
Exploring the Dasavidha-rājadhamma: A Study of Ancient Virtues and Their Application in Contemporary Leadership

Shantimoy Tongchangya¹

International Buddhist Studies College, Mahachulalongkornvidyalaya University

email: amorshanti45@gmail.com¹

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Abstract

The Buddhist ethical precepts known as the Tenfold Virtue of the King (Dasavidha-rājadhamma), from ancient Buddhist scripture, serves as a guide for monarchs and other high officials. The Tenfold Virtue applicability to contemporary leadership is investigated in this study, along with how it might improve leadership efficacy. This research has three objectives; 1) the Dasavidha-rājadhamma's historical development; 2) an analysis of the Dasavidha-rājadhamma; and 3) an application of this virtue applicability to contemporary leadership. Using a mixed-methods approach, the study integrates a literature review and interviews with leader to determine the ongoing relevance of these virtues.

The findings reveal that while participants emphasize the practical application of the Tenfold Virtue, they also recognize the importance of modern leadership qualities such as vision, empathy, decisiveness, collaboration, accountability, and effective communication. Additionally, the study highlights the integration of Buddhist leadership skills, including Emotional Skill (Citta bhāvanā), Social Skill (Sīla bhāvanā), and Intellectual Skill or Wisdom (Paññā bhāvanā), with a particular emphasis on the relevance of modern technology. Participants expressed a strong desire to contribute to their organizations or communities, although not all identified themselves as leaders. The research concludes that the Tenfold Virtue remains universal and timeless, applicable to individuals regardless of social status, gender, race, or religion. The leader contributes a peaceful society through application of these virtues, which play a vital role for the requirement of ethical standards, organization performance and sustainable organizational practices. Practicing these virtues not only fosters ideal leadership but also promotes good citizenship, peace, and social harmony.

Keywords: Tenfold Virtue; Dasavidha-rājadhamma; Contemporary Leadership; Peaceful Society

Introduction

The Tenfold Virtue of the King is derived from the life story of the Bodhisattva. In his previous life, the Buddha practiced and developed these leadership qualities to guide his followers and establish social order. Leaders, followers, society, and social development are inseparable components. Effective leadership plays a crucial role in achieving organizational performance, success, and goals, as well as maintaining order within the kingdom or country. Over the centuries, the Tenfold Virtue of the King (Dasavidha-rājadhamma) have evolved through numerous life stories of the Bodhisattva (Jātaka), culminating in the codification of several rules that eventually became the tenfold principles (Malalasekera & Weeraratne, 2003).

Leadership effectiveness relies not only on strategic decision-making but also on demonstrating ethical and moral behavior, fostering positive relationships, and inspiring followers to achieve common goals. In this context, the Tenfold Virtue of the King (Dasavidha-rājadhamma) offers valuable guidance for leaders in enhancing their ethical and moral conduct, promoting harmonious relationships, and fostering a sense of responsibility toward their followers.

In contemporary society, where leadership often grapples with ethical dilemmas, social inequalities, and sustainability challenges, the timeless wisdom encapsulated in the Dasavidha-rājadhamma remains remarkably relevant. This study seeks to explore these ancient virtues and their application in modern leadership, examining how they can contribute to the development of ethical standards, enhance organizational performance, and promote sustainable practices (Payutto, 2017a). By understanding and integrating these virtues, contemporary leaders can not only improve their leadership effectiveness but also foster a more harmonious and just society (Narada Thera, 1993).

This exploration will delve into the significance of each virtue within the context of both historical and contemporary leadership, offering insights into how these principles can be adapted to address the complex challenges faced by today's leaders. Through this analysis, the study aims to provide a framework for ethical leadership that is grounded in compassion, wisdom, and moral integrity, ultimately contributing to a more peaceful and sustainable world.

