflicts can be totally resolved by exploring the possible solutions in Category-4.

Try answering other difficult questions. Is an electron (or a photon) a real thing, a particle? Perhaps then we could appreciate the power of Buddhist quadratic category logic.

All truths are describable if you know them. Beware that unthinkable and unspeakable are derived from ignorance of contents in Category-4. Therefore, epistemology should never be in Category-4 which already contains all possibilities of knowledge limits. Otherwise, epistemology can be inserted into Category-4 of any issue, a mistake Jizang made.

In conclusion, classical Aristotelian category logic is divisive and restrictive but Buddhist category logic is inclusive and inspiring. Buried deep in our history for over 2,500 years, this ancient Buddhist wisdom should be offered as contemporary category logic. Quantum physicists and cosmologists are still wrestling with fuzzy logic because they lack an alternative logic system. Anyone in pursuit
of the truth, especially peace-makers, world leaders and problem-solvers must learn to overcome the Aristotelian divisiveness. This article has house-cleaned Buddhist ideologies throughout our history and unearthed this treasure of wisdom. Thus, promoting the education of Buddhist quadratic category logic is the first priority for directing civilization onwards. This logic has nothing to do with the ethics of tolerance or inclusiveness even though they maybe by-products. It is a complete, self-consistent logic system, a power tool that enforces an accurate and thorough description of reality. Venn diagrams are indispensable for accurately understanding the logic.

ACKNOWLEDGEMENT

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SUSTAINABLE DEVELOPMENT AND WORLD PEACE: A BUDDHIST APPROACH

by Chandrashekhar Paswan*

Over the centuries, Buddhism as a religion has shaped society, social customs, practices and way of thinking in many nations in Asia in the past and even today. In shaping morals and ethical concerns, Buddhism has contributed substantially in the present world scenario. The rapid growth of science and technology, trends of secularization, individual and profit driven capitalism, increasing influence of consumerism are gradually challenging the values and ethos of Buddhist civilization and lives. The attempt to study and evaluate development within the framework of sustainable development that has been taking place not only in India but abroad as well raises the philosophical question of the extent to which Buddhism might be amenable to the adoption of a sustainable development approach. In my view, Buddhist approach to development affirms the core elements of sustainable development and so ought to be receptive to its implementation in the wider context. According to Buddhism, conflict, intolerance and disharmony arise out of desires, hatred and ignorance. To develop confidence, tolerance, and harmony it is important to cultivate common values or universal ethics. Therefore, promotion of education, dialogue, social and economic development would lead for sustainable development of peace in the world.

As we are aware that the basic ideas of Buddhist teachings and

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thoughts which highlights the Buddha’s point of view on the world peace which is the core objectives of sustainable development. It clarify what prominent Buddhist monks and scholars believe are the limitations of traditional liberalism; and, finally, suggest that sustainable development and peace. Buddhism emphasizes different dimensions of sustainability in the context of peace initiatives. Proponents of sustainable development have focused primarily on the realm of policy making and formulation of specific indicators to measure scientifically the sustainability of policies and practices, whereas Buddhists have focused far more on attaining moral and spiritual awareness.

SUSTAINABLE DEVELOPMENTAL CONCEPTS

Let me first discuss here the concept of Sustainable development in literal sense as well as from the Buddhist point of view. Religion needs to proper autonomy of humanist ethics, the resource to thinking about the foundations of ethics in natural human desires, to prevent it from interpreting religious rules in ways that are dismissive of those who differ from oneself or repressive of basic human goods. But humanist ethics needs religion to give its moral principles a strongly motivating moral goal and a real hope of its realization. People’s hearts will not be moved by considerations of a rather abstract universal rationality alone. They will be moved by a vision goodness which is empowering and realizable.¹ The common definitional understanding of sustainability or sustainable development vis-à-vis economic growth is quite contrary to the Buddhist way of looking at both the terms.

According to Buddhism, sustainability or sustainable development stands for the enrichment of human life with a deepened understanding of holistic well being which is divorced from simplistic ideas such as economic effluence, material accumulation, and sensual gratification. While the general discourse on sustainability functions in a linear way almost always prioritizing development at the external domain, Buddhism, on the other hand, incorporates both the mental and physical contexts and

follows a holistic pattern of development that encompasses both mental and physical as well as individual and communal realms. At the most fundamental level, Buddhist sustainable development emphasizes on transformation taking place at the individual level or inner ecology along the path set forth in the Noble Eightfold Path (ariya-āṭṭhaṅgika-magga) or the three-fold training of morality (sīla), concentration (samādhi) and wisdom (paññā) before it is acted out or stretched to the collective domain. Highlighting the potentials of Buddhism to instigate profound personal and social transformations that could lead to a sustainable world, in this paper we investigate the potential for self-transformation that reside in the teachings of the Buddha.

BUDDHIST CONCEPTION OF PEACE

In this study, what the Buddha said about peace, justice, and freedom is important to learn, especially in the context of present world scenario that have come up before us due to technological advancements due to the 4th Industrial Revolution. The concept of peace is central to Buddhism. Therefore, the Buddha is called the “Santiraja” ‘king of peace. Leading a Buddhist way of life, is to maintain harmonious, untroubled good life, which consists of “Samacariya”, which literally means, a harmonious life or a peaceful way of living with one’s fellow beings. It is this doctrine, which gives ‘inward peace’ that allows externally to lead a harmonious or a righteous living’ (Dhammacariya). This is what the Buddha, for the first time in human history, made known to the entire world, when he set up the ‘kingdom of righteousness’ (dhammacakkam) literally the rule of righteousness. In Buddhism, several Pāli terms have been used to denote peace such as santi, santa, samatha, upasama etc. Peace translated from the word santi in Buddhism philosophy means the appeasing, pacifying of all ills and suffering. It also means the cessation of sufferings through the extinction of craving,
which causes suffering. The Buddhist tradition is often praised for its peace (santi) teaching and its exceptional record of non-violence (ahimsā) in Buddhist societies over 2500 years. In Buddhism and other Indian religions, the primary emphasis is on the individual aspect of peace, and its social consequences are held to follow only from the centre of the individual’s psychology.

The fundamental goal of Buddhism is peace, and it also not only means peace for human beings, but peace for all living beings. The Buddha teaches that the first step on the path to peace understands the causality of peace. According to the Buddha, peaceful mind leads to peaceful actions. Among these teachings are bringing about the peace in Buddhist societies for a long time.

The concept of peace in Buddhism has both negative and positive meanings. In its negative sense, peace is an absence not only of war and conflict but also of ‘structure violence’ such as social injustice, social inequality, the violation of human rights, the destruction of ecological balance, etc. In its positive sense, peace means to presence of unity, harmony, freedom and justice. Thus, the concept of peace encompasses within itself the absence of conflict as well as the presence of harmony. However, the word today lives in constant fear, suspicion, and tension. Science has produced weapons, which are capable of unimaginable destruction. Brandishing these new instruments of death, great powers threaten and challenge one another. Human beings in fear of the situation they have themselves created want to find a way out, and seek some kind of solution. There is none except that the held out by the Buddha-his message of nonviolence and peace, of love and compassion, of tolerance and understanding, of truth and wisdom, of respect and regard for all life, of freedom from selfishness, hatred and violence. In the Majjhimanikaya: people seek riches, and kings

want to expand their territories. Elsewhere mentioned, is the desire for kings to begin war, and bring trouble to the common people with disasters and damage.

The Buddha, with great compassion for the world, instructed his followers to practice the four boundless states (appamanna) of loving kindness (metta), of compassion (karuna), of sympathetic joy (mudita), and of equanimity (upekkha). This practice of ‘metta’ or universal love, begins by suffusing ones own mind with universal love (metta) and then pervading it to one’s family, then to the neighbors, then to the village, country and the four corners of the Universe.

Human have always prized and sought Peace. The conditioned believed to foster peace and the very conception of peace, however, have varied in different periods and cultures. However, this argument will provide a survey of the Buddhist vision of peace in the light of peace studies. According to the Buddha teaching of Dependent Origination (paticcasamuppada), everything, including the psychophysical compound, that we call individual, exist only in relation to other beings and things and undergoes constant changes responding and reacting to them. Believing that the root of violence is located within the mind, Buddhism has placed a greater urgency upon inner reflection. Will be replaced by loving-kindness (mettā), compassion (karuṇā), sympathetic joy (muditā), and equanimity (upekkhā).

On the behavioural one practices peace daily by observing the five precepts (pañca-sīla). To prevent in group disputes, the Buddha teaches the six principles of cordiality in any community (sāraṇīyadhāmma). As for inter-group or international affairs, Buddhist scriptures are rift with stories that teach nonviolent (ahimsā) intervention. The chapter concludes the Buddhist worldview is surprisingly in accordance with the insights of peace studies in its process-oriented paradigm, its insistence on peace by

9. See Aṅguttarannikāya.III.203, 275; Dīghanikāya.III.235.
10. See Dīghanikāya.III.245.
peaceful means, and its holistic framework of peace, which would play a vital role in the efforts of bringing the culture of peace into existence around the world. Buddhism has long been celebrated as a religion of peace and nonviolence with its increasing vitality in regions around the world. Many people today turn to Buddhism for relief and guidance at the time when peace seems to be a deferred dream more than ever, with the wars in the Middle East and Africa, and the terrorist activities expanding into areas where people never expected that scope of violence before such as Bali, London, and New York. Yet this is never a better time to re-examine the position of Buddhism, among the other world religions, on peace and violence in the hope that it can be accorded in the global efforts to create new sets of values regarding the ways people manage conflict and maintain peace via nonviolent means.

BUDDHISM AND SUSTAINABLE DEVELOPMENT

We make choices with our dictates based on demands arises due to our day to day needs and than makes a choice of what is right and what is wrong. It is not right or wrong because it is illegal or forbidden. But it is right or wrong because it will either lead our life into suffering or lasting happiness. The Buddhist discourse on sustainability has a conceptual linking to the Buddha's perfection of generosity, self-sacrifice and contentment in his penultimate birth as Prince Vessantara, the Bodhisattva, before attaining Enlightenment in his final birth as the Buddha. The perfection of generosity (dana) clearly depicts the emphasis laid in Buddhism on the much-cherished quality of non-accusation of material wealth solely for one's own sake and for sensual pleasure and indulgence. Underneath this stance is the glowing element of sharing and self-sacrifice for the well being of others.\(^{11}\) The Bodhisattva's giving-away of the magical rain-inducing white elephant for the sake of helping the drought-stricken denizens of Kalinga is symbolic of the concept of sustenance of communal sustainability even at the cost of individual loss and suffering. Corresponding to this sense of self-sacrifice is the inherent urge of Prince Siddhartha to abandon

all palatial wealth and comfort in the search for an answer to end human suffering. Thus, deeply embedded in Buddhism is not just the concept of personal sustainable development but communal sustainability as well.\textsuperscript{12}

The teaching of the Buddha on leading life along the \textit{Atthangiko Maggo} is therefore a teaching on making choices in life. The practice of the \textit{eight fold path} consists of eight deeds of righteousness which are the righteousness in perception, thought, speech, work, earning the living, diligence, conscience, and determination. If we have to put it across in simple way, this is the teaching of the science of making a choice in life for a sufficing and moderate living, the science of learning to make the right choice and observe the distinction between what choice is right and what choice is wrong. The Buddha’s \textit{theory of dependent origination} (\textit{Paticcasamuppada}) is the guiding principles toward learning how to make a choice that will produce the outcome beneficial to life, to last and to sustain for they will constantly keep the people far away from the unbounded desires.

Buddhist doctrine of \textit{Ahimsa} (Non-violence) is a fundamental tenet in Buddhism which promotes non-harming attitudes to fellow human beings and eco system. Reverence for all forms of life is a crucial practical virtue in this tenet. Gentleness in all actions of body, speech and mind creates a healthy cultural and religious value that celebrates sustainable environment.

Here it is imperative to mention the contribution of Buddhist point of view and its significance in dealing with this burning issue. In the light of environmental degradation and climate changes, we certainly need one and a half more of this planet earth if we are to sustain our natural resources at the present exploitation rate. The Buddha, with great compassion for the world, required his followers to practice the four boundless states (\textit{appamanna}) of loving kindness (\textit{metta}), of compassion (\textit{karuna}), of sympathetic joy (\textit{mudita}), and of equanimity (\textit{upekkha}). This practice of ‘\textit{metta}’ or universal love, begins by suffusing one’s own mind with universal love (\textit{metta}) and then pervading it to one’s family, then to the neighbors, then to the

\textsuperscript{12} Mohanta, Dipti, A Middle Way of Sustainable Development Amidst Social Changes, UNDV Conference Proceedings, 2014.
village, country and the four corners of the Universe. It is time we all took the middle path in using our natural resources. We could no longer senselessly overexploit our resources and use up our natural energy without sustaining them for the future generations.

Buddhism teaches us the manner in which to consume these elements. To a monk who has newly been initiated into the *Samgha*, the knowledge of such matter is fundamental to the learning to the learning and practicing of the Buddhist precepts. It teaches him to use his intellect to examine carefully the objects being consumed and their end results. He is trained to be vigilant over the five sensual organs. Once fully understood how these senses interact on the mind, he is made to learn have command over them so they do not veer from the desired path.

There is no doubt that the Buddhist *Atthangiko Maggo* is the way to solve many of today’s world crises. But the sufficiency economy is the philosophy that has been developed based on both the Buddhist middle path principle and the practical understanding of the modern economy. We can witness Buddhist teaching at work and hope to leave our children and their children with a better economy and environment; an economy that is more humanly sound, and an environment that is more sustainable and safer for every being on this planet earth. Over the centuries, Buddhism as a religion has shaped society, social customs, practices and way of thinking in many nations in Asia. In shaping morals and ethical concerns of these nations, Buddhism has contributed substantially. The rapid growth of science and technology, trends of secularization, individual and profit driven capitalism, increasing influence of consumerism are gradually challenging the values and ethos of Buddhist civilization and lives.

**BUDDHIST WAYS OF NEGOTIATING PEACE TO CREATE A PEACEFUL SOCIETY:**

Today, the nations of the world face many problems, especially in the areas of human security and peace. After World War II, nations agreed to create the United Nations to establish peace and solidarity among different nations to avoid war, terror, aggression and invasion. But unfortunately, such a noble objective still has
not become true, as many parts of the world still continue terrible war, territorial disputes, religious, ethnic and political conflicts etc. Because of these unfortunate situations, peace-loving people, including political and religious leaders, look for urgent and effective solutions to establish peace for the planet. In this work, we find out some positive guidelines for world peace in the light of Buddhist teachings. In the *Samyuttanikaya*, it clearly notes that the secular world advocates the ideal of realizing peace and politics should be advanced: “without killing, without hurting, without conquering, without becoming sad, without making sadness, only complying with the Law of Dhamma. Early Buddhists made efforts so that wars would not occur, and persuaded other monarchs to that effect. When Ajatasattu, the King of Magadha wanted to attack the Vajjis neighboring country, and sought out the opinion of Sakyamuni, the Buddha through his wise minister Vassakara, the Buddha admonished him not to go for a war (*Mahaparinibbana sutta*). The ideal of benevolence was emphasized in Buddhism and pacifism or peaceful environment was always advocated.

In Buddhism, the ideal ruler should govern his country with modern policies and maintain peace without invading other countries. This idea was repeated in the *Tripitaka* mentions that “A king should fulfill the duties of a king, which have been observed by his ancestors, cherish all the subjects in his country, guard his own country and not invade territories of others”. The same *Tripitaka* gives additional information concerning the Cakravartin or Universal monarch and how one should conduct his policy vis-a-vis neighboring countries and rulers. The text says that Cakravartin, does not threaten people with force, gives up weapons, and does not hurt people. Then, people and rulers under his power do not move from their own abodes. As a result of that, all countries surrender to him without being forced by means of weapons. In some other place, there is a record stating that a pious and wise king should conquer the four quarters with virtues, and fulfill his duties. The *Buddhacarita*, notes that the King Suddhodana, father of Sakyamuni, is lauded as having defeated his enemies by good deeds, without war. To avoid engaging in war, a technique from the *Dhammasamuccaya sutta*, proposes: ‘even if an army of another country should invade and plunder, a king should
know first whether his soldiers are brave or cowardly, and then conclude peace by means of expediency.'

A ROAD MAP FOR SUSTAINABLE DEVELOPMENT AND WORLD PEACE:

According to Buddhism, conflict, intolerance and disharmony arises out of desires, hatred and ignorance. To develop confidence, tolerance, and harmony it is extremely important to cultivate common values or universal ethics. Therefore, promotion of education, dialogue, social and economic development would lead for sustainable development of peace in the world. The Buddha welcomed teachers of other religions, but he never attempted to convert any or urged any one to change their beliefs, traditions or teachers. In this regard, we find evidence throughout the Pali Canon where wandering ascetics, sophists and philosophers come to meet the Buddha and discussed or exchanged their different views concerning the way of spiritual practice and liberation. In the Brahmajalasutta, the Buddha summarizes the main ideas of his contemporary teachers by saying the following words:

“You may remember this exposition as the ‘net of aim’, the ‘net of doctrines’, the ‘supreme net’ ‘the net of religious-philosophic theories’ and the ‘glorious victory’ in the war of ideologies”.

Today, it has become an urgent necessity to provide avenues to build world peace through understanding different cultures and religions; because, the causes of religious and ethnic conflict in the world today have their roots in the misunderstanding religious beliefs and misinterpretation of sacred texts. Therefore, it is important to apply the wisdom of the Buddha to extend understanding through learning the religious beliefs of others through direct contact and dialogue. This approach in the modern world requires tolerance in a deeper understanding that all religions may have common ground on which bridges could be built to establish trust and acceptance, and therefore peace and harmony.

Though, the Buddha took no interest in shaping political situations, he was directly involved with politically active people.

13. See Brahmajalasutta in Dighanikaya for clear understanding of the same.
He took advantage of every occasion to admonish such people to maintain moral standards, to act with responsibility and to work for peace within the country, and with the neighboring countries. The Mahaparinibbana Sutta provides an example of the Buddha’s idea on statecraft, and even his sympathy for a republic-form of government. It is important to note that the Buddha’s struggle was to establish a society, where all human beings could live with dignity, irrespective of their birth, caste, class, sex, and religion. Therefore, the Buddha repeatedly stood against unequal treatment of any human being. He wanted a society free from: violence, discrimination of ethnic, and with religious and professional opportunity. His vision for society, which existed in the 6th century BCE, is still valid to our modern society in the modern world. It I would like to give example of United Nations that has either deliberately or unknowingly is forging ahead with its noble mission with an aim to work for the betterment of humanity with the same theme and same solutions that the Buddha thought out during his time.

