

A BUDDHIST MODERN SCIENCE: MEASUREMENT OF ADMINISTRATORS

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Abstract

A state and country are the same meaning, by meaning that the land has the certain boundary, living people, administrators, sovereignty in self-administration but the word “country” emphasizes the structure of the geography. Whereas the word “state” focuses on the politics and administration and uses the power in administration, management of administration order of the state or management of system in applying the power to govern the state by depending on one kind of science, that is, “the political science”. When the orderly management of state and the administrators are created, how the management within the state will be, this item must depend on one kind of science, that is, the public administration.

It can be seen that in the public policy, Buddhism teaches clearly, if ones who concern with designation of public policy bring the mentioned teachings to be used in designating the policy, it will cause the public policy to be good and efficiency and result in the people’s happiness and peace of society and cause the stability and progression of the nation that is the goal of the public administration.

Keywords: Buddhist; Modern science; Administration

Introduction

The word “Measurement of administration” the scholars have explained in various aspects for instance the Measurement of administration means the subject of the administration and the government of the nation in order to accomplish in accordance with the policy of the state with efficient and economy. In accordance with this meaning, the scope of the public administration includes the administration and the government of the nation and the item of the policy of the state or the public policy. Some scholars explain that the public administration means the body of knowledge by looking after the public activities and practicing the assigned activities in compliance with the politicians’ policy such as the human resource management, the financial management and the budget (Parashayapuet, 1992), with this meaning, the public administration will cover the contexts concerning the public management, the politicians’ policy, organizational management and human resources. In addition, some ones again explain that to the public administration means knowledge, activities, or the administration of the state. The organization of the state and/or the officials of the state such as legislative branch, administrative branch, and judicial branch in every step including the central, regional and local administration depends on the knowledge, activities or the mentioned administration related to the works or the public activities or the public services (Viruchvipawan, 2008). From this meaning, the public administration will have the region covering the state administration including the state organizations and the state officials also.

From the meanings of the Measurement of administration as mentioned will be included as follows:

1. The features of public administration will be both the principle of subject or the science and both the activities or practice. In short brief, they are both science and arts.
2. The scope of the public administration covers the items of management and administration and public policy.
3. The scope of the public administration aims at the burdens of the state and the organization of the state or the public services.

In the academic aspect, the public administration is the related science with administering the nation, that is, the duties of the politics and administration must be participated to carry out in order to comply with the academic public administration by aiming at the happiness of people, social

peace, stable nation and progress. The mentioned goals will be accomplished. They must be defined in step to work, that is, beginning from defining the public policy, administration in order to comply with the public policy and the administration for the sake of social happiness. So the principles of public administration are related to the public policy, administration and government.

In Buddhism, the Lord Buddha taught the principles of public policy, the principle of administration and the principle of government completely. Those principles have been excess of 2000 years. This article aims at presenting the Lord Buddha's teachings related to the scope of public administration in the aspect of public policy in order that the Lord Buddha taught what those teachings were concerning the public administration.

The meaning of public policy

The word "public policy" and the word "policy" are likely in the same meaning, but the word "public policy" is wider region than the policy. The majority meaning will be the policy of the nation that effects on the general people. Whereas the policy has the narrow region such as the Ministry's policy, the Department's policy or the Provincial policy that covers the areas and works of the Ministry, Department and Province with which they concern.

The public policy means whatever the government selects to do or not to do (Dye, 1978), the public policy is the guidance that the government or the organization of the state designates by intending to solve problems (Anderson, 1994). The majority of public administration appears in the forms of the declaration, various laws descending from the Acts to the working-plans, various projects as designated by the government for the benefit of the public.

The purposes of designation of public policy

The public policy is designated by the state as the guidance in order to make people happy, social peace, nation stability and progress in designating the public policy. So it aims at the happiness of people, social peace and stability and progress of the nation as the great principle. While the little bit of details in the purposes of the public policy may be different in the period of time of policy.

