
Public Administration in the Buddhism Context

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Introduction

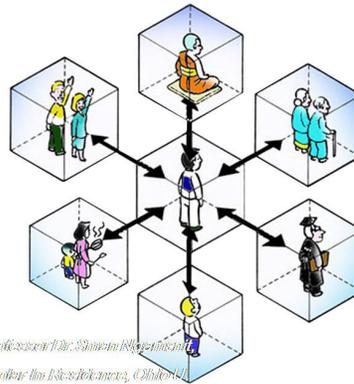
Buddhism, according to BuddhadasaBhikku, in his book “ Handbook for the Mankind”, he mentioned in his book that some scholars looked at Buddhism in 4 ways. 1. Looking at Buddhism as religion, Buddhism is a system of practice based on Sila, precepts, morality, Samadhi, concentration and Panya, insight, a system when practiced to the completion enable ones to break free from Dukkha, suffering. Entering Nibbhana. This is Buddhism as a religion. 2, Looking at Buddhism as philosophy. Philosophical knowledge of Buddhism can be clearly seen by means of reasoned logical proofs but cannot be demonstrated experimentally. It contrasts with science, which is knowledge resulting from seeing something with naked eyes clearly. 3. Looking at Buddhism as culture . Many aspects of Buddhist practice are common to all cultures. 4. Looking at Buddhism as the art of living, Buddhism provided many guidelines for skill and competence in being a human being, living in a way that is exemplary and praiseworthy, living to cultivate the Ti-sikkha, Threefold Training; firstly living to develop moral purity, secondly living to train the mind to be tranquil and steady and fit to do the job and thirdly, living to develop wisdom and clear insight.

Threefold training. The method is based on three practical steps, namely morality training, concentration training and insight training. First step is morality training or Sila observation training is to train to have suitable bodily behavior by abstaining from killing, stealing, sexual misconduct and drinking intoxicants. and speech by abstaining from telling a lie aimed at peace at the very basic level. Second step is concentration training, Samadhi, This consists in constraining the mind to remain in the condition most conducive to success in whatever one wishes to achieve. Third step, the insight training, Panya, is the practice and drill that give rise to the full right knowledge and understanding of the true nature of all things. Concentration training is developing the ability to control the mind to stand still at what it does at that moment. Concentration is always necessary no matter what we are engaged in, we can hardly do it successfully without concentration. Morality is good behavior in respect of body and speech. Concentration is good behavior of mind resulting from mental and mind training. Mind by its nature is thinking, never stand still jumping like monkey. If we can train the mind to be still, to be pinpointed at one point, the mind is powerful. Wise man said moving body is powerful while the mind, still mind is powerful. When the mind has been trained successfully, it has many special abilities, powers and attributes.

Buddhism may have many sides or aspects depending on what aspects ones look. The real Buddhism is the practice by way of body, speech and mind to destroy the defilement, not to rely on any rituals or rites, or anything else external. Rather one must be concerned directly with bodily action, speech and thought, then one can eliminate all defilements.

Two components in Buddhism: Dhamma and Vinaya. Dhamma is teachings of Buddha, the guidelines, basically for living in harmony in this world and higher guidelines for those who want to go beyond, to reach Nibbhana, the ultimatum goal of Buddhism. By Dhamma, Buddha has shown the basic guidelines for living in harmony in the society, one basic rule is PanjaSila, or five precepts. The others as appeared in SingkalaSutaTikanigayaPatikavagga, Tipitaka, the Holy Buddhist scripture, is Six Directions(MCU Tipitaka, Thai version, volume 11 p.199) the Buddha showed the right direction to SingkalaGumara, a young boy who worshipped six directions along the line with his father. The Buddha told the young boy that six directions were just like people around us, we lived among people in the society, just as directions that are of six:

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Six Directions:

1. **PurimaDisa:** East or Front direction; Parents, Parents are

regarded as East or front direction, they show their love for their children in five ways:

1. Protect them from evils
2. Train them in virtues
3. Give them good education in arts and science
4. Arrange for marriage to suitable spouses
5. Hand over inheritance in due time

In return, children, having been raised by them, should perform their duties in five ways as follows:

1. Having been supported by them, children should support them in return
2. Do their work for them
3. Keep up the honor and the tradition of the family
4. Make themselves worthy of their heritage
5. Make offering dedicating merit to them after their death

2. **TaksinaDisa: the south, the right direction, teachers**

Teachers show their love to their students as follows:

1. Train them so that they are well-trained
2. Teach them in effort so that they understand and remember what has been taught.
3. Instruct them thoroughly in the core of every art.
4. Introduce and honor them to friends and companions.
5. Protect and provide for their safety and security in every direction.

In return, students should perform their duties for teachers as follows:

1. By rising to receive them
2. By waiting upon them
3. By eagerness to learn, actively learn
4. By rendering some personal services
5. By attentively, respectively learning art and science.

3. **PachimaDisa: West or behind direction; Wife and children, supporting from behind.**

A husband should serve his wife as the Western direction as follows:

1. By honoring her
2. By being courteous to her
3. By being faithful to her
4. By handing over authority in the house to her
5. By providing her with ornaments in special occasions.

