



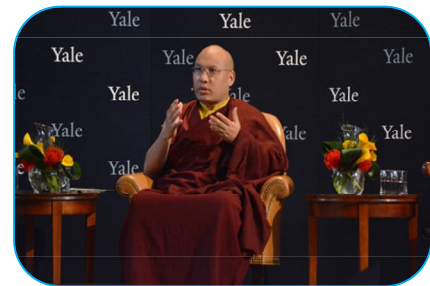
RESPONSIBILITIES OF THE BUDDHIST LEADERS TO DEVELOP SUSTAINABILITY IN THE WORLD

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ABSTRACT:

Nowadays, all over the world we face so many problems such as diseases, political, wars and climate changing. Not only that, but also extreme terrorism, abduction and kidnapper. We need a good leader to solve these problems and, in my view, there are nothing ways to can solve this problem but the Buddha's teaching. Because the Buddha must fulfill ten perfections-generosity, morality, renunciation, wisdom, energy, patience, truthfulness, determination, loving-kindness, and equanimity to be the Enlightenment. The Buddha knows everything in universal. If we follow the teaching which the Buddha teaches, we could be peaceful life and good leader.



KEYWORDS: *extreme terrorism, abduction and kidnapper , morality, renunciation.*

INTRODUCTION:

The ability of an individual or organization to "Lead" or guide other individuals, teams, or entire organizations is both a research field and a practical talent. In the world, we are human beings. As a result, we must comprehend the value of human life. Actually, a decent practice is the valve of life. Nobody can deny that anyone, including monks, nuns, and students, can be a worthy leader in the political, economic, social, and religious realms in the future. The intelligent and good-hearted leader is referred to as a good leader. Some leaders are based on selfishness and lack of morality. On the other side, a lack of tolerance is like an adversary advancing at breakneck speed toward the defeat of all leaders. We cannot regard a good leader's actions and decisions that are based on mind control and living in peace with loving-kindness and compassion for others. In this paper, we will look upon define by describing who Buddhist leaders are and where they are in the world.

There are numerous definitions of leadership. It's actually difficult to define. Many leaders are capable, but only a handful are exceptional. If you want to be among the best of the best, make sure you exhibit all of these characteristics all of the time. It isn't simple, but the benefits can be enormous. A person is a leader if his or her ideas, thoughts, or decisions have an impact or bearing on the lives of others, or on the well-being of other beings.

A leader must also identify and achieve his or her goals. The core of leadership, on the other hand, is to lead by example. We discover leadership in a household, in welfare institutions, in educational institutions, professional institutions in business, industry, and trade, in Temples, Hermitages, and other houses of worship, in a hamlet, a town, a city, or a country. As a result, there is leadership in all of these institutions and at various levels. There is always a need for leadership

whenever there is a gathering of beings. As a result, I'd want to describe the notion of leadership from a Western perspective. According to the US Air Force, leadership is defined as follows: Leadership is the art of persuading and directing others in such a way as to gain their trust, respect, and devoted cooperation in the pursuit of common goals.

Certain Buddhists feel that seeking redemption through becoming an Arahant is a selfish motivation, because everyone must strive to become a Buddha in order to rescue others. This particular notion has nothing to do with the Buddha's teachings. The Buddha never stated that he wished to save all living beings on the face of the earth. Only those who were spiritually developed and eager to adopt his noble way of life were provided his assistance.

According to AriyaPariyesanaSutta -MajjhimaNikaya has mentioned that

*'The doors to the deathless are open!
Let those who will hear leave wrong doctrine
'Now shall I turn the wheel of the Great Law?
For this I go to the Kāsian city.
There shall I beat the drum of deathlessness
In this world that is groping in the dark.'*

According to the Dhammapada, in the original teaching of the Buddha, there is no such thing as 'saving others. According to the method introduced by the Buddha, each and every person must make the effort to train and purify himself to attain his own salvation by following the guidance given by the Buddha. One should not forget the following advice given by the Buddha. 'You yourself make the effort for your salvation; the Buddha are only teachers who can show you how to achieve it.' This good way was given by the Buddha.

