

**Research Article**

**"Ten incarnations of the Buddha": The successful plan for school administrators**

**Chanasak Rakkanam \***

*Mahamakut Buddhist University, Sri Thammasokkarat Campus, Nakhon Si Thammarat 80000, Thailand*

**Abstract**

The purpose of this paper is to study the Dharma that is present in "Ten incarnations of the Buddha" which is the successful map in school administration of principal education. We believe that school administrators who have Dharma as a property like "Ten incarnations of the Buddha". They certainly have the ability to cope with school efficiently. In addition to the way of Buddhism, the Lord Buddha is the first who is enlightened. He had been through 10 existences in previous life. In each life, he has his own story performing prestige as a Bodhisattva before reborn to come into this world as the Siddhartha prince.

Meanwhile the school administrators have to manage works in schools or universities done within a sudden time. This is why "Ten incarnations of the Buddha" is important key for the school administrators to achieve in a sudden time, including 10 Dhamma: 1. Renunciation 2. Diligence 3. Loving- Kindness 4. Determination 5. Wisdom 6. Morality 7. Patience 8. Equanimity 9. Truthfulness 10. Generosity

In other word, Dhamma is the plan to success. If the school administrators could perform all 10 Dhammas that I mentioned, the school administrators could be the prestige people who bring glory and success to all works in schools or universities within time.

**Keywords:** Ten incarnations of the Buddha, successful map, Renunciation, Diligence, Loving- Kindness, Determination, Wisdom, Morality, Patience, Equanimity, Truthfulness, Generosity

---

\* Corresponding authors:

Chanasak Rakkanam E-mail: nanon4563@gmail.com

Received: 29 July 2021,

Revised: 30 November 2021,

Accepted: 2 December 2021

## Introduction

The work-life nowadays is the journey of life that people make mistakes and learn from them just to the goals we set at the beginning. However, in each day of journey life is not as apparent and direct as we thought it might be. We most certainly encounter with some obstacles and uneven ways in every minute that most of the time we lost.

Most of people certainly are not accustomed to making mistakes but trial and error may not waste more or less time which it could make our journey or even our destination is behind schedule. To find the right way, we all need time to make mistakes so that we can learn and choose what is right for our journey. It is certain that only a few people make one mistake then they found what is right for them meanwhile some people take a several years learning from mistakes they done, they still couldn't find the right way.

In ancient time, there is the Buddha who is the prophet of Buddhism and also the master of the world. He must be perfected in order to become the Buddha, especially his last 10 existences as avatars or as we known as ten incarnations of the Buddha.

The role model of the Buddhist lifestyle is the Buddha. When moral of life is the way of life that is not easy and there are ups and downs in life. Fortunately, Buddhists have the Lord Buddha as a life coach to guide their way and tell them how to be perfected in a quick way.

Ten incarnations of the Buddha is the story of ten primary avatars of the Lord Buddha who found a way to go to nirvana. He perfected in ten Dhamma, including Renunciation, Diligence, Loving- Kindness, Determination, Wisdom, Morality, Patience, Equanimity, Truthfulness and Generosity. The 10 Dhamma I mention is the important key that lead the way the Lord Buddha to become the Buddhist saint. (Kajaroen, 2019)

In other word, the Buddha in Buddhists' point of view is the enlightened one. Whoever also wants to be the enlightened one, should succeed in 10 Dhamma which the Lord Buddha has been performing. 10 Dhamma is the key to lead the way of life to be perfected in way of the Buddha. (Pinkueng, 2016)

School administration is another field of science. In fact, School administrators are people who play important roles because how the education management have to be adapted according to the situations and conditions that could happen by day. For this reason, the school

administrator should have a management approach to develop the school or university systems as successful and efficient as possible. (Kajan, 2015)

## The first life as the silent prince : Renunciation

The story of the silent prince who has a fear about accession to the throne. The main reason of his fear is when the king had to punish his people, the punishment is very severe and sinned. The silent prince doesn't want to do those things so he pretends that he is dumb, deaf and lame. No matter how the king and the queen convince him to speak or take an action, the prince won't speak or move. 10 years later, the Brahman informs the king to bury the prince's body but the queen disagrees. Thus, she kindly asks the king to give him a chance and to let the prince rule the town for 7 days. The king accepts her demand. 7 days passed, the prince still can't speak or do anything. The king orders his charioteer to bury the prince's body. Meanwhile, the charioteer is digging the hole. The prince gets off the chariot and talks to the charioteer the reason that he don't want to rule the town, he wants to become ordained. Plus, the prince is spreading his words to the charioteer, and the charioteer is so pleasant with his words that he also wants to become ordained. However, the prince tells him to return the chariot first and tell the king and the queen what happened.