Research Objectives

1. To Study the Dasavidha-rājadhama's historical development;
2. To analyze the Dasavidha-rājadhama; and
3. To apply of these virtues to contemporary leadership

Literature Review

The exploration of the Dasavidha-rājadhama (Tenfold Virtues of a King) in the context of contemporary leadership draws upon a rich body of literature that spans both classical Buddhist texts and modern interpretations. One of the foremost contemporary Buddhist scholars, Somdet Phra Buddhaghosajan (P. A. Payutto) has significantly contributed to the understanding and application of these virtues. His work, particularly the book 'Royal Virtues,' serves as a cornerstone in this study. This text, based on a Dhamma sermon is dedicated to the memory and service of His Majesty King Bhumibol Adulyadej, who embodied these virtues throughout his reign. The book highlights how His Majesty's initiatives, especially in promoting a self-sufficient economy, helped alleviate poverty in Thailand, reflecting the practical application of royal virtues such as generosity, morality, and perseverance in modern governance. King Bhumibol's philosophy of the Sufficiency Economy, developed as a response to Thailand's financial crises, embodies the application of these virtues in a modern context. This philosophy promotes moderation, reasonableness, and self-immunity, which are crucial for sustainable development (Papangkorn et al., 2022).

The Dasavidha-rājadhama is meticulously detailed in the ninth chapter of "Royal Virtues," where the virtues are described not only as ethical guidelines but also as essential qualities for effective leadership. Phra P. A. Payutto emphasizes the importance of wisdom in the cultivation of these virtues, warning against superficial or accidental practice, which could lead to more harm than good. This perspective aligns with the broader Buddhist understanding that moral and ethical development must be grounded in deep wisdom and insight.

In addition to contemporary interpretations, the Jātaka Tales, a collection of 547 stories from the previous lives of Gautama Buddha, provide classical narratives that illustrate the application of these ten virtues. Stories like the Mahāhamsa Jātaka emphasize the ethical responsibilities of a ruler and the importance of moral cultivation in leadership. These tales, found in the Khuddaka Nikaya of the Sutta Pitaka in the Pāli Canon, offer timeless lessons for

leaders, reinforcing the significance of virtues such as honesty, gentleness, and non-violence in governance (Adam, 2018).

Phra P. A. Payutto's comprehensive work "Buddhadhamma: The Laws of Nature and Their Benefits to Life," translated into English by Robin Moore, further elucidates the foundational Buddhist teachings that underpin the Dasavidha-rājadamma. This text integrates key doctrines such as impermanence (Anicca), unsatisfactoriness (Dukkha), and non-self (Anattā), with the ten royal virtues. Particularly in chapter eleven, the concept of happiness through giving is connected with the first of the ten virtues, underscoring the role of generosity in creating societal peace. Additionally, the text highlights the importance of the Middle Way (Majjhimā Patipadā), which combines morality, concentration, and wisdom, as essential components in the practice of these virtues by a ruler (Payutto, 2017b).

The book "Conflict Resolution in Asia: Mediation and Other Cultural Models" offers a practical examination of how these virtues have been applied in modern times. Chapter five discusses the role of His Majesty King Bhumibol Adulyadej and other leaders in using these principles, particularly the avoidance of confrontation and the strategic application of Buddhist doctrine, to navigate Thailand through periods of political turmoil and avoid colonial domination. This historical perspective demonstrates the enduring relevance of the Dasavidha-rājadamma in maintaining national sovereignty and peace (Stobbe, 2020).

Finally, "Gems of Buddhist Wisdom," a collection of thirty-one articles, provides further insights into the broader social implications of these virtues. Phra Sasana Sobhana's article "Moral Conduct" (Sīla) highlights the importance of ethical behavior in creating a fearless and harmonious society. The practice of the five precepts, as discussed in this article, is foundational to the cultivation of moral virtues, including those enumerated in the Dasavidha-rājadamma, thereby reinforcing the connection between individual ethics and effective leadership (Buddhist Missionary Society, (1996).

In summary, the literature underscores the profound and multifaceted role that the Dasavidha-rājadamma plays in both historical and contemporary contexts, offering valuable insights into the integration of ancient Buddhist virtues with modern leadership practices.

