

Engaged Buddhism: A Critical Analysis of Leadership Qualities in Early Buddhism

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Introduction

The two conceptual tendencies, i.e. peace and development of humanity, have been figured out for years even before the *anno Domini*, but because of the proliferation of worldly pursuits, separation and discrimination are gradually rooted into the human mind, and eventually, they become part of human life. Initially, Buddhism's core values have been the primary inspiration for leadership behind many successful civilizations, as the source of glorious and peace-loving life principles, however in this time and day, the understanding and practice of Buddhism are considerably limited since most people have regarded Buddhism as a system of belief or worship rather than observing its core values. Undeniably Buddhism's final purpose is to attain Enlightenment, however it also lays the way to obtain a happy and peaceful life before reaching the final goal. Happiness, peace and development are the common goals of humanity which explicitly signifies the truth of co-existence, i.e. each person inspires one another, even more so for the leaders of the family, organization, company, and society and so on. A leader indeed is valid in any arena –war, politics, business, religion and any endeavor that requires the ability to inspire and mobilize the efforts of a group in the service of a common goal. This article deliberately attempts to assemble and convey the message of the Buddha's leadership qualities in the ethical and social perspective which begins with development of oneself for the good of the many. This article's themes comprised of two domains: (1) Principles of self-development; (2) The arts of leadership, is intended to demonstrate the examples on how to be a good leader, or for anyone preparing to step into the leadership role by following the noble teachings of the Buddha. The essential and eloquently expressed principles on Buddhist leadership will motivate leaders to guide with good-will and compassion and inspire them to identify and achieve what is best for the individual and group.

Principles of Self-Development

The Buddha delivered thousands of Suttas dealing with both household and spiritual life; although, there is none specifically labelled as irrefutable laws of successful leadership, but there are some suttas highlighting leadership qualities. This critical analysis of leadership in Early Buddhism when applied, will bring about guidance and principles to lead a successful life and to some extent help to supplement modern leadership to be more effective and friendlier. There are many leadership qualities mentioned by the Buddha, however only four principles are strategically brought up to be discussed here; they are initial power (*iddhipāda*), self-development (*sammāpadhāna*), hospitality (*Saṅgaha Vatthu*) and an accomplishment of life (*Cattaro Sampāda*). To begin with, *iddhipāda* is the combination of two words, *iddhi* + *pāda*. *Iddhi* means “power”, or “magical power,” (Nyanatiloka, p75) and *pāda* literally means the “foot” (PED, p452). Hence, the *iddhipāda* is the “foot of power” and successful leadership cannot be achieved without actively following this fundamental principle of accomplishment. As stated in the SN with regards to the principles, they indicate the road to power connected therewith; and because they form, by way of preparation, the road to power constituting the fruition of the path (SN53:3, p1719). It should be precisely marked that *iddhipāda*, or initial power, is one of the irrefutable rules of successful leadership which further consists of four elements:

- 1) Willingness (*chanda*): It critically has a pregnant tendency of firm commitment and determination towards the responsibilities which one desires to obtain. There is nothing within or without one’s personality that can obstruct that desire. It is the kind of desire that evokes the thought as experienced by the Buddha; “If I do not attain this accomplishment in this life, I shall not rest content. It is better that I die rather than that I shall not attain it.” (AN 2: 5, p142) The initial power is being born once you genuinely realize your desire. It is not powerful enough to reach the maximum level; however, it is extremely important to unlock your inner abilities to have it work out incredibly.
- 2) Effort (*viriya*): Little need to be said about the need for being energetic if one wants to achieve something. Without vigor, without strenuous effort, without perseverance, one obviously cannot make much progress (Conze). Effort is

thought to be the chief credit to success – excellence demands hard work (Heward-Mills, p45). The Buddha once said, “I strove indefatigably, willingly, let only my skin, sinews, and bones remain, and let the flesh and blood dry up in my body, but I will not relax my energy so long as I have not attained what can be attained by manly strength, energy, and exertion” (AN2:5, p141-2). Such effort means to be diligent and to apply oneself to a task with fortitude, patience and perseverance, not abandoning it or becoming discouraged, but striving ever onward until success is attained.

