

The Buddha's Management

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Abstract

The *Samgha* Order which sustained from probably about 2600 years ago to until now can be asserted that the abilities of Buddha's management were to be expressed evidently. How had the Buddha managed the *Samgha* Order to be sustainable development from 6th century BC to that day? In these days, whether ideology or methodology; politic or ism; philosophy or faith may come and go out, but humanity remains as it is. Accordingly, the Buddha explicated that the value of humanity played an important part of community through His management in the ancient India. We have to study the comparison of today's management and Buddha's one. That being so we are able to utilize some management of the Buddha to cultivate the sustainable development of the multi-spheres throughout the world.

Key words: the rules and regulation, management, human resources, the sustainable development, check and balance

Introduction

The teaching of the Buddha is concerned with more than intellectual knowledge for it needs to be experienced as truth in one's own life. When he passed away he left the *Vinaya* and *Dhamma* as the guide and management for all of people who followed.

It brings an awareness of how he is affecting other people. Of course, such as awareness is necessary for every human being, not just Buddhist monks. This is why the Buddha bequeathed to us the rules as well as the *Samgha*'s 227 rules of the *pātimokkha*. They are remained today as they were 2,600 years ago for they restored the focus back to the human beings, to how actions and words affect individuals and the world. While the particulars may have changed, the fundamentals remain the same.

Carrying out the development of the Human Resources

The Buddha had established a suitable society in managing the *Samgha* Order with all walks of lives with reference to *Maṅgalasutta*¹ and *Sīṅālovādasutta*². Besides there are four castes systems in India - *Brahmaṇa* (brahmins), *Khattiya* (kings), *Vassa* (merchants and traders), and *Sudda* (servant). The Art of Management is worth-studying to make equal the different castes in ancient India such as the educated *Brahmaṇa*, the Governors, the Banker as well as servants.

Over the world, to make a stand point for job opportunities, the different job of everyone had been decided by the employers as regard with the universities which he had studied, the Degrees which he had got, subjects which he had accomplished for specialization. The Buddha, nevertheless, had not kept on managing the secular learning system on hand to cultivate the management of the Human Resources. Humanitarianism which all of people are discussing throughout the world today can be seen that the Buddha had practically done about 2600 years ago.

¹ Kh, 1, p. 3-4. KhA, p. 25.

² D, 3, p. 146. Apa, 2, p. 287. DA, 3, p. 13. S, 1, p. 461.

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In beholding the Human Resources, the Buddha made up his mind on the human development and Human Value. Similarly, it can be recognized as the evidence with the life story of *Aṅgulimāla*³.

Aṅgulimāla, who slaughtered a large number of people, was converted to the *Samṅha* Order and then he became a monk relied on the people of ancient India about 6th century BC. Like thus, it can be said that Buddha made the human value of *Aṅgulimāla* thrive in sound condition. According to this fact, the Buddha respected or elucidated the value of each person and anybody who is a good doer or an evil doer will be valuable if one has the right view at that time. It can be found that the Buddha's *Samṅha* Order was not Organization which stood on representing the caste systems. According to the Buddha's psycho-ethic-philosophical point of view, the Buddha reviewed that all are human beings: whether the kings or servants; the rich or the poor; the educated or the foolish the employer or the employees.

The Buddha said thus,

"Like the running water from the different rivers flow into the Ocean, the water from the Ocean cannot be definitely said to be the water of any river."⁴

For instance, it can be evidently seen why the Buddha preached. The Buddha's *Samṅha* order had greatly observed His admonishing.

The Buddha's disciplinary rules and regulations

The Buddha dealt is not concerned with the abilities and accountabilities of each individual monk but laid down the duties and responsibilities of all *Samṅha* Order. The monks taking part in the *Samṅha*⁵ Organization from all walks of lives were directed or guided by the management of the Buddha. Accordingly, it can be scrutinized as His art of management.

The rules and regulation of the Buddha's Orders are related with the manner of the monks. Some of the rules and regulations should be carried out in community including Organizations and associations. In the Vinaya rules, these are divided into two: self-control rules and regulation as well as Orders for all monks participant ones.

1. The rules and regulation observed by himself

(Examples: killing living beings, stealing, sexual misconduct, etc)

2. The rules and regulation observed by participating of all monks.⁶

(Examples: Invitation (*pavāraṇā*⁷), consecrated in chapter house, etc)

Besides, the Buddha urgently executed to instruct the rules and regulations to the *Samṅha* Order.

If the doubtful and unfaithful situation in the *Samṅha* Order had appeared, He had been performing the rules and regulation which *Samṅha* Order was considerable not to come out like that. It can be stated that the rules and regulation observed by participating of Orders or all monks are found in *Pavāraṇā*.