Conceptual Framework

The conceptual process of this research will be from input, process, and output as follows:

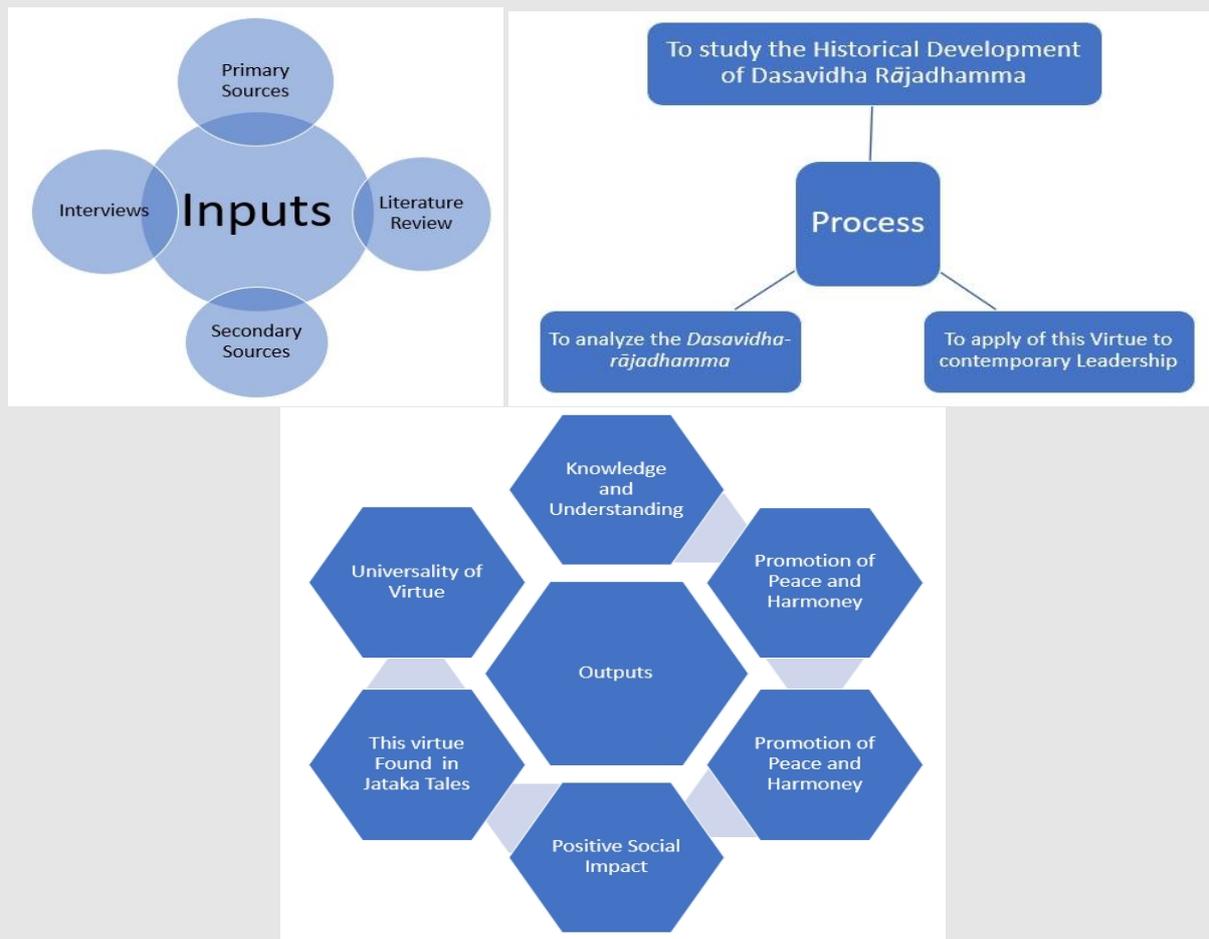


Figure 1 Conceptual Framework

Research methodology

The study employs qualitative research method with a descriptive approach. The main objective of this study is to explore the Tenfold Virtue of the King (Dasavidha rājadhama) and their applicability to Modern Leadership.

Research Approach:

Qualitative approach:

This approach has been chosen to understand the Tenfold Virtue of the King (Dasavidharājadhama) and their integration to Modern Leadership. It involves the analysis, interpretation of texts and interviews.

Data Collection methods:

A comprehensive literature reviews such as ancient Buddhist texts, and books which discussed detail about the Tenfold Virtue-of the King have been provided.