Buddhism cannot be happy with any system that ignores or increases the suffering or alleviates the suffering. There should be no discrimination among any living beings and that is the reason it has developed its own systems and strategies which resulted in not influencing someone at the cost of increasing misery for others. It believes in the need to end the suffering of all human beings – all sentient beings. A Buddhist perspective on the goals of development as well as the strategies of development must therefore flow from, and be consistent with, the fundamental perceptions of Buddhism, including:

- Compassion: loving-compassion for all sentient beings.
- The interdependence of all phenomena and all animate beings and all aspects of the life of all sentient beings.
- The inexorability of the law of cause and effect.
- Utility as a means that can lead to the alleviation and elimination of suffering, the identification and elimination of the causes of suffering.
- Avoidance of all attitudes and actions that can create the
causes of suffering in the present or in the near or distant future.

For a Buddhist, compassion or loving compassion has to be the primary motivation for development. Every human being has an equal right to live and seek freedom from suffering, and therefore, the goals and strategies of development must have as their object this desire to assure the fruits of development to all.

Secondly, development is based on the utilization of natural resources and human skills and human endeavor. Since many of these natural resources are limited, and cannot be replenished by human effort when depleted or exhausted, it will be illogical to believe that there can be unlimited growth in production. If there are limits to production, there have to be limits to consumption, as well as equity in access to what are needed to sustain life and make life meaningful. If it is accepted that there are limits to what is available for consumption, it has to be accepted that multiplication of wants and an attitude that looks upon multiplication of possessions as the hallmark of culture and civilization are untenable, and can be maintained only at the cost of denying essentials to others. A system that denies essentials to many can be maintained only with violent means and suppression, which in turn may result in danger to the system and those who support the system. Dependence on natural resources and dependence on partners in production are consequences of the paradigms of interdependence that characterize the world. Development cannot ignore these paradigms. It has therefore to take place within regimes of ecological responsibility and social responsibility. Ecological responsibility includes the responsibility to preserve the eco system on which all life depends, to abstain from polluting and poisoning the air, water and earth which sustain life, to minimize depletion and to maximize the efforts to replenish. Only such a pattern of development can be sustainable.

Thirdly, as we have stated earlier, development should not lead to, or depend on an attitude that looks upon the number and variety of one’s possessions as the index of growth or civilization or social status. Such an attitude will only lead to acquisitiveness, covetousness, and the restiveness of mind that comes from endless desires. Desires do not disappear with satiation. They only make
the mind restless, and make one suffer. Desire becomes the cause of suffering. Development that was conceived of as a means to end suffering should not result in the aggravation of suffering and in planting the seeds of incurable suffering. The desire for development should not land one in the coils of consumerism, which is a manifestation of insatiable desire and covetousness, of Trishna, which cannot lead to freedom from suffering, which in fact can only lead to suffering. Whatever I have said up to now is enough to underline the relation between the need for development, the perceptions of development that we adopt the strategies of development that we pursue or are forced to pursue, and the conditions on which a genuine and enduring regime of peace can be built in the world. Uncertainty and hunger cannot produce peace. Avarice and acquisitiveness cannot produce peace, either in one’s mind or in the society in which one lives. Obsession with material possessions cannot produce peace. Yet these are not the only factors that affect peace. There are other contributory causes and factors that are as important, and from one point of view, even more powerful and crucial. These relate to the desire or ambition to dominate, to have power over the lives and minds of other human beings, attitudes of intolerance to differences in customs or culture or views and perceptions of interest. This raises the crucial question of one’s perception of the means that one should employ to deal with differences.

CONCLUSION

The ideals of Buddhism are sharing the same objective, which is to bring world peace. As for the sustainable development issue, he commented that beside from concentrating on economic and social developments, humanity has to keep the environmental factors in mind. According to Buddhism, conflict, intolerance and disharmony arise out of desires, hatred and ignorance. To develop confidence, tolerance, and harmony it is important to cultivate common values or universal ethics. Therefore, promotion of education, dialogue, social and economic development would lead for sustainable development of peace in the world. The Buddha welcomed teachers of other religions, but he never attempted to convert any or urged anyone to change their beliefs, traditions
or teachers. In this regards, we find evidence throughout the Pali Canon where wandering ascetics, sophists and philosophers come to meet the Buddha and discussed or exchanged their different views concerning the way of spiritual practice and liberation.

There is a story that Mahatma Gandhi was once asked what he thought of British civilization. He replied, “I think it would be a good idea.” I venture to suggest that Buddhist non-violence too would be a good idea. We cannot pretend that we do not know what is going on next door. If anyone in this assembly has any influence, let them use it. Buddhism is a religion of peace, harmony, social welfare, social justice, love, compassion, amity, friendship, brotherhood, morality, non-violence, tolerance and dedication. Hence it is a religion of mankind, their benefit and happiness. Buddhism has a respect for all living beings and approaches them with loving kindness. Buddha was born to dispel and darkness of ignorance and to show the world the path of peace and the path to be free from sufferings. The Buddha’s way is a way to enlightenment, in knowledge and education. His message enabled man to think freely and wisely. His teachings is still today influencing the destinies of humanity and illuminating the world with loving kindness.

Buddhism teaches us to analyze the nature of life as a law which functions according to a cycle of three different periods: birth, change and death. That is also the cosmic law. Nothing escapes from this rule. So, can the human fear for death help men pass the crisis of terrorism? If the answer is no, is it meaningful for us to concentrate all our feeling on it? Therefore, we’d better concentrate on the improvement of our virtuous, wise, honest and valuable life in order to develop all meritorious forces necessary to life.

We are human beings with extraordinary potentialities. Noble virtues and criminal nature are latent in our minds, spirits and hearts. These may arise in our lives at any time without any interference from external or any supernatural power. These are dormant within us in various degrees. Within our minds we find a treasure house of virtue and rubbish heap of wickedness. With the flourishment of these characteristics, we may become either a blessing or a curse to humanity. If we want to engage ourselves in the noble service of
humanity we must endeavor our best to uproot the latent evils by sowing the dormant seeds of noble virtues.

Our challenge is to reduce the degradation of the planet. Sustainable earth is our challenge. Thus, it can be seen that the antidotes to the problems and paradoxes that we face in the field of sustainable development and peace lie in compassion and awareness of interdependence. It is precisely these values or imperatives that Buddha Dharma places before us, and of which, His Holiness the Dalai Lama has been exhorting us to follow. The spread of the values and ethics of Buddha Dharma will undoubtedly be an effective contribution to the cause of world peace through sustainable development.

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BUDDHISM, NON-VIOLENCE AND MAKING OF A SUSTAINABLE SOCIETY: A STUDY IN PROSPECTS AND POTENTIALS

by Rana Purushottam Kumar Singh*

All human beings around the world reflect deeply on the cause of violence and how it can be removed from our lives. This is not an easy task. It has never been easy because the whole world lives in a culture where different forms of violence have become recreation and entertainment. On our highways we have “road rage”. Domestic violence against women continues, and we have not seen the end of hate crimes against people of color and citizens who are gay. Ethnic and religious violence erupt almost every day in the Middle East, England, Afghanistan, Africa and from coast to coast in America, where some people see the emotion of “anger” as being righteous and justified.

Now we can understand that all forms of violence which arise from anger, hatred and fear are unacceptable for a civilized people. Violence is not only physical. It is also psychological and verbal. Violence can exist in our spirits. Violence can appear wherever and whenever our own egos lead us to believe that we and our destinies are separate from others. Violence appears when we speak harshly to or about others. In other words, violence first begins in the mind when we think dualistically, and when we forget that everyone on earth simply wants the same two things that we want happiness and

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to avoid suffering.

There is a very old Buddhist idea that is known as the Four Right procedures. The first right procedure is to prevent evil or violence from starting. The second is to remove any evil or violence as soon as it starts. The third is to encourage acts of peace and nonviolence. And the fourth is to nurture the growth and continuance of actions that lead to goodwill and the recognition that all our lives are interrelated. We are caught in an inescapable network of mutuality, tide in a single garment of destiny. Whatever affects one directly affects all indirectly. Knowing that all life is interrelated. Here the Buddhist mind is different from the mind of others. “As a Buddhist, if you really want to consider what we, as human beings, are here for it’s quite simple: we are trying to achieve enlightenment and to use the wisdom that is gained to serve others, so that they too might be free from suffering. While we can’t all be Buddhists, I feel a responsibility to do as much as I can to realize enlightenment to the degree that I can, to use it to believe the suffering of others.¹ There are four major points in the teachings of the Buddha (i) People the Sangha regardless of their caste. The Buddha set up the Sangha as an ideal community equally open to all.² (ii) Through abilities differ, everyone has an “equal right” to an equal opportunity to achieve whatever they can (iii) The Buddha “gave right to women” to benefit from Buddha dhamma and reach the final goal of the teachings just the same as men.” And (iv) the Buddha “taught Buddha dhamma with a common tongue so that people of any educational background could benefit from Dhamma.

Here it can be said that Buddhism is one of the earliest religions to recognized the fundamental equality of all human beings belonging, as they are to one community in the sense that people’s essential natures are the same whatever their individual differences, due to heredity, environment and other factors may be. This sense of equality is further reinforced by the Buddhist view that (a) all human beings, in the final analysis, face the same

basic phenomena of birth, decay and dissolution, spelt out as the First Noble Truth and (b) that at the same time human beings are capable of overcoming these problems by attaining the very highest moral and spiritual level by a development of the human potential through an extension of human capacity. Human life is so placed in the cosmic scheme of things, that human beings along enjoy the best opportunity of transcending the satisfactoriness of existence into the state of Nirvana the state of Highest Happiness, in this very life. From eliminating inequality in ancient India to purifying the human minds the Buddha or prince siddharth was concerned about human nature not just in one country but in the whole world. This is where prince siddhartha’s greatness lies. In spite of being born in a palace and living a prosperous, Life, the prince was able to feel the suffering of the poor and the arrogance of the other religious leaders of his time. This inequality led him to search for a way to and the suffering of all being. In order to free people from suffering he had to start with himself. Thus he left his home to experience the feelings of other living beings and to look for the truth in life.

Buddhism teaches that internal life of the individual as intimately related to the external life of society and holds that values in the two realms are inseparably connected compatible and are infect one and the same thing. What would be the implications of the internal life of the individual and the external life of society being intimately related?

The non-adversarial of Buddhism that we see in the discussion of the precepts. By engaging in Buddhist practices, one transforms oneself into a person with less violence and more loving kindness and compassion, this is good for the individual and good for society. One is after all, a part of society, not separate from it; society is the sum total of many such individuals, Thus the internal life of the individual and the external life of society are “intimately related.”

Nhat Hanh has written the classic statement of the relationship between individual and society. Drawing upon the idea of emptiness, which he explains with characteristic simplicity Nhat

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Hanh demonstrates his understanding of the interdependence of individual and society.

When a person goes to meditation centre, we may have the impression that we leave everything behind family, society and all the complications involved in them and come as an individual in order to practice and to search for peace. This is already an illusion, because in Buddhism there is no such thing as an individual.

The individual is made of non-individual elements. How do you expect to leave everything behind when you enter a meditation centre. The kind of suffering that you carry in your mind, that is society itself. You bring that with you, bring society with you. You bring all of us with you.

Leaves are usually looked upon as the children of the tree. Yes, they are the children of the tree, born from the tree, but they are also mothers of the tree. The leaves combine raw sap, water and minerals, with sun shine and goes and convert it into a variegated sap that can nourish the tree. We are all children of society, but we are also mothers. We have to nourish society. If we are uprooted from society we cannot transform it into more livable place for us and for our children.4

The relationship between individual and society is one of interpenetration; the individual contains society within himself and society is constructed of individuals. We are children and mothers of society and society is our mother and our child. We produce each other.

The interdependence of the individual and society has practical implications. What is good for society is good for the individual and vice versa, whether viewed from a material or a spiritual perspective. A stable and harmonious society is the best support for Buddhist practice. Buddhist practice, is turn should make one a better person, with more helpful contributions to bring to society. Sulak Sivraksa says “Hence we should all take responsibility both for our own development and for the development of our

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common society both of which are inseparably intertwined. This is the kind of thinking that is the foundation of the making of sustainable society.

The ancient Buddhist institutions like the great Nalanda University also, emphasized on the importance of interdependence in the world. The practical application of Nalanda wisdom studies has a deep impact on the world is interdependent both in terms of human to human relations and the relationship between human beings and the flora and fauna. The insight into the interdependency of everything instills a sense of responsibility for fellow humans and the delicate environment. A sense of unconditional love and care is also encouraged.

At the moment the world is facing many crises owing to a lack of insight reading the point of interdependency. To know the concept of dependent origination one need not be Buddhist. Anyone can acquire knowledge and conviction in the interdependent nature of all phenomena for a deeper insight into other fields of knowledge such as education, environment, law, business and so forth. With this awareness one will become wise enough to take care of others, knowing that the happiness and success of you and your group depends on the happiness of others and their contributions.

Although many Buddhist scholars are interested in promoting the idea of social responsibility indeed social responsibility is a basic premise of Buddhism. The Dalai Lama has done more to develop this idea than anyone else. In addition to the case for responsibility that he makes from human nature, His Holiness also makes a logical case for responsibility: each of us is only one individual, while others are “infinite”. No individual’s value no matter how important can out weigh the combined value of others. “Because of numbers the infinite numbers of others: “Because of numbers the infinite numbers, the infinite numbers of others right and welfare naturally become most important.” The welfare of others is important not only because of the number but also if you were to sacrifice the infinite others for your own happiness eventually you will lose. If

you think more of others, taking care of others right and serving others, ultimately you will gain.\(^6\)

His Holiness’s belief in human equality or sameness combines with a utilitarian argument that the good of the greater number is objectively more important than the good of any individual. Therefore the good of the group is more important than my narrowly conceived individual good and I should cur for the good of the group. There is an additional argument based upon interdependence: because my good is interdependent suffer, too. Therefore, I should look after the good of the many putting aside my narrowly conceived individual good if necessary even for my own sake as seen from the perspective of enlightened self-interest. We can also see the combination of these arguments as an implicit natural law argument: We cannot survive without society; society can survive without anyone of us; therefore, it is “normal”.

Universal responsibility then is based upon human sameness (“the equal right of all others to happiness and not to suffer”) and expressed in altruistic behavior putting oneself second and others first. In the end responsibility translates into a positive moral duty to care for others.

A sense of responsibility toward all others also means that both as individuals and as a society of individuals we have a duty to care for each member of our society. We need therefore to ensure that the sick and afflicted person never feels helpless rejected or unprotected. Indeed, the affection we show to such people is the measure of our spiritual health both at the level of the individual and at that of society\(^7\).

As individuals need to be responsible to society so also society needs to be responsible to individuals. The rationales for these two forms of responsibility differ however. The individuals needs to be responsible to society because the good of the entire society outweighs the good of the individual. Society, however needs to be particularly responsible to those individuals who need help. Those

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individuals who can take care of themselves have no special call on society’s attention; it is the needy who require our care. The rationale for society’s responsibility toward individuals than is compassion. We can see here one of several reasons why the Dalai Lama is sympathetic to human right. Human rights are designed to project people, whether individuals or in group, who need protection from more powerful individuals or groups. They also can be seen as an expression of compassion.

In above paragraphs it has been discussed that what is relationship between individual and society. How the individual and society are dependent on each other and the interest of society is predominant over the interest of an individual. Plural is always dominant on singular. Now there will be discussion about Balancing the individual and society, Karma and conditioning, self-reliance and responsibility. Here is the Buddhist concept of sustainable society is different from the western concept of society and individual.

There is no such thing as a “free will” in Buddhism. That such a “will”, alone in the universe, could exist as some kind of entity free of all causal and conditioning influences from outside itself is an impossibility from a Buddhist perspective. This does not mean, however, that Buddhism sees humankind as fully determined. The entire enterprise of Buddhism is based upon the Buddha, and subsequent teachers, encouraging people to make wise choices. This enterprise would make no sense if people could not choose; from Buddhist point of view free will and determinism are the poles of a false dichotomy. The western preoccupation with this issue may be traced to European Enlightenment thinking, epitomized by Descartes and carried forwarded by Kant, in which a person is regarded as an autonomous individual in which a transcendent reason and a free will are essential to the individual’s identity. None of the term in this connection of concepts exist in Buddhist notions of the human being.

As we know the starting point in Buddhist thought is very different. Buddhism sees the human being as a composite being lacking in selfhood and highly interdependent with his or her surroundings. As Nhat Hanh says,” The individual is made of non-individual parts.” There are only cause and conditions. “These views
open up an entirely different approach to certain ethical issue, an approach not without its own difficulties.

To see more clearly the ethical implications of anatman and the interpenetration of individual and society. There should be focus on the issue of causation with respect to an individuals choices and actions. The Buddhists would not accept free will.

In other words if people feel that their lives are predetermined, they will not make any effort either to live, a moral life or to engage in religious practice. They will become passive, letting things happen to them rather than trying to guide their own lives in a direction of their own choosing. The Buddha goes on to say that he came into world precisely to exhort humankind not to commit moral misdeeds. The point of the Buddha’s teaching about karmic suffering in the future, not to feel trapped by any misdeeds committed in past. It is essential that they exert themselves to make wise choices. They will not do that, unless they believe that, those choice are not simply fated, but real.

The Buddha recognized the role of external conditioning as crucial support to personal development. There is no self there are only causes and conditions, it is clear that the causes and conditions to which one is exposed will play a very great role in shaping the beliefs, values, attitudes, inclinations, habits and behaviors that constitute “the individual”. Thus it was natural indeed, inevitable that the Buddha would emphasize the importance of external factors in influencing the future development of an individual engage in Buddhist practice. If such a person has kalyanmitta which is to say a teacher he or she would have access to the entire world of Buddhist teaching and Buddhist community. This world constitute wholesome causes and conditions shaping the individual and obviously make it far more likely that such a person would make progress on the Buddhist path.

We have seen that Buddhist thinkers have recognized the interdependent of individual and society. There can be no clear line between the two because one shades into the other. This perspective points in the direction of a need for Buddhist ethical theory to identify the correct balance between the roles of individual and society as they interact in various ways. Their interactions are unclear.
The paper has discussed about the problem in the world and what are the balancing factors between the society and individuals. Because the condition of the society in different parts of the world at large scale. The man became so insensible the becomes clear through these lines.

The killing of a human being by an animal, by an elephant or tiger, now becomes a news item. But human beings killing other human beings, this has almost become normal now. Terrible! I think it is absolutely wrong. The same planet, same human beings, same species, some are dying due to human activities and behavior, and we remain indifferent. As a Buddhist practitioner, in our daily practice, we describe the entire sentient beings having been one’s mother and as dear as to one as one’s own mother. If you seriously say these prayers, then you have to mean it. At the practical level, we have no connection with other galaxies only with this planet. Even within this planet, we cannot communicate with these sentient beings.

