

A CONCEPTUAL MODEL OF BUDDHIST CHIEF EXECUTIVE OFFICER (BCEO) FOR THE MODERN WORLD

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ABSTRACT

This article aims to explore the conceptual model of the Buddhist Chief Executive Officer (BCEO) for the modern world. The senior executives can apply to use for more benefit and more effective in the new world. The concept of senior management in Theravada Buddhism is another approach that can help senior executives to use it as a guideline for organization management. The four types of executives to be BCEOs are follow: 1) Founder Type, 2) Appointed Leader Type, 3) King Type, and 4) Merchant Type. BCEO types divided into family and non-family types. The physical characters of a BCEO should be good traits such as a straight body, a smiling face, a beautiful voice and all good resounding appearance. The mental characters of the BCEO should have the emotional intelligence, social responsibility, good management and decision-making skills. The BCEO should possess the virtues of Dhamma, which are the four keys to success, namely 1) Pāpaṇika-dhamma, 2) Aparihāniya Dhamma, 3) Dasavidha-rājadhamma and 4) Kalyāna-mitra. The personal qualities of the BCEO are: 1) Being practiced perfection Pāramī, 2) Achieving higher knowledge or Abhiññā and 3) Being steadfast in Dhamma. The required qualifications of a BCEO are a leadership style, education level, professionalism and experienced. The conceptual model of the Buddhist Chief Executive Officer (BCEO) is useful to apply for organizations in the modern world.

1. Introduction

As we are paying attention and preparing for new technologies, the unexpected situations happened. The outbreak of COVID-19 pandemic has resulted in a drastic change for humanity. Lockdown have resulted in the expansion in many parts of the world to a halt and has a significant external impact on individuals, society and both public and private organizations. This outbreak of COVID-19 is an unpredictable external event. It has a unique characteristic. The leaders of each organization have adapted their habits and changed strategies, resulting in exciting opportunities for new way of business management.

The economically pervasive pandemic effects everyone to activate their own challenges, especially the world Chief Executive Officer CEO, who has to inspire their employees to innovate and try to maintain their work for struggle along the epidemic and economic crisis. In managing the impact of COVID-19 or any other effect, leaders must have full of skill, wisdom, acumen, a good right vision and excellent decisions to lead the organization through various aspects and situations.

In terms of the above challenges, a new type of leader is needed to guide the business through turbulence and circumstances. Although the current COVID-19 outbreak is spreading all over the world. In the modern world, the top of management team should have a good attitude and widest vision in order to develop beneficial business strategies for successful business.

Currently, almost all leading organizations would work on re-skilling, corporate executives or CEOs must integrate management features with new approach ideas for sustainable organizations. A new concept integrated Buddhism and general management to create a new type of CEO that the researcher define as Buddhist Chief Executive Officer (BCEO). The BCEO concept expect for rapid response and the efficient adaptation to change and apply to use in the current situations to achieve the sustainable economic development for successful organizations.

2. Meaning of Leader in Theravada Buddhism

In Theravada Buddhism, the leader is a word of English origin. It is an English word by root or a similar term. The information presented in this section has been compiled

as follows: - in Pāli word *naya* means leading¹ while another Pāli word *Nāyaka*² a leader, guide, lord, mostly as example of the Buddha. (loka, Lord of the world”) the leading to the village. *Nāyaka* as in *Āṅguttara-Nikāya* has described the nine special qualities of the Buddha. One of them is *lokavidū* is the one who understands the worlds, he is an enlightened person of the world. Other than that, the leader may come from the Pāli word *Pariṇāyaka*³ which refers to: leader, guide, adviser; one of the seven treasures (*ratanāni*) of a great king or *Cakkavattin* that the Buddha said to Ananda “*Mahā-Sudassana pariṇāyaka-ratanam*”⁴ that mention in *Digha Nikaya Mahā-Sudassana Sutta* about the Great King of Glory. There was a king, by name Maha-Sudassana, a king of kings. Another Pāli word *Niyyātu*⁵ a leader, guide. Another Pāli word that means leader is *Netu*⁶ a leader. And *Netar*⁷ a leader, guide.