In Buddhism, the training rules in Tipitaka are comparable with the public policy because they are the Buddhist monks' practical rules and general societies as seen from the purposes in prescription of the training rules as appeared in the Discipline Basket, Version 8, named Parivana (the epitome of

Vinaya) topic 9 Atthavasepakarana that says about the Lord Buddha prescribing the training rules for the ten benefits, that is, (1) For the goodness of the Orders of Sangha (2) For the happiness of the Orders of Sangha (3) For suppression of stubborn (4) For the comfortable of the Orders of Sangha who are practiced with morality (5) For the protection of defilement (6) For protection of defilement in the future (7) For the faith of person who does not have faith (8) For more faith of person who have faith (9) For the stability of the Buddha's teachings (10) For assistance of Vinaya (Discipline). (Mahamakutrajavadyalaya, 2011)

From the context of Pi-titaka as said, the nutshell of the teaching related with the purposes in the designation of public policy is said that In the designation of public policy, the purposes emphasize the goodness and happiness of people and for suppression of stubborn , for protection of problems originated in the present and the future, for creating the faith in the policy and for the discipline in order to carry out the work of persons who are related.

The principle of designating the public policy

The principle of designating the public policy must be suitable for the era including the suitable era in the future and the social problems as seen that one upon the time, the Lord Buddha taught Ven. Phrasaributara that:

“Sariputta! As in the Orders of Sangha, there have many people becoming to be ordained, the state that results in the defilement does not appears in the Orders of Sangha... as there have not many people becoming to be ordained, so the state that results in the defilement does not appears in the Orders of Sangha... as the Orders of Sangha do not have acquisitions, so the state that results in the defilement does not appear in the Orders of Sangha but in the Orders of Sangha, there have many people becoming the Buddhist monks for a long time. The Orders of Sangha increase, the state that results in the defilement appears in the Orders of Sangha and at that time I, Tathagata, prescribed the training rules and demonstrated the fundamental rules to get rid of the state that causes those defilements (Malivan, 1985).

From the mentioned teachings, it is found that whenever the society changes, people increase. The requirement of the requisites for living increases, the defilement of human beings increases various problems increase, faulty practice increases, the troublesome and confusions increase, so it is necessary for people to find the way to protect, prohibit, and suppress in order to undo the offence and punish person who has done in according to the equivalent with those offences (Sinthunok, 1992). So the public policy as designated must be compliance with the society to protect and solve the social problems.

One principle for designating the public policy is the public policy as designated. It must not obstruct the primitive public policy and not to destroy the primitive public policy that this principle appeared in the Vajji Dhamma, item 3 as seen the contents in Ti-Pitaka, section 10 Tikanikaya Mahavak, Item 3 Mahaparinibbana Stutta indicates that the Lord Buddha stayed at Kijjakuta mountain near Rajjakue City, the King Ajatsattu, the king of Makatha state wanted to suppress Vajji city and sent Vassakara Bhramana to visit the Buddha telling Him what the Buddha thought and the Buddha said as follows:

Vassakara Bhramana went to visit the Lord Buddha and told Him the situation, the Lord Buddha asked Ananta with 7 Dhamma for each item that Vajji people practicing, and the progressive Dhamma. Did Ananta use to listen that Dhamma? Phra Ananta answered the Buddha that he used to hear those 7 Dhamma, that is, Vajji:

1. To hold regular and frequent meeting.
2. To meet together in harmony, disperse in harmony, and do the business and duties of Vajji.
3. To introduce no revolutionary ordinance break up no established ordinance but train oneself in accordance with the prescribed training rules.
4. To honor and respect those elder Vajji.

5 The women and the girls of the families are to dwell without being forced or abducted.

6. To honour and worship the Vajjian shrines monuments, and objects of worship both central and provincial and do not neglect those righteous ceremonies held before.

7. To provide the rightful protection, shelter and support for the Arahants and wish that Arahants who have not come may enter the realm and those who have entered may dwell pleasantly therein. (Sinthunok, 1992)

Those teachings must be considered that in designation of public policy beside the designating content, item 3 of Vajji, the individuals who designate the public policy must consider how to designate the public policy, they practise the 7 Vajjian Dhamma as said

One principle of designating the public policy is that it must designate the right thing and suitability by assistance of 4 Great Authorities (Mahapadesa) as the principle of designating the public policies as follows:

1. Whatever has not been objected to as not allowable, it fits in with what is allowable and go against what is not allowable, allowable.
2. Whatever has been objected to as not allowable, if it fits with what is not allowable and goes against what is not allowable is allowable.
3. Whatever has not been permitted as allowable, if it fits with what is not allowable and goes against what is allowable is not allowable.