When the people in the palace hear the news, they come to ask the prince to come back and accept the throne. The prince denies and spread his words to all the people who is there with him. When all those people hear his words, they are very pleasant and want to become ordained with the prince. In the town, the king declares to give his property to the public. All the villagers come to take all the property. Finally, people gradually move out and leave the deserted town.

From the story of the silent prince, we learn that to be successful, people have to give the priority to the education. The fact that education is the source of knowledge. If the school administrators also put the education as the first priority and willing to gain knowledge at any chances, that school administrator shall become a wise man who is able to bring out the best of his ability to solve the problems wisely in education system. Education in Buddhism is to become ordained. From the foundation of the word, it means to get rid of all bad things. It is the ascendant of ordination. Originally, to ordain has the same meaning as to

become ordained. Nowadays, ordination means becoming a novice. To be ordained as a monk, we use Buddhist ordination. In English, it mostly the same but from the Pali language it shows the difference and classes of ordination. (Kunaporn, 2011)

### **The second life as Mahajanaka : Diligence**

Prince Mahajanaka , the son of the King Aritthajanaka who rules Mithila of India. While the prince is on boat for trade, there is a huge storm that the prince's boat got shipwrecked in the middle of the ocean. The prince is struggling and trying to swim in the ocean for 7 days straight. Still the Manimekhala sees the prince swimming in the ocean, she comes down to talk to him that his heroic efforts are thus of no avail. However, the prince didn't take her words and still kept swimming which made the Manimekhala very pleasant of his perseverance. Manimekhala decides to rescue him and takes him to his destination before he would come back to Mithila and finally rule the town.

From the story of the Mahajanaka, it is apparent that to become a successful person, we have to put grand efforts in everything. In other word, the act of perseverance including hard-working, patience, strong and not giving up on obstacles easily until reaching the goals. As a student, success will happen if you work hard on things you take responsibility with, finish it within time or before the due and try to overcome all the problems which are undeniable access. As well as school administrators, without perseverance it is hard to overcome the problems because school administration have to manage with co-workers and works and can't avoid the missions or policy. So perseverance is the main property of school administrator and behave like the Mahajanaka (Jaktrimonkon, 2002)

### **The third life as Suwana Sama : Loving-kindness**

Suwana Sama, the one who looks after his parents after his parents lose their visions in the jungle and because of Suwana Sama's kindness and mercy that make all the animals love to be around him when he goes off to other places. One day, the Varanasi king or a giant. He shoots Suwana Sama by his arrow. Due to his misunderstanding, he thought that Suwana Sama is an animal. Suwana Sama is poisoned arrow and all of sudden he faints. After the king knows that Suwana Sama is the only

child who treats his parents, he feels depressed. He comes a long way to pick up Suwana Sama's parents and looks after them. His parents give their words to admire their son and wish the poison inside of him could disappear. Then Sawana Sama awakened and spread his words to the king. Suwana Sama says that whoever treats his parents well enough, even angels want to help them. People admire you in this world and right after you are gone from this world, you will be praised in heaven. When the king asks him to continue on his doctrine, the king also asks him to tell him the way to love and to be loved by people.

Suwana Sama is the role model of mercy which is the main property school administrators would have in mind because school administrators are like the boss of the organization. For that reason, there must be personnel management in organizations as the main support to improve and make the organization move forward. Where there are people, there are problems for sure. The school administrators must show mercy and be kind to their co-workers, generosity can be a present and the best support any school administrators can give. So that it makes an efficiency in school administrations (Kedsaksri, 2016)

### **The fourth life as Nemiraja Jataka : Determination**

Once there is a Bodhisavatta who reborn as Nemiraja Jataka, the son of the king of Mithila. When he is young, he is interested in giving alms, he practices Dharma and is lived by precepts. He keeps wishing and praying to practice that way. When it is time for him to ascend the throne, he is spreading his words to remind his people that they should be lived by the precepts, make merits everywhere. The result of making merits is to be praised in heaven, hell and world.

One day, he is wondering between observing precepts or giving alms which one has more merits. The Indra comes down to give him the answer that observing precepts has more merits than giving alms but both of those acts are considered as obligations. Plus, the Indra asks the king to keep observing precepts and giving alms simultaneously.