Thus, the word *Pāmokkha*⁸ (adjective) a gerund form, *pamukha* with lengthening of *a* as frequently in similar to like *pāṭidesanīya*, *pāṭimokkha*, *pāmojja*: chief, first, excellent, eminent, (masculine) a leader. According to the original story in the *Tipiṭaka*, *mokkha* is interpreted to correspond with *pāmokkha* rather than with *vimokkha*. The passages predicting the future of a great man (*mahā-purisa*) say that one who possesses the marks of a great man will be a universal emperor, the chief (*pāmokkha*) of all beings who enjoy pleasures of the senses. If he goes forth as a renunciant, however, he will be a Buddha and *uruvela-kassapa* was a leader (*pāmokkha*) of the five hundred matted-hair ascetics.⁹ So, it can see, the word *pāmokkha* means chief which has been used for a long time.

Likewise, the word *Vināyaka*¹⁰ a great leader; the Buddha or means: leader, chief, Buddha that mention in *Tipiṭaka*, *Majjhima-Nikāya Majjhima-Paṇṇāsa Bodhi-Rāja-Kumāra Suttaṃ* “*bhikkhu Tathāgataṃ vināyakam*”.¹¹ It was mentioned about the story of Prince Bodhi or the Buddha, *Satthavāha*¹² a caravan leader, merchant. As in the debate between The

¹ Rhys Davids T.W. and William Stede, (eds.), *Pāli - English Dictionary*, Part IV, Vols. 8, (London: The Pāli Text Society PTS, 1921), 388.

² Ibid., 186.

³ Ibid., 48.

⁴ D II 177.

⁵ Buddhadatta Mahāthera, *Pāli - English Dictionary*, (Ceylon: University of Ceylon, 1995), 155.

⁶ Ibid., 166.

⁷ Rhys Davids T.W. and William Stede, (eds.), *Pāli - English Dictionary*, Part IV, Vols. 8, (London: The Pāli Text Society PTS, 1921), 213.

⁸ Ibid., 388.

⁹ Brahmaganabhorn (P. A. Payutto), Phra, *The Buddhist Discipline in Relation to Bhikkhunis*, (Bangkok: Wat Nyanavesakavan Publishing, 2013), 331.

¹⁰ Buddhadatta Mahāthera, *Pāli - English Dictionary*, (Ceylon: University of Ceylon, 1995), 254.

¹¹ M II 94.

¹² Maung Tin, *Pāli - English Dictionary*, (Rangoon: British Burma Press, 1920), 216.

Prince Pāyāsi and Kumāra Kassapa in the Pāyāsi Discourse Pāyāsi Rājañña Sutta “*dve satthavāha ahesuṃ*”¹³ that a caravan leader explains and give example from Venerable Kassapa metaphor to Prince Pāyāsi about a great caravan of 1000 carts was travelling from east to west. Wherever they went, they rapidly consumed all the grass and wood. This caravan had two leaders, each one in charge of 500 carts. This is the meaning of leader in Theravada Buddhism.

3. Characters of Leader in Theravada Buddhism

The characters of leader in Theravada Buddhism can be explained in terms of physical characters and mental characters. Physical characters of leader, according to Buddhist tradition, before Prince Siddhartha was born, the queen Māyā had a dream. In the dream, she was carried high over the Himalayas to a silver mountain and set on a silver couch. A white elephant with six tusks walked around her and then struck her on the right side. The king and queen asked the Brahmins, or Hindu priests, to explain her dream. “You are carrying a child who will be a great man,” they told the queen. The Brahmins declared that the prince’s future held two possible paths. As a prince, he could rule the universe. But if he left his royal life to see the suffering in the world, he would become the Buddha,

As can be seen that before Prince Siddhārtha was born, Queen Māyā had a dream, the Brahmin explained her dream. “You are carrying a child who will become a great man.” indicating that Prince Siddhārtha's physical character of Leader has been present since he was still in the womb. On the fifth day after the birth of the Prince Siddhārtha, the king called the Brahmin to come and make a prophecy. He will be an emperor, a universal monarch. If he abdicates the throne, but if he renounces the world, he will be the Buddha. Indicating that the Prince Siddhārtha's physical characters of Leader have been present in the last five days since his birth.

In Buddhism, the Buddha is the leader or the founder. The physical characteristics of the Buddha are described in one of the central texts of the traditional Pāli canon, the Dugha Nikaya, in the discourse of the marks in Lakkhana Sutta. These are characteristics comprise of 32 signs, “the 32 Signs of a Great Man” mentioned that *mahā, purisa, lakkhana*.¹⁴ These traits are said to have defined the appearance of the historical of the Buddha and have been used symbolically in many of his representations.