- 3) Higher mentality (*citta*): A burning desire to work out by the flame of effort, but if one is careless or proud of that moment of little success, eventually it is going to end up in failure instead of success. Higher mentality is very important to keep one’s great work on the right track. The habit of attentiveness keeps a work upwards on the right path towards the goal. Generally, every drop of triumph contains persistent effort in it, but blind and heedless effort consumes much of one’s physical and mental capital and leads one away from the destination; only earnestness and understanding can withdraw the arrow (Ireland, p14) – the problems. Therefore, persistent effort must be guided by attentiveness to maintain the original purpose and its strategies on the way to the goal.
- 4) Discrimination (*vimamsā*): It is defined as the ability to recognize the difference between two or more things, especially the difference in their quality, is one of the paramount requisites needed to attain the ultimate purpose in Buddhism. However, it is extensively relevant to mundane life especially with regards to leadership because without having the ability to understand and judge people’s qualities, leaders would not be able to organize themselves effectively and severely fail to manage both human and financial resources. As a result, that inability of leadership begins as a failure and ends up in disaster.

Secondly, self-development as one of the irrefutable laws of great leadership means that leaders must always learn and update themselves with creativity and innovation; otherwise, they cannot survive well in this challenging world. The *Sammāpadhāna* which defines self-development is basically derived from *padhāna* which means an effort carried out strongly, intensively; if carried out properly, rightly, it is *sammāpadhāna*, right effort (Ledi, p22) –the act

of making right effort (PED, p411). Generally, exertion can be found everywhere and in everyone, yet the distinction is the degree of effort and how ethical approach should be undertaken from where we are to where we want to be.

- 1) Prevention (*sanvara*); One should make persistent and diligent effort to understand and prevent the troubles that have not yet arisen. Then one can cultivate his own quality to approach the purpose of practice. In the same manner, leaders should visualize one's own shortcomings and obstacles, which are to be encountered in the future, and strive diligently to avoid or get rid of them. The habitual effort of prevention nurtures one to be a great leader, for he always puts himself down to earth and up to date at all times.
- 2) Elimination (*pahāna*); generally, no one is perfect all the time, but one can be perfect some time if he is capable of eliminating or removing his weaknesses in that particular matter. Challenges are common to all kinds of leaderships; however, good leaders perceive the challenges as an opportunity to improve his proficiency, rather than as problems. Hence, one should recollect the negative points and transform them to positive ones in the construction of self-strength, development and reinforcement.
- 3) Cultivation (*bhāvanā*); in the *Pāli* Canon "*bhāvanā*" which literally means producing, dwelling on something, putting one's thoughts to, application, and developing by means of thought, *etc.*, (PED, p503) often found in a compound phrase indicating personal, intentional effort over time with respect to the development of that particular faculty. Self-development chiefly has no limitation. It requires persistent effort to cultivate more knowledge and skill in order to keep one up to date. It is easy when one learns something extra and experience the know-how! (Hill & Stone, p83) This is very important for a successful leadership.
- 4) Maintenance (*anurakkhana*); last but not least of the self-development strategies is maintenance which is extremely important for the reinforcement, intensification and sustainability of own and organizational performance. It is advised that, "Thus it is, friend, that without ardor, without taking care, one is unable to gain enlightenment, unable to gain *Nibbāna*, unable to gain relief from bondage" (SN16:2, p663). Likewise, without taking care, one could not accomplish his

mission. Therefore, working hard to maintain all strengths collaborated with the previous three elements of self-development is possibly the non-declined movement towards the ultimate purposes.

Leadership is not merely a position; it is an influence which requires good relationship between the leaders and followers. “If you do not have influence, you will never be able to lead others” (Maxwell, p15). Position should not be the force of motivation, but relationship should. The journey of positional leadership would be perilous because people are moving by merely the structure –they work physically, not mentally. It would be extremely dangerous with the people who have leadership position or responsibility; but they are not likeable. Relationship with people are the foundation of leadership. In Buddhism, there are four grounds for the bonds of fellowship; it is known as *Saṅgha Vatthu*. They are those behaviors and attitudes that help create a sense of togetherness, fellowship and love within a group, whether it be a family, an organization or society at large. The four grounds are generosity, endearing speech, beneficent conduct, and impartiality. These are the four means of sustaining a favorable relationship” (AN4:32, p419).