The Lord Nemiraja is spreading his words to the commoners that they should strictly observe the precepts. When all the commoners die, they reborn as angels. They are grateful for Nemirajaka's grace so they have a wish to come back to admire his prestige. The Indra let the Matulih take Nemiraja

in his chariot to view heaven and hell. Afterward, Indra invites him to be in heaven but he refuses to be there. He comes back to rule his town and spreads his words to people to make merits so they won't be in hell. Finally, he abdicates the throne to his son and then become ordained in mango forest until his death comes.

The property of school administrators that shouldn't miss in education management is determination like Nemiraja has. Taking action on missions, determination will make our works efficiently which can make the organizations move forward stably. The success of organization is also the success of school administrators (Phra Kru Samuawut Chitjitto, 2014)

### **The fifth life as Mahosot Jataka : Wisdom**

The story of a married couple, they are millionaires living in Mathila. The wife gives birth and her son is holding medicine in his hand. The husband names his son "Mahosot". When Mahosot turns into 7 years old, he shows his exceptional wisdom by gathering money from 1,000 of his own friends and uses the money to build a pavilion that he has designed. Besides whenever the neighbors have some problems, they will come to Mahosot who has a fascinating wisdom help them solve the problems. A previous situation, there is a thief trying to steal a cow from the cowherd. When Mahosot meets the thief, the thief claims that the cow is his priority, but the cowherd insists that the cow is his. Mahosot asks both of them what kind of food they have fed the cow in the morning, the cowherd says grass and the thief says milk and bread. Mahosot makes the cow eat the medicine to make it puke and there is the grass comes out of cow's mouth. The cow finally returns to the cowherd and this story is heard throughout the town. Mahosot is the king's favorite which makes the priests gets jealous of him. Mahosot thought if he chooses to stay, something bad might happen to him. He decides to move out. One day, there is a challenger asking the king a question, If the king can't give the right answer, the king will die. The king asks Mahosot to come back and help him. Mahosot confronts the challenger and is able to give the right answer. The king gives Mahosot an award to serve him until his death.

From the story of Mahosot Jataka, it reflects on the important concept that is the wisdom of school administrators apparently because it is necessary for a good school administrator to be

exceptional bright in management while we are in the world that everything could change in a meantime. How the world changes, it causes the new idea of management or even unusual innovation that can challenge us every day. The successful school administrators have to be adaptive and clever enough to know what's going on nowadays.

### **The sixth story as Bhuridatta Jataka : Morality**

The story is telling us about Samuddaja, the daughter of the Brahmadatta king. She is engaged to naga that take a human form who names Thatara who is the king of naga land he has a son there. One day Thao Virupak takes nagas to meet the Indra in Tavatmisa Realm, then Thatara is following them. Meanwhile all the gods are in heaven can't solve the doubts of the Indra but Thatara can, the Indra is very pleased so he names him Bhuridatta which means the wisdom one. After Bhuridatta views the heaven, he wants to be born as a god here. He asks his parents to keep practicing precepts in the world and does his biweekly fast sitting atop an anthill in the human realm. He faithfully wishes if anyone wanted his skin, tendons, bones and blood. He is willing to give, only if that person keeps practicing precepts. One day, there are two hunters (a father and a son) coming from Varanasi. They catches sight of Bhuridatta and they asked the story of naga. Bhuridatta willingly told them the story and invited him to a live of luxury in naga realm. After that, there is a priest named Alumpie. He is a snake-charmer. Due to the magic jewel, the snake-charmer gets to have the jewel from a naga. The hunter meets the snake-charmer with the jewel in his hand and wants it desperately. There is a negotiation between them, the snake-charmer says he will give the jewel to anyone who can take him to the naga realm. The hunter agrees with that and the hunter's son is pungent about how his father betrays Bhuridatta. His son goes away and becomes a hermit. When the hunter gets to own the jewel, but the jewel slips through his hand and disappears into the ground down to the naga world. The snake-charmer recites his serpent-spell and beats the Bhuridatta into submission. Bhuridatta suffers great pain. The snake-hunter stuffs Bhuridatta as a naga form into a basket and takes him village to village doing shows for King Sagara. Meanwhile, the Bhuridatta's elder brother is trying to rescue him. He takes a hermit form and takes nagas into frogs, he challenges the snake-charmer

to let his naga fight with the frog. Afterward, the snake-charmer is poisoned by the frog and he is suffered from that. The Bhuridatta is free and takes a beautiful human form.