¹³ D II 342.

¹⁴ DN III 142.

Furthermore, mental characters of leader, mental development is very important for human development and all leaders.¹⁵ Buddhism is based on the teachings of the Buddha. When Siddhartha Gautama has a chance to see outside his palace walls. He was shocked by suffering because there are two ways of looking, a right way and a wrong way.¹⁶ His mind characterizes conveys love, compassion, goodwill, and want to help people escape suffering. If he looks in the wrong way, he recognizes that sickness, old age and death are unavoidable, but he seeks the opposite.

Thus, the Prince Siddhartha was left alone. He has strong mental qualities and determination. Dare to do what is right for the benefit of the crowd. He was still weak, but at the risk of losing his life he attempted yet another period of meditation, saying to himself, "Blood may become exhausted, flesh may decay, bones may fall apart, but I will never leave this place until I find the way to Enlightenment."¹⁷ He has a strong and determined spirit. When intending to do something, it must be accomplished. This is the mental characters of the Buddha, he has to seek answers or the cause of suffering until he succeeded, becoming the Buddha or the "Enlightened One."¹⁸

The Buddha was the first most active missionary in the world. He spent time for forty-five years of his life teaching the dharma (the path to liberation from suffering) and establishing the Sangha (a community of monks). At last, at the age of eighty and in the year 543 B.C.E., the Buddha fell ill while on his way to *Kusinārā*, the capital of the Malla State. Even in the face of death, his mind moved towards others. He told Ānanda, his faithful attendant, to console Cunda, the poor blacksmith from whose house the Buddha ate his last meal with indigestible pork, that his food-offering was of great fruit and merit and that he should not blame himself for the food. Showed that the Buddha has a courageous mind. That dares to die. Open mind accepting the reality that happened.

It believed that a good leader must not have a fake mind. Must have a pure mind, clean, pure, un fake, more generous than the ocean. On his deathbed under two Sal trees in the *Sāla* Grove of the Mallas, he explained to his disciples that they would not be left without

¹⁵ Sanu Mahatthanadull, et al., *Holistic Well-beings Promotion for Balanced Way of Life according to Buddhist Psychology*, A Research Funded by National Research Council of Thailand (NRCT), (Ayutthaya: Mahachulalongkornrajavidyalaya University Press, 2016), 41.

¹⁶ Bukkyo Dendo Kyodai, *The Teaching of Buddha*, (Tokyo: Kosaido Co., Ltd., 2019), 5.

¹⁷ *Ibid.*, p. 7.

¹⁸ Woodward, F.L., *The Book of Kindred Sayings (Sanyutta-Nikāya), Part V. (Maha Vagga)*, (London: Pāli Text Society PTS, 1980), 13.

the teacher.¹⁹ The Blessed One spoke to the Venerable Ānanda, saying: “It may be, Ānanda, that to some among you the thought will come: “Ended is the word of the Master; we have a Master no longer.” But it should not, Ānanda, be so considered. For that which I have proclaimed and made known as “the Dhamma and the Discipline, that shall be your Master when I am gone.”²⁰

The mental characters of the leader of Buddha-Sāsana are showed in above mention from the Siddhartha Gautama to be the Buddha and until he passing away or *nibbāna*. This is the reason why the mind should be trained to develop its quality, competency, and mental health.²¹ Thus, the mental characters of a leader are mind characterize conveys love, compassion, goodwill, strong mental qualities and determination, strong and determined spirit, courageous mind, should not have a fake mind, must have a pure mind, clean, pure, un fake mind and open mind.

4. Types of Leaders in Theravada Buddhism

The types of Leaders in Theravada Buddhism can be explained in four types as follows:

The Founder Type of Leader, the founder of Buddhahood or Buddha-Sāsana is the Buddha, Buddhahood in Sanskrit is *Buddhatva*. In Pāli is it called *Buddhatta* or *Buddhabhāva*. It is the state of perfect enlightenment attained by the Buddha. The perfect enlightenment is *Sammāsambodhi* in Pāli. “*Sammāsambodhi*” is the special knowledge of Arahantship attained only by Buddhas.²² This refers to the universal and innate property of absolute wisdom.