Interviews:

The interviews conducted with leadership experts, Buddhist scholars, and modern leaders reveal diverse perspectives on ideal leadership, motivations to lead, and the

application of the Buddhist tenfold virtues of the king. Ven. Assoc. Prof. Dr. Phra Theppawaramethi (personal communication, May 10, 2023), emphasizes the importance of visionary, empathetic, and accountable leadership. Ven. Assoc. Prof. Dr. Phramaha Somboon Uddhikaro (personal communication, May 3, 2023), highlights the significance of emotional, social, and intellectual skills, aligning these with Buddhist teachings. Prof. Dr. Jinabodhi Bhikkhu (personal communication, June 6, 2023), focuses on the importance of vision, integrity, empathy, and adaptability, while Ven. Dr. Nguyen Anh Tuan (personal communication, May 11, 2023), stresses patience, deep listening, and fairness as key traits. Prof. Kapila Abhayawansa (personal communication, May 10, 2023), underscores the role of a capable leader in ensuring the success of collective operations, emphasizing the necessity of proper guidance. Ven. Priyo Ranjan Tongchangya (personal communication, May 4, 2023), and Satyajit Barua (personal communication, June 5, 2023), both highlight the importance of self-leadership, integrity, and compassion, with Barua adding the need for critical thinking and adaptability in the modern world.

Motivations for becoming a leader varied, with common themes of helping others, fostering education, and inspiring future generations. The tenfold virtues of the king - such as generosity, morality, self-sacrifice, and honesty - are seen as crucial for leadership, but experts agree that these virtues should be applied according to the situation. Mindfulness and awareness are emphasized as essential for effectively practicing these virtues in leadership roles. These insights collectively suggest that effective leadership is multifaceted, requiring a blend of ancient wisdom and modern skills tailored to specific contexts.

Table 1 List of names of Key Informants:

No	Names	Positions
1	Ven. Assoc. Prof. Dr. Phra Theppawaramethi	Vice-Rector for Administration of MCU.
2	Ven. Assoc. Prof. Dr. Phramaha Somboon Uddhikaro	Vice-Rector for Academic Affairs of MCU.
3	Ven. Prof. Dr. Jinabodhi Bhikkhu	Former Chairman of the Department of the Oriental Language (<i>Pāli</i> and Sanskrit) of Chittagong University.
4	Ven. Dr. Nguyen Anh Tuan	Director of PhD. Peace studies program of International Buddhist Studies College. MCU.

5	Ven. Satyajit Barua	Former Student Leader of the International Buddhist College (IBC)
6	Ven. Priyo Ranjan Tongchangya	Research Scholar, University of Calcutta.
7	Prof. Kapila Abhayawansa	Vice-Rector for Academic Affairs and the Dean of the Religious Studies at International Buddhist College (IBC).
8	Mr.Phanuthep Sutthithepnamrong	Former Student leader of International Buddhist College (IBC).

Data Analysis Method:

Textual data from literature review and interview have been analyzed to quantify the occurrence and significance of the specific virtue and leadership qualities.

Ethical Consideration:

Informed consent: All participants have been informed the objective of their interview, role and rights.

Research results

Objective 1: Analysis of the Tenfold Virtue of the King

The Dasavidha-rājadhamma, or the Tenfold Virtue of the King, represents an ancient code of ethical principles designed to guide rulers in their governance. These virtues encompass Generosity (Dāna), Morality (Sīla), Self-Sacrifice (Pariccāga), Honesty (Ājjava), Gentleness (Maddava), Perseverance (Tapa), Non-Anger (Akkodha), Nonviolence (Avihimsa), Tolerance (Khanti), and Non-Obstruction (Avirodhana) (Adam, 2018). Each virtue serves as a cornerstone for righteous leadership and reflects the moral foundation necessary for sustaining peace and justice in society.

1. Generosity (Dāna): Generosity is the practice of giving freely without expecting anything in return. It is considered the first and foremost of the ten virtues, as it lays the foundation for building trust and compassion between the ruler and the people. According to the most ven. Payutto (2017), generosity is one of the ten bases of meritorious action (puññakiriyavatthu), which also includes morality and meditation.

2. Morality (Sīla): Morality, or virtuous conduct, is essential for maintaining ethical discipline in leadership. It involves adherence to moral principles that govern behavior and decision-making, ensuring that actions are just and beneficial to all. This virtue is fundamental for creating an environment of trust and respect.

3. Self-Sacrifice (Pariccāga): Self-sacrifice refers to the willingness to prioritize the well-being of others over personal interests. A ruler who practices self-sacrifice demonstrates a selfless concern for the greater good, fostering a sense of unity and solidarity within the kingdom.