³ V, 3, p. 105.

⁴ Vi, i, p. 2-211. Vi, iv, p. 5-126.

⁵ In U Hute Sein's Pali Myanmar Dictionary the word of *Samṅha* defines as "all, all of men, all of monk, audience, *Samṅha*". As meaning, *Samṅha* seems to be expressed as "all".

⁶ Vi, iii, p. 3-135.

⁷ Vi, iii, p. 225-227.

Period of holding Pavāraṇā

Pavāraṇā means "invitation". At the end of *Vassa* which generally is the Full-moon of Thadingyut (September-October) as most of the monks keep the earlier one, each of them is required to invite others to tell him to any offence that he might have committed during the *Vassa*, which he has just kept.

Origination of Pavāraṇā

This was sanctioned by the Buddha who at one time was residing at the *Jetavana* Monastery of Anāthapiṇḍika in the city of *Sāvatthi* the Kingdom of *Kosala*. A group of monks, while keeping *Vassa* at a certain place in the Kingdom, had an agreement between themselves that they should not speak to one another so that they might stay without disputes and in peace and so that they might have enough food during the *Vassa*.⁸ When the *Vassa* was over they went to the Buddha to pay respect as it was customary. The Buddha asked them if they had kept the *Vassa* well and they replied that they had by not uttering a word. The Buddha then rebuked them as their behaviour was like that of a herd of cattle or a company of unfriendly persons. He also laid down the rule that a monk who took upon himself the vow of silence committed an offence called *dukkatṭa*, wrong-doing.⁹ He then ordered the monks to hold *Pavāraṇā* at the end of *Vassa*. He added that this would lead them to their unity, being free from guilty and observance of discipline.

Holding of Pavāraṇā Ceremony

The *Pavāraṇā* ceremony is held somewhat like this. On the Full-moon of Thadingyut monks having kept *vassa* together assemble in the ordination hall (*Sīmā*). There a learned, competent monk puts up a proposal to the assembly for holding *Pavāraṇā*. Then the senior most monk adjusts his robe sit down squatting, raises his joined palms and says, "I invite the assembly, O friends, to tell me out of compassion any offence of mine that has been seen of, heard of or suspected. If I see it, I will atone, for it".¹⁰ Thus he invites three times, then follows invitations of the rest of the assembly in the same manner by turns according to seniority.

The spirit of *Pavāraṇā* is similar to that of what is known as Sabbath service (*Uposatha*).¹¹ On the fourteenth-fifteenth of each month which is known as Sabbath day, the set of 227 rules of conduct called *Pātimokkha* is recited by a monk at the meeting held in the ordination hall for the purpose. Those who have broken any of the rules recited should make his offence manifest and those who have not should remain silent. Confession is sufficient to atone for a minor offence. As for a major one, necessary action is taken against the offender.¹²

Benefits of Pavāraṇā holding

By holding *Pavāraṇā* a monk submits himself to others' criticism which is helpful for the unity of a large organization like *Samgha*. After atonement for his offence, if any, his conscience becomes clear, which may contribute to be sustainable development for the *Samgha* Order.

Pavāraṇā holding is beneficial to the *Samgha*. It enables monks to have more time to devote to their two main duties of confession and curing their faults before the *Samgha* Order.

⁸ Vi, iii, p. 219-221.

⁹ Ibid, p. 221.

¹⁰ Vi, iii, p. 225-227.

¹¹ Ibid, p. 230.

¹² Ibid, p. 265-266.

By holding *Pavāraṇā* together they also have an opportunity of strengthening friendship between themselves.

The Buddha assumed that the rules and regulations were important to be observed by all monks without favouring individuality. In Studying *Tathāgatapacchimavācā* (the Last words of the Buddha) of *Mahāparinibbāna Sutta* of *Dīghanikāya*¹³, the Buddha then, told the Venerable Ānanda that it might happen that (some among) he had that thought (lit, the word), the doctrine was bereft of the Teacher of the Doctrine and their teacher was no more. It should not be so considered. The doctrine and discipline He had taught and laid down to all of them would be their teacher when he was gone.

And then, this proved another eventful fact. It can be found Mahāpajāpatigotamī's *Kathina* Robe offering was expressed in *dakkhinavibhangasutta* of *Upariṇāsa*¹⁴ commentary¹⁵. When Mahāpajāpatigotamī offered the robe for the Buddha, He did not accept it. He pointed out to offer for the *Samgha* Order. On the part of the donor, it must not be dedicated to the favour individual, but must be dedicated to the *Samgha* as a whole without favourism. The *Dhamma* and *Vinaya* preached by the Buddha are vital for *Samgha* as a whole.¹⁶ These stainless-steel rules and regulations are the tactic and strategy of Buddha's management.

