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## **GRT** **BUDDHIST POLITICAL PRINCIPLES AND DUTIES OF KING AGAINST DICTATORSHIP IN THE THERAVADA BUDDHIST POINT OF VIEW**

**Ven. Ashin Tayzaniya**

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**Abstract:-** In this modern world, the administrative system that causes harm and suffering for the human world is dictatorship. At the same time, revolutionary have occurred in parts of the world. And revolution concept and principles come up after them. In this title, early political principles of Buddhism and ten duties of king could be found as Buddhist political principles against dictatorship.

**Keywords:** Early political principles of Buddhism, ten duties of king, freedom, justice, peace.

### **INTRODUCTION**

In this title, there are two divisions: early political principles of Buddhism and ten duties of king. First division contains seven political principles of Buddhism that promote development of fundamental principles of democracy for social progress and standards of life. Second division contains ten duties of king that are the fundamental principles for self-control, welfare, confidence, friendship, happiness, freedom, justice, peace, etc.

### **EARLY POLITICAL PRINCIPLES OF BUDDHISM**

In Buddhist *pali* literature, seven political principles are described two times. Firstly the Buddha refers to *Licchavi* kings who ruled *Vajji* kingdom and second to *Vessakara* Brahman: a great minister of king *Ajatasathu*. These principles are as follows:

- 1.To hold meeting often and a great deal.
- 2.To hold meeting in unity, to adjourn it in unity and to conduct business in unity.
- 3.To show respect, esteem and veneration towards their elders and to listen to them.
- 4.Not to be decreed new more, not to repeal existing rules specified and to practice good rules as specification before.
- 5.To refrain from abducting women and maidens and from detaining them.
- 6.To honor and to offer with esteem, devotion and veneration towards their shrines, religious monuments, both those within the cities and those outside the cities, and not to deprive them of the due offerings as giving and make to them formerly.
- 7.To duly protect the *Arahants* so that those who have not yet come to kingdom might do so and those who have already come might live there in peace.

At the end of each one, the Buddha says that as long as these seven political rules have been followed, *Vajji* people expect achievement and do not expect decline. These seven principles are fundamental principles of democracy for promoting social progress and standards of life. Of the seven, first principle provides an opportunity for being able to hold meeting often and a great deal, and it reflects freedom of political discussions. This point is a really essence of democracy. And benefits through holding meetings often and a great deal could also be expected. Some of benefits are as follows:

- 1.All participants at the meeting have an opportunity for freedom of political discussion, negotiation, debate,

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suggestion, argument and disagreement.

2. All situations recently happening should be discussed as soon as possible.
3. Old useless laws and rules can be replaced with others and repealed.
4. New more laws and rules can be added to the existing laws and rules.
5. New projects can be drawn and old projects can be continued without delay.

Second principle highlights unity and activity in unity. But meetings should have some of freely political arguments and disagreements. At last, a decision should be made and a framework should be laid down. That is a result of unity. Third principle recognizes dignity and worth of elders, and relates to political and ethical principle. So, it relates not only to politicians but also to all the human beings. And it relates not only to all the human beings but also even to animals. Last point is found in *Tittira jataka* story. In the story, we can find younger two: a monkey and an elephant had paid respect to the oldest one: partridge. Fourth principle has three divisions. First two divisions forbid personal and individual decisions out of unity. Unity and activities in unity have already been accepted by the second principle. So, legislation about adding to existing laws and rules and repealing old laws and rules can be performed in unity by decision of the legislature.

Fifth principle recognizes women rights and the equal rights of men and women, and protects women from sexual violence and crime. This point relates to women rights, ethic, morality, dignity and law. So, it is very important for political dignity as well as human dignity. And we need to notice that it is precisely the same with middle one of five precepts that are basically practices for all the human beings in daily life. Both of sixth and seventh principles reflect freedom of worship and freedom of belief. Religion has six types: Primitive religion, Hinduism, Jainism, Buddhism, Christian and Islam. Any religion believed in country should be paid respect and people should have opportunity in order to freely worship it. This point is an essence of democracy. Hence all the principles reflect freedom, justice, human right, women right, equal rights, dignity and worth of the human being. These seven are the Buddhist political principles against dictatorship based on lack of freedom, justice, protection of human rights, etc.

#### TEN DUTIES OF KING

Ten duties of king are described as main duties of king in the Nandivisala Jataka and its commentary. These ten duties are generosity, virtue, charity, uprightness, softness, observance of eight precepts, non-hatred, absence of cruel, patience and no-opposition to the people. These duties are basically principles for self-control, welfare, confidence, friendship, happiness, freedom, justice, peace, etc.