Practicing precepts keeps your mind in peace. Whenever someone hurts you and you are so pure, you feel no anger. No matter how someone tortures you, you won't feel a great pain. "Land on your feet" is a Thai proverb that school administrators can take it as Dharma in their mind. From what we learn from the story of Bhuridatta, school administrators have to bring out the best in their lifestyles and school administration because school administrators work with a lot of people. Thus, acts of kindness is a great weapon and a shield to make their works efficiently and safe without any harms. For that reason, Prestige is made for school administrators

#### **The seventh life as Khandahala Jataka : Patience**

This story is about the act of patience. There was Jantaguman who is the son of the king. He helps people exonerate which make the priests and the chaplains come back to the court and are judged in the case unfairly. The people applaud and praise Jantaguman. Unlike those priests and chaplains who seek the revenge.

After the king dreams about heaven, he wakes up and asks his chaplain how to get there. This is a chance for the chaplains to take on revenge. The chaplain tells the king that he must perform the fourfold sacrifice (killing four of each kind of living creatures; from humans to bulls to birds) including his family. Unfortunately, the king is foolish so he tells his chaplain to arrange it promptly. Many citizens protest and plead in tears for him to stop this monstrous act, but the king won't stop. Until this whole situation is heard by Indra, the king of the gods. He comes down to earth and complains that this is not the act to get in the heaven. Afterward, the mob kills the chaplain to death, banishes the king and put the Jantaguman on the throne.

To talk about revenge, it always brings sorrow to those who's seeking revenge. To be obsessive in other's property and happiness, always brings the pain back to themselves in a meantime. "What goes around, comes back around" the story reminds us that this is the unhonour act. If the school administrators are seeking revenge on his co-workers, it always brings sorrow to themselves and whole organizations. If the school administrators

could avoid the acts that won't make any damages, the organizations would be successful eventually (Thoneerawong, 2014)

#### **The eighth life as Mahanaradakassapa Jataka : Equanimity**

Angati, the king of Mathila. He is powerful, righteous and believes in virtues of the king. He has his beloved daughter, Princess Ruja. On full-moon day of the twelfth lunar month, the king Angati asks his noblemen "What shall I do to make the glory thing" Alat says that the king should colonize other towns, Suman says he should arrange a party and Wichai says he should embrace the message from a preacher. The king agrees with Wichai.

King Angati met a naked ascetic, the king asked how to get in heaven and how to get in hell. A naked ascetic who preached a false doctrine proclaimed that "There is no parents, teachers, daughters, sons, or wives. Humans and animals are equal. There is no sin. When we died, our bodies disappeared along with sorrow and happiness. Whoever hurts people isn't sinned and those who help others are feeble fools." King Angati embraced his message and declared that from then on out he would dedicate himself to enjoying his life to its fullest.

Princess Ruji hears how the situation was. She tries to explain to him but the king won't listen and remains unknowingly. The princess bows to the gods and calls out for some deity to come save her father. The Bodhisatta names Narata heard her plea. The Bodhisatta takes a hermit form and comes to earth to assure the king that karma is real, life after death is real, describes hell's endless torments and teaches him the path of purity. Finally, the words of the Bodhisatta make the king rethink.

To believe in something, believe with consideration. It is also one of properties' leader and school administrators. In school administration, there is normally separated groups. As school administrators, they should be neutral. Don't side any groups. This will make school administration system efficient (Office of the Civil Service Commission, 201) However, if the school administrators who don't have those properties, it will take more time for the organizations to be great.

### **The ninth life as Vidhurapandita Jataka : Truthfulness**

In Kuru kingdom, There is the King Dhananjaya who rules the town. He meets three kings- Indra, king of the gods; a naga king and a guruda king. The four of them discuss which of them is the most virtuous and each feels they are superior to the others. So the king Dhananjaya lets the Bodhisatta decide and he answers that the precepts are equal so all four are equal as well. The kings are pleasant with his answer. When the naga returns his realm, he tells his wife about the Bodhisatta's wisdom. His wife suddenly wants the Bodhisatta's heart but the naga refuses to please her with that awful act. The daughter wants to please her mother so she comes to the earth and declares that whoever can bring her the Bodhisatta's heart, she is willing to marry that person. Meanwhile, there is a giant named Punnaka. He is on his flying horse passing the mountain peak, is in love instantly and agrees to kill the Bodhisatta. Punnaka flies off to Rajgir kingdom and collects a magical gem "Manohon" at the mountain peak Banpot. Then he asks to meet the king Dhananjaya. The king is a renown gambler and Punnaka will win him a dice game. He bets his flying horse and a magical gem. Finally, Punnaka wins the game and claims his prize. Punnaka grabs the Bodhisatta and tries to kill him for his heart but the Bodhisatta realizes this is all a misunderstanding, so he asks Punnaka to bring him to the naga realm alive. When the naga's wife meet him, she is very pleasant. Plus, the daughter and Punnaka are in love with each other. Punnaka gives the magical gem to the Bodhisatta and takes him to where he lived.