4. Whatever has been permitted as allowable, if it fits in with what is allowable and goes against what is not allowable, is allowable. (P.A. Payutto, 2014)

From the principle of Great Authorities (Mahapadesa) as above mentioned, it shows that the designation of public policy must be thought of the rightness of Dhamma by considering the benefits of people and nation as the principle. Whatever has not been permitted before, but it is against in with the rightness, so it is not allowable to designate as the policy. Whatever has not been designated before, but it fits in with the rightness, it should be designated as the policy. Whatever has been allowable, after this, that thing is lack of the rightness, it should not designated as the policy any more. Whatever has been, it fits in with the rightness, it should be designated as the policy.

The guidance of designating the public policy

The way to designate the public policy must be emphasized on the economy in beginning because people live well. The other problem will be destroyed as the teaching in Tipitaka Volume 9 named Dighanikaya, Silakhantavaka, Discourse 5, Kutadanta Suta saying that the Lord Buddha talked about Phramaha Vishita in the past, full of property and defeated the great land and wanted to perform to the rituals for the sake of happiness. He invited Bhrammana Purohita (the king's advisor) to teach him the way to perform the sacrifice.

The King's advisor advised him to suppress the thieves before, not to kill or put them in the jails because those left from killing will persecute the people in country later on. In fact, the thieves should be destroyed by the way of economic management in accordance with good way, that is, to distribute the plants to the famers in the country sides who are industrious to perform their occupation, to give funds to the merchants who are diligent to run their business and to distribute food and wages to the officials. The properties are increased. The country sides will be trouble and human beings will be enjoy taking child on their chests, not to shut down the doors.

From the teachings as mentioned, it indicates that the economy is important. The rulers who govern the state should pay attention to the public policy in the aspect of economy. The majority of public policy in the aspect of economy is in the form of policy in the aspect of budgets or the Act of fiscal year. The designation of the public policy in Buddhism was designated in the teaching of Buddhism that is, Bhogavibhaga or the Fourfold Division of Money as follows:

1. On one part he should live and his duties towards the others.
2. With two parts he should expand his business.
3. And he should save the fourth for rainy day.

The principle of the Fourfold Division of Money as mentioned teaches about the division of budget of state into 4 parts, that is, part 1 to provide for

payment in various parts of state, 2 parts for investments in various parts and the final part for the budget of state. To divide the properties into 4 parts is to progress and to be stability of the state especially, for the necessary payment and invest for income and to have the budget for necessary payment.

On the other hand, the payment of budget in according to the principle of Akena Bhoge Bhunjueya. Buddhism teaches that when the budget is provided in accordance with the principle of the Fourfold division of Money by dividing the budgets in to 4 parts as mentioned in the payment of property in Part 1 (Akena Bhoge Bhunjeyya), that is, the parts are provided for oneself, others who should be taken care of, and to do benefits in accordance with the Fivefold divisions of money in payment in various parts as follow: (P.A. Payutto, 2014)

1. To make oneself, one's parents, children, wife, servants and workmen happy and live in comfort.
2. To share this happiness and comfort with one's friends.
3. To make oneself secure against all misfortunes.
4. To make fivefold offering, that is,
 - To relatives by giving help to the
 - To guests by receiving them
 - To the departed by dedicating merit to them
 - To the king i.e. to the government by paying taxes and duties and so on
 - To the deities i.e. those beings who are worshipped according to one's faith
5. To support those monks and spirituals teachers who lead a pure and diligent life.

The principles of Fivefold Divisions of money teaches the state paying the budget and the state must pay. It may reflect in running the duties of the state. The things the state must pay are as follows:

1. To pay salary to the officials and workmen of state and pay assistant money in various forms to aging people, youths, lames including individuals who should be supported in each case.
2. To pay for helping and assistance to friendships of the nation as suitable.
3. To pay for protecting and preserving the security of the nation such as supporting the troops and the police organizations.
4. To pay for assistance to the friendship countries, to pay for welcoming the guests, to pay for making merit, or to pay for performing the various rituals and pay for maintaining and supporting the international organization.
5. To pay for supporting the monks including the diversities of ascetics, that is, to pay for the religious activities.