In five ways, his wife shows her love for him as follows:

1. Manage household affairs well
2. Be hospitable and helpful to friends and relatives of both sides
3. Be faithful to her husband
4. Take good care of property and money the husband earned
5. Be skilful and industrious in all her duties

4. UttaraDisa: North or Left Direction; Friends and companions

Man should have a good friend at the North direction and he should serve his friend as follows:

1. By generosity
2. By kind words
3. By helping and acting for their welfares
4. By being on equal term
5. By being sincere to friends

In five ways friends show their love for friends in return:

1. Protect friend when friend is careless
2. Guard his property when he is careless
3. Be a refuge for him when he is in danger
4. Do not leave him when he is in trouble
5. Show due respect to other member of his family

5.HethimaDisa: Lower Direction; servants, employees

In five ways master should serve his servants or workmen as lower direction;

1. By assigning them work according to their strength and ability
2. By giving them due food and wages
3. By caring for them in sickness
4. By sharing with them unusual luxuries
5. By giving them holidays and leave at suitable time.

In five ways servants and workmen, thus served as the lower direction, should show their love and responsibility as follows:

1. Get up to work before master, employer
2. Take rest after master, employer
3. Take only what is given to him
4. Do his work well
5. Spread about master's praise and good name

6.UparimaDisa: Upper Direction, the Zenith; Monk, Brahmins

In five ways a clansman should serve monks and Brahmins as Zenith, upper direction as follows:

1. By kindly act
2. By kindly words
3. By kindly thoughts
4. By keeping open house to them
5. By supplying them with their material needs

In five ways, monks and Brahmins, thus served as upper direction, show their love to clansman as follows;

1. They keep him back from evils
2. They encourage him to do good
3. They feel for him with kind thoughts
4. They teach him what he has not heard before
5. They show him the way to heaven

These are some basic Dhamma or guidelines for living in peace and harmony in families and society.

Buddha also showed the right way, the right path for us to walk on, as life is compared to the long journey in Samsara, the circle of life and death until one reaches Nibhana. The right path the Buddha, the one who succeeded in walking the path to the end, has shown is called Noble Eightfold Path: Sammaditthi; Right View, Right Understanding, Sammasankappa; Right Thought, Sammavaca, Right Speech, Sammakammanta; Right Action, SammaAjiva; Right Livelihood, Sammavayama; Right Effort, Sammasati; Right Mindfulness and Sammasamadhi; Right Concentration. These Noble Eightfold Path, Rana P.B. Singh (Rana P.B. Singh, 2003, p.122) cited PitakaMahavagga, mentioned the Buddha at Saranath, the Blessed One set the wheel of the most excellent law rolling, and he began to preach to the five Bikkhus, opening to them the gate of immortality, and showing them the bliss of Nirvana. The Buddha said "The spokes of the wheels are the rules of pure conduct. Justice is uniformity of their length; wisdom is the tyre, modesty and thoughtfulness are the hub in which the immovable axle of truth is fixed. He who recognizes the existence of sufferings, its cause, its remedy and its cessation has fathomed the

four Noble Truths. He will walk the right path. Right view will be the torch to light his way. Right inspiration will be his guide. Right speech will be his dwelling-place on the road. His gait will be straight, for it is right behavior. His refreshment will be the right way of earning his livelihood. Right effort will be his steps; Right thought his breath; and right contemplation will give him the peace that follows in his footprints.”

As for Vinaya, Vinaya is the law, Monastic legislation:

(VinayaPitaka 1/20/37) The Buddha laid down the laws and the rules for the comfort and harmony of the Sangha Order just as the Greek proverb said without law, there is no freedom. The 10 purposes of Vinaya, Monastic legislation: (VinayaPitaka 1/20/37)

1. SanghaSuttaya: for the comfort of the excellence of the unanimous Order
2. SanghaPasutaya: for the comport of the Order
3. TummangKunangPukkalanangNikkahaya: for the control of the shameless persons
4. PesalanangBhikkunangPasuviharaya: for the living in comfort of well-behaved monks
5. DittadhammanangAvasanangSangvaraya: for the restraint of the cankers in the present, for the prevention of temporal decay and troubles
6. SamparayanangavasanangPatikataya: for warding off the cankers in the hereafter, for the protection against spiritual decay and troubles
7. AppasannangPasataya: for the confidence, faith, of those who have not yet gained confidence
8. PasannangPiyyoPavaya: for the increase of the confidence of the confidants.
9. Satdhammatitiya: for the everlastingness, the sustainability of the true Dhamma, doctrine.
10. Vinayanukkahaya: for the support of the disciplines.

If we look at the law from Western point of view, especially Hart's theory of law. H.A.L. Hart, the legal philosopher, In his book; Concept of law (ISBN 0-19-8 76122-8), published in 1961, one of the most influential works in modern legal philosophy, viewing that laws are rules made by human beings and that there is no inherent or necessary connection between law and morality, while John Austin's theory of law called Command theory stating that law is the command of the sovereign backed by the threat of punishment.