- 1) Generosity (*Dāna*) is an initial and leading step in both mundane and spiritual achievement. It is strictly mentioned as a constitutional practice of great leadership as said in the *Dasarājadhamma*. Leaders, who maintain this quality, can build up the great relationship and they become charismatic and charming figure whom everyone wished to be in partnership. The Blessed One said. “A donor, a munificent giver, is dear and agreeable to many people. This is a directly visible fruit of giving (AN5:34, p659; AN5:35, p660-1). A generous and kind leader has abundance of sincere companions and followers; extensive trustworthy information flows to him as he wishes to know. It often helps to solve problems which inevitably occur in a respectful manner as said by the Buddha, “Overcome the angry by non-anger; the wicked by goodness; the miser by generosity; and the liar by truth” (*Akkodhena jine kodhaṃ, asādhūṃ sādhuṇā jine, jine kadariyaṃ dānena, saccena alikavādināṃ*) (Dhp223, p76) As a deduction, *Dāna* paves the way for successful leadership by constructing a great basement of mutual partnership.

- 2) Amicable Speech (*Piyavācā*): “If you cannot control your mouth, there is no way you can hope to control your mind? The person who lies, who transgress in this one thing, transcending concern for the world beyond: there is no evil he might not do (Itivuttaka, Thanissaro Trans.). This is why right speech is so important in day-to-day practice” (Thanissaro, Right Speech). Clear, truthful, uplifting and non-harmful words lay the groundwork for successful communication. One should not speak carelessly: speech should be at the right time and place. If one cannot say something useful, one should keep noble silence (Rahula, p47). Therefore, the power of speech is a unique gift of man. It is a power which, when properly used, helps to bring about harmony, happiness and wisdom.
- 3) Beneficial Action (*Atthacariyā*): As a flower that is lovely and beautiful but is scentless, even so fruitless is the well-spoken word of one who does not practice it (Dhammanada, 1992, p138). Leaders should promote a noble “A-C-T” –“A” is an act with helpful actions; helping with physical service, making an effort to lend a hand to others in their activities; performing actions that are helpful to the community; including helping to resolve problems and promote morality. “C” is changing if something needs to be improved in order to reach the maximum benefit for the many. The best way to change the environment is to change the way you look at it; so before changing others, just change yourself. And “T” is teaching –as a good leader, one should produce more leaders and train other people to be more effective and productive in the present and expected work. This expert operational training power wins him both proficient followers and abundant success. So, these selfless actions make one a remarkable figure in the hearts of the people.
- 4) Impartiality (*Samānattatā*) is very important to gain great respect and friendship from various groups of people. It is the main ingredient of social honor and appreciation. Buddhism, for instance, also possesses this quality in order to integrate its own teachings from the grass-roots level up to the top of the society successfully. Impartiality, moreover, denotes the quality of integrity which plays the role in sustaining and maintaining a mutual relationship as well as inspirational leadership. The Blessed One said, “A person of integrity is grateful

and thankful. This gratitude, this thankfulness, is advocated by civil people. It is entirely on the level of people of integrity” (AN2:32, p153). He gives a gift with a sense of conviction, attentively, in season, and with an empathetic heart. A person of integrity gives a gift without adversely affecting himself or other (*Sappurisdāna Sutta*, Thanissaro Trans.)—he treats every person he happens to meet or work with fairly and accountably.

While encouraging material progress, Buddhism always lays great stress on the development of the moral and spiritual character for a happy, peaceful and contented society (Rahula, p84). The Buddha taught lay devotees four things that lead to the welfare and happiness of a clansman in this present life. They are accomplishment in initiativeness, accomplishment in protection, good friendship, and balanced living (AN8:54, p1194).

- 1) Accomplishment in Initiative (*Uṭṭhānasampadā*): According to *Uṭṭhāna Sutta*, the Blessed One advised that, “Get up! Sit up! Train firmly for the sake of peace, do not let the king of death, –seeing you heedless –deceive you, bring you under his sway” (*Uṭṭhāna Sutta*, Thanissaro, Trans.). Leaders should obtain that inner quality which willingly straightens to the purpose, not through external pressure. Only by effort and heedfulness, discipline and self-mastery, let the wise one make for himself an island which no flood can overwhelm (*Uṭṭhānen’ appamādena saññamena damena ca dīpaṃ kayirātha medhāvī yaṃ ogho nābhikīrati*) (Dhp25, p27). He who possesses heedfulness is incapable of decline and is in the vicinity of *nibbāna* (AN4:37, p426). Therefore, ever grows the glory of him who is energetic, mindful and pure in conduct, discerning and self-controlled, righteous and heedful (*Uṭṭhānavato satimato sucikammaṃ nisammakārino saññatassa ca dhammajīvino appamattassa yaso’ bhivaḍḍhati*) (Dhp24, p27).
- 2) Accomplishment in Protection (*Ārakkhasampadā*): “And what is accomplishment in protection? Here, a clansman sets up protection and guard over the wealth he has acquired by initiative and energy, amassed by the strength of his arms, earned by the sweat of his brow, righteous wealth righteously gained, thinking: ‘How can I prevent kings and thieves from taking it, fire from burning it, floods from sweeping it off, and displeasing heirs from taking it?’ This is called

