

APPROPRIATE DHAMMA FOR THE GOOD LEADERS
OF THE COUNTRIES IN BUDDHIST POINT OF VIEW*
ธรรมที่เหมาะสมสำหรับผู้นำที่ดีของประเทศในมุมมองชาวพุทธ

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ມະຫາວິທະຍາລັ້ມມາຈຸພາລັງຮຽນຮາຈຸວິທະຍາລັ້ມ
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ບຫດດຍອ

This academic article refers to the good leaders of the countries that are very important to their countries because they can lead the countries to be the developed countries, prosperity, peaceful and happiness for the citizen. Our world today is very complicated, confused and competitive. Many countries try to take advantage over one's another both in legal ways and illegal ways. So, the good leaders of the countries are highly in need of every country. In Buddhist point of view, the good leaders of the countries can be created by Appropriate Dhamma.

Findings of this academic article were: 1) Three Necessary Dhamma for the good leaders of the countries in the Buddhist Point of View, namely, (1) *Rāja – dhamma 10* or virtues or duties of the king, virtues of ruler or leaders of the countries, (2) *Rāja – saṅgaha – vatthu 4* or principles by which the king supports his people and (3) *No Agati 4* or no bias, no prejudice, no wrong course of behavior, 2) Dhamma for Key Success and Accomplishment: *Iddhipadā 4* or path of accomplishment and 3) Dhamma for Sustainable Growth: *Buddha – ovāda 3* or Three Admonitions or Exhortations of the Buddha.

Keywords: Appropriate Dhamma; Good Leaders of the Countries; Buddhist Point of View

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บทคัดย่อ

บทความวิชาการนี้ ได้กล่าวถึงผู้นำที่ดีทั้งหลายของประเทศต่าง ๆ เป็นสิ่งสำคัญอย่างยิ่ง สำหรับประเทศนั้น ๆ เพราะเขาทั้งหลายจักได้สามารถนำพาประเทศของเข้าไปสู่การเป็นประเทศที่พัฒนาแล้ว มั่งคั่ง สงบสันติภาพและอยู่อย่างมีความสุขเพื่อประชาชน โลกเราทุกวันนี้ มีความซับซ้อน สับสน และมีการแข่งขันกันสูงมาก ประเทศต่าง ๆ มากมาย พยายามเอาเปรียบ แย่งชิงผลประโยชน์ซึ่งกันและกัน ทั้งในทางถูกกฎหมายและผิดกฎหมาย ดังนั้น ผู้นำที่ดีของประเทศเป็นสิ่งที่ต้องการอย่างสูงมากในทุกประเทศ ในมุมมองของชาวพุทธ ผู้นำที่ดีของประเทศต่าง ๆ สามารถสร้างได้โดยใช้หลักธรรมที่เหมาะสม บทความวิชาการนี้ ได้พูดว่า 1) ธรรมที่จำเป็นสำหรับผู้นำที่ดีของประเทศต่าง ๆ ในมุมมองชาวพุทธ 3 ประการคือ (1) ศพิธิธรรมธรรม - คุณธรรมของผู้ปกครองหรือธรรมของพระราชา 10 ประการ (2) ราชสังค์วัตถุ 4 - หลักการสังเคราะห์ประชาชนของพระราชา 4 ประการ และ (3) การละเว้นอคติ 4 - พึงละเว้นความลำเอียง หรือความประพฤติที่ไม่เที่ยงธรรม 4 ประการ 2) ธรรมแห่งความสำเร็จที่นำไปสู่ความสำเร็จแห่งผลที่มุ่งหมายคือ อิทธิบาท 4 และ 3) ธรรมเพื่อการเจริญเติบโตอย่างยั่งยืน คือ พุทธอิ渥าท 3 อันเป็นประมวลคำสอนของพระพุทธเจ้าที่เป็นหลักใหญ่ 3 ประการ คำสำคัญ: ธรรมที่เหมาะสม; ผู้นำที่ดีของประเทศต่าง ๆ; มุมมองชาวพุทธ