Vidhurapandita Jataka is another story that reminds us the importance of words and taking accountability for words and promises. As school administration, it is crucial to take accountability for what they speak. That is reliability of the school administrators. If the school administrators take no accountability for what they speak, it will lessen the reliability of co-workers toward them which is also the reason of the failure school administration. If the school administrators take no accountability for their words, the co-workers won't work efficiently as well.

### **The tenth life as Vessantara Jataka : Generosity**

Vessantara or Wetsandon is the last existence to perform prestige before becoming the Buddha. He gives alms. Giving alms in this case

may be doubtful and leads to misunderstanding in moral philosophy, because there is no one could decide to give alms like that. It is the nature of the Bodhisatta, it can be described positively "greatest generosity" such as giving all everything you have will lead you to attain enlightenment and be able to preach any living creatures about a way to attain enlightenment and pain.

His last existence is Vessantara which is also called the last great incarnation of the Buddha because it is his last life before becoming the Buddha and this life he gets to perform all 10 Dhamma. Especially giving alms is to give his child and his wife which is the hardest part and is very rare to find anyone that can give like he does. Plus, it is also the life of sacrifice things he loves to the public benefits. The Buddhists admires his last life more than other lives, this points out the greatest love of the mother that can give to her child but has to give her child away. Vessantara can overcome his mind because of his wisdom and patience.

From what I learn from Vessantara story which is the last existence of the Bodhisatta. It is apparent that a good administrator has to be a giver because in there are a lot of co-workers in part of school administration. To run organization system, it is very necessary to impress co-workers and make them impressed. The co-workers are the big support for organization to be successful. However, to impress your co-workers, you must know how to be a giver like Vessantara who gives the best alms to be accomplished (Thipkased, 2015). It shows that school administrators who always give best thing to co-workers, will bring glory to their school administrations in a meantime.

In conclusion, the idea of ten incarnations of the Buddha, we can use the idea with school administration. It can be the plan for school administrators to have a great management within a quick time. Ten incarnations of the Buddha is like the key that leads us to success which is the main target of school administration. As the school administrators, they have to be a good example to their co-workers, succeed in what they take responsibility with and also have a healthy relationship with your co-workers so that the works would be achieved and they happily work together. All of these is to bring out the best ability in personnels, so they can use their talents and skills to get the work done efficiently which reflects on the good image of organizations in the future.

## References

Chusak, T. (2015). *Giving: The greatest giving leads to the greatest receiving.* Bangkok, Thailand: Adison Press Production.

Kajareon, N. (2019). *The study of practicing Dharma.* Bangkok, Thailand: Athon journalism.

Kajan, S. (2015). *Knowledge and virtue: Collection of articles about virtue, morality and education* Bangkok, Thailand: Chulalongkorn University Press.

Kedsaksri, S. (2016). *Collection of articles about virtue, morality and education.* Bangkok, Thailand: Chulalongkorn University Press.

Pinkueng, C. (2016). *The success in school administration among pressure.* Bangkok, Thailand: Siam Press.

Phra Kru Samuawut Chitjitto. (2014). *Dictionary of Buddhism* (10th ed.) Bangkok, Thailand: S.R. Printing company mass production.

Phra Maha DuangDan Thitayano. (2012). *The integration of reinforcing virtue by practice. A party to the connect. Research paper.* Chiang Mai, Thailand: Kaset college and Chiang Mai Commercial Technological College.

Phra Phrom Kunaporn. (2011). *Primary information of Chulalongkorn University, University.Thai Tripitaka Vol. Chulalongkorn university.* Bangkok, Thailand: Chulalongkorn University Press.

Thonteerawong, B. (2014). *Asceticism- Vipaassana Meditation.* Bangkok, Thailand: Saha Thamamik Press.