

# BUDDHIST APPROACH TO UNIVERSAL ETHICS THROUGH GOOD GOVERNANCE: A STUDY ON TEN ROYAL VIRTUES

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## 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 globe 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.

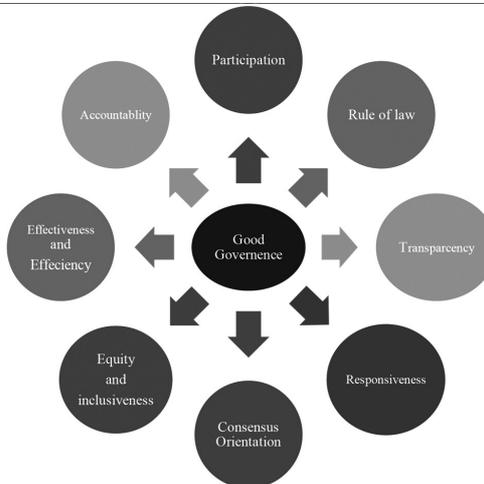
### IV. METHODOLOGY

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 1<sup>st</sup> king of the globe (The Duties of Kings, Mrs Aung San Suu Kyi, <https://www.filosofiaesoterica.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 Nikāya* of *Sutta Pitaka* advises 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 Aparihaniya 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 ‘*Rājadharmā*’ in Buddhism. Furthermore, there are other *dhamma* 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).

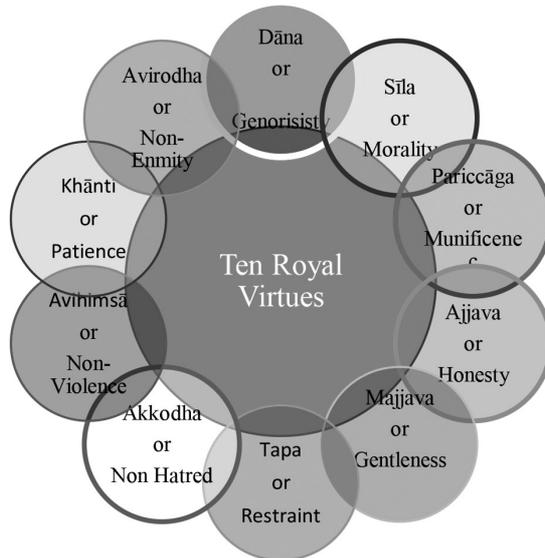


Figure 2: Characteristics of Ten Royal Virtues

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 anger, 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: Sīla.** 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 *Sīla* one has to develop mind control, this is termed Samadhi or concentration of mind. *Sīla* 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 *Sīla* is the only way to reach the ultimate goals of peace and happiness.

Buddha was encouraged to better and honest 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 Sila 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 loyally. 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 '*Dhammpada*' 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 pretensions. 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 liar 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 envyless 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 envy, 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. *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 (*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 (*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 '*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-*Nekkhamma Sankappa*, Benevolent Thoughts-*Avyāpāda Sankappa*, Thoughts of harmless-*Avihimsa Sankappa*). Here, thoughts of harmless which are opposed to cruelty. The exercise of non violence (*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 globe 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 (Kotvoski, 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.

| Core Values of Asoka                    | Ten Royal Virtues                              |
|---|--|
| Generosity (PE II)                      | Dana (Munificence, Generosity)                 |
| Minimum Sins<br>Maximum virtues (PE II) | <i>Sila</i> (Excellent character, Law abiding) |

|   |   |
|---|---|
| Sense of Duty ( <i>Kalinga</i> RE I)<br>For the welfare and happiness<br>(several edicts) | <i>Pariccaga</i> (Sacrifice, altruism)                |
| Truthfulness (PE II)  | <i>Ajjava</i> (Honesty, integrity and accountability) |
| Kindness (PE II)  | <i>Maddava</i> (gentleness)                           |
| Self control (RE VII)   | <i>Tapo</i> (self control, restraint)                 |
| Gratitude (RE VII)  | <i>Akkhodha</i> (non-hatred)                          |
| Conquest by <i>Dhamma</i> (RE XIII)   | Ahimsa (non-violence)                                 |
| Forgiveness (RE XIII)   | <i>Khanti</i> (forbearance, patience)                 |
| Purity of heart (RE VII)  | <i>Avirodha</i> (uprightness and conformity)          |

Source: (Voss, 2016)

### 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 globe. Basically it has become conterminous to term of development management. Moreover the ten royal virtues are synonymous to sound

promotion management system also. Here, I have tried to give a table regarding the relationship between UNDP Good governance and Ten Royal Virtues.

| SL | UNDP Good Governance         | Ten Royal Virtues  |
|----|------------------------------|--|
| 1. | Participation                | In Buddhism all are equal  |
| 2. | Rule of Law                  | <i>Sīla</i> (Morality)   |
| 3. | Transparency                 | <i>Ajjava</i> (Honesty and integrity)  |
| 4. | Responsiveness               | <i>Dāna</i> (Generosity), <i>Maddava</i> (kindness, gentleness, mildness and softness)                   |
| 5. | Consensus orientation        | <i>Ajjava</i> (Honesty and integrity) and <i>Akkhoda</i> (Enmity or freedom from envy)                   |
| 6. | Equity and Inclusiveness     | <i>Akkhoda</i> (Enmity or freedom from envy), <i>Avihimsa</i> (Non Violence) and <i>Khānti</i> (Patient) |
| 7. | Effectiveness and Efficiency | <i>Pariccaga</i> (Self Sacrifice), <i>Khanti</i> (Patient) and <i>Tapa</i> (Self control or restraint)   |
| 8  | Accountability               | <i>Sīla</i> (Morality) <i>Ajjava</i> (Honesty and integrity) and Patience ( <i>Khānti</i> )              |

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 Yebbhuyyasika 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.

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