4. Honesty (Ājjava): Honesty is the practice of being truthful and sincere in all dealings. A just ruler must embody honesty, as it is crucial for maintaining integrity and transparency in governance. The value of honesty is emphasized in the Buddha's teachings, where it is seen as a pillar of ethical conduct.

5. Gentleness (Maddava): Gentleness is a vital trait for leaders, as it reflects their ability to exercise power with compassion and kindness. The Dhammapada highlights the virtue of gentleness, stating, "Blessed are the gentle, for they shall inherit the earth" (Narada Thera, 1993). This underscores the importance of leading with empathy and understanding.

6. Perseverance (Tapa): Perseverance, or self-control, involves the practice of restraining oneself from harmful actions and maintaining focus on righteous endeavors. It requires discipline and determination, particularly in the face of challenges.

7. Non-Anger (Akkodha): Non-anger is the practice of refraining from hostility and maintaining equanimity, even in difficult situations. The Buddha, in the Akkodha Sutta of the Samyutta Nikāya, advises against anger, urging practitioners to cultivate patience and compassion.

8. Nonviolence (Avihimsa): Nonviolence is the principle of refraining from causing harm to any living being. It is central to the Buddhist ethical framework, as highlighted in the Dhammapada: "Hatred does not cease by hatred, but only by love; this is the eternal rule" (Narada Thera, 1993). A ruler guided by nonviolence ensures the protection and welfare of all beings.

9. Tolerance (Khanti): Tolerance is the ability to endure hardship and adversity without complaint. It is a virtue that enables rulers to remain steadfast in their duties, regardless of the challenges they face.

10. Non-Obstruction (Avirodhana): Non-obstruction involves refraining from actions that harm others. It is driven by a spirit of compassion and understanding, promoting harmonious relations and mutual respect.

The Dasavidha-rājadhamma serves as a timeless guide for ethical leadership. Each of the ten virtues is interwoven with principles of compassion, wisdom, and moral integrity,

offering a framework for rulers to govern justly and peacefully. The application of these ancient virtues in contemporary leadership can foster environments of trust, nonviolence, and mutual respect, contributing to a more harmonious society.

Objective 2: Results: An Analysis of the Dasavidha-rājadhamma

The Dasavidha-rājadhamma consists of ten virtues that are integral to the moral and ethical framework of a leader, particularly in the context of rulership in Buddhist teachings. These virtues are as follows:

1. *Dāna* (Generosity): The act of giving selflessly, emphasizing the importance of generosity in leadership. It underscores the idea that a leader must be willing to share resources and wealth for the benefit of the people. Furthermore, the reinterpretation of *dāna* in contemporary contexts illustrates its relevance in addressing social issues, thereby reinforcing the idea that generosity is a critical component of ethical leadership (Swenson, 2020).

2. *Sīla* (Morality): Adherence to moral conduct and ethical principles. This virtue highlights the necessity for leaders to maintain integrity and righteousness in their actions and decisions. Leaders who embody moral conduct are more likely to inspire similar behaviors in their followers, thus creating a virtuous cycle of ethical decision-making (Edirisinghe, 2023).

3. *Pariccāga* (Altruism or Self-Sacrifice): The willingness to sacrifice personal gains for the greater good. It signifies a leader's commitment to the welfare of others, even at personal cost. The cultivation of leadership qualities grounded in Buddhist traditions, such as mindfulness and compassion, further enhances the effectiveness of leaders in navigating challenges (Brendel et al., 2016).

4. *Ājjava* (Honesty): Honesty and straightforwardness in dealings. Leaders must exhibit transparency and truthfulness, fostering trust and respect. The emphasis on ethical leadership and mindfulness practices in various cultural contexts reinforces the significance of these virtues in promoting positive organizational outcomes. The ethical leadership characterized by honesty significantly influences employee attitudes and behaviors, promoting a culture of openness and accountability (Khong (2021).

5. *Maddava* (Gentleness): The quality of gentleness and humility. A gentle leader is approachable and compassionate, avoiding arrogance and harshness. The practice of gentleness in leadership is also linked to emotional intelligence, which enhances leaders' ability to empathize with others and respond to their needs. This compassionate approach is

consistent with the Buddhist teachings on loving-kindness (metta) and compassion (karuna), which are essential for nurturing a supportive organizational culture (Swenson, 2020).

