

Political Leadership, Anti Social Behaviors and Ideal Socio-Economic Milieu: The Early Buddhist Perspective

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As it is forcefully explained in the *Attadanda Sutta* (A.N), brutal wars occurred between monarchies and republics (oligarchical) proximate cause which led to prince Siddharatha's renunciation. Therefore, much attention has been paid in the early Buddhist cannon to discuss political issues. According to the *Jatā Sutta* (S.N) the Early Buddhist emphasis is not only to give a solution to internal problems (*antojatā*) but also to show ways and approaches to eradicate social problems. (*bahijatā*) It is discussed in the *Cakkavattisihanāda Sutta* (D.N) that the primary factor of the social problems is poverty (*daliddiya*). The eradication of poverty throughout the country is based on the proper leadership of king of the country. Therefore in the *Rajja Sutta*, the Buddha by himself asks how to rule a country the without resorting to cruelty, punishment and tyranny. Realistic answers and several approaches have been expressed by more than two hundred suttas that shows how to eliminate those antisocial behaviors. The characteristics of the Ideal king are well illustrated in the *Aggañña Sutta*. Taking in to consideration the contemporary belief of the Universal monarch (*Cakkavattirāja*) the Buddha adds duties of a proper ruler into that concept and explains the bad outcomes due to maladministration of the state.

The *Cakkavattisihanāda Sutta* further illustrates how poverty that becomes rife due to maldistribution of goods, wealth and resources gradually corrodes the social fabric destroying it's ethics, increasing violence and crime finally engulfing the whole country in a mass-scale war between the have's and have not's. The realistic approaches are well elucidated in the early Buddhist

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cannon in order to eradicate those anti social behaviors. This sutta comprehensively illustrates that a country that is brought to the very threshold of ruination through crime and anti social activities of the masses who are oppressed by poverty, could be developed only by ensuring gainful employment to the people and therefore increasing production which will contribute to economic advancement of the individuals as well as the State. Expositions of antisocial behaviors are further explained in the *Dhammacetiya* (M.N) the *kalahavivada*,(Su.N) *Mahanidana*,(D.N) the *Vivādamula* (A.N) and the *Sakkapñha Suttas*. The *Mahāparinibbāna Sutta* elucidates seven kinds of conditions that could be used to develop a country as like Brahma sphere.

In the process of developing a country free from anti social behaviors, early Buddhism focuses it's attention not only on material progress but also on ethical and spiritual development of both king and the masses of the country.

According to **Winston L. King** Buddhism is quite indifferent to Politics and that it accepted the prevailing monarchical system without an attempt to bring about any change. **Max Weber's** view is that Buddhism is not only unpolitical but also antipolitical. The objective of this research paper is to show the Early Buddhist approaches that could be used to eliminate anti social behaviors through proper political leadership and to also give a correct the above mentioned incorrect observations made by the modern scholars.

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