First duty of king is *dana*. It is translated as generosity, giving and offering, and is found in seven groups: ten duties of king, Buddhist system of gradual training, three grounds for meritorious action, ten perfections, four ways of favor, seven treasures and 38 blessings. Of them, ten duties of king and four ways of favor are duties of king. Of the ten duties of king, *dana* is a kind of legal aids, a peaceful diplomat, a meritorious action, a main requirement for being noble one and right action of noble eightfold path. At least, *dana* causes self and others happy and delighted.

Second duty of king is *sila*. It is translated as virtue and morality. It normally includes five, eight, nine and ten precepts. Here refers to five precepts. Virtue is the foundation of Buddhism and an essence of Buddhism. These five precepts are as follows:

1. Abstinance from killing. But it includes abstinance from hurting, beating, abusing, tyranny, oppressing, persecuting, torment, bullying, etc too as its offshoots.
2. Abstinance from stealing, cheating, exploiting and taking what is not given.
3. Abstinance from sexual misconducts such as adultery and illicit sexual relations.
4. Abstinance from false speech, harsh speech, slanderous speech and idle chatter.
5. Abstinance from taking intoxicants, liquors and drugs.

These five precepts are not only religious principles but ethic and laws too. And establishment of the five precepts promotes development of right speech, right action and right livelihood of the noble eightfold path and control the conducts that cause illicit. Abstinance from illicit performance is the beginning of peace, freedom and justice. Individual peace starts to be built on self-control and world peace should be built on individual peace. So, these precepts are really principles for peace, freedom and justice.

Third duty of king is *pariccaga*. It is translated as donation and charity, and is the same meaning with *dana* sometimes. But different one from *dana* should be brought out here. *Dana* is a kind of offering depending on own volition. *Pariccaga* is a kind of offering based on others' demand. And *dana* is a kind of offering superiors. *Pariccaga* is a kind of offering inferiors. And *dana* is a kind of offering those who are not in need. *Pariccaga* is a kind of offering those who are in need. So, *pariccaga* can be defined as relief and aid too. This is also a meritorious action and relates to right action of noble eightfold path. Fourth duty of king is *ajjava*: uprightness and rectitude. And it is very moral and very honest. Uprightness has three: abstinance from dishonest actions, from dishonest speech and from dishonest imagination and thought. This duty concerns right thought, right speech, right action, right livelihood of noble

eightfold path.

Fifth duty of king is *maddava*. It is translated as softness and gentleness. It refers to three: bodily, verbal and mental softness. Anyone likes softness and gentleness. Even animal dislikes harsh speech. So, king's aspiration, imagination, manner, conducts, look, word, etc should be soft and gentle. Sixth duty of king is *tapa*: observance of eight precepts. Eight precepts are based on five precepts. And other three more precepts are abstinence from having meal from midday to next early morning and abstinence from different kinds of pleasure in summary. This duty relates to right speech, right action and right livelihood of noble eightfold path. Middle one of five precepts and other three more precepts aim to reduce king's sexual desires and pleasure. King's pleasure and desires can cause harm and suffering to all living beings.

Seventh duty of king is *akkodha*: no-anger. Anger can causes self ugly and destroys others. So, no-anger should be protected by king's power of loving-kindness, compassion, patience, goodwill, wisdom, consideration, etc. Eighth duty of king is *avihimsa*: absence of cruel. This duty is not to directly forbid anger and hatred, to forbid cruel conduct only. Even if king feels angry, he must avoid cruel conducts by practicing this duty. Ninth duty of king is *khanti*: patience and is built on loving-kindness, compassion, consideration, wisdom, clearly knowing, etc. It is protected by practice of five or eight precepts. Tenth duty of king is *avirodhana*: no-opposition to the people. It is an essence of democracy. A ruler should be appointed by the people only and he should rule country only in accordance with will of the people.

These ten duties of king can be classified into three groups: *dana* and *pariccaga*, *silā* and *tapa*, and left six duties. First group is to offer something for peoples' needs. Second group is for king's bodily and verbal control to forbid crime over the people. And third group is to recognize will of the people and is to control mental conduct that causes crime over the people. So, these ten duties of king should be practiced based on loving-kindness, compassion, patience, goodwill, consideration, etc. And these are the basically requirements for self-control, confidence, welfare, happiness, freedom, justice, peace, and also for promoting the development of friendly relations between rulers and the people.

## CONCLUSION

Seven political principles are fundamental principles of democracy for promoting social progress and better standards of life. Ten duties of king are fundamental principles for self-control for king, confidence, friendship, happiness, welfare, freedom, justice and peace of the people based on loving-kindness, compassion, goodwill and patience. And I believe that these principles and duties mentioned above are the fundamental principles for removing bad political systems and for bringing out freedom, equal rights, justice and peace. Hence we should promote development of the seven political principles and ten duties of king to eradicate dictatorship from different parts of the world.

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