As a human being, the real destroyer of our inner peace is negative emotions, such as anger, hatred, and fear. There are not sensorial level, but mental level pains. So the method, the right approach, in order to reduce these pains is not to rely on sensorial level experiences, induced by alcohol, drugs, tranquilizers, because these bring limited calmness at the physical level but since these problems have developed at the mental level, so the counter force must also be developed at the mental level. Hence training of mind is so very important. Now in the West, more and more people are really showing an interest in learning about meditation or mindfulness. Again meditation - usually considered as single pointedness of the mind or shamatha that is also a sort of temporary tranquilizer. The real antidote to destructive emotions is analytical meditation what call Vipassana. Vipassana is most appropriate way to tackle destructive emotions.

In this way the attempt has been made to understand individual and society through Buddhist method and it has also been discussed the potentials perspectives of sustainable society.
References


SIGNIFICANCE OF BUDDHIST DIPLOMACY FOR SUSTAINABLE DEVELOPMENT IN MODERN ASIA

by Santosh K. Gupta*

ABSTRACT

Buddhism is one of the leading religions and most intriguing philosophical values since its inception. This religious tradition not only travelled many Asian countries but also assimilated with local culture and played greater role in shaping of socio-political setting of many Asian countries. Imperatively, many royal families, across Asia, applied Buddhist approach for political proliferation during course of history. And even in modern and contemporary time, many Asian countries are projecting itself as the patron of the Buddhist culture.

Therefore, this paper attempts to critically examine the modern Buddhist diplomacy in historical perspective. Particularly, India’s Buddhist diplomacy needs a deeper academic analysis. This paper underlines why India is trying to project Buddhism and what are its socio, political and economic aspects. The paper would also examine the significance of Buddhism in socio-economic contexts as Asian nations with about one-fourth of the world’s population are becoming one of the largest consumer in contemporary time. This research would explore archival records and examine various primary documents in order to underline the significance of this topic in modern context.

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INTRODUCTION

This topic analyzes how Asian countries particularly India have used Buddhism for socio-political goals through their diplomacy. This article contextualize the theoretical aspect of socio-political engagement of Buddhism in modern Asia. It examines the approach of national leaders and envoys as a cultural diplomacy and its historical roots in Indian context. Thus, political use of Buddhism has always attracted the criticism of scholars and it has branded as “soft-power”, “geopolitical tool”, “hidden agenda” and so on. Buddhist diplomacy of India was primarily focused on revival of Buddhist linkage of India with Asian countries and further to portray India as a cultural leader. We may highlight the contemporary encouragement of Buddhist linkages across Asia by the present Indian Prime Minister Narendra Modi, but the notion of Buddhist linkages was strongly propagated by Dr. Ambedkar in 1940s. After independence, it became customary for Indian politicians and envoys to portray the Buddhist idea as a cultural legacy of India.

CONTEXTUALIZING SOCIO-POLITICAL THEORY

During the last fifty years, Buddhist followers made a positive mark on modern society by applying Buddhist approaches to engage the people in their respective countries. The Buddhist leaders have not only identified the public role of modern Buddhism but also embarked on social empowerment and the formation of religious social base, which differs from other religious groups since modern Buddhists foster community value along with religious value. Modern development and emerging rivalry among Asian countries are the major threat for sustainable development and maintaining peace around Asia. But for understanding the role of Buddhism in modern context, we need to emphasize the Buddhist socio-political ethics which guide Buddhists to work for sustainable development.

Modern Buddhists are not restricted to traditional practices. They are instead suffused with a new social consciousness and espouse the principle of deep engagement with modern society
SIGNIFICANCE OF BUDDHIST DIPLOMACY FOR SUSTAINABLE DEVELOPMENT IN MODERN ASIA

and sustainable development. Moreover, social justice and social empowerment of marginalized people has become the central subject for contemporary Buddhist movements, which have been applying various modern means in order to bridge the social gap in modern times. Religious communities ‘play an important role in engaging people for social activities’ and enable people to control their behaviors (Cnaan and Yancey 2003, 21). Buddhist communities and their activities are more significant in order to emphasize the sustainable development in modern time.

Karl Marx notably states, in the context of religion, that ‘religious distress is at the same time expression of real distress and the protest against real distress (Dawson 2006, 39).’ Thus, the question arises as to whether the rise of Won Buddhism and Neo-Buddhism as new spiritual communities is actually expressions of distress. Since these religious movements also appeared as social movements, can the classical Marxist proposition of ‘emancipation and mass society’ be a theoretical paradigm for comprehending the Buddhist movements in Korea and India? James White influentially applied the concept of ‘mass society’ in understanding the Soka Gakkai movement in Japan, registered with United Nation as a Buddhist non-government organization, but his work focused more on the political aspect than social emancipation.

Traditional sociological explanations have established the link between shrinking religious belief and practices with urbanization, industrialization and the education process. Casanova, in his study on new religious movements, notes that ‘decline of religious belief and practices is a dominant historical trend in many modern Western, particularly European, societies (Casanova 1994, 213). He has applied the concept and theories of secularization in the context of two traditions—Catholic and Protestant—in four different countries. But his work is confined to the civil-society movement and the church-state relation, finding both religious consciousness and religious growth in a declining phase. Thus, this similar socio-

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1. The concept of ‘mass society’ was developed by William Kornhauser in 1959 and was primarily applied in the understanding of European society, but James R. White applied the concept to understand the new religious movement in Japan. See James R. White, The Soka Gakkai and Mass Society (Stanford: Stanford University Press), 1970. See review by David A. Titus.
political explanation is not applicable in the context of many Buddhist organizations, because, along with Buddhist belief and practices, religious consciousness and religious growth are rising in many Asian countries. Furthermore, Wilson’s assertion, that ‘the decline in the prominence of conventional religions was a necessary precondition for the rise of new religious movements,’ is applicable to an understanding of the historical course of the Asian Buddhist movements, since conventional religions of many counties failed to satisfy the socio-spiritual needs of masses in modern times.

Mcguire notes that historical and cross-cultural comparative methodologies are one of the key approaches in contemporary sociology. Casanova, who has applied such an approach to study the role of the public religion, mentions that ‘the 1960s was a period for the rise of new religious movements and new religious consciousness, however the 1980s attested to the public role of new religious traditions’ (Casanova 1994, 5). That said, there are a few studies on new religious organizations and NGOs—such as Bryan Wilson, 1999; Mei Yujun, 2003; and Bush, 2006—but they are infrequent despite a vast number of works on modern religions (Boli and Brewington 2007, 204). But the majority of these works predominantly center on Christian organizations and NGOs, only merely scrutinizing nationally and internationally oriented Buddhist organizations and NGOs in Asia. What is contrary to the new religious movements and organizations that consist of a “cosmopolitan, transnational activist elite (Bush 2007, 164-6),” while Won Buddhism and Neo-Buddhism consist predominantly of provincial masses and downtrodden people in the early stage of movement and then shifted to the urban and suburban middle class?

Weber, on the religion of non-privileged classes, observes that Buddhism arose as a salvation doctrine and rejected the illusions of life. Furthermore, he finds distress, social and economic oppression, as an actual basis for salvation beliefs (Weber 1967, 107, 116). Evidently, some Buddhist movements arose by

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2. Evelyn has cited Tarrow’s assertion, and he critically examine Peter Berger, who points out that ‘secularism is most prominent among a cosmopolitan, highly educated, See Evelyn L. Bush.
emphasizing salvation beliefs, but here, it is meant as an escape from contemporary socioeconomic apathy and poverty. Thus, the movements reinterpret traditional Buddhist ethics in modern context and provide new ethics for socio-economic empowerment and sustainable development.

Weber asserts that Buddhism has established no ‘social-political’ goal and was the product of a privileged class, not of the underprivileged (Weber 1996, 226-7; Chakravarti 1987, 97). This hypothesis attracted criticism especially from Asian scholars who emphasized the socio-political role of Buddhism in historical perspective. The leading traditionalist school embraces a greater segment of Asian scholars, the so-called leaders of Asian Buddhism, such as Buddhadasa, the Dalai Lama, Maha Ghosananda, Sulak Sivaraksa, and Thich Nhat Hanh. Evidently, modern Buddhists have started modern social movements by establishing Buddhist NGOs focusing on social and sustainable development throughout the world.

Social change requires a charismatic authority figure who can guide followers in a right direction, and religion has been a major source of such leaders (Mcguire 2002, 251). Although Max Weber distinguishes medieval religious reformers from the category of charismatic authority (Weber 1967, 54), the followers Neo-Buddhism consider their religious leaders as a charismatic authority. Dr. B. Ambedkar (1891-1956), the founder of Neo-Buddhism, was the representative leader who provided a religious remedy for the common people of India. He was well-versed in both the Eastern and the Western spiritual traditions, but he embraced the Buddhist tradition as a tool to meet the contemporary socio-spiritual demand of modern world. His key objectives was to help needy and downtrodden people.

BUDDHIST DIPLOMACY IN MODERN INDIA

Before focusing on the contemporary Buddhist policy of India, we need to scrutinize the Buddhist diplomacy of India since independence. Various questions arises if we deeply observe India’s Buddhist diplomacy for example, does India actually wish to emerge as a Buddhist destination; whether India aspired to lead and engage ancient Buddhist linkages; and what mechanism they
applied in this regard. Since Buddhist diplomacy of India has been not well organized and never been a consistent force, we need to highlight its core values and integrated accomplishment. What potent appears is that the India’s diplomacy is designed for peaceful existence and sustainable development of nations. And the socio-political ethics of Buddhism have been guiding force since its independence.

The tradition of holding Buddhist discussions and council continued since inception of Buddhism, which not only strengthened the India’s Buddhist linkage but it also played an important role in shaping of Buddhism in India. Interestingly, the bond between Buddhism and state is not a new phenomenon, and it goes back to the period of Emperor Ashoka, who began the policy popularly known as conquest through Dharma. He started to send the Dharma mission to the neighboring countries and he appears to be roping royal family members in spread the Dharma and further to develop diplomatic ties with various nations. Developing ties with Asian nations through the penetration of Buddhism should be contextualize into greater policy objectives of the kingdom. Following Ashoka’s policy, many East Asian rulers adopted and applied Buddhist linkage for political objective (Gupta, 2009, 12-39).

After independence, Indian government adopted the Buddhist notion of Panchsheel as a guiding principle to shape the relation with neighboring countries. Particularly this concept has been guiding force between India and China after independence. The issue of India’s ancient cultural linkage and the role of Buddhism in diplomacy and foreign policy are the potent issues emerging time to time since the period of Prime Minister Jawaharlal Nehru. In 1952, India hosted the International Buddhist Conference in Madhay Pradesh where more than 3,000 Buddhist nuns, monks, and historians participated. This conference was attended by the then Indian Prime Minister Jawaharlal Nehru and Prime Minister of Burma (Ahir, 1991, 19). Certainly, this visit provided an opportunity to re-develop Buddhist connection, but it also provided an opportunity to discuss sustainable development and solution for disputes.

Same year, India also presented the sacred Relics of Lord Buddha
to Japan. After the huge success of previous conference, in 1954, the Sixth Buddhist Council was convened in Burma where many Indian leaders participated. Moreover, the Buddhist linkages were part and parcel of the ‘Blue Print’ which Dr. Ambedkar presented in Rangoon, Burma, at the International Buddhist Conference held on 4 December 1954 (Hari Narke: 2003, 506–12). In 1956, India celebrated the historic Buddha Purnima by roping leading political leader and government machinery. India celebrated the home-coming of the Sacred Relics of Arahat Moggaliputta Tissa and others from the British Museum, London. Through this Sacred Relics, perhaps, the Indian Government initiated its Buddhist diplomacy and the casket containing Sacred Relics of Moggaliputta was presented to the Government of Ceylon by the India Government. This initiation further resulted fruitfully and the Prime Minister of Ceylon, Mrs. Sirimayo Bandaranaike, presented the Bo-sapling brought from Anuradhapur, Sri Lanka, which was planted in the Buddha Jayanti Park in 1964. Moreover, India engaged representatives of about 23 countries during the World Fellowship of Buddhists in 1964. Diplomats from various countries were invited to participate in this conference. The Indian Government also made effort to facilitate land for building Monasteries of Buddhist countries. The Thai Monastry at Bodh Gaya was completed by Thai Government in 1966. Since then many Asian countries have constructed their Vihara in Bodh Gaya, India (Ahir, 1991, 23). Throughout 1907s and 1980s, there were various efforts made to engage international people and government.

The entire efforts made on government level were, more or less, were oriented to re-connect Buddhist linkage with the Buddhist countries. Also the orientation was to develop deeper ties with these nations for mutual growth and sustainable development in the region. But the term “Buddhist diplomacy” not ever became functional. Thus, we may assert that India only aspired for the re-connection of Buddhist nations, but Buddhist linkage, as a tool to lead the Buddhist counties, was not nurtured.

DIPLOMACY OF INDIAN BUDDHIST GROUPS

In the Indian context, Dr. Ambedkar’s Buddhism is a form of
social activism based on the principle of missionary work. He strongly believed in and interpreted Buddhism from the modern perspective that ‘Dhamma is social. It is fundamentally and essentially so’. Furthermore, he stated that if there are two men living in relation to each other, they require Dhamma and society cannot do without it (Dr. Ambedkar: 1957 [2002], 316). Dr. Ambedkar had dreamed it for India to be a Buddhist country bound up with the Buddhist countries of the world.

Ambedkar appears to have taken the liberty to interpret the Dhamma in a modern context. In a 1956 broadcast from the BBC, London, he said ‘neither god nor soul can save society’, and thus, society has to save itself with the Buddha’s teaching of right understanding (prajna), love (karuna), and equality (samata) playing an instrumental role (Ambedkar, 2002: 490). Here, Ambedkar emphasized the society-centric teachings of Buddhism so as to motivate people for community welfare, in particular, and social welfare, in general.

He proposed a Buddhist democratic social system in which friendship (maitree) was the root of the democratic society (BAWS Vol.4, 1987: 283–4). In his view, Buddhism is based upon ethical principles and teaches one how to serve the well-being of the common masses (BAWS Vol.17. III, 2003: 410). He interpreted and utilized the social doctrine of Buddhism to strengthen the religious system and, more importantly, build a morally sound social system. The Buddhist concept of morality is meant for social relationships (Gokhale, 2004: 126). Ambedkar emphasized that ‘man and morality must be the center of religion, and morality must become the law of life’ (BAWS Vol.3, 2008: 442). ‘Morality comes only wherein man comes in relation to man, and it arises from the direct necessity for man to love man’ (Ambedkar, 2002: 322–3). Furthermore, Ambedkar interpreted the social view of Buddha as follows: ‘Let none deceive another nor despise any person whatsoever in any place; in anger or ill-will let one not wish any harm to another.’ (Ambedkar, 2002: 573). He mentioned that ‘trust is the best of relationships’ (Ambedkar, 2002: 368). Without cultivating high moral values in individuals and society, such social ideals cannot be developed as the law of life. His views were
proposed for Buddhists of all nations.

With Dr. Ambedkar’s inspiration, Y. B. Ambedkar eagerly started to engage Neo-Buddhists with international Buddhist communities and Buddhist scholars. He headed a delegation consisting of Dadasaheb Gayakwad, B. C. Kamble, Rajabhau Khobragade, D.A. Katti, and N. Shivraj to Fifth World Dhama Conference in Thailand in November 1958; he showed gratitude to Buddhist communities for their generous support of Dr. Ambedkar’s conversion to Buddhism in Nagpur; and he pursued the world Buddhist community to provide moral guidance for the Neo-Buddhists of India (Sanghsen Baudh: 2004, 46). Y. B. Ambedkar not only represented the BSI in the International Buddhist Councils held in Sri Lanka, Burma, Thailand, Sarnath and Delhi. He also cogently advised the organization on the existing condition of Neo-Buddhists in India (J.V. Pawar: 2011). The Ambedkar Bhavan, Delhi branch of the BSI, held a warm reception in honor of Prime Minister Bandaranaike of Sri Lanka in 1957. A similar reception was held for the chief justice of Burma, who was visiting the Ambedkar Bhavan to develop it as a Buddhist center (Bhagwan Das Baudh: 2001, 20). Evidently, the BSI attempted to re-establish its connections with Buddhist communities as Dr. Ambedkar had dreamedt for India to be a Buddhist country bound up with the Buddhist countries of the world.

The Seventh Conference of the World Fellowship of Buddhists was held in 1964 in Sarnath, where the BSI sent the delegates Y. B. Ambedkar, B. K. Gaikwad, P. T. Borale and K. B. Talwatkar. The BSI organized an All-India Buddhist Conference in 1968 to examine the movement and to discuss the socio-religious advancement of its followers. Y. B. Ambedkar presided over the conference, and in the presence of His Holiness the Dalai Lama, Ven. Kushak Bhakul of Ladak and Ven. Anand Kausalyayan, he passed a resolution for the future course of Buddhism in India (BSIAPB: 1991, 24). Y. B. Ambedkar also participated in the Tenth General Conference of World Fellowship of Buddhists in Colombo, Sri Lanka, in August 1972. Furthermore, the Third Asian Buddhist Conference was held in Delhi from 1 to 3 November 1975, and the BSI sent a number of Buddhist followers there headed by Y. B. Ambedkar to fraternize
with Buddhists from Japan, Korea, Mongolia, Sri Lanka, Vietnam and Nepal (Sanghsen Baudh: 2004, 46). The BSI made tremendous efforts in order to establish strong ties with Asian Buddhist communities, and in this regard, the BSI-Delhi Branch held an anti-Vietnam War protest march at the U.S. and Chinese embassies, with about 25,000 Neo-Buddhists participating and declared support for the Buddhists of Vietnam (Dhamma Darpan, 2001, 22).

Y. B. Ambedkar passed away in 1977. Thereafter, his wife Miratai Ambedkar was elected president of the BSI. Miratai Ambedkar was able to lead the organization, and under her guidance, the BSI registered a significant presence in Neo-Buddhist society. They demanded for establishment of an institution for conserving the Buddhist heritage and formation of a central working committee for the BSI after every five years (Sanghsen Baudh: 2004, 46–7). At the fourth conference, the BSI passed a resolution criticizing government for its mistreatment of Buddhist sites. The society demanded to hand over management of Bodh Gaya Mahavihara to Buddhist monks. Nevertheless, today, Hindu representative administer this ‘great monastery.’ Apparently, the role of government and the antagonism of fundamentalist groups are the key impediments to any cordial solution. Moreover, in view of the pattern of Hindu and Muslim personal law, the BSI demanded a Buddhist personal law (S.D.Bhanu: 1993, 10–12). However, these prolonged demands only reached a certain point, perhaps for socio-political reasons.