6. Tapa (Self-restraint): Practicing self-control and discipline. This virtue emphasizes the importance of self-discipline in leadership, enabling leaders to act with composure and wisdom. The cultivation of self-restraint through mindfulness practices has been shown to enhance leaders' emotional regulation and overall effectiveness (Perera et al., 2024)

7. Akkodha (Non-anger): The ability to remain calm and composed, free from anger. It is crucial for leaders to manage their emotions, particularly anger, to make balanced and fair decisions. The ability to remain non-reactive in challenging situations not only enhances leaders' credibility but also sets a standard for their followers, promoting a culture of respect and understanding. Additionally, the practice of mindfulness has been linked to increased non-anger, allowing leaders to approach conflicts with a constructive mindset. (Qu et al., 2024).

8. Avihimsa (Non-violence): Commitment to non-violence and non-harm. This virtue is aligned with the principle of ahimsa, ensuring that leaders avoid causing harm to others. Leaders who commit to non-violence not only promote peace but also set a standard for their followers, encouraging a culture of respect and understanding (Santoso, 2020).

9. Khanti (Patience): The practice of patience and forbearance. Leaders must be patient, particularly in difficult situations, to ensure thoughtful and just outcomes. This virtue is particularly important in maintaining morale and motivation among team members during times of adversity (Sultan et al., 2017).

10. Avirodha (Non-opposition or Upholding Righteousness): Maintaining harmony and non-opposition to righteousness. Leaders should ensure that their actions align with the principles of justice and righteousness, promoting peace and harmony in their governance. Leaders who uphold these values promote harmony and stability within their communities, reinforcing the social contract between leaders and followers (Khan, 2023).

The outcome of the research derived through the intuitive study and understanding of the Buddhist Tenfold Royal Virtue and the field work research. The results enumerated below:

1. Knowledge and Understanding: It helps to gain the key knowledge, understanding and practice of positive outcome of Buddhist Tenfold Virtue, historical development, their relevance and practical application by the leaders and the people in society.

2. Universality of Virtue: This is universal virtue and it can be emulated by all the people in the society regardless of social status, sex, color and gender.

3. Promotion of Peace and Harmony: Practicing this Buddhist Tenfold Virtue by the Leaders and people can help to instill peace and harmony in the Society.

4. Positive Social Impact: Practicing and emulating this virtue by leaders and the people make positive impact in the society.

5. Found in Jataka Tales: The Tenfold Royal Virtue discusses in Mahāhamsa Jataka and other Jataka Tales.

The Dasavidha-rājadhamma, the principles of generosity, morality, altruism, honesty, gentleness, self-restraint, non-anger, non-violence, patience, and righteousness are not only timeless but also essential for effective and ethical leadership today. As leaders navigate the complexities of the modern world, integrating these virtues into their leadership practices can lead to more sustainable, ethical, and successful outcomes.

Objective 3 The Application of Dasavidha-rājadhamma in Contemporary Leadership

The Buddha, born as a prince, recognized the importance of royal virtues for the benefit of future kingdoms, emphasizing ethical leadership, kindness, compassion, and social responsibility. These virtues are encapsulated in the Buddhist Tenfold Royal Virtues, which guide leaders in governing justly and effectively. Emperor Asoka, a notable Buddhist monarch, adopted these virtues during his reign over the Indian subcontinent, ensuring their continued relevance to modern leadership. Asoka's governance was deeply rooted in the principles of Dhamma, which he viewed as essential for just rule and the welfare of his empire (Balkwill & Benn, 2022).

Following Asoka's example, Buddhist monarchs and governments in Thailand, Myanmar, and Sri Lanka have incorporated the Tenfold Royal Virtues into their leadership. His Majesty King Bhumibol Adulyadej of Thailand, also known as Rama IX, was a sincere embodiment of these virtues, initiating over 3,000 Royal Projects to alleviate the suffering of his people. King Bhumibol's leadership was characterized by generosity, moral integrity, self-sacrifice, honesty, gentleness, perseverance, non-anger, non-violence, tolerance, and adherence to the rule of law, demonstrating the practical application of these virtues in modern governance (Ven. Mokesh Barua, 2018).