The role model of leadership and followership

The role of leadership plays an important part in community to achieve the development of human progress. When the discipline, guidelines and instructions of leaders are observed by the followers, the civil societies, association, organization and department would do develop.

Electing the leaders

The leader's qualities and accountabilities are essential to decide electing as the leader. Today's leaders were yesterday's followers which well performed the rules and regulation of the Order. The respect which the rules and regulations laid down by the Buddha caused to promote to be valuable for the Order. The leader needed to accept whether the followers or youth would point out their weakness.

Venerable *Sāriputtara*, the Buddha's great disciple, admitted to follow his disciple critique with the rules and regulation. When the Venerable *Sāriputtara*¹⁷ met with his novice, his follower, the latter pointed out the former's the edge of robe unevenly. And then, after having gone to the suitable place and had put on his robe neat and tidy according to Buddha's instruction. After that, he respectably said, rising his joined with palms that the edge of his robe was even up. In reference with this fact, they are held in great respect by all monks.

According this fact, the rules and regulations laid down by the Buddha are respectably followed to the all monks.

According to *Tathāgatapacchimavācā* (the Last words of the Buddha) of *Mahāparinibbāna Sutta* of *Dīghanikāya*, Of them, secondly the Buddha banned, not to call

¹³ DN, ii, p. 2-56. PTS, p. 109-112.

¹⁴ M, iii, 295. PTS, p. 191.

¹⁵ MA, ii, p. 1001. ApA, ii, p. 774. ThA, p. 75. Vi, iv, p. 56.

¹⁶ VA, I, p. 11. DA, I, p. 12. KhA, p. 82.

¹⁷ DhA, ii, p. 84. KhA, I, p. 14-15.

“*Āyuso*” for the very most senior monks. The most junior monks might call only “*Bhante*” and “*Āyasmā*” for the very most senior monks respectfully.¹⁸

In establishing the Saṅgha Order by the Buddha, he decided their authority on serving of monastic life. Besides, the Buddha’s management of *Saṅgha* order can be seen that they gradually due to the respect of one another by turns in the Order concerning the act of calling or nomenclature. In the case of Management, the Buddha managed the check and balance system about the act of speaking term in details. To improve the *Saṅgha* Order, the respect by turns plays an important part of it. This fact could attain the advantages for the societies and advanced towards their accomplishments.

Abstaining from these facts in the Order Management

And then the Buddha summoned not to be admirable or desirable for bribe as well as popularity. The Buddha accomplished the management to improve the qualities of his leader unlike the other’s managements.

Not taking to idealize, the Buddha gave an example to these monks. It can be expressed as follows:

- (1) Banana Tree
- (2) Bamboo Tree
- (3) Reed (All above three grow fruits to perished and killed by themselves)
- (4) Mare (She committed suicide or killed by herself)
- (5) Like this, *Devadatta*’s bribe and popularity perished and committed suicide to himself.¹⁹

If he needed to acquire the bribe and popularity, any good management would be extinguished. This is the main point to demolish the management. The Buddha pointed out that the bribe and popularity caused to obstacles for improving the societies and the associations.

Devadatta, one who efforts to collapse the *Saṅgha* Order under the time of Buddha, demanded for five sorts of the *Saṅgha* Order²⁰. These are mentioned as follows:

- (1) All monks must reside in remote monastery for his life span
- (2) Going around for alms-food, Do austerity practice for alms food
- (3) Keeping on *Pañthugulika* Robe obtaining from the cemetery
- (4) Dwelling at the foot of Tree
- (5) Not eating Flesh.²¹

It can be noted that monks follow these rules to gain respect form the community. In seeing normal eye views, the demands for *Devadatta* are worth to be respectable for the ignorant. But the Buddha did not accept it.

Responsibilities for the Saṅgha Orders

According to *gīlānavatthu*²² in *Mahāvagga* of *Vinaya Piṭaka*, the Buddha respected for *Saṅgha* Order.

¹⁸ D, ii, p. 126-127. Ti-Pi, iv, (ka), p. 241-444.

¹⁹ S, i, p. 155-6. Ang, i, p. 385.

²⁰ VA, i, p. 194.

²¹ V, i, p. 263. VA, ii, p. 187. DhpA, i, p. 94. V, iv, p. 342. Ang, ii, p. 108.

At that time a certain monk was suffering dysentery; he lay fallen in his own excrement. The Buddha, as he was touring the lodging with the venerable *Ānanda* as his attendants, approached that monk's dwelling place. The Buddha saw that monk lying fallen in his own excrement; seeing him he approached that monk.