CONTEMPORARY BUDDHIST DIPLOMACY OF INDIA

During last two decades, Buddhism expanded its prominence in India’s diplomacy for nurturing ties with ASEAN countries with focusing on the ‘Neighbourhood First’ policy, ‘Look East’ policy, and now “Act East” policy. In terms of international policy, Buddhism is correspondingly becoming a sign of rising India. The country has realized the commercial importance of pilgrimage and tourism. Various Buddhist sites in India, deeply rooted with the emotion of millions in Asian people, which can be emerged as a destination of Buddhist pilgrimage and consequently promote the tourism sector and change the economy millions of people living around the Buddhist sector. The Buddhist sector would not only
bring job opportunities to million but it would also attract huge investment from public and private sector.

In fact, since 2006, China has made huge investment in the Buddhist sector and it has been trying to evoke Buddhist legacy as a means to project China as the patron of Buddhism (Details see, Scott, David, 2016). Perhaps, by projecting patron of Buddhism, China could buttress its rise as global and regional power. Recognizing the importance of Buddhist linkage, India seeks greater role in Asian countries. Basically, there is no struggle over leadership of Buddhism between India and any other Buddhist countries, because India’s cultural legacy is still a dominant force embedded into Buddhist countries. As well as, India represents all Buddhist sects which are active and practicing in different countries. Thus, India’s struggle is for promotion of Buddhist notion of peace, which has greater acceptability. In fact, one may outline strategic rivalry between India and other countries over Buddhism. However, in reality, India’s Buddhist diplomacy seems to be more conducive and relevant in global context. That is why many Asian countries continue to associate with India as they consider it as their spiritual home.

Since propagation of “Look East Policy”, India is deeply working for greater and deeper linkage with Buddhist counties. But the entire effort, perhaps, made little progress in terms of cultural linkage. Fortunately, through “Act East Policy,” Prime Minister Modi is engaging Asian countries by promoting Buddhism as a tool of diplomacy. But India needs to understand the undercurrents of Asian countries, as well as its economic potential. By underlining and emphasizing the Buddhist heritage, India may promote its any Buddhist sites for pilgrimage. But such efforts are less favorable if one would follow the previous approach such as to publicly embrace Buddhism and internally practice other Indian religions. Buddhism as a cultural heritage and independent religious tradition has more acceptability then mixing with other Indian religious tradition.

CONCLUSION

Since ancient period, many kings and royal families have applied Buddhism and Buddhist ideas for political motive. Contemporary rise of Buddhist groups for socio-political engagement is deeply
rooted in history. There has been wide scholarly discussion on the socio-political engagement of Buddhism. Theoretical scholars are divided into many groups, and thus we need to understand the Socio-political theories and its application in contemporary context.

After independence, Indian politicians also used Buddhism as a tool to re-develop cultural linkage with Asian countries. Dr. Ambedkar was the first Indian politician who identified Buddhism as a potent force for socio-political development of India and its political role in modern Asia. Prime Minister Modi is also following the same path by promoting Buddhism as a tool to connect with Asian countries. We might find other countries aspiring for leadership of Buddhism, but existence of all Buddhist groups and its cultural heritages are very unique and conducive for India.
Selected References


THE VIEW OF THE BUDDHIST ABOUT THE CAUSE OF VIOLENCE, CONFLICT, WAR AND METHOD OF REMEDY

by Tran Duc Nam*

Conflict is commonplace wherever and whenever. It happens in every person, every family, or in a large area - between races or between nations; And whenever it does, it leads to suffering or even to the end of the world! So, conflict is a big problem for mankind and a solution to it is one that must be addressed.

Rakhim said, “an interactive process manifested in incompatibility, disagreement or dissonance within or between social entities.” Rakhim also notes that a conflict may be limited to one individual, who is conflicted within himself (the intrapersonal conflict)¹.

INTRODUCTION

Every society has conflicts for its internal and external interests and views. Buddhist teaching teaches ways to prevent the emergence of new conflicts and prevent the escalation of the germs that have already begun. Buddhists seek to achieve this by explaining to everyone involved in conflicts to find the best way to educate their actions, emotions, and understanding of life.

In Buddhism, conflict - originated from the thought, delusion - is considered an immoral, and it needs to be transformed. In the 45

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years of the sermon of the Buddha, he made clear that two things: suffering and cessation of suffering: “One thing and one thing only do I teach, suffering and how to end suffering”.

In the first sermon in Banaras about two thousand five hundred years ago, the Buddha pointed out that the cause of suffering is aspiration or deep as misleading. In another lecture, he taught that a wise man is no longer a fool, he has no dispute with anyone in life:

“Bhikkhu, as to the source through which perceptions and notions [born of] mental proliferation beset a man: if nothing is found there to delight in, welcome and hold to, this is the end of the underlying tendency to lust, of the underlying tendency to aversion, of the underlying tendency to views, of the underlying tendency to doubt, of the underlying tendency to conceit, of the underlying tendency to desire for being, of the underlying tendency to ignorance; this is the end of resorting to rods and weapons, of quarrels, brawls, disputes, recrimination, malicious words, and false speech; here these evil unwholesome states cease without remainder.”

Conflict can be understood as the opposition to needs, values, and interests. Conflict can be intrinsic (in itself). The concept of conflict can help to explain many aspects of society such as social disagreement, conflicts of interest, struggles between individuals, groups and organizations. In political terms, “conflict” can refer to wars, revolutions or other struggles, which may include the use of force in the sense of armed conflict. Without proper regulation and resolution, conflict can lead to stress or tension between individuals or groups of people.

2. THE ROOTS OF CONFLICT AND VIOLENCE ARE GREED AND HATRED

In Buddhism, violence is seen as the least intelligent reaction to the conflict. Physical or verbal violence does not create long-term solutions to the problem. Those responsible for the violence cause severe karma by their actions; so, they finally paid the price. Victims

2. Majjhima Nikaya 1. P.140

of violence or members of their families seek revenge. So, begins the cycle of violence. The root causes of the conflict have not yet been resolved.

Overcoming anger: In the present world, there is war and conflict because of the following causes:

- Greed, anger, ignorance
- Lack of understanding
- Economics and Materialism
- Poverty
- Fanatic
- Political views

Through the Dhammapada, to neutralize the root causes of conflict that arises from anger, it is best to pardon and compassionate towards the enemy, unbending hatred leads to harm

“He abused me, he beat me, he defeated me, he robbed me”,

*in those who harbour such thoughts

hatred is not appeased.”

If you are observing the causes of war and conflict, we can see that they all derive from acts such as land grabbing, border tattoos and national sovereignty, fanaticism, ambition, politics or revenge...

Stopping war and conflict is the wish of all. In today’s global issues, Buddhism offers the most appropriate advice to prevent war and conflict. For example, in the Dhammapada, the Buddha taught that: Resentment can not extinguish hatred, but only love can quench hatred only. We should all have that attitude without thinking of revenge. The Buddha always advised the Buddhists should have a harmonious attitude to others because it leads to peace from within each person.

“Hatred only dissolves with no hatred

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4. Dhammapada 3
Hatred never cease through hatred in this world; through love alone they cease. This is an eternal law”.5

The Buddha also said that the mind can escape from the mental state of being contaminated with the most appropriate long-term solutions. Greed, a sense of self-satisfaction and prejudice that arises in the minds of people, and in an unattended state, can have enormous consequences for the community and for the nation. The Buddha taught his disciples to constantly look inside to identify them in the external conflicts of action and speech, in order to identify them and to express their feelings and feelings, beliefs, values, and my own theory. He teaches how to liberate the negative aspects of the human mind and how to cultivate the constructive aspects. Buddhists learn to identify the causes and conditions of conflict, as well as learn how to make the best possible effort to resolve conflicts.

When the Buddha was a young son, he abandoned the path that could lead to war and conflict to find a way to bring happiness to all living beings.

“He abused me, he beat me, He defeated me, he robbed me,In those who do not harbour such thoughts hatred is appeased.”6

Buddhism views violence, conflict and war along with all other human factors as the result of causality. Avatamsakasūtra describes the universe as an infinite crisscross, the interaction of infinite networks that is a glittering jewels, there are countless other faces perfectly intertwined, and each faces the pearl reflects all the faces of each other in this network. Because the crisscross is itself, each jewels and each face of each jewel is endless, so the amount of reflection is infinite. When a stone in this endless network changes in some way, the pearl affects all the other pearls in the net. Indra’s poetic story is very poetic, explaining the supernatural connections that we occasionally witness between seemingly irrelevant events.

All these mistakes, and all the evil. Originating from the

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5. Dhammapada 5
6. Dhammapada 6
causal force: When they can not control themselves. In all cases, consistent with the concept of interdependent origination, to make the violence disappear we must destroy its underlying causes. From the Buddhist point of view there are three types of conflict and violence.

Root causes, internal causes and external causes. External influences are actions of one’s body or words to a person who goes against the purpose of harmless (ahimsa) to this person, or prevents the happiness of others. Although external influences such as physical and verbal actions or social inequities or conflicts are involved; Buddhism all comes from the inner consciousness of man. These are emotions such as anger, hatred, grievances, contempt, etc., in fact, the root cause of violence is rooted in suffering, by ignorance of the human person. Most of us are not aware of the fact that everything is interrelated and that all actions are fruitful. Most do not realize that all of us are just a living creature.

The cause of human suffering, as explained in Buddhist terms, is greed, anger and delusion. Negative traits and unwholesome fundamental harms within us and the external effects of dangers are called poisonous, painful and physically and mentally ill for our lives.

In the example of the Buddha, Buddhists promote ethical life. They never harm others, loot or steal from others. In the Sutra, the Buddha says there are two main causes of war and conflict, craving and sensual enjoyment. Considering the causes of earlier and present wars and conflicts, we find that craving and material needs are the main causes of these wars and conflicts. The Buddha explained that the person who has the ability to master the senses and eliminate craving, he will not tend to struggle or hurt others, bully or abuse, steal or spoil property of others. In his teachings, Buddha emphasizes the cause of conflict. Buddhism does not value temporary solutions. Because if the causes of war and conflict are not removed forever, war and conflict will continue again and again.

The Cakkavati-Sihanada sutta and the Kutadanta Sutta point out another aspect of war and conflict. It is a struggle for natural resources and material possessions. When people try to accumulate wealth, there is a struggle between one person and the other, with
the group and the country and the other country. The scramble gradually led to conflict, war. Thus, Buddhism advises people to think of the impermanence of matter. When people see the nature of ephemeral, one can go out the fierce struggle.

In the Sakka-panha Sutta, the Emperor asked the Buddha, the gods and human beings always wanted to live in harmony, but why are they fighting and conflict? The Buddha explained that there are two psychological factors that give rise to conflict. It is jealous and dull. Psychologically wanting to but not be able to stand to see other than himself is the direct cause of war and conflict.

Desire and arrogance are also the cause of war and conflict. In human history, mankind creates war and conflict to protect their arrogance and ambition. The Buddha advised Buddhists to eliminate such pride from their lives. Because of craving and the idea of revenge, war and conflict arise. The Buddha mentions another cause of war. There are some who say that they themselves, their religion or their country is the highest, and others, other religions, and other nations are lower. The Buddha taught in the Dhammapada that the winners are hated, the losers live in grief. Both sides are affected by the war. The Culla-bodhi Jakata says that hatred and the desire for revenge destroy human life. Just as two sticks hit each other, fire broke out destroying both trees. According to Buddhism, in the war, no one wins. Instead, the Buddha emphasizes the importance of self-win myself in front of my own bad habits.

In the Dhammapada the Buddha taught that winning his lust is greater than winning thousands of enemies outside. He always recommends that we see our faults instead of finding fault with others. Because when people see the fault of others, conflict begins. The Buddha always advised us to reflect on ourselves to eliminate our shortcomings. Once, when the Buddha was sitting meditating under a tree, a group of young people came to him and asked if he saw a woman passing by, the Buddha replied: “Do not think of what people do or do not, but think about what you have done or not.”

Often, people blame or to lay the responsibility at others for failing to see their faults and responsibilities. And that is the cause of all conflicts. So, the Buddha advised us to define our responsibility and to treat others well. He advises us to be compassionate, even
for the enemy. In the Kakacūpama sutta from Majjhima Nikaya Lord Buddha praised the patience of a monk when he had given the robbers compassionate even though they cut off part of the body of the monk and made this monk increased pain to death.

3. APPLY THE PRACTICE OF THE FIVE PRECEPTS INTO DAILY LIFE

In Buddhism, there are many ethical principles, but the basic moral of Buddhists is the five precepts. The Five Precepts were set up by the Buddha for lay Buddhists to know what to do and what not to do. The Five Precepts are also an important principle of creating a special personality for self, bringing peace and belief to the family, community, society and all living beings.

Five precepts

I keep the precepts without harming all living things.
I keep the precepts not take what others do not give.
I keep the precepts No Sexual Misconduct
I keep the precepts curb of speech of imprecision.
I would like to keep the precepts no drink and drug causing confusion.

The most prominent rule of moral behavior in Buddhism is the five precepts.

As lay people, we have received the five precepts, but because we are so busy, we do not apply the practice of the five precepts to our daily lives. In March 2000 the UNESCO organization published a manifesto called Manifesto 2000. In the statement, there are six points to promote peace. The United Nations announced in the first decade of the 21st century that we will strive to promote and build a culture of peace and non-violence. The six points of the Manifesto are very similar to the five Buddhist precepts. If everyone practices the six points of the Manifesto or the five Buddhist precepts of Buddhists, we will have calm and peace all over the world.

According to tradition of Buddhism after receiving the five precepts, you are encouraged to meet again every two weeks to recite the precept, to talk about the five precepts, to learn how to properly apply the practice of the five precepts to the daily life. We have paths but do not recognize ourselves on that path to go together as a river. So, we must find ourselves a part of the Sangha.
Our family can be a Sangha, the class can be a Sangha, the work agency can become a Sangha, the parliament can become a Sangha so that we have the opportunity to practice six Point of Manifesto 2000.

4. PROTECT THE LIFE OF ALL SPECIES

The first of the five precepts is the protection of life, not only of human life but also all animal, herbs, and soil. It is a practice protecting the environment. To make us happy, we must protect animals, plants and rocks. If people over-exploit Earth’s resources, it will cause great harm. Because they want to get rich, they produce foods that consume them and bring into their bodies and souls toxic substances such as hatred, violence and fear. It is the poison of the body and the mind by the way of consumption. We have to consume consciously, not accept consumption and produce harmful substances that can create conflict, illness, tension, hatred, fear in the body and in the mind. It is a great way to protect yourself, protect your family, your community and your society. Without practicing conscience we will have no escape from route. We have to produce conscious, not produce toxic products. We must consume consciously, not consuming harmful substances.

The practice of the first precept can bring peace to all. Legislators often concerned about that. They have to enact laws that prohibit the production of products that may introduce toxins such as fear, anger, hatred or despair in the body and soul.

Parents and educators are not enough, I think businessmen and politicians must practice together. You have to help us, either by promulgating laws that prohibit the production of toxin products or by educating people in consumption, should only consume healthy substances for the body and mind myself. The Buddha shows us the importance of life to all beings:

“All tremble at violence; all fear death. Putting oneself in the place of another, one should not kill nor cause another to kill.”

7. Dhammapada 129
The Dalai Lama said, he did not see any reason why animals must be made meat for human consumption when there were so many substitutes meat. Mahayana Buddhism exemplifies the vegetarian lifestyle. Nibbana Sutra says, “Eating meat dissolves the seed of compassion.” Apart from not killing sentient beings, the Buddha also advised us not to hurt others.

5. DO NOT EXPLOIT PEOPLE AND THE EARTH.

The second is very clear: Do not exploit people, do not exploit the planet earth. We must be able to produce many thoughtful thoughts, thoughts of understanding and love, tolerance and forgiveness. When the practice of thinking is speech, right speech, bringing knowledge and hope for everyone. Our action is good karma. That is the practice of building peace. We talk a lot about peace but we have not done to build peace. This precept does not mean merely stealing, it also involves renouncing anything that is not honest, misusing or exploiting, because all are expressions of passion and selfish.

“Whosoever here in this world takes nothing that is not given to him. Whether it be long or short, coarse or fine, beautiful or ugly, him I call a Brahman.”

Positive application to non-stealing is “dana” - giving.

“Hasten to do good;
Restrain your mind from evil.
He who is slow in doing good,
His mind delights in evil.”

6. LIVE SIMPLE, LESS CONSUMPTION THAT THERE IS HAPPINESS

We can express our love for this planet by using less electricity, using less gas. We know very well that oil and gas are not enough for everyone. Countries like India or China is very populated. If every citizen wants a car, there is not enough oil and gas to supply it. To be aware of this is enlightenment, that is right-thinking. Living simple, low consumption is our only escape from route.

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8. Eugene Watson Burlingame, Buddhist Legends translated from the original Pāli text of the Dhammapada Commentary (409)
9. Dhammapada 116
The third is ‘abandoning illegal sex’. In the Buddhist sutras, the Buddha explains that keeping the precepts of non-adultery is part of the Five Precepts, not rape and kidnapping, as involuntary expression of both emotion and violence.

Legitimate sex helps people to be noble, free from all fears and dangers from inside and outside:

Again, without the virtue, the disciple of the aristocrats renounced the misconduct. In doing so, he offers freedom from danger, freedom from hostility, freedom from the oppression to countless beings. When given the freedom from danger, freedom from hostility, freedom from the oppression of innumerable sentient beings, he attains part of the infinite freedom from danger, freedom from hostility, and freedom from repression. This is the third gift.

7. LIVING HAPPILY IN THE PRESENT MOMENT

Happiness is possible, if we return to the present moment, return to the breath, aware that we are living, and that the supernatural of life are present in us and around us. Just sitting still, letting go, can touch the miraculous of life. It has the power to heal and nourish oneself and happiness will come immediately in the present moment.

The Buddha taught us to live happily in the present moment. During the time of the Buddha, there is a businessman named Anāthapinadaika. He learned a lot from the Buddha and tried to apply what he learned to his family life, so his family was very happy. One day he led 500 of his business friends to hear the lecture. In the lecture for businessmen that day, the Buddha repeats the phrase “live in the present moment, five times.” He knows very well those entrepreneurs are anxious, thinking about the future. They have no time for themselves, their children and their families. The Buddha wants to remind entrepreneurs, happiness was present now and here. We just need to breathe mindfulness and return to the present moment we will recognize the conditions of happiness that are present now and here.

Current care is also future care because the future is made of
the materials of the present. Of course, we have the right to design for the future, but we do not need to worry too much about the future. That is what the Buddha wants to say to us: Live happy in the present. That is the message that we can send to our friends.