In Myanmar, military general Thein Sein's presidency saw significant reforms inspired by these principles, including lifting censorship, allowing private newspapers, releasing political prisoners, and initiating peace talks with rebel groups. These actions led to increased

transparency and an economic boom, reflecting the positive impact of ethical leadership (Bünthe & Dosch, 2015).

Similarly, in Sri Lanka, former President Ranasinghe Premadasa focused on poverty alleviation and empowering marginalized communities through projects like the Samurdhi and Janasaviya programs. His commitment to peace and reconciliation further illustrates the enduring influence of the Tenfold Royal Virtues in promoting social harmony and justice (Madduma Bandara, 2016).

The phenomenon of ethical leadership surpasses the confines of individual religious doctrines, as Buddhism, Christianity, Islam, and Hinduism collectively endorse virtues that are accessible for emulation by all individuals. Each religious tradition underscores fundamental values that cultivate ethical conduct and leadership.

Buddhism: Places a significant emphasis on compassion, mindfulness, and moral rectitude as delineated in the Noble Eightfold Path, thereby advocating for ethical living and the mitigation of suffering (Sangma, & Bharani, 2024).

Christianity: Grounded in the principles of humility and servitude, it impels leaders to exemplify love and integrity, mirroring the teachings of Jesus (Norheim, 2023).

Islam: Highlights the paramount importance of justice, equity, and accountability, with the Quran promoting ethical leadership through the fulfillment of obligations and the enactment of just decisions (Beckwith, 2022).

The Role of Virtue Ethics The discourse surrounding virtue ethics, as evidenced in numerous scholarly examinations, elucidates the significance of character development within the realm of leadership. Leaders are urged to exemplify virtues such as prudence, courage, and justice, which are indispensable for ethical decision-making (Gentry & Fleshman, 2020; Shaw, 2023). Although these virtues possess universal applicability, the persistent challenge lies in surmounting cultural and institutional impediments that may obstruct their implementation across diverse contexts.

The Tenfold Royal Virtues, as embodied by leaders like Emperor Asoka and King Bhumibol, continue to inspire ethical leadership that prioritizes the welfare of others and upholds justice and integrity. This approach to leadership has the power to create harmonious, stable, and prosperous communities. Even in the modern world, where billionaires like Azim Premji and Jack Dorsey have made significant donations to COVID-19 relief efforts, the principles of generosity and social responsibility remain crucial in addressing global challenges.

Despite some criticism, every act of giving contributes to the greater good, embodying the timeless values of ethical leadership (Hobson & Roberts, 2020; Raghunathan, 2020)

Discussion

Modern leadership theories, particularly those focused on ethical leadership, resonate with the principles laid out in the Dasavidha-rājadamma. For instance, the emphasis on generosity and self-sacrifice aligns closely with servant leadership, where the leader's primary role is to serve others (Greenleaf, 1977). This approach fosters a culture of empathy and support within organizations, promoting not only individual well-being but also organizational success. Similarly, the virtue of honesty can be seen as foundational to trust-building, which is critical in contemporary leadership models like transformational leadership (Bass & Riggio, 2006). Trust is a crucial component that enables leaders to inspire and motivate followers towards achieving collective goals.

Furthermore, the virtues of non-anger and non-violence are particularly relevant in today's globalized and interconnected world, where conflicts and tensions often arise in various spheres of life. These principles advocate for a leadership style that prioritizes conflict resolution through dialogue and understanding rather than force or coercion (Galtung, 1996). Such an approach not only helps in maintaining peace but also in fostering a culture of mutual respect and cooperation, which is essential in diverse and multicultural settings.

Despite the clear benefits of integrating Dasavidha-rājadamma into modern leadership practices, several challenges exist. One significant challenge is the divergence between the idealistic nature of these virtues and the pragmatic demands of contemporary leadership. Leaders today often face pressure to deliver quick results, sometimes at the expense of ethical considerations (Ciulla, 2020). The virtue of patience, for example, may be difficult to practice in environments where short-term achievements are prioritized over long-term sustainability.