The Buddha is the ideal type of leader in Buddha-Sāsana because there are so many wonderful things that a normal person cannot be the same. The Buddha or the Enlightened One, perfect in knowledge and practice, a Welfare, a world-knower, trainer unsurpassed of men to be trained, teacher of devas and mankind, Awakened One, Exalted One,²³ realizes the

¹⁹ Brahmaganabhorn (P. A. Payutto), Phra, *Thai Buddhism in the Buddhist World*, (Bangkok: Wat Nyanavesakavan Publishing, 2012), 5.

²⁰ Sister Vajirā & Francis Story, 1998: 95.

²¹ Sanu Mahatthanadull, *A Conceptual Model of Bi-Dimensional Development for Happiness Access by Biofeedback Process*, Research Report, Research Project Funded by Mahachulalongkornrajavidyalaya University, (2017), 93.

²² Mahāsi Sayādaw, *A Discourse on the Wheel of Dhamma*, (Rangoon: Buddha Sāsanañuggaha Organization Publishing, 2013), 198.

²³ Woodward, F.L. (trans.), *The Book of Kindred Sayings (Sanyutta-Nikāya), Part V. (Maha Vagga)*, (London: Pāli Text Society PTS, 1980), 11.

²⁴ D II 305.

Four Noble Truths²⁴ by his own effort. The great Four Noble Truths were mentioned in the teaching or discourses of the Buddha. Because of great virtues of the Buddha, we all of Buddhist always paying homage to the Buddha for *Buddhagūṇavandanā* and worshipping the virtues of the Buddha.²⁵

The Buddha had nine special qualities. The Buddha are the only one who have all nine special qualities. We do daily chanting Buddhānussati or contemplation on the qualities of the Buddha as follows;

Iti pi so Bhagavā Araham Sammāsambuddho, such is he, the Fortunate One, the Worthy One, the Perfect Sambuddha, *viññācaraanāsampanno Sugato lokavidū*, the one endowed with understanding and good conduct, the Happy One, the one who understands the worlds, *anuttaro purisadammasārathī*, the unsurpassed guide for those people who need taming, *Satthā devamanussānaṃ Buddho Bhagavā ti*.²⁶

From the above, The Buddha is an Ideal Type of leader. The quality of life and human development these concepts are substantial characteristics of contemporary approaches to the challenges of economic growth and development of society.²⁷ The Buddha teaching is a system of values which has the paradigmatic concern with the human development especially the sustainable way. The various doctrines of the Buddha such as the Middle Path, the Four Noble Truths, the awareness in the common characteristics depend on human living in daily life and to be the concept to develop the human being in the right ways.

Disciple Type of Leader (*Etadagga*), For the Buddha's disciples, The Pāli Canon contains one chapter in the Aṅguttara Nikāya called the *Etadaggavagga*.²⁸ This one is chief in which the Buddha creates eighty categories of great disciples: forty-seven among the bhikkhus, thirteen among the Bhikkhunīs, and ten each among the male and female lay followers.²⁹ The word “*Etadagga*” derives from Pali *Etadaggam* which in turns is formed from *Etaṃ + Aggaṃ*. “*Eta*” means this or that, while “*Agga*” means the beginning, the end, the best part. The word “*Etadagga*”, therefore, means the top or the best.

²⁵ Ānandajoti Bhikkhu, (trans.), *Safeguard Recitals a Book of Protection Chants*, (Kandy: Buddhist Publication Society BPS, 2014), 6.

²⁶ A III 285.

²⁷ Berkalov, S.V. et al., *Quality Of Life - The Factor of Russia Success at Present and in the Future*, SHS Web of Conferences, (2016): 1.

²⁸ A I 23.

²⁹ Nyanaponika Thera and Hellmuth Hecker, *Teachings of the Buddha, Great Disciples of the Buddha Their Lives, Their Works, Their Legacy*, (Kandy: Buddhist Publication Society PTS, 2003), xxi.

The eighty Buddha's disciples called *Asītimahāsāvaka* should have the personnel qualifications³⁰ based on the following three criteria: - 1) Being practiced perfection *pāramī*, 2) Achieving higher knowledge or *abhiññā* perfection, and 3) Being steadfast in *dhamma*.