The fourth precept is ‘do not lie or give up the lie’. The lies come from the heart lust, hatred or fear. If you lie, that is because you want something, or have decided to hurt someone, or because of any reason that is afraid to tell the truth. Therefore, the lack of honestly, it originated in an immoral mental state. Positive expression to deny the words the lie is ‘Satya’, that is to say honest words.

Do not lie with the meaning of no evil behavior, causing danger hostile toward oneself, others, and beings; hinder the freedom and happiness of you and me. Moreover, life has no definite pattern. Deception is the cause of stress and depression other terrible issues. It is only useful and even necessary at a certain time. when the our safe area or honesty puts us at risk we should not choose the truth. This is called the means for ourselves and others.

8. EXERCISE THE BREATH

I would like to invite you to sit comfortably for a minute or two to identify the happiness of being present and here. We do not need to run to find happiness in the future. Breathing in, I invited my dad to breathe in with me. Exhale, I invited my mother to breathe out with me. Breathe in, you feel light, do you feel as light as a child? Exhale, I feel free, do you feel free like me?

Breathing in, I saw the Buddha in every single cell of my body because I was a student, I was his continuity. Exhaling, I smiled at the Buddha in every single cell of my body. And the last precept of the Five Precepts is to ‘give up the use of intoxicated, toxic substances’, causing loss of consciousness. This means giving up some sort of alcohol and drugs. Hazardous substances or stimulants such as beer, alcohol, cocaine and heroin cause us to lose our minds, have unwholesome effects on those around us - inability to see the results of our actions. We trigger getting drunk is a deliberate way to make us lose our awareness.

The fifth guide observes the causes and effects of consumer
behavior on alcohol and addictions such as drugs, the Buddhist towards healthy behavior. Alcohol and drugs are the most obvious cause of chronic insanity, lack of morality and responsibility, uncontrolled lusts, shameless injustice, inadequate acknowledgment, wrong in action, and ease be provoked, even murder.

In modern times, every conflict leads to suffering. The worst is leading to a nuclear war or something similar to being done by evil thoughts and it is a violent tool to sow suffering for all humanity, destroy all life on the planet our crystal. We do our best to launch the wheel of peace by solidarity with our compatriots in the duty of protecting and rebuilding our country. We work to expand our solidarity front to all peoples in the world, to create conditions for the development of friendly cooperation, peaceful coexistence around the world and the protection of the whole human race species. “Conquest begets enmity; the conquered live in misery; the peaceful live happily having renounced conquest and defeat.”

To build a peaceful world right here, where to start? From each person. If there is no healthy human being, how can one expect a morally good social relationship?

It is difficult to avoid interactions and conflicts between cultures. Once we can not stop the interaction, we should absorb the positive elements and eliminate negative elements, harmony in diversity, avoid the assimilation. Each culture and tradition have positive characteristics. It is important to know how. How to acquire a culture, cultures exist parallel, harmony not merged. That is our duty, to apply Buddha’s teachings. Conflict comes from the self, self-resolution, through the moral standards of Buddhism, not causing suffering for others: “To avoid all evil, to cultivate good, and to cleanse one’s mind. This is the teaching of the Buddhas.”

These three criteria are the basis of moral teachings, which help us live a happy life. These norms will nurture the development of universal love, out of individualism. Particularly the doctrine of Emptiness, No-Self, can help people escape from the bondage

10. Dhammapada 201
11. Dhammapada 183
of desire. H.S. Prasad said, “We can say that recognizing the idea of emptiness can change our minds, habits, tendencies, values and attitudes, the necessary elements of moral development. The teaching of Emptiness is a valuable instrument for the establishment of peace, harmony, ecological balance and justice, moral practice, social development and a high level of life.

Today’s civilizations meet in the spirit of sympathy, exchange, which contributes to increased cooperation, mutual learning between culture and religion. The problem is solved when the main cause of the conflict is eliminated, ie No-self. Conflict can take place at many levels, such as the individual, the community, the society, the nation ... Let’s practice the virtue, benefit everyone, minimize conflict such as Shantideva taught in Bodhicāryāvatāra: “I vow to be the guardian of the helpless person, who guides the traveler on the road, the boat, the bridge for all who want to go through the sea of birth and death.”

In short, Buddha’s teachings can be used to solve the present problems permanently, because Buddhism handles the root cause of it. War and conflict arise because of the political needs of individuals or groups. The Buddha introduced many principles to prevent war and conflict. Integrity, mutual respect, sharing of rights, compassion, patience and respect are important principles that need to be practiced of all one.
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IDEAL DEMOCRATIC LEADERSHIP
FOR THE ESTABLISHMENT
OF SUSTAINABLE PEACE THROUGH
BUDDHIST POLITY

by Ven. Ridegama Wanarathana

ABSTRACT

The prime purpose of the Buddha’s teachings is to show the path to develop mundane life and transcendental life based on morality (sīla), concentration (samādhi) and wisdom (paññā) as a whole. It was with the noble purpose of enhancing and balancing the mundane life, the Buddha dealt with matters like economy, polity, governance, etc. Obviously, no political system can bring about peace and happiness as long as the people in the system are strongly influenced by greed, hatred and delusion. In Kūṭadanta Sutta, the Buddha suggested economic development instead of force and suppression to reduce crime. The government should use the country’s resources to improve the economic conditions embarking on agricultural and rural development, providing financial support to entrepreneurs and businesses, and adequate wages for workers to maintain a decent life with human dignity. In democracy, the policy of a Buddhist democratic leadership is the spirit of democracy that should exist over all the aspects of its internal and external policies. The basic foundation of this spirit is the performance of the duties of an Āāriyan wheel-turning monarch, non-violation of the Dhamma and keeping to the will of the people at all times. The Seven Conditions

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of Welfare of a nation exposed in Buddhism are the most significant principles of democratic leadership; public opinion is thought very important in the democratic process. Even Vinaya rules promulgated for Buddhist monks were announced officially and publicly because of the rise of public opinion. Buddhism also gives more details with regard to equality in Buddhist democratic practice. Many Buddhist teachings exposed in many discourses such as Cakkavattisihanāda, Aggaṇīṇa, Mahāsudassana, Kūṭadanta, Mahāparinibbāna etc. can be applied to make a balanced, fair, lawful and democratic polity in the world with the noble intention of establishing sustainable peace. An ideal democratic leadership with such a vision is virtually endowed with the abovementioned qualities and insight and is highly capable of establishing sustainable peace. Hence, the objective of this paper is to expose the applicability of Buddhist ideal democratic leadership for sustainable peace through Buddhist polity.

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Peace in the world has been threatened due to many reasons and one of the major reasons for the destruction of sustainable peace is the dictatorial leadership or absence of democratic rulership in the modern world. According to the encyclopedia of Buddhism, “The term ‘Democracy’ in its historical setting had come to mean ‘rule by majority decision’. The term itself means ‘rule by the people’. With referent to Buddhism, a ruler could be hereditarily qualified or selected by elections. The first ruler of the world, Mahāsammata was elected by the people. It is also well-known that some leaders or kings came to the throne because of hereditary reasons. But in accordance with the teachings of the Buddha, the leadership, rulership or kingship is not the family heritage that goes from father to son. The mere fact remains that one who is the rightful heir to the throne by parental succession alone does not ensure his holding to political power.

Buddhist democratic ruler, as a person, is responsible for the execution of political power. One should learn, honor and respect the norm by protecting the norm that involves in respect for all life; not taking what is not given; avoidance of harmful sexual relations; not telling lies and staying away from intoxicants and drugs. According to the Cakkavatisihanada Sutta of the Dīgha
Nikāya, the king who leads by his own ideas without taking notice of public opinion did not see his country prospering. According to the Kūṭadanta Sutta of the Dīgha Nikāya, the king by way of his chaplain paid careful attention to public opinion and stopped trying to do his great sacrifice. After that he found the best solution of solving the problems of his people. Buddhism also gives more details with regard to equality in Buddhist democratic practice. All human beings are born free and equal in dignity and rights, based on Buddhism; it is nothing new to Buddhism. The Buddhist view states that all human beings are born with complete freedom and responsibility. In addition to what has just been stated, the Buddhist view states this sense of equality in two points:

a. All human beings face the same basic phenomenon of birth, old age, sickness and death.

b. All human beings are capable of overcoming these problems.

The Buddha encouraged people to be awakened to their abilities and potentialities. They are not subject to the creator God. Man is not a powerless creature, but he is his own master, one’s destiny lies in one’s own hand, through personal endeavor, human effort, human strength, human energy and human value, one can attain any desired objectives notwithstanding caste, creed, race or sex. As mentioned above, the Buddha is very clear that “All are equals”, regardless of the fact whether they are high or low, rich or poor all are regarded as equal. But in practice, this remains an ideal which is not easily reached, and on account of that people tend to lose their confidence in democracy, equality and justice.

The Buddha did not have any idea to make radical changes in the social structure. He emphasized the importance of giving virtue to each individual rather than changing his social hierarchical position by any means. He says “the gift of the law exceeds all gifts”. By law He means the Dhamma. According to Buddhist thought, political power is something that comes from people. The close relationship between the leader and the people is regarded as the most important point of Buddhist democratic practice. The ruler or the leader also uses his or her power by consulting people and inviting their maximum participation. Sovereignty is made equal to
righteousness and it gains its power not only from the people but also from righteousness. Therefore, righteousness is very essential in political power; it shows all the aspects of government from the highest to the lowest stratum. It is also a symbol of the conformation to the norm and to the will of the people. If the norm is not respected and the will of the people is disregarded, the ruler has no moral right to govern, and the people will protest against him and stray from participating in activities managed by him finally, resulting in violence throughout the country.

1. VIRTUOUS RULER AND THE EVOLUTION OF RULERSHIP

The concept of a virtuous ruler (righteous governance) found in Buddha's teachings is not a concept that existed only during Buddha's period but it is, according to Buddhism, appropriate for every ruler regardless of time and place. The prime purpose of the Buddha's teachings at the time of the Buddha in India was to show the path to develop mundane life and transcendental life based on morality (sīla), concentration (samādhi) and wisdom (paññā) as a whole (DN. 10. WPB. p.172). Hence, the Buddha had no intention to elaborate prominently on subjects like economy, governance, warfare, etc. but the way to end of social, individual and saṃsarik suffering. Nevertheless, according to the contexts demanded and required by the situation confronted at that time, the Buddha dealt with matters like economy, polity, governance, etc. in Buddhist perspective setting these matters in universally applicable stance. Therefore, certain elements regarding these worldly matters were discussed in conformity with Dhamma with a view to clarifying them on a universally wholesome basis, removing wrong views and setting them on right view.

The basic concept of the Buddha's polity is based on five precepts. King Mahāsudassana advises his subjects not to take life, not to take what is not given, not to commit sexual misconduct, not to tell lies and not to drink strong drink (DN. 17. WPB. p. 281). The practice of the Five Precepts well safeguards the five major Human Rights advocated by the United Nations Human Rights Convention. For instance, the first precept includes the virtue of non-violence that safeguards the fundamental human right of preservation of life. The second ensures the security of property and wealth. The third
contributes to the happiness of the family in which the members should reside with mutual understanding and corporation and faithful family bonds. The last two precepts support the speaking of truth which is an important virtue for social communication, and non-injury to oneself and society. This supports the ideas of the individual and social well-being.

The Buddha was neither a reformist nor a conservatist. In the Buddha’s time there exists monarchical and republican forms of government and the Buddha did not guarantee any system as the best one. He paid ardent attention to principles of rule as the important factor. He, thus, laid emphasis not on the form of government but on how it, in the fact, runs. It is found that whenever the Buddha visited some state, He made himself as a good friend of the ruler whether monachial or republican and advised him on the appropriate virtues for the stability of each system. No any new political system was given by the Buddha. He believed in improving the systems of government already available and wanted the rulers to be virtuous. Society at that time was dominated by the Brahmanical tradition. The mode of life and the society was determined by the Brahmanical tenets. The social structure was divided into four classes.

The Buddha who did not have any idea to make radical changes in the social structure emphasized the importance of giving virtue to each individual rather than changing the social hierarchical position by any means. He says “the gift of the law exceeds all gifts.” By law He means the Dhamma. If the ruler and the ruled realize the natural law within themselves and society, then they could lead their lives by reason and prepare themselves to face reality paving the way for the achievement of happiness both at the individual level and social level.

According to Brahmanism, kingship was divine or a divine boon therefore; king is regarded as god on Earth. He is the representative of Mahābrahma and conducted sacrifices to keep relationship with the Brahma. He protects his people and destroys their enemies. When he grows old, his son is put on the throne and retires to forest to meditate. After death, his soul is united with Brahma. Buddhism, although the origin of kingship and its peculiar duties as discoursed
in Brahmanical teachings are rejected, introduces a powerful Wheel-rolling Monarch, a conqueror of the four quarters who has more than thousand sons, conquerors of hostile armies. He performed perfect justice and peace and brought about prosperity in his ocean – bounded land. When his life span was over, he put his son on throne advising him to perform the duties of an Āriyan Wheel-rolling Monarch. Then he left the household life into homelessness seeking heavenly life after death.

As explained in the Aggañña Sutta (DN. 27. WPB. p.413), kinship mainly depends on two factors: (i) Leader or king should be elected by the consent of the majority of people. (ii) He should please or charm the people by his own virtuous life and by acting in accordance with justice. There are many relevant materials regarding this chapter. One of other factors of the Aggañña Sutta refers to the origin of the noble classes of the Great Elect (mahāsammata), khattiyas, and kings (rāja) that occurred in accordance with actual facts. When the bad actions came into being in the society, the people felt the need of a leader to judge the actions and punish the wrong doers for the betterment of all. Accordingly, they elected a leader and he was called Mahāsammata because he was elected by the majority of people. The Khattiya class came into being as the lords of the paddy fields. The term rāja (king) originated in the sense that his main duty was to please the people by deed in accordance with the Dhamma. The Dukanipāta of Aṅguttara Nikāya introduces two people who emerged in the world for the welfare of many people, for the happiness of many people, for the good welfare and happiness of devas and humans. They are the Perfectly Enlightened One and the Wheel-turning Monarch.

Even before the time of the Buddha, the concept of Cakkavattirāja – an Wheel-turning Monarch prevailed. This is evident from the statement of the Brahmin advisors who predicted that prince Siddhārtha would be a universal monarch if he remained in the household life. King Suddodhna wanted his son prince Siddhārtha not to become the Buddha but to be a universal monarch. The Buddha introduced wheel turning monarchs called Dalhanemi in the Cakkavattisīhanāda Sutta (DN. 26. WPB. p. 395) and Mahāsudassana in the Mahāsudassana Sutta (DN. 26. WPB. p. 395).
The Buddha Himself had been a king or a chaplain to a king many times in his previous births. Hence, the concept of governance has an immensely long history.

According to the Mahāparinibbāna Sutta (DN. 16. WPB. p. 231) at the time of the Buddha, there existed two types of states or governments. They were the Small Oligarchies like those of Vajjins or Licchavis of Vesali and the Mallas of Pāvā or Kusinārā known as Republican States (Ganarājya) and the Powerful States like Kosala with its capital at Śrāvasti in the North-Western part of central India and Magadha with its capital at Rājagaha in the Southern part of central India making emergence of powerful monarchs were known as Rājāndu. All these states were in the constant fear of losing their power at the invasion of other states. Hence, their armies were strengthened to fortify themselves against their enemies, invaded other territories, plundered their wealth and properties, killed or surrendered their enemies, imposed heavy taxes on the defeated states and made people suffer immensely. The rulers and their subordinates were in the lap of luxury while the common masses were in dire low living conditions. The Republican states (Ganatanatra Rājayas) were powerful in unity, and they were admired by the Buddha. The extensive powerful states (Rājāndu) often tried to extend their territories up to these oligarchies. According to Brahmanism, the origin of kingship is god centered and the duty of a king or ruler was to destroy enemies and their cities. Hence, he was known as “Purandara”

According to the Aggañña Sutta (DN. 27. WPB. p.413) the kinship originated in the human society owing to social requirements or as a result of social evolution. At the time of the Buddha, the powerful kings of states or Rajāndu like King Pasendi Kosala, king Bimbisāra and king Ajātasattu, and the princes of small states or oligarchies or Ganarājya such as Vajjian princes, Licchavi princes of Vesāli and Malla princes of Pāvā or Kusinārā had close association with the Buddha and often sought advices from him. There existed unity, democracy, prosperity, peace etc. in the oligarchies and the Buddha admired them.

2. WHEEL – TURNING MONARCH AND HIS QUALITIES
A Wheel-turning ruler’s authority is symbolized by seven precious treasures. These are (i); Wheel treasure; (ii) Elephant treasure; (iii) Horse treasure; (iv) Jewel-Treasure; (v) Woman treasure; (vi) Household treasure; (vii) Counselor treasure (MN. 129. WPB. p. 1023). The seven treasures elucidated in the Mahāsudassana Sutta are symbolical and convey practical realities associated with good governance when they are profoundly analyzed.

The woman treasure symbolizes all women folk in the kingdom. It can be observed how in the seven principles of a democratic state the concern for girls and women and protection to them are considered important. In the Cakkavatisihānāda, king or ruler should depend on the Dhamma, honor, cherish it, pay homage to it and venerate it, have the Dhamma as badge and banner, acknowledge the Dhamma as master, he should establish guard, ward and protection according the Dhamma for his own household, troops, nobles and vassals, for Brahmins and householders, town and country folk, ascetics and Brahmins, for beasts and birds.

A wheel turning monarch (cakkavatti rāja), according to the Cakkavattisihānāda Sutta (DN. 26 WPB. p. 396), is born in the world for advantage, delight, and prosperity of both humans and gods. The wheel-turning Monarch is endowed with five specific qualities: (1) He knows what is good. (2) He knows righteousness. (3) He knows the proper time. (4) He knows the assembly. (5) He knows the right measure. According to the Cakkavattisihānāda Sutta, (DN. 26. WPB. p. 395) the Buddha introduced a Wheel Turning Monarch named “Daḷhanemi” who was a righteous monarch of the law and possessor of the seven treasures. The duties of a King revealed in the Kūṭadanta Sutta are as follows (DN. 5.WPB. p. 136). (1) Distribution of grain to cultivators and fodder to cattle raisers. (2) Giving capital to traders and proper living wages to government servants. (3) Keeping the doors of his palace open to ascetics, Brahmins and wayfarers, beggars and the needy. (4) Observing and establishing the Five Precepts.