The way to designate the public policy

The public policy can be designated in 3 methods according to the three principles of sovereignty as follows: (P.A. Payutto, 2014)

1. Attadhipateyya: supremacy of self, self-dependent

2. Lokadhipateyya: supremacy of the world or public opinion.

3. Dhammadhipateyya: supremacy of the Dhamma or the righteousness, rule of Dhamma, rule of the true law.

Ones who are Attadhipok should apply the mindfulness, ones who are Lokadhipok should have the wisdom for protecting oneself and ones who are Dhammadhipok should practice according the principles of Dhamma and the leaders should hold the Dhammadhipateyya.

From the principle of Dhamma as mentioned, it can be seen that the public policy designates 3 methods, that is, to designate the authorities or the rulers designating in accordance with most people's needs and designating according to the righteousness, to the principle and theory that those teachings as mentioned do not prohibit to designate by whatever method existing. That indicates that the method to designate the public policy can designate 3 methods but the condition is that if designated by the method of Attadhipateyya, the designators of the policy must use the mindfulness, not to have the prejudices, that is, the Fourfold Prejudices to designate the policy, i.e. the prejudice caused by love or desire, prejudices caused by hatred or enemy, prejudices caused by delusion or stupidity and prejudices caused by fear. If the lack of mindfulness, the designation of public policy may be wrong and unsuitable and if designation of public policy by the method of Lokadhipateyya, that is, to hold people's needs, the designators must have the wisdom and use the wisdom to consider. If without wisdom, it may be partiality to designate the policy. If the people's needs are hold by lack of usage of wisdom, it may make the policy wrongness and harmfulness because some people's needs may cause the trouble to the others. If the public policy will be designated by using Dhammadhipateyya, the designators must practice Dhamma also, because the designators do not practice Dhamma. They cannot realize of Dhamma and they cannot separate the goodness, benefits, worth, offence, real value, and artificial value of various things. It can effect and make the designation of policy wrongness and although there have no prohibition in designation of public policy, but the Buddha's teaching supports the public policy with the method of Dhammadhiteyya.

Conclusion

The public administration is the science with administrating the country in order to make people happy, peace, stability of the nation, and progression. The scope of the public administration covers three great themes, i.e. the public policy, administration and governing. In three themes as said consists of the

teaching in Buddhism as the principle for practice for 2600 years as seen from the public policy appeared in Vinaya Pitakam Volume 8, named Parivan, Item 9, Athapakon, Ti-Pitaka, Volume 10, named Diganikaya, Silakhandhavaka, Sutta 5, Kuttatansutta concludes that to designate the public policy must do for the sake of people's happiness, to suppress the evil person, to solve the problem in the present and protect the problems occurring in the future. In the principle of designating the public policy, the public policy must be suitable with period of time, suitable with state and social problem. The public policy as designated must not be against the primitive public policy and not to cancel the public policy and must be the public policy for the economy in the beginning for the sake of people's happiness. If people live well, the society will be peace without the thieves.

In the designation of the economic policy, the state must divide the budget of the state in 4 parts, that is, the first part of the state's payment must be provided, two parts are provided for investment of the state in order to make good public service and suitability of people and support people to live well and in the final to provide the reserving fund to pay in the rainy day and for the guarantee the faith of state.

In paying the fund, the first part is provided for payment of state, the teaching of Buddhism teaches how to pay as follows, i.e. to pay the salary and wage for the officials and workmen for assistant payment in various forms for individuals who are in need and payment for helping the friends, to protect and to maintain stability of the nation, to assist the neighbors, to preserve and support the international organization and payment for preserving the religious activities.

The methods to designate the public policy can designate the three formats, that is, Attadhipateyya, and Dhammadhipateyya by designating the public policy as that format of Attadhipateyya. The designators must use the mindfulness as much as possible in designating the policy. Or else the partiality will occur in designating the policy. Finally the policy as designated, it will result in the wrongness. Designating the policy as the format of Lokadhipateyya, the designators should use the mindfulness to consider clearly or else the small groups will face the difficulty and obtain the Troublesomeness from the designated policy. While the designation of policy as the format of Dhammadhipateyya, the designators must have the rightfulness, they can designate the right policy according to Dhamma and the right way according the theory.

It can be seen that in the public policy, Buddhism teaches clearly, if ones who concern with designation of public policy bring the mentioned teachings to be used in designating the policy, it will cause the public policy to be good and efficiency and result in the people's happiness and peace of society and cause the stability and progression of the nation that is the goal of the public administration.

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