Introduction

Leaders are the most valuable asset of every country and the world, especially the good leaders but the evil leaders are the most dangerous and disaster of the countries and the world. Our world today is very complicated, confused and competitive. Many countries try to take advantage to the other countries both in legal ways and ill – legal ways. So, every country should need the good leaders for their countries. The leaders of the countries mean the king, queen, president, prime – minister or any names are equivalent to the leaders of the countries. The leaders and citizens should understand the three kinds of supremacy (Ādhipateyya) as follows: 1) Attādhipateyya: supremacy of oneself or self – dependence ; putting the prime importance on one's own self, position, reputation, or status ; acting in view of one's self and what relates to oneself ; on the wholesome side, it means abandoning evil actions and cultivating the good out of a sense of self – respect., 2) Lokādhipateyya: supremacy of the world or public opinion ; putting the prime importance on worldly values ; wavering in face of criticism and praise ; operating on the basis of what pleases the group, seeking popularity or fearing censure ; on the wholesome side, it refers to avoiding evil

actions and cultivating the good in deference to the opinions of the community and 3) Dhammādhipateyya: supremacy of Dhamma or righteousness, rule of the Dhamma, rule of the true law ; putting the prime importance on principles, truth, righteousness, virtue and reason ; operating on the basis of what has been learned and verified against the facts ; acting on views that have been extensively and clearly investigated and considered to the best of one's wisdom and integrity to be righteous and for the sake of goodness ; on a general level, it means acting out of respect for established principles, laws, rules and regulations.

Also, bearing these three kinds of supremacy in mind, a responsible good leader of the countries in Buddhist Point of View should have the qualification and appropriate Dhamma to rule, administrate and control their countries in order to be the civilized and developed countries. (Dīghanikāya Volume III. 220, Siam Pāli Tapiṭaka 11/228/231, 20/479/186, P.A. Payutto, 2005). When the good leaders of each country apply the Appropriate Dhamma for their countries, their people will have the huge benefits about the good quality of life, prosperity and happiness.

Necessary dhamma for the good leaders of the countries in the Buddhist point of view

There are many Dhammas, but specially the appropriate Dhamma for the leaders of the countries in the Buddhist Point of View in the academic article has three Dhammas: 1) Rāja – dhamma 10, 2) Rāja – saṅgaha – vatthu 4 and 3) No Agati 4 as follows.

1. Rāja – dhamma 10: virtues or duties of the king, royal virtues, virtues of ruler or the leaders of the countries.

Being endowed with the ten legal qualities: to have the ten qualities of a Righteous ruler or king or the leaders of the countries as follows.

1.1 Dāna: charity, generosity, sharing with people; he is a benefactor in that he rules or works to give, not to take; he devotes himself to administering services and providing welfare and aid for the people to ensure their well-being, convenience and safety; he renders assistance to those in distress and difficulty and supports those who have done well.

1.2 *Sīla*: high moral character, maintaining good conduct; he is impeccable in conduct and restrained in actions and speech; he does only good actions and upholds his honor; he sets an example for the people, commands their respects and is free from any cause for contempt.

1.3 *Pariccāga*: self – sacrifice, working selflessly; he is capable of sacrificing personal comfort, even his own life, for the benefit of the people and the peace and stability of the country.

1.4 *Ājjava*: integrity, working honesty; he is honest and upholds the truth; he is free of deceit and upright in his dealings; he is sincere and does not deceive the people.

1.5 *Maddava*: kindness, deporting himself with gentleness and congeniality; his bearing is not arrogant, rude, harsh or conceited; he has nobility and dignity that are based on a polite and gentle manner, inspiring devotion and loyalty but not without awe.

1.6 *Tapa*: self – control, rejecting indulgence through austerity; he destroys defilements and cravings and does not allow them to control his mind; he can restrain his mind and does not allow it to become lost in sensual pleasure and debauchery; he is simple and regular in life – style, and dedicated to the fulfillment of duty.

1.7 *Akkodha*: not – fury, adhering to reason, not anger; he is not given to fiery outbursts and does not make judgements or act out of anger, but has a heart of goodwill, suppressing anger; he judges and acts righteously with a mind that is subtle and calm.

1.8 *Avihimśā*: non oppression, bringing tranquility through nonviolence; he does not let his power go to his head or use it to repress his subjects; he is kind; he does not find a pretext for punishing a subject out of vindictiveness and hatred.

1.9 *Khanti*: forbearance, overcoming difficulties with patience; he endures a heavy work load and perseveres in the face of tiredness; no matter how difficult or depressing the work may be, he does not give in; no matter how much he is provoked or ridiculed, or with whatever harsh and abrasive words, he does not despair; he refuses to abandon a task that is rightfully done.