King type of leader, the King Aśoka as a Role Model of Buddhist Leadership. The most important Buddhist layman in history has been the Emperor Aśoka, who ruled most of India for the middle third of the third century B.C. On the capital of one of the pillars Aśoka erected is beautifully carved a wheel with many spokes. This representation of the wheel of Dhamma which the Buddha set in motion is the symbol chosen to adorn the flag of the modern state of India. The lions on the same capital are on the state seal. Thus, India recalls its "righteous ruler." Aśoka is a towering figure for many other reasons too, but we confine ourselves to his role in Buddhist history. Before Aśoka Buddhism had spread through the northern half of India; but it was his patronage which made it a world religion.³¹ The virtues of this King Aśoka have been greatly recorded.

Merchant Type of Leader, the rich merchant *Anāthapindika* is the great benefactor of the *Sangha*. He working and living on *samajivikata* a framework of Buddhist. The Buddha expounds the four virtues conducive to a layman's happiness hereafter: (1) *Saddha*: he should have faith and confidence in moral, spiritual and intellectual values; (2) *Sīla*: he should abstain from destroying and harming life, from stealing and cheating, from adultery, from falsehood, and from intoxicating drinks; (3) *Cāga*: he should practice charity, generosity, without attachment and craving for his wealth; (4) *Paṭina*: he should develop wisdom which leads to the complete destruction of suffering, to the realization of *nirvana*.³² The rich merchant *Anāthapindika* is the great benefactor of the *Sangha*. He is a prominent wealthy banker and a family man and can achieved gain four kinds of happiness as above mentioned.

5. The Principles Doctrine Supporting to Chief Executive Officer(CEO) Concept

The principles doctrine for sensible and effective executive pay are designed to advance fresh thinking in boardrooms about executive compensation given new market priorities, shifting public attitudes towards equity, fairness and the role of business, and

³⁰ Bannaruji Bunjob, *Asītimahāsāvaka*, (Bangkok: Mahachulalongkornrajavidyalaya University Press, 2505), 7.

³¹ Anuradha Senevira, *King Asoka and Buddhism Historical & Literary Studies*, (Kandy: Buddhist Publication Society BPS, 1994), 1.

³² Walpola Rahula, *What the Buddha Taught*, (New York: Grove Press, 1959), 83.

fundamental changes in the role of the CEO and executive teams. The concepts and principles are the exploration of thought, opinion, idea and the general law and rule of the underlined teachings of Buddhism that appeared in the Buddhist scriptures.³³ Robert Katz identifies three critical skill sets for successful leaders: technical skills, interpersonal (or human) skills, and conceptual skills. Leaders must possess certain technical skills that assist them in optimizing managerial performance.

Leadership Skills, the technical skill is the knowledge about and proficiency in a specific type of work or activity. It includes competencies in a specialized area, analytical ability, and the ability to use appropriate tools and techniques.³⁴ Technical skill is the most important skill at lower and middle levels of management and less important in upper management. Human Skill is knowledge about the ability to work with people. Human skills are people skills and abilities that help a leader to work effectively with subordinates, peers, and superiors to accomplish the organization's goal. It creates an atmosphere of trust, employees feel comfortable, secure, participative in planning things. Human skills are important at all levels of management.

Top level management needed less technical skills but human skills and conceptual skills are both the most important. Next, for the middle level of management, the technical skills and the human skills are very important but not the conceptual skills. Lastly, for lower-level management, the conceptual skills have less important while the technical skills and human skills are needed indeed.

6. Desirable Qualifications of Leader

Generally, leadership occurs when there is a relationship between the leader and the followers. The qualifications of a good leader are very important. The difference between a boss and a leader, emotional intelligence, objectives of leadership, and the advantages of good leadership. Pāpaṇika-Dhamma, (*Dutiya*) Pāpaṇika Sutta³⁵ is one of the qualifications of leader in Theravada Buddhism. The Pāpaṇika Sutta, the second discourse on the store-keeper. There are at least two Pāli discourses named Pāpaṇika Sutta, that is, the (*Paṭhama*) Pāpaṇika

³³ Sanu Mahatthanadull, *Concepts and Principles of Buddhism*, Teaching Document, Buddhist Studies Programme, (Ayyuthaya: Mahachulalongkornrajavidyalaya University Press, 2020), 1.

³⁴ Thamaraiselvi, G. *Leadership Management Skills and Competencies for Academic Library Leaders in Digital Environment*, Journal of Social Science and Humanities Research 3 (2018): 124.

³⁵ A I 116.