accomplishment in protection (AN8:54, p1194). Earning wealth is difficult, yet maintaining it is even more difficult. Strategically, starting the business is not a big deal –it is just a beginning; utilizing and organizing the resources to achieve the objectives are of course the progress; but maintaining the united internal (determination and effort) and external (human and financial resources) is definitely a genuine success.

- 3) Accomplishment in Friendship (*kalyāṇamittatā*): Being a successful leader, the achievement of friendship is one of the undeniable preoccupation with both business and life prosperity. One cannot be alone since he needs to associate with others for his leadership improvement as well as enriching the standard of lifestyle. However, the achievement of friendship here refers to the association with good people who possess constructive and productive influences on him; who lead no harm or any disaster on him. With regard to good friendship, the Buddha was asked, “And what is good friendship? He replied, “Here, in whatever village or town a clansman lives, he associates with householders or their sons – whether young but of mature virtue, or old and of mature virtue –who are accomplished in faith, virtuous behavior, generosity, and wisdom (AN5:63, p693); he converses with them and engages in discussions with them. He understandably emulates them with respects of their marvelous qualities. This is called good friendship” (AN8:54, p1194-5). In addition, he categorized four kinds of friends the wise should know at their true worth, and should cherish them with care, just like a mother with their dearest child. They are helpers, friends who are in times both good and bad, friends who show the way that is right, friends who are full of sympathy (DN31:21-6, p465-6). The Buddha seriously stressed on the importance of friendship because its impact can be beneficial and dangerous. He once taught that, “I am blind, my eyes are destroyed. I've stumbled on a wilderness track. Even if I must crawl, I'll go on, but not with an evil companion” (Theragatha, Thanissaro Trans.).
- 4) Accomplishment in Balanced Livelihood (*samajīvitā*): “And what is balanced living? Here, a clansman knows his income and expenditures and leads a balanced life, neither too extravagant nor too frugal, ‘In this way my income will exceed

my expenditures rather than the reverse” (AN8:54, p1195). By the surplus amount of income, one can save in case of emergency or invest some more for the expansion of own business. The good leaders should be accountable for using the resources effectively to meet the needs of the target and relevant people while maintaining own stability and prosperity. Then it is respectively to be progressive and distant from bankruptcy. There the Buddha preached on the four kinds of happiness that may be achieved by a layperson who enjoys sensual pleasures, depending on time and occasion. They are the happiness of ownership, the happiness of enjoyment, the happiness of freedom from debt, and the happiness of blamelessness (AN4:62, p452). Thus, a balanced life makes you a better leader (George, p46).

The ultimate goal of Buddhism combines four primary attributes: happiness, peace, freedom, and security (Bodhi, p25), that is to be achieved through the control of hankering for the world, or coveting of its false values, together with the rejection to which their impermanence and lack of enduring satisfaction give rise (Kalupahana, p61). The virtuous man who follows the way of the good householder will be gentle, possessed of intelligence, humble, docile, energetic, free from indolence, unshaken in adversity, modest of demeanor, wise, impartial to all, one who wants to have friends, bountiful, free from avarice, a leader, a guide, and an instructor. Such a man is clearly one who can be called a model citizen (Soma, p4). Therefore, right livelihood paves the way for a person to choose in which way to become a helpful, productive citizen who contributes to his or her own welfare and the welfare of others as well as bringing about social harmony and economic progress.

The Arts of Leadership

To illuminate the significance of this fundamental and rational principle, the explanation of a few preliminary and relevant terminologies are essential for better understanding. To start with, *cakka* (Skt. *Cakra*) is illustrated as “wheel,” which is endowed with four qualities. The possession of it attains greatness and abundance of wealth (AN4:31, p419). Those four qualities are (1) He lives in a place that is strategically located, i.e. in a central position and where the socio-political conditions are right; (2) He has a loyal following who are wise and resourceful; a populace that is intelligent, mature, healthy and capable; (3) He has set himself on a proper