Moreover, the principle of non-opposition to the will of the people, while democratic in essence, can be complex to navigate in contemporary political and organizational landscapes. Leaders are frequently required to balance competing interests and make

decisions that may not always align with the majority's desires. This raises questions about how to apply the Dasavidha-rājadamma in situations where popular opinion may conflict with ethical or strategic considerations.

Despite these challenges, there are practical ways to integrate the Dasavidha-rājadamma into contemporary leadership. Educational programs that focus on ethical leadership can incorporate these virtues as part of the curriculum, offering future leaders a framework grounded in both moral philosophy and practical wisdom (Northouse, 2021). Additionally, organizations can adopt policies that encourage transparency, ethical decision-making, and a culture of empathy and service, reflecting the virtues outlined in the Dasavidha-rājadamma.

New knowledge from Research

The research highlights how a leader's application of the Dasavidha-rājadhmma, or the Tenfold Virtue of the King, is essential for fostering a peaceful society. The leader contributes a peaceful society through application of these virtues, which play a vital role for the requirement of ethical standards, organization performance and sustainable organizational practices.



Figure 2 The Role of the Dasavidha-rājadhmma in Promoting a Peaceful Society, Ethical Standards, Organizational Performance, and Sustainable Practices

A Peaceful society: A peaceful society refers to where people live in social harmony. When a leader endows with the tenfold virtues of the king, society becomes peaceful.

Ethical Standards: It refers to the principle that promote trust good behavior and conduct of the person. People following their leader endows with ethical standard, they became virtues and ethically standards as well.

Organization Performance: Organization performance is to reach it is goal and optimize result. An organization or a country cannot survive with the corrupted leader. Therefore, in order to prosper an organization or a country, it requires good leader to lead.

Sustainable Organizational Practices: These are strategies in the operation in ethical, environmental and social responsibility which are vital parts of an ideal leadership.

Conclusion

The Dasavidha-rājadhama, with its emphasis on ethical and moral leadership, offers timeless wisdom that transcends cultural and historical boundaries. This study demonstrates that the Tenfold Virtue, rooted in ancient Buddhist teachings, remains highly relevant in contemporary leadership contexts. The virtues of generosity, morality, honesty, and non-violence, among others, provide a robust framework for leaders striving to foster ethical governance and social harmony.

In today's complex and often ethically challenging leadership environments, the integration of these ancient virtues can guide leaders toward more compassionate, inclusive, and effective leadership. While modern leadership also demands skills such as strategic vision, emotional intelligence, and technological acumen, the foundational principles of the Dasavidha-rājadhama can complement and enhance these contemporary competencies. By embodying these virtues, leaders can not only achieve personal and organizational success but also contribute to the greater good of society.

This research underscores the universality and applicability of the Tenfold Virtue, advocating for its adoption across diverse leadership domains. Leaders who incorporate these principles into their practice are likely to inspire trust, promote social cohesion, and lead with integrity. Ultimately, the Dasavidha-rājadhama offers a path to leadership that is not only effective but also deeply rooted in ethical values, making it a valuable model for contemporary leadership in any context.

Suggestions

For potential topics for further study related to the integration of the Dasavidha-rājadhama in leadership practices;

1. **The Impact of Virtue-Based Leadership on Organizational Ethics and Performance.** Explore how the implementation of Dasavidha-rājadhama influences ethical decision-making, employee morale, and overall organizational performance. This study could examine case studies of organizations that have adopted virtue-based leadership principles and assess the tangible outcomes.

2. **Emotional Intelligence and the Tenfold Virtues: Enhancing Leadership Effectiveness.** Investigate the relationship between emotional intelligence and the practice of the Dasavidha-rājadhama in leadership. This study could focus on how these virtues enhance a leader's ability to manage emotions, resolve conflicts, and foster a positive organizational culture.

3. **The Role of the Dasavidha-rājadhama in Conflict Resolution and Peacebuilding.** Examine the application of the Dasavidha-rājadhama in resolving conflicts within organizations or communities. This research could explore how these virtues contribute to peaceful conflict resolution and the promotion of social harmony.

4. **Cultural Adaptation of the Dasavidha-rājadhama in Global Leadership Contexts.** Study how the Dasavidha-rājadhama can be adapted and applied in diverse cultural and global leadership contexts. This research could focus on the challenges and opportunities of integrating these ancient virtues into modern, multicultural organizational environments.

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