3. UTILITY OF SEVEN CONDITIONS OF NATION’S WELFARE IN
ESTABLISHING SUSTAINABLE PEACE

According to the Mahāparinibbāna Sutta (DN. 16. WPB. p. 231) once the chief minister of king Ajātasattu, Brahmin Vassakkāra under the king’s direction informed the Buddha of the king’s intention to attack the Vajjians. At that time, the Buddha revealed the Seven Conditions of a Nation’s Welfare (*satta aparīhānīya dhamma*).

i. Holding regular and frequent assemblies.

ii. Meeting in harmony, dispersing in harmony and attending to their affairs in harmony.

iii. Enacting neither new decree nor abolishing existing ones, but proceeding in accordance with their ancient constitutions.

iv. Showing respect, honour and esteem towards their elders and listening to them.

v. Refraining from abducting others’ wives and maidens and detaining them.

vi. Showing respect, honour and veneration towards the shrines within the city and outside the city and refraining from depriving them of the due offerings made to them formerly.

vii. Protecting and guarding the Arahants in the kingdom and forming a peaceful atmosphere for other Arahants to come.

The Buddha expounded to Vajjians these Seven Principles of Preventing Decline leading to their welfare when the Buddha was dwelling at the Sārananda Shrine in Vesali. The Buddha declared that as long as Vajjians followed them, they would not decline but prospers (DN. 16. WPB. p. 240). The scrutiny of the Seven Principles of Preventing Decline preached to Vajjians by the Buddha indicates that certain concepts accepted in the contemporary society were assimilated into Buddhist interpretation of good governance. For instance, enacting neither new decree nor abolishing existing ones, but proceeding in accordance with their ancient constitutions means the acceptance of conventional laws rooted in the society by the Buddha. Showing respect, honor and esteem towards their elders and listening to them indicates that the Buddha admired the importance of utilizing the knowledge of elders who could
support the rulers. At the time of the Buddha, elder Brahmins were the advisors (courtiers) to the kings although they advised them according to governance in Brahmanic teachings. It should be mentioned here that under the advice of Brahmin courtiers arrogant Sākyas were destroyed because of the war waged by them. It is said that Vajjians were defeated after sixteen year conspiracy against them by the Brahmin advisors, Sunīda and Vassakāra through instigating Vajjians to violate the Seven Principles of Preventing Decline. Although the Buddha rejected Brahmanic governance, their service, being elders endowed with knowledge was accepted in *Satta aparihāṇīya dhamma*.

The Wheel-turning monarch introduced in the Mahāparinibbāna Sutta (DN. 16. WPB. p. 266) and the Mahāsudassana Sutta (DN. 17. WP. pp.279 – 280) had his capital named Kusāvatī, in Kusinārā in a former time. He was a rightful and righteous king who had conquered the land in four directions and ensured the security of his realm. He possessed the seven treasures. His kingdom was rich and prosperous and was just like the Gods’ City of Ālakamandā. The factors found in the *Sapta aparihāṇīya dhamma* of the Mahāparinibbāna Sutta (DN. 16. WPB. p. 23) such as Proceeding in accordance with their ancient constitutions, showing respect, honour and esteem towards their elders and listening to them, Showing respect, honour and veneration towards the shrines and refraining from depriving them of the due offerings made to them formerly. The duties of a king introduced in the Cakkavattisīhanāda Sutta (DN. 26. WPB. pp. 396 – 397) like Protecting king’s palace, his troops, nobles and people, Brahmins and householders, town and country folk, ascetics and Brahmins and protecting his land against enemies are also found in Brahmanic teachings with regard to kingly duties. Thus, the Buddha interpreted the governance which existed at that time in accordance with Buddhist principles replacing it with Buddhist social ethics such as the Five Precepts (*pañcasila*), the Four Virtuous Qualities (*saṅgaha vatthu*) – liberality, kindly speech, beneficial actions and impartiality, the Ten Meritorious Deeds (*dasapuññakiriya*), the Ten Perfections (*dasapārami*), the Four Sublime Abodes (*brahmavihāra*) etc. and they were universally formalized and structuralized in Buddhist as the Ten
Obligations of Universal Monarch (*dasasakvitivat*), the Ten Duties of Good Governance (*dasarājadharma*), the Seven Conditions of a Nation's Welfare or Seven Conditions of Preventing Decline (*sapta aparihāniyadharma*) etc.

Thus, the basic structure of the Buddha’s political thought consists of a world state under a virtuous ruler of strength and purity called the Wheel Turning Monarch who protects all beings of the world by virtue of his office in accordance with Dhamma or righteousness. In this manner, a compassionate and non-violent sovereign ruler of the world protects the people of the world and leads them to material prosperity and peaceful life. The ideal of a universal order with an internal unity of its constituent parts based on compassion and non-violence is the best way of human life as reflected and suggested in Buddhism.

4. CONCLUSION

The concept of the state begins from the same time as the process of election of the leader starts. The process of evolution of the state can be seen in the following changes: pure society—impure society—family society, and state. The Buddha, however, does not refer to the machinery of the administration as a basic factor but the behavior of the ruler or the groups of rulers is much emphasized. He clearly emphasizes the personal qualities of the ruler which determines the nature and quality of the government more than anything else. The leader of the state should be a believer, and generous figure, and a doer of good deeds. Some qualities out of many ones such as high personality and ability have also been prescribed. The leader should be handsome, pleasant in appearance, inspiring, trusted, gifted with great beauty of complexion, fair in color, fine in presence; the one should be powerful in command of an army, loyal and disciplined, burning up, methinks his enemies by his every glory, he should be learned in all kinds of knowledge. The leader is not only a manager of social welfare but he must observe the precepts and purify his mind daily. His virtues are the instruments of his legitimacy. Based on foregoing findings through this article, it is clear that Buddhism is considered the ideal democracy. The Buddha taught very important principles of a democracy (Seven Conditions of Welfare); the
democratic leader that could hereditarily qualified or elected through elections; public opinion is regarded very important in the democratic process; also gave more details with regard to equality in Buddhist democratic practice and framework; socialization towards a democracy; electoral conducts and processes found in Buddhist teachings; the policy of a Buddhist democracy. The basic foundation of this spirit is the performance of the duties of an Āriyan wheel-turning monarch, the non-violation of the Dhamma (the norm) and keeping to the will of the people at all times.

ABBREVIATIONS

LDB: The Long Discourses of the Buddha (Dīgha Nikāya)
MLDB: The Middle Length Discourses of the Buddha (Majjhima Nikāya)
WPB: Wisdom Publications. Boston
Bibliography


BUDDHIST PSYCHOLOGICAL APPROACH FOR SUSTAINABLE PEACE

by Dipen Barua

ABSTRACT

Human society is a dynamic process and the psychological tendencies of human being have made a huge impact for the deterioration of our world. Each and every human being loves and likes to enjoy the peace. At present, many social organizations and other social activities are trying hard to ensure the peace in our world, but their effort still has not strong enough to dawn the peace on human society. Why is it difficult to establish peace in human society? As far as I consider, human beings have become tangled as part of three evil roots. As long as we become a part of three evil roots it is impossible to find the peace in our society. From Buddhist point of view, it is possible to say that there is not a path for the peace, but the peace is the path for peace.

Buddhism understands different mode of psychological factors which are incorporated in breaking of human relationship. The Mahānidāna Sutta of DN (II 55) illustrates different psychology causes which lead people to chaotic situation. At the end of discourse, the Buddha explains mass of suffering comes due to negative tendencies of mind. Moreover, in the eye of Buddhism, conflicts and destructive wars are always stemmed from individual’s internal out-flows (āsava) or defilements (kilesa) that are predominantly psychological.

For example, the Madhupiṇḍika Sutta of MN (I 108) demonstrates how worldly people are entangled in unwholesome thoughts along with

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the entire course of conceptual proliferation (papañca) that jeopardize human life. From Buddhist point of view, in order to establish durable peace in our human realm, first of all we must understand nature of human beings and their psychological needs. From Buddhist sociological point of view, Buddhism suggests principles are good enough rather than personality-based leader or leadership because person would be deteriorated due to some situations. This research will be taken into account how Buddhist principles are strong enough to establish durable peace in our human world.

1. INTRODUCTION

Buddhist analysis of sustainable peace differs from the modern understanding of sustainable peace. The notion of sustainable peace in Buddhist perspective is more psychological. On the other hand, modern understanding of sustainable peace is a dynamic process as it is centered on diversity in symbolic interaction that implies peace as a collective product incorporates a chain of changing and balancing conducts, and continuous dialogues between individual actions and social world. In this why though our society is benefited, the action to establish sustainable peace is not sufficient. At this point, to apprehend sustainable peace, it is important to understand a conflict fully. In the Pāli Buddhist texts such as the Sakkapanha Sutta of DN, conflict is understood as the opposite of peace that is the bonds of jealousy and avarice (issā-mcchariya-saññojanā) which lead people to live in hate, harming one another, hostile and enmity (saverā sadaṇḍā sasapattā sabyāpajjā viharanti (DN II 276)). On the other hand, peace is understood as the opposite of conflict that is the absence of jealousy and avarice which lead people to live without hate, harming one another, hostile and enmity (DN II 277). To this connection, the Madhupiṇḍika Sutta of DN is referred as to demonstrate worldly individuals who are uninstructed in the Buddha's teaching, therefore, they are entangled in unwholesome thoughts of jealousy and avarice along the entire course of conceptual proliferation (papañca) which is connected with the process of sense-perception, whereas all self-destructive conflicts and hostilities in larger societies are always stemmed from internal out-flows (āsava) or defilements (kilesa) inside individuals' minds. Mainly from the perspective of Buddhist psychological
approach for sustainable peace, this paper discusses how Buddhist understanding of conflict and peace differs from modern understanding. This paper proposes how various Buddhist principles and practices, with emphasis on the psychological roots, can be applied and stretched for self-development to the larger way of sustainable peace in a practical, non-partisan, and moderate manner.

2. MODERN UNDERSTANDING OF PEACE

In broader context, the main dimension of peace-building is to reflect communal stability among different cultures. Because waves of political and economic globalization seem to produce neither social harmony nor a peaceful federation. Criticism arises that this type of globalization is based on the values of universal capitalism, whereas conflict arises and dominates all over. Considering this circumstance, modern advocates of conflict such as David Delster (1994) classifies the notion of conflicts under a four-typology: (1) background causes - as the fundamental lines of conflicts at the political, social, and economic levels; (2) mobilization strategy - whereas the interest of political leaders are trying to fulfil their main agendas, (3) triggers - as the factors where the policy makers narrowing their objectives in a way that making peaceful approaches less, and conflict line of action more; and (4) catalysts – the factors that affect the power and duration of the conflict in a society.

Besides, in our modern societies, social networking media equally contribute to various conflicts occurring. It has challenged the way we think about personal interaction, created new ways of establishing movements and businesses, and allowed people to tailor their consumption of media like never before. Though positive side of using social media such as Facebook, Twitter, and Instagram have helped us to effectively integrate our minds with the online world, the misuse of social networking sites has also the power to negatively impact social interaction. Much like the drone strike which can kill hundreds of people with a single push of a button thousands of miles away and dulls the instinctive revulsion of killing another human being, how much easier on social media is it to do things we would never think of doing to someone’s face: insulting them or delighting in their misfortune, or lying to gain some advantage over them? Therefore, social media have a double-
sided sword that it can damage peace among people at the same time and create conflict in our societies. For example, in September 2012, a simple photo said to show a burnt holy Koran was tagged on Buddhist boy Uttam Barua’s social network site Facebook that allegedly insulted Islam triggered a rippling fury that led to the brutal destructions of Buddhist temples and houses at Ramu in south-eastern part of Bangladesh. Thousands of Muslim extremists burnt down and looted more than twenty Buddhist temples and more than fifty houses what is considered to be the worst attack on the Buddhist community since Bangladesh’s independence in 1971. The tragedy was turned to other places in Chittagong districts with vandalism inflicted to both Buddhist and also Hindu temples (BBC, 2012).

It was argued by Persch that Facebook can trigger jealousy and distrust in human relationships (Persch, 2009). Similarly, dialectic philosopher Herbert Marcuse (1898–1979) pondered that the role of technology would play in human emancipation. Because it was developed within a certain ideological structure and culture, technology itself could be an oppressive form of ideology that contributes to domination more than freedom. Marcuse specifically identified the American culture of his age as one of domination, violence, and consumption as people’s compensation for alienation as cogs in the capitalist machine (Kurtul, and Mete, 2016).

The above scholars’ words resonate strongly in our contemporary age, with social media unquestionably the defining mode of technological communication. In this regard, Delster’s four typologies adopted by Dan Smith for the conflict resolution, as:

It is particularly the first two categories – the background causes and the mobilisation strategies – that must be addressed in any attempt to prevent violent conflict escalation. The last category – catalysts – may be equally important when considering how to bring violence to an end (Smith, 2004).

However, under any of the above no psychological factor was mentioned that how our mental tendencies, such as greed, hate, jealousy, stinginess, play the vital role in occurring conflict and how absence of these tendencies brings sustainable peace. In this understanding, one could say Buddhist analysis of conflict differs from the modern understanding of conflict. Modern understanding
of conflict mostly identifies a multiplicity of potential causes of armed conflict that Delster understood from background causes and mobilization strategies to triggers and catalysts. At this point, my argument turns to the Buddhist analysis of conflict that how our mind which is obsessed by greed, hatred, and delusion creates conflict within us.

3. PSYCHOLOGICAL ROOT AS THE CONTRIBUTING FACTOR FOR CONFLICTS

In terms of the Buddhist’s interpretation for conflict, we have identified jealousy and avarice as contributing factors for the self-insecurity which effect the balance of peace in society. These jealousy and avarice are the roots of dispute arose in individual’s factors of personality and interpersonal relationship. With regard to the Buddhist theory of dependent co-arising (paṭicca-samuppāda), jealousy conditions conflicts, particularly in mental properties. They are the mental state in which an individual is dissatisfied with other’s well-being better than himself, and jealousy is a resentment towards another person, needed for one to reject it. In this regard, we understand, conflict in the eyes of Buddhism is predominantly psychological and arises through physical, verbal, and mental acts, which are known as the three doors. In the Mahānidāna Sutta of DN, the nature of conflict is discussed through the theory of dependent co-arising, as:

Feeling conditions craving, craving conditions seeking, seeking conditions acquisition, acquisition conditions decision-making, decision-making conditions lust and desire, lust and desire conditions attachment, attachment conditions possessiveness, possessiveness conditions avarice, avarice conditions defensiveness, and because of defensiveness there arise the taking up sticks and swords, quarrels, conflicts, quarrels, disputes, abuse, lying and various evil unskilled states (DN II 58 – 59). (1)

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1. vedanaṃ paṭicca taṇhā, taṇhaṃ paṭicca pariyesanā, pariyesanāṃ paṭicca lābhā, lābhā paṭicca vinicchaya, vinicchayaṃ paṭicca chandarāgo, chandarāgo paṭicca ajjhosānaṃ, ajjhosānaṃ paṭicca pariggaha, pariggahaṃ paṭicca macchariya, macchariyaṃ paṭicca ārakkho, ārakkhādhikaraṇaṃ paṭicca dandādāna satthādānakalahavighahavivādatuvantuvaṃ pesuññamussāvāda aneke pāpakā akusalā
From the above passage it is understood that when people are in conflict, they take up weapons, they fight, quarrel, dispute, insult, slander and lie. The conflict then turns into violence in which people exhibit evil, cruel, unkind, dishonest, unrighteous and undisciplined behavior. In this connection, when conflict is in peak an individual is in full of hate obsessed by body, speech, and mind, he then thinks “I am powerful, and I want power” (“balavamhi balattho iti’pi” (AN I 201)). Here it is to be comprehended that the three doors - body, speech, and mind – are profoundly engrained and mutually-assisting unwholesome roots (akusala-mūla) of three poisons – greed (lobha), hatred (dosa), and delusion (moha) – which are situated inside each individual’s passionate and cognitive propensities that drive them to implement unfavorable volitional actions (kamma). Under greed, we keep on grasping our imperialistic ambitions externally through aggressive and threatening proposals like scrambling for scare natural resources and expanding towards fragile emerging regions. Fraud and corruption with shamelessness are pervasive when we perform any activities to satisfy our unlimited material wants. Due to our hatred, we generate and support discriminatory violence. And due to delusion, we always conform to the conventional and unenlightened comprehension of peace-keeping. Therefore, under divergence viewpoints, we ill-directed mind with inappropriate attention (ayoniso-manasikāra) that leads us to devote considerable energy in justifying and rationalizing our personal prejudice as individual ‘truths’. They regard all conflicts as necessary means for enhancing our dogmatic view overlooking under our rhetoric and misconceptions. Thus, the discourse of the Buddha known as the Alagaddupama Sutta of MN teaches about the danger in clinging to ideology, as:

Monks! Here some foolish men who study the Dhamma [teaching] - discourses, stanzas, expositions, verses, exclamations, sayings, birth stories, marvellous, and answers to questions; having

dhammā sambhavanti.
studied the Dhamma, they do not wisely examine the meaning of those teachings with discernment. Not wisely examining the meaning of those teachings with discernment, they do not come an agreement through pondering. Instead, they study the Dhamma only to use for criticizing others and for refuting others in debate, and they do not experience the good for the use of which they study the Dhamma. To them, these teachings are wrongly grasped, bring to their harm and suffering for a long time. Why is that? Because of the wrong grasp of those teachings (MN I 134). (2)

The above passage is applicable for all individuals who are bearing a latent tendency (anusaya) in mind through sticking to dogmatic views determinedly that would simply regard everything, other than their self-extolled perspectives, among all its dogmatic counterparts as inferior. Therefore, from Buddhist perspective, it is comprehended that when people live in conflict they are in mired in grudges, hostility, rudeness, jealousy, stinginess, deceit, dishonesty, malice, and wrong views. In this regard, conflict is fundamentally psychological due to greed, hatred, and delusion, the Three Poisons. Therefore, we must take initiatives to pursue peace by applying the principles of fraternity, mutual respect, and harmony, and by cultivating our mind and promoting the skilful activities.

4. MUTUALLY-SUPPORTIVE EXISTENCE FOR SUSTAINABLE PEACE

From Buddhist point of view, conflict exists among uninstructed worldly people regardless of status and social position. Uninstructed worldly people have always perceive and conceive in and from the rigid figures of personal wealth, they then regard them as eternal, independent, and substantial parts of ‘I’ or for ‘self’ (atta) within themselves. This “I” subsequently drives them to acquire sensual

gratification in them like fame and fortune as segments of their imputed ‘self’. With this human ignorance (avijjā), worldly people’s afflictive mental states compel them to regard every single chance for political expansion and development as a realistic yet ceaseless approach to desire for self-protection. Regrettably, all these things with imperfect and limited nature cannot bring us with genuine senses of peace and happiness but endless bondage of suffering rooted in their transitory phenomena and insecure existence. Nevertheless, within this worldly existence how do we collectively maintain sustainable peace? Let us now discuss with some supportive Pāli textual sources.