1.10 Avirodhana: conformity to the laws, not doing that which strays from righteousness ; he does not transgress the principles of public administration that are based on the welfare, happiness and righteousness of the people and the country ; he does not oppose what the people rightfully desire ; he does not stand in the way of those activities which are for the common good ; he establishes himself firmly in righteousness, steadfast and unwavering in the face of pleasant and unpleasant words, gain and loss, desirable and undesirable conditions ; he is firmly established in righteousness principles and does not deviate from or subvert them – both in judicial terms, namely [the administration of] justice, and in regulatory terms, namely [the observation of] regulations, formalities and administrative principles, including good customs and traditions. (Jātaka Volume V. 378, Siam Pāli Tapiṭaka 28/240/86, P.A. Payutto, 2005).

2. Rāja – saṅgaha – vatthu 4: a ruler's bases of sympathy, royal acts of doing favours, virtues making for national integration.

Effecting the royal benefactions: he supports the people, allowing them to live in unity and harmony, with the four rāja – saṅgaha – vatthu 4 (principles by which a king supports his people) as follows.

2.1 Sassamedha: shrewdness in promoting agriculture; he is skilled in agronomic policies and promotes agricultural activity which brings about bountiful crop yields.

2.2 Puriamedha: shrewdness in promoting government officials and encouragement; he is clever at making policies for supporting government officials by, for example, encouraging honest and capable officials and providing them with adequate social benefits.

2.3 Sammāpāsa: a bond to bind people's hearts, act of doing a favor consisting in vocational promotion as in commercial investment, bonding the people together; he assists the people with policies that support their livelihood by, for example, providing funds from which the poor may borrow to set themselves up in commerce or start business operations, thereby eliminating an economic disparity that is so wide as to cause rifts among the people.

2.4 Vājapeya: kindly and convincing speech, impressive speech; he knows how to speak, clarify and advise; he takes an interest in greeting people of all levels and inquiring about their welfares; his speech is pleasant to the ear,

worth listening to, reasoned, well – founded and useful; it leads the way to constructive action, to solution of problems, to increased harmony, and to mutual understanding, trust and respect. (Samyuttanikāya Volume I. 76, Aṅguttaranikāya Volume II. 42, Siam Pāli Tapiṭaka 15/351/110, 21/39/54, 23/91/152, 25/205/246, P.A. Payutto, 2005).

3. No Agati 4: no bias, no prejudice, no wrong course of behavior.

Avoiding the biases: when an administrator is carrying out his functions, he should not allow the four biases, or deviations from righteousness, to interfere as follows.

3.1 Chadagāti: biased conduct on account of like, prejudice caused by love or desire, partiality.

3.2 Dosāgati: biased conduct on account of dislike, prejudice caused by hatred or enmity.

3.3 Mohāgati: biased conduct on account of delusion, prejudice caused by foolishness or stupidity.

3.4 Bhayāgati: biased conduct on account of timidity, prejudice caused by fear. (Dīghanikāya Volume III. 182, 228, Aṅguttaranikāya Volume II. 8, Siam Pāli Tapiṭaka 11/176/196, 21/17/23, P.A. Payutto, 2005).

Dhamma for success and accomplishment

Iddhipāda 4: basis of success, path of accomplishment.

The principles of success: practicing according to the four conditions that lead to the success of any undertaking, known as the Iddhipāda 4 as follows.

1) Chanda: aspiration, having a heart of zeal; to be keen to do something and to do it for the love of it; to wish to bring an activity or task to its optimum fruition, not simply doing it to get it out of the way or merely for reward or material gain.

2) Viriya: exertion, aspiration, doing with effort; to be diligent and apply oneself to a task with effort, fortitude, patience and perseverance, not abandoning it or becoming discouraged, but striving ever onward until success is attained.

3) Citta: thoughtfulness, dedication committing oneself to the task; to

establish one's attention on the task in hand and do it thoughtfully, not allowing the mind to wander; to apply one's thought to the matter regularly and consistently and do the task or action devotedly.

4) *Vimamsā*: using wise investigation, reasoning ; to diligently apply wise reflection to example cause and effect within what one is doing and to reflect on, for example, its pros and cons, gains and shortcomings or obstructions. This can be achieved by experimenting, planning and evaluating results, and devising solutions and improvements in order to manage and carry out the activity in hand so as to achieve better results. (Dīghanikāya Volume III. 221, Siam Pali Tapiṭaka 11/231/233, 35/505/292, P.A. Payutto, 2005).