RESPONSIBILITIES IN THE DEVELOPMENT OF GLOBAL SUSTAINABILITY

According to Vyggapajjasutta, the Buddha bestowed the beneficial traits that people require in order to be righteous. The Buddha was unconcerned with material advancement. Similarly, the Buddha wished to improve people's morality. As a result, the Buddha introduces these four criteria to laypeople, all of which boost a person's human value.

- 1 Faith ---- saddhāsampada
- 2 Virtue--- sīlasampada
- 3 Generosity- cāgasampada
- 4 Wisdom --- pañña-sampada

Then the Buddha expounds the four virtues that are favourable to the happiness of laypeople in the afterlife:

- (1) Suddha: he should believe in moral, spiritual, and intellectual qualities;
- (2) Sila: he should avoid damaging and injuring life, as well as stealing and cheating, adultery, untruth, and intoxicating beverages.
- (3) Caga: he should practise kindness and generosity without attachment or desire for his wealth;
- (4) Panna: he should cultivate wisdom that leads to the abolition of suffering and the attainment of Nibbana. Leaders demonstrated this to show others how to do it. And what can be done about it. These are essential qualities for a leader. The Buddha remarked in the CakkavattiSihananda Sutta that immorality and crime, such as stealing, deception, violence, anger, and cruelty, can originate from poverty. Kings and governments may strive to suppress crime through punishment, but this is ineffective. In terms of rulers' behaviour, He also advised:
 - (a) A good ruler should be neutral, not biased, and should not discriminate against one set of subjects over another.

(b) A good ruler should have no ill feelings toward any of his subjects.

(c) A good ruler should have no reservations about enforcing the law if it is justified.

(d) A good ruler must possess a clear understanding of the law to be enforced; it should not be enforced just because the ruler has the authority to enforce the law. It must be done in a reasonable manner and with common sense.

When a country's ruler is just and good, the ministers become just and good; when the ministers become just and good, the higher officials become just and good; when the higher officials become just and good, the rank and file become just and good; and when the rank and file just and good, the people become just and good, according to the Buddha.

They must employ effective adjustments as leaders; in fact, Buddhist leaders are crucial to effective leadership; these effective leaders have a distinct identity!

- They are self-respecting and appreciative.
- They have the ability to acknowledge and accept their own strength.
- They are adaptable to change and make decisions that affect their lives.
- They are genuine, real, and truthful.
- They've got a good sense of humour.
- They make mistakes and are willing to accept responsibility for them.
- They are able to establish healthy limits and live in the present.
- They understand the effect of culture.
- They are sincere in their concern for the wellbeing of others.
- They become completely interested in their work and take meaning from it.

Mulapannasaka, the 48th Sutta of Majjhima Nikaya, according to Kosambiya Sutta. The Buddha teaches the six virtues that engender love and respect and lead to unity to the Bhikkus at Kosambi during a moment when they are split by a conflict. Then He goes on to reveal seven remarkable knowledges that a noble disciple who has attained the fruit of stream-entry possesses.

The six qualities for harmonious living:

1. To maintain bodily actions of loving-kindness towards his companions in the holy life openly and secretly (Mettan Kayakammam paccupatthitam hoti sabrahmacarisu aviceva raho ca).
2. To maintain verbal actions of loving-kindness towards his companions in the holy life openly and secretly (Mettam vacikammam paccupatthitam hoti sabrahmacarisu avicevareho ca).
3. To maintain mental actions of loving-kindness towards his companions in the holy life openly and secretly (Mettam manokammam paccupatthitam hoti sabrahmacarisu avicevareho ca).
4. To gain rightfully obtained, as far as what is put into the bowl, the bhikkhu would not partake alone without sharing equally with his companions in the holy life (Labhadhammika dhammaladdha antamaso pattapariyamannamattampi, tatharupehi labhehi appativibhattabhogi hoti silavantehi sabrahmacarihi sadharanabhogi.)
5. To become equal in virtues with the companions in the holy life openly and secretly (Silani akhdani acchiddani asabalani akammasani bhujissani vinnauppasathani aparamatthani samadhisamvattanikani tatharupesu silesu silasamannagato viharati sabrahmacarihi avi ceva raho ca.)
6. To become equal with the companions in the holy life in the noble view that leads to the beyond (ditthi ariya niyyanika niyyati takkarasa samma dukkhakkhayaya ditthiya ditthisamannagato viharati sabrahmacarhi avi ceva raho ca.)