Sutta³⁶ and the (*Dutiya*) Pāpaṇika Sutta³⁷ both Suttas employ the parable of the store-keeper. While the first Sutta only reminds the monastic or practitioner of his meditation task, the (*Dutiya*) Pāpaṇika Sutta or Pāpaṇika Sutta second, using a similar parable of the storekeeper, instructs us in the following ways;

The good store-keeper (or merchant), the syllabus (the store-keeper): the three qualities of a good store-keeper.

- 1) The good store-keeper has a shrewd eye (*cakkhumā*), *cakkhumā ca hoti*.
- 2) He is very capable (*vidhuro*) *vidhuro ca*.
- 3) He inspires confidence. (*nissaya-sampanno*) *nissaya,sampanno ca*.

The wealthy, showing confidence in the good store-keeper, invest in his business. The good store-keeper “attains to greatness and abundance in wealth.”

*Aparihāniya-Dhamma*³⁸ is to be one of the qualifications of leader in Theravada Buddhism. There are seven principles of prosperities (*Aparihāniya-Dhamma*) of the leader. The seven principles of prosperities taught by the Buddha in *Mahāparinibbāna sutta*, long discourses of the Buddha (Dīgha Nikaya). Mahāparinibbāna Sutta of the Dīgha-nikāya contains a sermon of the Buddha on the *Satta Aparihaniya Dhamma* or the Seven Non maleficent Rules (*satta aparihāniya dhammā*). It is recorded in the aforesaid Sutta or Discourse delivered by the Buddha at *Gijjhakuta Pabbata* in Rajagaha, the capital of Magadha, one of the world super powers during those days, to *Vassakara*, the Mahamatta or the Prime Minister of King Ajātasattu in the very presence of Bhikkhu Ānanda, the Upatthāka or the personal attendant or associate of the Buddha.³⁹

Kalyāna-mitra, in the Pāli canon we found the examples of the Buddha describing and teaching about *kalyāna-mitra*⁴⁰ or spiritual friendship as an important for spiritual development. Buddhist texts frequently emphasize the necessity of a good spiritual friend (*kalyāna-mitra*) or *kalyāna-mitra* means “good friends” the good friends who walk the way together. A properly supported social network will strengthen the groups of good friends (*kalyana-mittatā*). In which it affects social strength in order to help the job, communication,

³⁶ A 3.19.

³⁷ A 3.20.

³⁸ A II 39.

³⁹ Bimalendra Kumar, *A Study of Role of Buddhist Education in Moral Ethics*, Article, Department of Pali & Buddhist Studies, Banaras Hindu University, India, (2019), 446.

⁴⁰ A IV 31.

interactions, or even daily life of family is smoother.⁴¹ Thus, the noble friendship is the one of the most important requirements for the existence and the development of the spiritual life of a person and the leader. Friendship is regarded to be a distinctively personal relationship that is concern on the path of each friend for human to living together. Because human life is not meant to be pleasant all the time. So, we need somebody or friend to help us, to take care of us and to talk to particularly when we encounter problems physically and psychologically.

7. Conclusion

A Conceptual Model of Buddhist Chief Executive Officer (BCEO) for The Modern World is a new model concept that integrated Buddhism and General Managing Science for a new type of CEO. The four types of executives to be BCEO are follow: 1) Founder Type, 2) Appointed Leader Type, 3) King Type, and 4) Merchant Type. BCEO types divided into family and non-family types. The physical characters of a BCEO should be good traits such as a straight body, a smiling face, a beautiful voice and all good resounding appearance. The mental characters of the BCEO should have the emotional intelligence, social responsibility, good management and decision-making skills. The BCEO should possess the virtues of *Dhamma*, which are the four keys to success, namely 1) *Pāpaṇika-dhamma*, 2) *Aparihāniya Dhamma*, 3) *Dasavidha-rājadhama* and 4) *Kalyāna-mitra*. The personal qualities of the BCEO are: 1) Being practiced perfection *Pāramī*, 2) Achieving higher knowledge or *Abhiññā* and 3) Being steadfast in *Dhamma*. The required qualifications of a BCEO are a leadership style, education level, professionalism and experienced. The conceptual model of the Buddhist Chief Executive Officer (BCEO) is useful to apply for organizations in the modern world.

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⁴¹ Sanu Mahatthanadull, et al., “Human Behaviors in Promoting Balance of Family According to Buddhist Psychology,” *Journal of MCU Peace Studies* 8 (2020): 26

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