In reference with the dysentery monk, the Buddha management to the *Samṅha* Order how to be in union, how to pay respect to one another and how to help each other.

It can be found that the Buddha as a leader took part in *Samṅha* Order to get sustainable development. The dysentery monk was of no use to the monks therefore the monks did not tend him. And then, the Buddha seemed to be predicted for the future of *Samṅha* Order union. In fact, the Buddha laid down the responsibilities which *Samṅha* order observed for the future *Samṅha* to be union among them.

The Buddha stated that

“Monks, you have not a mother, you have not a father who might tend you. If you, monks, do not tend one another, then who is there who will tend you? Whoever, monks, would tend me, he should tend the sick.”

And then Buddha orderly managed to tend one another among the monks like thus.

1. If he has a preceptor he should be tended for life by the preceptor, who should wait for his recovery.
2. If he has a teacher he should be tended for life by the teacher, who should wait for his recovery.
3. If he has one who shares a dwelling place he should be tended for life by one who shares a dwelling place, who should wait for his recovery.
4. If he has a pupil he should be tended for life by the pupil, who should wait for his recovery.
5. If he has a fellow-preceptor should be tended for life by the fellow-preceptor, who should wait for his recovery.
6. If he has a fellow teacher he should be tended for life by the fellow teacher, who should wait for his recovery.

If he has neither a preceptor nor a teacher nor one who shares a dwelling place nor a pupil nor a fellow-preceptor nor a fellow-teacher, he should be tended by the Order.²³ If it should not tend him, there is an offence of wrong doing. If it can be analyzed from the Buddha's Management, the Buddha orderly managed the responsibilities of *Samṅha* Order from preceptor to the Order.

The Responsibilities of Preceptor

The preceptor, monks, should arouse in the one who share his cell the attitude of a son; the one who shares his cell should arouse in the preceptor the attitude of the father. Thus there, living with reverence, with deference, with courtesy towards one another, will come to growth, to increase, to maturity in this *Dhamma* and disciples. It can be seen that the respect for one another would be sustainable development for the *Samṅha* Order.²⁴

²² V, iii, p. 417.

²³ V, iii, p. 418-9.

²⁴ V, iii, 60-66.

The one who shares a cell, monks, should conduct himself properly towards the preceptor.²⁵ This is the proper conduct in this respect. The one who shares the cell should be furthered; he should be helped by the preceptor in regarded to recitation, interrogation, exhortation, instruction. If there is a bowl the preceptor but no bowl for the one who shares his cell, a bowl should be given by the preceptor to the one who shares his cell, or he should make an effort and thought how then a bowl could be procured for the one who shares his cell. If there is a robe for a precept but no robe for the one who shares his cell, a robe should be given by the preceptor to the one who shares his cell, or he should make an effort and thought how then a robe could be procured for the one who shares his cell. If there is requisite for the preceptor but no requisite for the one who shares his cell, a requisite should be given by the preceptor to the one who shares his cell, or he should make an effort and thought how then a requisite could be procured for the one who shares his cell. These responsibilities which performed by the leaders and followers should be conducted to get sustainable development for *Samgha* Order according to Buddha Management.

Doing service to others

The Buddha categorized into four for human beings.

1. One who does not tend to benefit for both self and others
2. One who tends to benefit for only others
3. One who tends to benefit for only self
4. One who tends to benefit for both self and others²⁶

Of them, the fourth are noblest for community according to Buddha's teaching.

The Buddha instructed whether monks or the laymen aimed at being benefit or advantage for both self and others.

These facts can be said that the ability of the Buddha's management are stated directly or circuitously.

In Managing the *Samgha* Order, it can be studied that the rules and regulations for each monk and the rules and regulation for as whole *Samgha* Order, were laid down for the Order. Of them, laymen who should observe some rules and regulations do take part in community to get a lot of advantages today. Management and the sustainable development depend harmonious completely and vice versa. Better management becomes, the better the sustainable development grows.

Conclusion

More than twenty-six centuries have now gone by empires have and gone, great movements and ideologies have flared up and been lost. Yet underneath all of this, the *Dhamma* and *Vinaya* alias Buddha's management has been quietly guiding the community. Perhaps it is because the Buddha understood the basic human condition of every time or place; he knew our predicament and failings, and he could show the way out to those of us who follow so long after Him. The Buddha's management throws light not only to the communities of the ancient Indians but also modern world which all of people concerned with the Globalization culture.

²⁵ V, iii, p. 66-70.

²⁶ Ang, iii, p. 43-98.

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