There are the six qualities which conduce to unity, reverence, friendliness and love for each other. However, according to commentary, among these six the last one is more important, because it is the noble view which possessed by the noble disciple as the roof of all other qualities.

This sutta mentions about the way to live harmoniously and peacefully without quarreling and dispute in Buddhist monks by application of six qualities that have been described above as the

standard of holy life. Moreover, these six qualities also can be applied in any level of society such as in family, in company, or even though in military life and so on. When these qualities can be used as the part of the people, it is surely there will not any problems appear among the in society. Because these qualities can prevent the quarreling and bawling by developing loving kindness and sharing the things they have. Therefore, the relationship with counseling in this sutta play very important role for preventing the problem in the future.

Leaders in the social, political, and religious spheres, as well as their contributions Buddhism is one of the world's major faiths and a leader in society. Religion has a direct influence on the country's society and political system. The majority of people think of Buddhism as a philosophy. Buddhism is a centuries-old teaching. Some researchers argue that Buddhism is an anti-social religion, and that its teachings are irrelevant to modern society. The Buddha spent majority of his time in the cities, rather than in solitary forest dwelling.

According to Buddhist political guidance it directs the wise leader to the most appropriate way which is virtuous and free from the evil behaviors. No matter, any political leader can follow the Buddhist guidance in politics in order to perform the most appropriate way of leadership as long as their willingness is there with adoration. The leader is chosen by the community to pay them justice and fairness and that is the approach that the politics came to existence. Buddhism suggests a righteous way through which king has to lead the community.

The political leader should endowed with righteousness, dhammiko raja (depend on the righteousness) dhammamyevassakkaranto (honouring the righteousness) dhammamgarukaranto (respect the righteousness) dhammammanento (esteeming the righteousness) dhammam pujento (worshiping to the righteousness) Dhammaketu (having righteousness as banner) dhammadhipateyyo (having the righteousness as authority) dhammikamrakkhavarana guttim (providing the righteous watch, word, and protection) Cakkavattisihanada Sutta, DN

The king, according to Tesakuna Jataka, should rule his realm righteously, because when kings are unjust, officials are likewise unrighteous. Once upon a time, the king of Benares had no successor, but after discovering three eggs in a nest together with owls, amynahs, and a parrot, he carried them home and adopted the birds as his children, naming them Vessantar, Kundalini, and Jambuka. After they had grown up in the homes of the courtiers in charge of them, the king summoned them one by one and asked for guidance on how to rule as a king. When the king died, the people wanted to make Jambuka king, but they had inscribed rules, so they were given the ranks of general, treasurer, and commander in chief, at the suggestion of the admiring populace.

The people wanted to make Jambuka king when the monarch died, but they had inscribed rules, so they were given the positions of general, treasurer, and commander in chief, respectively. The people want to make Jambuka king when the monarch died, but he vanished into the wilderness after inscribing principles of virtue on a golden plate. The storey was told in connection to the Buddha's advice to the King of Kosala. Ananda was the previous king, Uppalavana was Kundalini, Vessantara was Sariputta, and Jambuka was the Boddhisattva.

The Buddha addresses the responsibilities of political leaders to prevent societal poverty in Diga Nikaya's Inkutadnatasutta. When the poor people revolt against centralization, the king takes steps to put an end to it, according to that Sutta. In addition, there are three things proposed in this sutta to provide a solution for poverty or poor people.

1. In the country who likes to do agriculture the political leader must provide food and seed-corns to them.
2. In the country who likes to run business the political leaders must give capital to them.
3. In the country who likes to do government services the king must give wages to them. Poverty and other social concerns can be permanently solved with this type of solution. It is not a long-term answer if the king distributes riches to individuals based on their actions. People do their jobs and live happy, prosperous lives with their families when leaders give seeds, capital, and wages.

CONCLUSION

A leader exemplifies the most admired approach to politics, education, and social welfare, one that is moral and free of any evil behaviours, anxiety, and worry, as well as suffering. As a result, the king is the leader chosen by the community to provide them with justice and fairness, and politicians are expected to fulfil that role. According to the Buddha, the king or government should lead the society in a righteous manner.

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