In the mutually-supportive existential world, common people are guided by leaders, both in government and outside of it. Buddhist texts have long been concerned with leadership because leaders always exist in the context of community. The saṅgha (community) was therefore preoccupied, from its earliest days, with the various kinds of leadership that Buddhism touches: from the saṅgha, to households and villages, and obviously at the governmental level. Instructions or pronouncements on society, politics, and economics are found in some of the early Buddhist scriptures, including the Mahāhaṃsa Jātaka (534). According to the Mahāhaṃsa Jātaka, a leader should be responsible, honest, and willing to make sacrifices as needed. These qualities are further described as tenfold virtue, also known as “tenfold royal virtue” (dasa-rājadhamma): generosity, morality, self-sacrifice, honesty, gentleness, self-control; non-anger, non-violence, forbearance, and uprightness (dānaṃ sīlaṃ pariccāgaṃ, ajjavaṃ maddavaṃ tapaṃ, akkodham avihimsaṅca, khantiṅca avirodhanaṃ (The Mahāhaṃsa Jātaka, 176)).

Good governance channels people’s talents and ambitions to achieve national goals, sustainable development, and social justice. One aspect of good governance is considered to be the proper management of a country’s economic and social resources for development. A leader who possesses moral character is also an example to the people, who can see how emulating their character can make a difference in their own daily lives. In the Cakkavatti Sihanāda Sutta of DN, the Buddha is said to have taught about the
economic inequalities that divide the world into rich and poor. The *sutta* identifies the basic problem of a state as food supply, which needs to be solved first before all subsequent problems can be addressed. There is a story about a thief who was caught and brought before the king. The thief explained that he simply stole the wealth of others because he was poor. So the king gave him some money and asked him to start a business. Then other people decided to steal something to receive similar treatment from the king. However, this time the king ordered the thieves executed. The leader must therefore be able to discern the difference between intentions and the possible results of such intentions. The Buddha explained the moral of this story:

Thus, monks! from not giving of property to the needy, poverty became extensive, from the growth of poverty, the taking of what was not given increased, from the increase of theft, the use of weapons increased, from the increased use of weapons, the taking of life increased, and from the increase in the taking of life, people’s life expectancy decreased and their beauty decreased (DN III 68).\(^3\)

Politics around the world is being shaken up and destabilized by forces beyond the control of national leaders. The tenfold royal virtues could act as a decisive factor in all fields of people interest. As the head of a community or a country, his or her inspiring ideals should guide people to live happily and healthily. Therefore, the sustainable peace of a nation depends heavily on actions taken by its leader, and the leader must rely on virtue. Country’s movement also needs to ensure the people’s basic needs for food, shelter, and clothing. The *Kuṭadanta Sutta* of DN mentions a king, Mahāvijita, who wanted to organize a large-scale sacrifice to ensure his personal comfort and welfare. However, his chief minister advised king against it saying that if there were tax in kingdom, that would be the wrong thing to do. Rather, chief minister offered a solution that in the kingdom who are engaged in cultivating crops and raising cattle, it would be better to distribute grain and fodder, in trade,

\(^3\) *iti kho bhikkhave adhanānaṃ dhane anamuppadiyamāne dāliddiyam vepullamagamāsi. Dāliddiye vepullam gate adinnādānaṃ vepullamagamāsi, adinnādāne vepullam gate satthaṃ vepullamagamāsi. Satthe vepullam gate pāṇātipāto vepullamagamāsi. Pāṇātipāte vepullam gate tesāṃ sattānaṃ āyu pi parihāyi, vanno pi parihāyi.*
give capital, in government service assign proper living wages. The king followed these three instructions and gave what was necessary and relevant to the people. As a result, everyone was happy and dwelt with joy in their hearts (DN I 135-36). In this *sutta*, the Buddha recognized the major economic problems of state and he recommended immediate measures. According to the *sutta*, the root of all problems in any country is the issue of food production and distribution. The state should first provide food to people through organizing cultivation, then provide capital to traders and a reasonable salary to government servants. Therefore, we can say that the economic concepts discussed in the Buddha’s teachings are neither of a capitalist market economy, nor a fully socialist economy. Instead, the Buddha provides for a developmental approach to the solution to human poverty. In the context of today, when global inequality is once again on the rise, the teachings of the Buddha remain highly pertinent for sustainable peace.

Given that our experienced mental states are also partially the result of our extensive social needs, it is improper to challenge the Buddhist tradition as neglecting the social problems and encouraging withdrawal rather than enhancement, especially those ills existing among these two layers are mutually dependent as stressed in socially engaged Buddhism. Moreover, although the ultimate objective of Buddhism is always liberating from *samsāra* (birth-cycle), one should never exclude the endeavours of Buddhists to make their *samsāra* less bleak and address practical social issues. Since the Buddha emphasises that oneself is always own refuge (*attā hi attano nātho* (The *Dhammapada*, 380), self-reliance is the best spiritual solution for resolving all human problems.

People are always performing in a way that paves the way to conflicts although they all enjoy living in peace. However, they are never destined to remain in endless conflicts or suffering of the same root. Both individual salvation and worldly crises can be reconciled through cultivating appropriate insights and adopting positive strategies in Buddhism. At present, our most pressing need is not simply absence of wars and conflicts but more about creation of life-affirming and life-promoting personal values and social structures collectively. Political leaders can attain inner peace
when their minds are free from confusing thoughts and oppressive emotions as internal disarmament, which subsequently builds the foundation for further outer peace like community and the world. After all, it is constantly gradual and systematic self-development process for transforming an individual from his or her original to a series of character that matters.

5. CONCLUSION

To minimize the conflict, Buddhism cherishes loving-kindness (metta) which is constantly prominent when people are exhibiting endless consideration and impartial concern but not discriminatory and unhappy. Today, we witness that terrorists always bomb many countries with heavy losses, but the government should nonetheless refrain from brutal waging war despite their possessed capacity and capability. Similar to how the Buddha with forgiveness responded when he is constantly and severely attacked by Devadatta, a Buddhist monk and cousin of the Buddha, this avoids them from sustaining and perpetuating more destruction and violence inside an endless cycle of revenge, especially only love and resistance alone but never hatred can cease itself in the world.

Another connected feature is compassion (karunā) which is always displayed at times of unfortunateness or misery. All the leaders will need to learn to decentralise the national structure as reflected in the Kūṭadanta Sutta. The valuable advice directed towards King Mahāvijita with abundant resources suggested by Brahman Kūṭadanta is that happiness among internal citizens can be attained through providing them with welfare like food for farmers and capital for traders as their basic needs, especially poverty is one of the major reasons of political conflicts. All ideological differences should put aside temporarily when national sovereignty and social stability should never be shields or excuses for turning a blind eye. This echoes with the emphasis of the Buddha on getting far beyond the spirit of brotherhood to universal friendliness. For the component of sympathetic joy (muditā), one should always share both the happiness instead of making unending envy towards endeavour, notorieties, reputations, and successes of others. It is common for authoritarian regime leaders to plot against
those popularly elected presidents in democracies as the former understands that their current status quos can only be maintained under a well-manipulated system. Instead of eliminating their effort and talents, they should always appreciate and even learn from their strengths.

Finally, the element of equanimity (upekkha) that is amazingly uncommon in the contemporary world. Although such character of neutrality is usually prevalent among Arahants who completely abandoned or eliminated all unwholesome factors, one can still apply to our conventional human behaviour as a direct opposite toward prejudice and discrimination. Instead of emphasising distinctive differences, leaders should draw on the similarities as kinship with due trust, respect and recognition, requiring them to becomes more inclined towards and connected to all universal factors permeated into all life. Building upon mutual relationship all human beings are in fact always being like unto themselves rather than not unlike, implying that all individuals are always granted with equal rights. Meanwhile, this reinforces the claims in both the Mahāpadāna Sutta and the Cakkavattisīhanāda Sutta when it is the essential responsibility of rules to uphold justice with care and protection towards all those underprivileged minorities. Given national leaders are always the representatives of general public, the Buddha offers a cattle-passing-waterway that the former moral responsibilities and commitments are influential towards the holistic directions and standards of their corresponding societies that undeniably include the latter. This indicates that ongoing leaders-citizens cooperate with mutually-catered interests is always prominent for sustainable peace maintenance. Here, I then highlight what Buddhist teachings can tell us about the sources of conflict:

Bad words blaming others, Arrogant words humiliating others. From these behaviors, Come hatred and resentment… Hence conflicts arise, Rendering in people malicious thoughts.

(The Dhammapada, T 4:210) (Quoted in Yeh, 2006).
And how the Buddha’s teachings can help to extinguish such conflict:

The one who dwells in compassion would not have a conflictual volition; The one who dwells in loving-kindness would always act most appropriately.

(The Dhammapada, T 4:210) (Quoted in Yeh, 2006).

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Abbreviations

DN  Dīgha Nikāya
MN  Majjhima Nikāya
AN  Aṅguttara Nikāya
PTS  Pali Text Society
References


INTRODUCTION

The United Nations, established on 24th October 1945 aims basically to ‘maintain peace and security’ (Article 1, UN Charter) in the world upholding the human dignity, equality and equity to all its habitants. To achieve this underlined goal, the UN has been from time to time launching various programs to eradicate those factors, which have the potential to endanger the peace and stability in the world. The Millennium Development Goals (MDGs), which aims to accomplishing sustainable development by eradicating poverty and hunger; achieving universal primary education; promoting gender equality and women empowerment; reducing child mortality; improving material health; combating HIV/AIDS, malaria and other diseases; ensuring environmental sustainability; and developing a global partnership for development (MDGs Report 2015) could be cited here as one of such programs. The world through global effort has made a sufficient gain in ameliorating human conditioning as evident from the MDGs Report 2015. Despite the execution of this and other projects and programs of UN, still, there exist problems like climate change due to the destruction of nature, large scale conflict and wars, social and economic inequality, poverty, religious conflicts, government accountability and transparency, food and water security, lack of education, safety, and lack of economic opportunity and
employment as per the World Economic Forum’s Global Shapers Survey 2017. These problems need our immediate attention to be solved, as some of them, such as poverty, social and religious conflict, inequality, discrimination and etc. have enough potential to cause unrest and violence in the world. Hence, in this background the present paper purports to discuss, from Buddhist point of view, the problems obstructing world peace, their root causes with their respective solution by prescribing a path to the attainment of sustainable world peace.

BUDDHISM

As we know Buddhism, which has a long history of almost 2600 years, is based on the solemn teachings of the Buddha who delivered numerous discourses dealing with the different aspects of human life, such as social, ethical, philosophical, psychological, spiritual, political, and economic, besides the principle of good governance and national unity as well. Some of his discourses also apprise us about the facts, which cause personal and social downfall; the benefits that can be gained by house-holders even without renouncing the mundane life and so on. Notably Buddhism, in course of time, cross the boundaries of the land of its origin and was disseminated in different parts of the world, and wherever it reached it assimilated in its fold certain local traits. Consequently, we find different variants of Buddhism, but, all these variants have no two opinions with regard to the fundamental principles of Buddhism. So, herein, Buddhism means the fundamental principle of Buddhism, which consists of the Four Noble Truths, Dependent Origination, Middle path, Law of Kamma, Devine Abiding, Moral Precepts, Cultivation of Mind or Calm and Insight, Wisdom, Mindfulness and so on, all interconnect to each other. In fact, these teachings of the Buddha prescribes social and economic principles, ethical norms and values, and etc., the applicability of which could still be useful to deal with the existential problems, faced by the humans, and their solution, as they were in the past. As exhorted by the Buddha (Dīgha Nikāya.2.3.159, VRI. 2.73), these principles (dhamma) are akāliko (timeless), sandiṭṭhiko (empirical), ehipassiko (verifiable), viññūhi (known by the wise)
and individually understandable. Hence, they may be adopted as a standard parameter to examine and verify any problem, subject or event, to ensure the sustainable peace in the world.

SUSTAINABLE PEACE

Resolution adopted by the General Assembly on 27 April 2016 recognizes “sustaining peace”... should be broadly understood as a goal and a process to build a common vision of a society, ensuring that the needs of all segments of the population are taken into account, which encompasses activities aimed at preventing the outbreak, escalation, continuation and recurrence of conflict, addressing root causes, assisting parties to conflict to end hostilities, ensuring national reconciliation, and moving towards recovery, reconstruction and development, and emphasizing that sustaining peace is a shared task and responsibility that needs to be fulfilled by the Government and all other national stakeholders, and should flow through all three pillars of the United Nations engagement at all stages of conflict, and in all its dimensions, and needs sustained international attention and assistance.” (United Nations Resolution A/RES/70/262, p.2). Admittedly, this resolution sets ‘sustainable peace’ as a goal to be achieved by the world community by preventing conflict and its root cause through reconstruction and development, and fixes responsibility of different stakeholders of the world. This resolution, as apparent from its perusal of its various aspects, considers conflict (social and religious) as the root cause of unrest and violence in the different part of the world.

CONFLICT

Conflict refers to ‘a serious disagreement and argument about something’ (Collins dictionary). The Cambridge dictionary defines conflict as ‘an active agreement between people with opposing opinions or principles’ or ‘fighting between two or more groups of people or countries’. Conflicts can either be within one person, or they can involve several people or groups. Conflicts arise because there are needs, values or ideas that are seen to be different, and there is no means to reconcile the dispute. Very often, conflicts lead to fights, or even wars (wikipedia). Empirical knowledge suggests that there several types of conflict such as social, religious, gender,
regional, individual and so on.

THE UN APPROACH TO SUSTAINABLE PEACE

In order to end the conflicts, prevalent in world today in form of terrorism in various parts of the world (including India, Afghanistan and France) the resolution passed by the UN General Assembly (p.2) emphasizes on “the importance of a comprehensive approach to sustaining peace, particularly through the prevention of conflict and addressing its root causes, strengthening the rule of law at the international and national levels, and promoting sustained and sustainable economic growth, poverty eradication, social development, sustainable development, national reconciliation and unity, including through inclusive dialogue and mediation, access to justice and transitional justice, accountability, good governance, democracy, accountable institutions, gender equality and respect for, and protection of, human rights and fundamental freedoms”. In order to achieve this goal this resolution outlines the different steps, such as engagement in political dialogue, economic development, end of discrimination and making effort to establish a just and sustainable society. But, nowhere, it pays attention to the experience of our past heritages, such as Buddhism. The past record of Buddhism clearly testifies its potentials in promoting a culture of peace and harmony in the society. Originated in India, wherever it was disseminated it readily assimilated the local traits to ensure the establishment of harmonious, just and peaceful society. It, at no point, tried to destabilize any social norms, beneficial and conducive to the human existence. In this regard the name of Asoka could be cited here who attained fame in the world history not because of his war of Kaling but because of his dissemination of Buddhism (i.e., the conquest of Dhamma).

Evident from the historical records, Buddhism begins its journey dealing with the existential problem ‘dukkha’ (suffering) and its solution ‘dukkhānirodha’ (cessation of suffering) (Alagaddūpamasutta, Majjhima Nikaya 3.2.22.246). Suffering, generally, creates an environment of unrest and unsatisfactoriness; and its cessation establishes a regime of peaceful, serene, and harmonious existence. The fundamental principles of Buddhism are potent enough to establish a trouble-free society, and because
of this potentiality it has long been famed as a religion of peace and non-violence. Increasing faith (of people) in its inherent vitality to establish peaceful regimen has continuously been attracting a large number of people of the world to its fold in order to seek relief and guidance at a time when there exists the fear psychosis almost everywhere in the world in form of social conflict, violence and war, terrorism and etc, as could be marked by the various violent incidences (war and terrorism) taking place in the areas like Syria, Iraq, Yemen, India, Afghanistan, France and etc. Consequently peace seems to be a distant dream despite the fact that International bodies like the UN and etc. are constantly engaged in peace-building efforts to neutralize the world from war, terror, conflict, violence and so on. In fact, the act of violence has been occurring now even in the areas where none has ever expected of such things. In this background, it appears a prime time to think over the vitality of Buddhism in order to establish sustainable peace in the world. Its utility has, in fact, increased more than ever. So, this is the high time to appreciate and harness the inherent potential of Buddhism to create a peaceful atmosphere in the world. There is no denial of the fact that the outlook of Buddhism on peace and violence gives us a hope to accord the global efforts to create new sets of values with regard to the ways people manage conflict and maintain peace via non-violent means. (Yeh, T.D., p.2)

PROBLEMS TO SUSTAINABLE PEACE AND SUSTAINABLE PEACE FROM BUDDHIST PROSPECTIVE

In order to this, first of all, it appears essential to assess the fundamental problems, causing constant strife, violence and war in the world, and to understand the concept of sustainable peace, as Buddhism first identifies the problem, and thereafter the end of the problems. Remarkable to note that the problems as underlined above are not the outcome of few days or few years or few decades, rather they have deep-rooted link in our past, as they (these problems) represent the continuity of the retributions of our past deeds. So while finding out the solutions of such problems, being faced by the world today, we should strive to make optimum use of our past knowledge and heritage, as enshrined in Buddhism. Buddhism (The First Noble Truth) out rightly recognizes the universality of
suffering related to the human existence as birth, decay, diseases, death, association with the undesirable ones, separation from the beloved one, not getting what one desires (Mahāvagga 1.6.14, VRI. 13). As outlined by the World Economic Forum’s Global Shapers Survey 2017 there are several problems including the various types of conflict, causing obstacle to the establishment of sustainable peace. Even though the First Noble Truth does not mention directly the violence, conflict etc. as form of suffering, but, on the basis of aforesaid description, it could be placed under the categories of suffering association with the undesirable ones, separation from the beloved one, not getting what one desires. Conflict, in fact, connotes a state of mind that is unable to make an appropriate decision, and usually fought with propaganda and violence.

However, to understand its solution ‘sustainable peace’ from the perspective of Buddhism, it seems imperative to have a comprehensive idea of Buddhist worldview. It is so because, as Buddhism believes, Siddhartha Gautama became Buddha (awakened one) only after knowing the real characteristic of world by understanding the laws that govern the universe, and was able to identify the existential problem, its cause and its cessation. The laws governing the universe are said to be eternally operative whether the Buddha discovered them or not (Yeh, T. D., p.92). The most important among these laws is the ‘Dependent Origination’ which, in respect of the existence, postulates the maxim that ‘Imasmiṁ sati idaṁ hoti. Imasmiṁ asati idaṁ na hoti’ (Sānāyuttanikāyapāli, 1.3.1.22, VRI.1.25) i.e., “This being, that becomes; from the arising of this, that arises; this not becoming, that does not become; from the ceasing of this that ceases” (Davids, 1921-25, p.439). That means nothing exists in the universe on its own or independent of other things i.e. a thing exists in relation to the other thing. All worldly phenomena, elements, existence and etc. are, in fact, directly or indirectly connected to one another. This connection represents the relation of cause and effect. Any alteration in this relational condition influences everything else. This principle, thus, portrays the Buddhist view of the cosmic world and human being that they are interconnected, interdependent and ever changeable, which we hardly perceive on account of being deluded and attached to the
mundane phenomena.