Dhamma for Sustainable Growth

Buddha – ovadā 3: Three Admonitions or Exhortations of the Buddha

The leaders of the countries who want their countries have Sustainable Growth, they should keep in mind and implement with patience, calmness, not to oppress, not to accuse, perseverance in doing this Main Principles of Buddhism as follows.

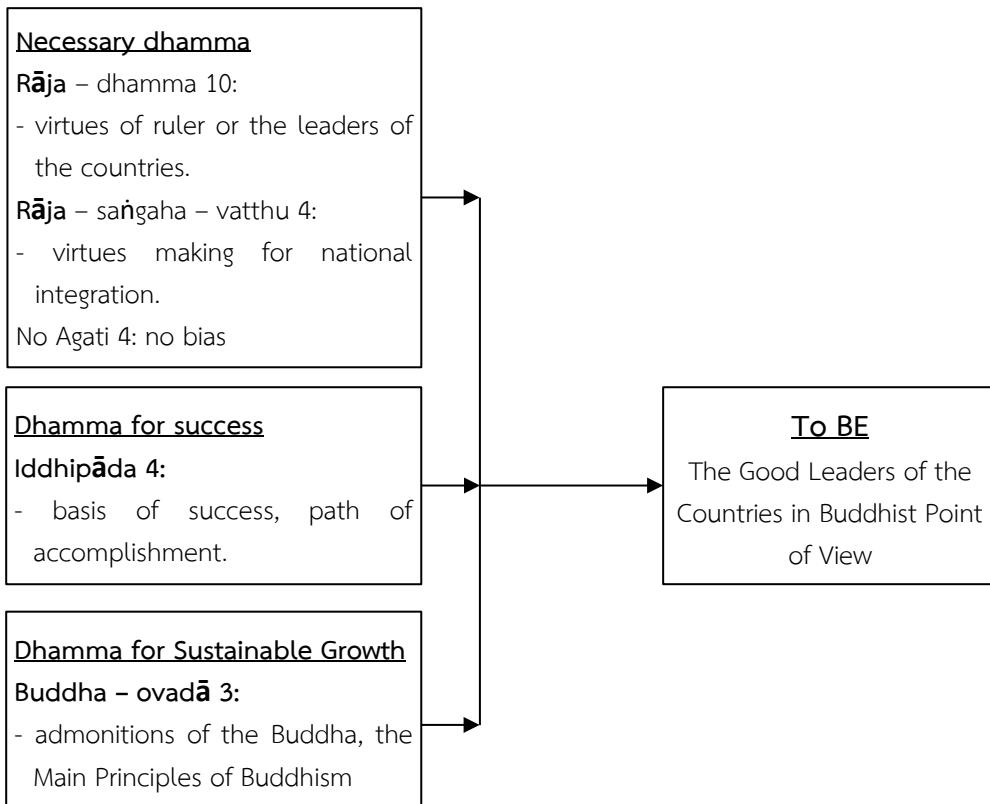
1) *Sabbpāpassa akaraṇam*: not to do bad, not to do evil in words, deeds and thoughts.

2) *Kusalassūpasampadā*: to do good, to cultivate good in words, deeds and thought.

3) *Sacittapariyodapanam*: to purify the mind. That is, to get rid of the defilement (such as greed, hatred, delusion.) by meditation for developing concentration and wisdom. (Dīghanikāya Volume II. 49, Siam Pāli Tapiṭaka 10/54/57, 25/24/39).

Body of Knowledge

The Body of Knowledge is derived from this Academic Article: “Appropriate Dhamma for the Good Leaders of the Countries in Buddhist Point of View” is shown below.



Conclusions

The findings of this academic article can be applied and implemented by Appropriate Dhamma for the good leaders of the countries in the Buddhist point of view as the guideline for betterment of countries about sufficient economy, prosperity, peaceful, good quality of life and happiness in order to get the huge benefits to the people in their countries and the world as follows.

1. Implement the Necessary Dhamma by 1) Rāja – dhamma 10, 2) Rāja – saṅgaha – vatthu 4 and 3) No Agati 4.
2. Dhamma for Success and Accomplishment by Iddhipadā 4.
3. Dhamma for Sustainable Growth by Buddha – ovadā : The Main Principle of Buddha's Teaching about not to do evil, to do good / to cultivate good and to purify mind.

The good leaders should keep in mind to implement that: 1) Discontent in Moral States and 2) Perseverance in Exertion until the rest of their life(s) for the huge benefits of their countries and people.

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