

**Speaker: Prof. Dr. Oliver Abeynayake**

**From: Sri Lanka**

**Main Topic: Buddhism and Good Governance**

**Summary:**

*The Agganna Sutta from the Digha Nikaya gives us a picture of Kingship. There is also a chapter in the Mahabharata – kingship was tested in the heavens first – and then later it was given to the human realm. Buddhism has the contract between the elect and the elected. There are seven principles used to create a state – all used to come together to form government. This goes against the concepts of totalitarian forms of the state. The advice the Buddha gave in the Mahaparinibbana Sutta is misunderstood. The Buddha gave the conditions for a republican form of government to survive or progress, but this does not advocate the principle of republican government. Buddhism then tells us that central administration is well substantiated, under the raja-chakkavarti. Indian society, shattered into different societies was united under the raja-chakkavarti. The state must give mutual care, shelter and protection to its people as well as look after private property. Buddhism is not humanistic or nationalistic, rather Buddhism thinks greatly of other beings – and the raja-chakkavartin provides with righteousness.*