The interdependent and interconnect nature of existence or things enjoins upon us to develop a sense of responsibility for our behaviours and appreciation, sacrifice and compassion for others. This realization of the true nature of existence inspires/demands us to perform amicable, compassionate and altruistic action. This could be accomplished by developing “Devine Abidings (Brahmavihāra, also known as appamaññā, ‘immeasurable’), consisting of four mental faculties – loving-kindness (mettā), compassion (karunā), appreciative joy (muditā), and equanimity (upekkhā), expounded by the Buddha (Sangitisuttam, Dīgha Nikāya.3.10.308; Cetasikapaicchedvānṇanā, Tika-co-Pāli/ Abhidhammatthasaṅgaha. 2.8) as a corollary to his realization of cosmic reality. The Brahmvihāra encompasses and benefits infinite number of beings in its fold. Evident from the exhortation of Buddha, the cultivation of these four mental faculties together with the Four Noble Truths works as guiding principle to create a peaceful, happy and harmonious environment for the existence of both sentient and non-sentient entities in the world. These two sets of Buddha’s teachings delineate the combination of altruistic attitude, wisdom and deep mindfulness, as the essential requirement for the creation of an ideal state of existence.

The Buddhist way of looking at the world, as discussed above, comes closest to the one dynamic, complex peace theory in which the world is “precisely a process based on diversity in symbiotic interaction” (Johan Galtung, 1993: 23). Galtung views further that peace is not a stable, end state in this world of multi-leveled plurality, but a more interactive process of a series of changing and balancing acts, an on-going dialectic between our actions and the world. This contingent view of peace, as shared by many peace scholars (Brock-Utne, 1997; Galtung, 1993; Galtung & Ikeda, 1995; Turpin & Kurtz, 1997) is similar to what Buddhist perceives peace to be. Apparently, this is in line with the Buddhist worldview, based on the principle of dependent origination, which emphasizes the mutual influence of all the elements involved in any situation (Yeh, T.D.) The interdependent characteristic of the occurrence of any situation necessitates adoption of a holistic approach about peace, instead of peace in separate contexts such as societies,
families, regions and so on. In this background it may be concluded that both the modern concept and the Buddhist view are almost same in the sense that both recognizes not a single but multiple causes, responsible for obstructing and establishing sustainable peace, which cannot be regarded as permanent but changeable, as Buddhism maintains “anicca vata sañkhārā uppādavayadhammino” (Dīgha Nikāya. 2.3.221, VRI. 2.117).

BUDDHIST PERSPECTIVE ON CAUSES OF VIOLENCE AND CONFLICT

Having identified the problem, Buddhism (The Second Noble Truth) acknowledges certain causal forces that hinder the harmonious and peaceful existence in the world. From this point of view violence and conflict are also the byproduct of causes and conditions. On analysis of the causes of violence and conflict, we indentify their three aspects: the external, the internal, and the root (Shih, Yin-shun, 1980).

THE EXTERNAL CAUSES OF VIOLENCE AND CONFLICTS

Man, generally, aspires to live peacefully and happily without being hurt by anyone and anything. Anything done contrary to this aspiration disturbs ones peaceful and happy existence, and, thus causes the origin of conflict. Identifying this aspect of people’s aspiration to live a peaceful and happy life with no harms the Buddha teaches that none should try to inflict any harm to others, physically and vocally at personal level, as all beings are afraid of violence and resent harsh words. If we inflict physical and verbal harm upon others, it usually generates hatred and conflict, which, in turn, have the potential of causing harm to our peaceful existence, and create violent environment, as evident from the following statement of the Buddha, recorded in the Dhammapada (Bhikkhu Pesala), a Buddhist text.

“All trembles at violence or afraid of sticks and knife, all fear death. Comparing oneself with others do not harm, do not kill” (Daṇḍavaggo, Dhammapada, verse no. 129, VRI. 29, Treasury of Truth, p. 438).

“All are frightened of being hurt or of any threat to one’s
life. To all, life is dear. Seeing that others feel the same as oneself, equating others to oneself, refrain from harming or killing” (Dāṇḍavaggo, Dhammapada, verse no. 130, VRI. 29, Treasury of Truth, p. 441)

Similarly, the human behaviours of using foul words to blame others, and arrogant words humiliating others develop hatred and resentment, which in turn, produce conflicts and render malicious thoughts. The malicious thoughts generally harm others. This tendency is not confined only to the affected person, but also to the person possessing such thoughts. In nutshell, the physical and vocal wrong activities could be marked as the external causes of conflict and violence.

THE INTERNAL CAUSES OF VIOLENCE AND CONFLICTS

Buddhism avows that physical and verbal activities, whether unwholesome or wholesome, are basically the articulation of mind. In this context the Dhammapada clearly states:

“Mind is the forerunner of (all evil) states.  
Mind is chief; and they are mind-made.  
If one speaks or acts with a corrupt mind,  
Suffering follows as the wheel follows the hoof of the ox.”  
(Dhammapada, verse no. 1)

“Mind is the forerunner of (all good) states.  
Mind is chief, and they are mind-made.  
If one speaks or acts with a pure mind,  
Happiness follows as one’s own shadow that never leaves.”  
(Dhammapada, verse no. 2)

These two verses of Dhammapada affirms that the good or bad behaviors originate from the state of human mind, and react to the external stimuli, leading to the state conflict and violence, or, peace and happiness. That is, it the state of human mind that operates internally to generate the causal forces of conflict and violence, and the peace as well. In other words, the causes of any conflict or violence exist internally ingrained in the stream of our consciousness. This is why, whenever we confront physical or
verbal threat, it is but natural to feel fear, resentment, anger, dislike, hatred and so on, which affect mind negatively, and perforce to take resort of violence. So in this background the state of mind could be marked as internal causal force of violence and conflict.

THE ROOT CAUSE OF VIOLENCE AND CONFLICTS

As root cause of violence and conflicts, Buddhism assert that delusion, greed and hatred are those ultimate causal forces which lead to the state of suffering, inflicted by violence and conflict. Delusion covers the intrinsic characteristic of cosmic reality (Dīgha Nikāya Aṭṭhakathā.6.320), and thus we are ignorant of the worldview. Consequently we fail to cognize the reality of the world, and as such we are unable to find out what is wrong or right. Under the sway of delusion we covet to grab others’ property (Dīgha Nikāya Aṭṭhakathā.6.320), and if we fail in our attempt to grab it, or, are prevented by someone from grabbing, hatred arises, which develops in us the tendency to harm others (Dīgha Nikāya Aṭṭhakathā.6.320). Under the influence of delusion we hardly realize that things are inter-related and interdependent, and ones action may affect others also. Such attitudes result in the development of wrong views or opinion that that perceives things in a distorted way. We are not impartial to view things. Consequently, we ignore the fact that as we sow, so we reap. Naturally, ones hatred begets others’ hatred i.e., hatred never appeases hatred. In this regard the Dhammapada clearly states:

“Hatred never ceases through hatred in this world; through love alone does it cease. This is an eternal law.” (Dhammapada, verse no. 5)

In this background, it may be concluded that Buddhism identifies ‘delusion’ as the very root cause of violence and conflict, which prevents us to live peacefully. Due to delusion we are unable to make correct assessment of the event and react accordingly. Without discerning the causes, development and effects of specific events, we are inevitably causing conflicts and doing harm to others as well as ourselves all the time. Even wars between states come out of great fear and the collective ignorance (Thich Nhat Hanh, 2003).
Having enumerating the external, internal and root causes of the problem (of violence and conflict), it appears pertinent to mention here the Buddhist view with regard to the cause of suffering (which encompasses even the violence and conflict). As per Buddhism (the Second Noble Truth) the root cause of suffering is craving (\textit{tāṇhā/trṣṇā}) that leads to recurrent existence, accompanied by pleasure and lust, finding its delight here and there (\textit{Majjhima Nikāya}.1.8.91, VRI. 1.61). It is of three types, namely, desire to enjoy sensual pleasure (\textit{kāma-tāṇhā}), desire for continuity in existence (\textit{bhava-tāṇhā}) to enjoy sensual objects, and to earn the fame and prosperity (\textit{vibhava-tāṇhā}). \textit{Vibhava-tāṇhā} also refers to the desire to annihilate self or other that comes in ones way to hinder the enjoyment of worldly pleasures. Basically, all the three types of craving are more or less associated with the enjoyment of sensual pleasure. Man always craves for gratifying his sensual pleasure at any cost. Consequently, he indulges in various kinds of moral and immoral activities, which yield results accordingly. That is, on account of performing good action, one yield good result and enjoys happiness while the doer of immoral action yields bad resultant and hence suffers. Even the state of happiness, being impermanent in nature causes suffering, and, thus, we remain unsatisfied. In fact craving is insatiable, as the sensual objects, being variegated, sweet and pleasant disturb the mind in diverse forms (\textit{Suttanipāta}. 1.3.50, VRI. 93). Man always craves for enjoying the new objects. In a sense, his desire always renewed itself, and failure to accomplish it or being hindered to attain it begets hatred leading to violence. In this regard the Buddha clearly says, “From craving springs grief, from craving springs fear” (\textit{Dhammapada}. 16. 216, VRI. 40). This description of the root causes of problem clearly shows that the three aspects of the causal forces as external, internal and fundamental are nothing but the different way of narrating the cause of suffering (\textit{dukkhasamudaya}).

**BUDDHIST APPROACHES TO PEACE**

Buddhism proceeds with suffering and cessation of suffering. With these two objectives, it prescribes a central methodology in form of the Four Noble Truths to locate the problem, to diagnose the cause of problem, to envision the solution, and to prescribe
the remedy in form of Middle path, consists of eight factors (Mahākkhandhaka, Mahāvagga, Vinaya Pitka.1.6.13, VRI.13). Though the Four Noble Truths appear somewhat philosophical, it applicability could lead to the betterment of world, as they are designed to enable people to alleviate suffering and to realize a peaceful and harmonious state of existence at all level. Applying the first two truths, the problem of violence and conflict and the causal forces behind these problems, now turns come to the remaining two Noble Truths.

The Third Noble Truths clearly mandates that the cessation of problems is possible, by eradicating completely their root causes, identified as craving (tanha) (Majjhima Nikāya.1.8.9.135, VRI.1.90) as the Dhammapada (16. 216, VRI. 40) clearly states that there is no grief and fear for him who is wholly free from craving. The root cause(s) of the problem of violence and conflict could be addressed by treading on the Middle Path, which is also known as Noble Eightfold path, as it consists of eight factors, namely; right view, right resolve, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration (Dīgha Nikāya. 6.375, VRI. 1.139; Majjhima Nikāya.1.1.10.135, VRI.1.90). This path enables us to live happily and peacefully; though, its idealistic approach is to end the repeated existence. These factors work as directive principles or act as the lever of social equilibrium in maintaining the balance of life while avoiding the two extremes of suffering – indulgence in sense-pleasure and self-mortification. How could the eight factors of Middle Path be helpful in establishing sustainable peace may be discussed as under:

1. Right View (Sammā Diṭṭhi) refers to the knowledge of Four Noble Truths, suffering, the cause of suffering, the cessation of suffering and the path leading to the cessation of suffering (Majjima Nikāya.1.1.10. 135, VRI. 1.90). It focuses on the practice to develop the right and impartial vision to understand the real nature of all component things i.e. impermanent, suffering, and insubstantiality. This understanding presents the real picture of worldview and human beings. Consequently, we understand the interdependent and interconnected nature
of worldly phenomena. Also we know that the human being is composed of mind and matter. Mind is further composition of consciousness, and psychic factors which act as polluter and purifier of mind. The polluted mind as state above brings forth suffering, like conflict and violence while the purified mind ensures our happy and peaceful existence (Khandhasamīyutta, Saṁyutta Nikāya.1.8.100). The Khandhasamīyutta further states that attachment (greed), hatred and delusion pollute our mind (Saṁyutta Nikāya.1.8.100), and drive us to indulge in conflict and violence, and other such negative activities. So we should reflect on the negative forces which forces for wrongdoings, and strive to eradicate the causal forces of negative activities by developing positive forces like detachment, goodwill and wisdom, which enable us to penetrate into the real characteristic of things.

2. Right Resolve (Sammā Saṅkappa): Understanding things in right perspective, it enjoins upon us to resolve to renunciation (of excessive indulgence in sensual pleasure), goodwill towards other, and non-violence to violence (Majjima Nikāya.1.1.10.135, VRI. 1.90) In other words, it refers to the right thought of abandoning objects of conflict causer sensual pleasure, harming others, and violence (of any short). The implied meaning of this is that one should not indulge in those activities which are harmful, rather should develop the tendency to be compassionate to others. Buddhism even perceives craving for sensual pleasure as a causal force of violence and other vices.

3. Right Speech (Sammā Vācā): As refered above vocal wrongdoings causes fear, distress, hatred and so on one should always uses right speech while dealing with others. For this it is necessary to discard the practice of all sorts of falsehood (Majjima Nikāya.1.1.10.135, VRI. 1.90).

4. Right Action (Sammā Kammanta): Similar to verbal wrongdoings, the physical misdeeds also bring forth strife and violence. To escape from such problems, one should refrain from performing the immoral physical
deeds - killing, stealing, and sexual misconduct (Majjima Nikāya.1.1.10.135, VRI. 1.90). The physical misdeeds amount to transgress the ones life, property and body.

5. Right Livelihood (Sammā Ājīva): The right livelihood enjoins to earn livelihood through wholesome means and fare dealing. One should not earn livelihood by means of trade in weapons, intoxicants, slaughtering animals, and human trafficking (Majjima Nikāya.1.1.10.135, VRI. 1.90). Transgression of this factor pushes us to indulge in negative activities. The availability of arms contrary to the right means of livelihood enables a person or, to indulge in violence.

6. Right Effort (Sammā Vāyāma): It enjoins to endeavour for the non-origination of unwholesome thought that has not arisen, the abandonment of the unwholesome thought that has arisen, the growth of arisen wholesome thought, and the origination of wholesome thought that has not arisen as yet (Majjima Nikāya.1.1.10.135, VRI. 1.90). It implicitly recommends man to apply his mind and efforts towards the realization of good, and to consider the outcome of the correspondingly bad idea if allowed to develop into action. That means all our efforts should be oriented towards developing the thought, aimed at solving the problems faced by man.

7. Right Awareness (Sammā Sati): It refers to man’s constant mindfulness or attentiveness in respect of the various activities of body (kāya), feeling (vedanā), mind (citta) and mental states i.e. dhamma (MN.1.1.10.135, VRI. 1.90). One should always be attentive to get rid of greed, envy, wrong view, conceit and etc. similar to the watchfulness of a doorkeeper who maintains constant vigil over the gate and does not allow any unwanted person to enter the building. The deep reflection helps promote compassionate and harmonious attitude of man, and may act as a great tool to resolve the problems if occur or has occurred. Actually, it enable us to see things in right perspective and noting down the negative aspects which causes conflict and violence.

8. Right Concentration (Sammā samādhi): It refers to the one-
pointedness of wholesome mind (Visuddhimagga. 3.38, VRI. 1.83). This state of mind is attained by developing the factors (of jhāna i.e., absorption) of reasoning (vitakka), reflection (vicāra), joy (pīti), happiness (sukha) and one-pointedness (ekaggatā) that cast away the desire of sensual pleasure (kāma-chanda), ill will (vyāpāda), sloth and torpor (thina-middha), flurry and worry (uddhacca-kukkucca), and perplexity (vicikicchā), the five obstacles hindering the path to attain wisdom. The mind, having shunned all evil thoughts and desires, ceases to be distracted and becomes tranquil; evil thoughts are replaced by a love, compassion, appreciative joy, truth and righteousness. In fact, a concentrated attitude is essential requirement for doing the good and avoiding the bad. So, the right concentration must be oriented towards the execution of work that ensures the welfare of human beings in all respect, not intended to towards the attainment of one’s vested interest. One should develop the practice of self-introspection i.e. focusing and delineating the factors that leads to the development of altruistic attitude of mind.

It is notable that the Buddha prescribed this path 2600 years ago to get rid of suffering and realize the state of no suffering. The proper practice of it enables one to uproot not only the individual suffering but also helpful in establishing peace in the world. The understanding of Four Noble Truth is essential for the clear comprehension of suffering, an individual as well as world faces. If there is suffering, it does not happen without any cause. Hence, once the reason of suffering is known, its eradication is possible, and its eradication is possible by following the aforesaid path, as prescribed by the Buddha. This reflects that one of the problems being faced by the human being is the problem of conflict and violence, caused by delusion, greed and hatred, the eradication of which by treading on the Middle path has potency to create an environment for sustainable world peace. Its practice ensures inner purification at individual level without which man is vulnerable to outer stimuli and liable to fall in the trap of conflict and violence. Hence, inner purification in respect of nonviolence is considered a prerequisite to peace workers and educators. Without this “internal disarmament” (as The Dalai
Lama called it; see Hopkins, 2000: 194), our negative emotions, derived from the ignorance to the true operating principle behind all phenomena (including our own feelings and thoughts), the fear, anger and confusion in the state of mind, would rise as reactions to the adversary conditions, and would prevent us from acting non-violently and living harmoniously with other people in the world. However, this requires the collective effort of every human being and, therefore, the initiative should be taken by leading authorities like government, policymakers, academicians, and others to follow the aforesaid principles of Buddhism. This does not mean that an individual has insignificant role in peace-building. Underlining the individual role relating to the impact of individual practice to the whole picture, the Venerable Shih Sheng-yen (1999: 175) stresses the influence of few on many, in that “peace in society begins with peace within oneself”, since the widening circle of influence of each individual would expand from their immediate sphere gradually to the larger contexts (Yeh).

CONCLUSION

To conclude, as evident from the aforesaid description of the Middle Path, it may be stated that this path, indeed, has the potential of not only helping us in accomplishing inner purification but also in deepening the relation of our self, with others and our surroundings especially in the areas of equality, social justice, employment, privacy, and trust, which the world lacks today. Since the Middle Path almost covers other principles of Buddhism such as Five Precepts, the minimum set of rules to be followed by the people to enjoy peace and happiness, Brahmavihāra and etc., they are not being discussed separately. This path, in fact, represents the combination of altruistic attitude, wisdom and deep reflection. Keeping the aforesaid aspects of Buddhism the Venerable Thich Nhat Hanh (1999: 159) encourages people to prepare themselves in advance by developing awareness and mindfulness for practicing peace, that is, reacting “calmly and intelligently, in the most nonviolent way possible (in accordance with the fundamental principles of Buddhism).”

Bhavatu sabba Mangala
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BIOGRAPHICAL NOTES ON CONTRIBUTORS

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