The purposes of laws:

1. To protect you from outside aggression or harm (robbery, assault, etc.)
2. To establish the rules needed for a society to live and work together (traffic laws, contract law, etc.)
3. To protect the fabric of society as agreed upon by the voice of the people or their representatives (pornography laws, marriage laws, drug laws, etc.).
4. To ensure that justice has been served.
5. To punish people who commit crimes.
6. To maintain social order.

It is quite clear that Buddhism, not matter from what sides to look at, provides good guidance and the way for peace and harmony in societies

Scope of Public Administration

Public Administration is the executive function of the government. (Shafritz, J.M. and others, 2007, p.20)

In democratic states, whether they are republic or constitutional monarchies, it is government agencies putting into practice legislative acts that represent the will of the people.

Public Administration is a managerial specialty.

Management refers both to the people responsible for running an organization and to the running process itself.

Philosophy of Public Administration

1. Administrative Leadership in Democratic System Respecting dignity, worth and potentials of citizens: (P.H.Appleby(1947) Toward Better Public Administration, Public Administration Review Vol.7 No.2 pp.93-99)
2. as a public instrument whereby democratic society may be more completely realized. It must relate itself to concept of justice, liberty, and fuller economic opportunity for human beings” (Clapp,Gordon(1948) Public Administration in an Advancing South, Public Administration Review, Vol.8,No.2 pp.169-175)

Core Branches of Public Administration

Public Administration as a field of study composes of many sub-branches, but presented hereonly **five pillars**

1. Organizational Theory in public administration is study of structure of governmental entities and the many particulars included in them
2. Ethics in public administration serves as a normative approach to decision making
3. Policy analysis serves as an empirical approach to decision making
4. Public budgeting is the activity within a government that seeks to allocate scarce resources among unlimited demands
5. Human resource management is an in-house structure that ensures that public service staffing is done in an unbiased, ethical and values-based manner. The basic function of the HR system are employee benefits, employee health care, compensation and many more.

From Five Pillars: Public Administration is centered in 8 areas:

1. Public policy: a guideline for government action to repose to perceived problems of a constituency. It involves three parts; policy formulation, policy implementation and policy evaluation
2. Management Science: problem solving and decision making in human organization to achieve goals using various scientific methods.
3. Public Choice: people participation in budgetary, resource use and the law enactment management. Public Choice Theory: Public Choice seeks to understand and predict the behavior of politicians and bureaucrats in the polity. Public choice is an application of neoclassical economic tools, self interest and utility maximization to explain political behavior (The theorists; Jame Buchanan, Gordon Tullock 1986)
4. Development Administration: Development of administrative competency, economical, social, rural development and foreign aids administration.
5. Organizational Theory: Study of structure, function and behaviors of people in organizations.
6. Leadership: Study of theory, attributes and style of various leadership
7. Human resource management: Personnel, human resource, human capital, human brain
8. New Public Administration: Applying new method for public administration to create public satisfaction by public administration reform, productivity, work process evaluation, database development, ICT. Information communication technology, E-government



The U.N. Triple Bottom Lines

For new direction of Public Administration

With the three pillars of sustainability **People, Planet and Profit** firmly established as a global objective, the UN has continued to move forward in its efforts to implement them across the globe. In September of 2000, the UN issued its **Millennium Declaration** which reaffirmed its commitment to Agenda 21.

People

Man has the fundamental right to freedom, equality and adequate conditions of life, in an environment of a quality that permits a life of dignity and well-being, and he bears a solemn responsibility to protect and improve the environment for present and future generations. In this respect, policies promoting or perpetuating apartheid, racial segregation, discrimination, colonial and other forms of oppression and foreign domination stand condemned and must be eliminated

Planet

The protection and improvement of the human environment is a major issue which affects the wellbeing of peoples and economic development throughout the world; it is the urgent desire of the peoples of the whole world and the duty of all Governments.

Profit

within a sustainability framework, the "profit" is the real economic benefit enjoyed by the host society. It is the economic environment, not only a corporate accounting profit, but a social benefit.

United Nations also proposed 3p's of Economy, Efficiency and Equity to be concerned. Economic growth, environment protection, and social equity are linked. We need to develop integrated policies to achieve these national goals. Peace, development and environmental protection are interdependent and indivisible.

In conclusion, we can see that Buddhism and public administration have core common interests, that are democratic state of being; Buddhism is concerned with freedom from fears by practicing along with Dhamma and Vinaya. Dhamma is for living guidance and Vinaya is rules and regulations for living together in peace and harmony and also showing the right paths for us to walk on for freedom from all defilements. As for Public Administration, it is the functions of governments and rulers, administrators to lead countries to freedom from all fears, to safety in life and property, to respect dignity, worth and potentials of citizens with the concept of justice, liberty and fuller economic opportunity for all human beings.

Better yet, if governments, rulers or administrators integrate Buddhism with public administration, the functions of governments will be very successful and effective. For example, our beloved late King Bumipoladulyadej, The King Rama 9 applied Buddhadhamma for rulers: Ten Royal Virtues, or Rajadhamma.

all over the world by his virtues and dedication to his people and country with these ten Royal virtues.

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