course of kingship; and (4) They are the results of his having done many wholesome deeds in his past lives. Endowed with these four qualities, he is called a *cakkavatti* (Skt. *cakravarti*) which is exclusively translated as “universal monarch” (PED, p568). Notably, there are again four marvelous things about a wheel-turning king as stated, “*Bhikkhu*, if a company of *khattiyas* visits to see the wheel-turning king, they are delighted at his sight. Then, if the wheel-turning king speaks, they are delighted at his speech. *Bhikkhu*, the company of *khattiyas* are dissatisfied when the wheel-turning king is silent. These factors also apply to the *brahmins*, an assembly of householders, and an assembly of ascetics” (AN4:130, p513-4). Thus, *cakkavatti* has the extraordinary characteristics that convince his leadership to fulfill the wish of people. The synonym of *cakkavatti* is *rājā* (PED, p568). When *rājā* followed by *dhamma*, which is designated as the constitution, norm, law, doctrine; justice, righteousness and quality (Nyanatiloka, p55), it is called *rājadhmma*. In particular, it is one of the most underlying proposition which is empirically applicable to social, political and economic sustainability and prosperity.

The Buddha’s teachings on peace and happiness were directly related to the leadership arena. They were intended to promote both material and spiritual standard of the rulers or the governing bodies for they have the responsibility and obligation to develop the living conditions of the people enabling them to follow the path for freedom. In the material sense, peace and development of humanity are entirely in the leaders’ hands of each particular group. In *Sīgalovāda Sutta* of *Dīgha Nikāya* (DN31:32, p468), good leaders are respected to serve their subordinates with appropriate treatments as follows:

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

In a number of occasions, the Buddha has enumerated that the righteousness of the ruling party is a fundamental condition for the well-being of the citizens. In *Cakkavatti Sīhanāda Sutta*, the Buddha depicted his teachings on a temporal and pragmatic level. This is about the universal monarch (*cakkavatti*) as a Dharma-based king (*rājadhmma*). He brought forward the most

crucial quality of the ruler in terms of an advice given by a righteous king, a universal monarch, to his son, the successor to the throne, proclaimed as follows:

“Yourself depending on the *Dhamma*, honoring it, reveling in it, cherishing it, doing homage to it and venerating it, having *Dhamma* as your badge and banner, acknowledging *Dhamma* as your master, you should establish guard, ward and protection according to *Dhamma*, for your own household, your troops, your nobles and vassals, for *brahmins* and householders, town and country folk, ascetics and *brahmins*, for beasts and birds. Let not crime prevail in your kingdom and to those who are in need, give property.” (DN26:5, p396-7)

The *Sutta* precisely emphasizes on leadership based on *Dhamma* as a fundamental policy to construct the qualities of the “wheel turning monarch” that has been explained as the leader who arises in the world for the welfare of multitude, for the happiness of multitude, and out of compassion to devas and humans (AN2:51, p167). Thus the implication of *Dhamma* in connection with leadership should be mentioned as duties fitting the leader’s station, but it also has the pregnant sense of “the truth, true teaching, and proper practice” (Nyanatiloka, p55). *Cakkavatti Sihanāda Sutta* specifically to some extent characterizes the duties of a ruler as the crucial ground for the welfare and happiness of people. The main component of happiness and well-being of the people is dependent upon a just government or leadership. The formulation of such leadership is openly explained by the Buddha in his teaching of the “Ten Duties of the King,” *Dasarājadhamma*, as given in the *Jātaka* text (King, p106). In this particular text, both the title and the description are directly for the kings. Here of course, the term “king” of old usage can be replaced by the term “leaders” today and it can be applied to all those who constitute the government, organization, institution and understandably, leaders of all levels. The ten imperative duties of the leaders are: (1) Generosity or charity (*dāna*), (2) High moral character (*Sīla*), (3) Sacrificing everything for the good of the people (*pariccāga*), (4) Honesty and integrity (*ajjava*), (5) Kindness and gentleness (*maddava*), (6) Austerity in habits (*tapa*), (7) Freedom from hatred, ill-will, enmity (*akkodha*), (8) Non-violence (*avihiṃsā*), (9) Patience, forbearance, tolerance, understanding (*khanti*), and (10) Non-opposition to the wish of people (*avirodha*). The paper by Peter Gyallay-Pap, *Reconstructing the Cambodian polity: Buddhism*,

kingship and the quest for legitimacy (Gyalay-Pap, p77), indicates the social implications with these words:

“In the *Theravāda* Buddhist kingship, birth was replaced by the virtue of the *Dhamma*, the law of nature to which the ruler was also subject. The post-Angkorian king was no longer a *devarāja*, but righteous ruler, or *Dhammarāja*, a moral human being who, ruling in a personal way, was considered a father to his people, assuring their happiness by respecting the Buddhist laws. In the eyes of the common people to whom this new faith appeared to have a particular appeal, a king who did not adhere to the *Dasarājadhamma* was considered unworthy to rule and would lead his kingdom to ruin.”

These ten principles are extremely important for a ruler or leader to bring peace, happiness and development to their people. If the ruler fails to implement the duties to promote the well-being according to *Dhamma*, for his own household, his troops, his nobles and vassals, for *brahmins* and householders, town and country folk, ascetics and *brahmins*, for beasts and birds, and those who are in need, it has been mentioned in the *Sutta* that the moral conduct of man will be definitely declined, and they eventually become poor physically and morally. When the leaders fail to remove and prevent widespread poverty, or introduce reforms too late, the cumulative effect is a general social decline leading to violence, killing, corruption and social disorder. Buddha, in the *Kūṭadanta Sutta*, describes that physical and capital punishments are not the skillful means to resolve such calamities. The king through righteousness provides righteous ward and protection (*dhammikaṃ rakkhāvaraṇaguttiṃ*) to all his subjects (Kalupahana, p127). This *Sutta* further suggests a formula of removing poverty by providing better economic conditions and employment opportunities for the people, so they can eradicate crime and violence. It states that:

- 1) Taxes should be exempted from those who are in financial distress;
- 2) Distribution of grain and fodder to those who are engaged in cultivating crops and raising cattle;
- 3) Provision of capital to those who are engaged in trade; and
- 4) Provide proper wages to those in government service.

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, will play with their children, and will dwell in open houses (DN5:11, p135-6). When people have better economic conditions and meaningful opportunities to earn a sufficient income they will concentrate on their work. The need for stealing, lying, violence, and other social crimes would gradually disappear and as a result the entire community will be happy, peaceful, and prosperous. In this process, the *Cakkavatti Sihanāda* and *Kūṭadanta Suttas* suggest that the cooperation between the king (leader) and the people should be established in creating the material, moral, and social security. Logically, the ruler who is reckoned best lives righteously; the others do so, too. The whole land dwells in happiness if the ruler lives aright in accordance to *Dhamma*. It is the responsibility of the state to some extent to open avenues of employment and correctly put people in places where they would make their best (Dhammavihari, p111). Thus, a state that assumes primary responsibility for the individual and the social welfare of its citizens is considered to be a welfare state which specially sees to the well-being of the most vulnerable segment of society (Gnanarama, p58).

Conclusion

To summarize, the leader who is endowed with *Dhamma* undoubtedly brings like-minded people together to get remarkable things done. The *Cakkavatti Sihanāda Sutta* indeed provides the great peaceful strategy for one to be a great leader who will be capable of building up world peace; promote humanity through the cultivation of positive feelings and attitudes such as love, friendship, loyalty, courage, good humor, enthusiasm, peace, serenity, patience, trust, tolerance, prudence and responsibility, deeply in the human heart. Therefore, by learning the noble teachings of the Buddha, as a world citizen, one may find in every day an opportunity to serve other people, provide them love and happiness with compassion and wisdom. The inspiration for unity is crucially important, that is to say, coming together is the beginning, working together is progress, and maintaining relationship is the indispensable community spirit. One's own individual deeds consequently influence the world as said by *Mahāghosānanda*, a Peaceful Heart makes a Peaceful Person. a Peaceful Person eventually makes a Peaceful World (Rosh, p78-9).

Abbreviation

- AN *Āṅguttara Nikāya: The Numerical Discourses of the Buddha*, Trans. Bhikkhu Bodhi (Boston: Wisdom Publications, 2012).
- Dhp *The Dhammapada: The Buddha's Path to Freedom*, Trans. Buddharakkhita (Kandy: Buddhist Publication Society, 2007).
- PED T.W. Rhys Davids & William Stede, *Pali-English Dictionary* (New Delhi: Munshiram Manoharlal, 1994).
- DN *Dīgha Nikāya: The Long Discourses of the Buddha*, Trans. Walshe, Maurice (Boston: Wisdom Publication, 1995).
- SN *Saṃyutta Nikāya: The Connected Discourses of the Buddha*, Trans. Bhikkhu Bodhi (Boston: Wisdom Publications, 2000).

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