**The 7 aparihāniya-dhamma are the collective responsibility that helps prevent decline and lead only to prosperity:-**

(1) Meeting often and regularly; regularly conferring on community affairs and projects.

(2) Meeting together, dispersing together and doing together what needs to be done together.

(3) Neither instituting laws, regulations not communally agreed upon simply out of convenience or personal preference, nor denigrating or abolishing things already instituted. Upholding the main provisions established as the constitution.

(4) Honouring and respecting the elders long in experience, giving weight to their words.

(5) Honouring and respecting the womenfolk, protecting them from abuse and ill-treatment.

(6) Honouring and revering the shrines, holy places and national monuments, which are memorials arousing virtue and centre community spirit; to honour the ceremonies required for those places as dictated by tradition.

(7) Organizing rightful protection, support and sanctuary to monks and priests who maintain pure moral conduct, who serve as spiritual refuges and moral examples for the people; gladly receiving them and wishing for their comfort.

**The qualities of a righteous king (rāja-dhamma):-**

(1) Being endowed with the ten regal qualities:

(i) Dāna – sharing with the populace

* A benefactor in that one rules or works to give, not to take.
* Devotes oneself to administering services and providing welfare and aid for the people to ensure their well-being, convenience and safety.
* Renders assistance to those in distress and difficulty and supports those who have done well.

(ii) Síla – maintaining good conduct

* Impeccable in conduct and restrained in actions and speech.
* Does only good actions and upholds one’s honour.
* Sets an example for the people, commands their respect and is free from any cause for contempt.

(iii) Pariccāga – working selflessly

* Capable of sacrificing personal comfort, even one’s own life, for the benefit of the people and the peace and stability of the country.

(iv) Ajjava – working honestly

* Honest and upholds the truth.
* Free of deceit and upright in one’s dealings.
* Sincere and does not deceive the people.

(v) Maddava – deporting oneself with gentleness and congeniality

* Not arrogant, rude, harsh or conceited.
* Has nobility and dignity that are based on a polite and gentle manner, inspiring devotion and loyalty but not without awe.

(vi) Tapa – rejecting indulgence through austerity

* Destroys defilements and cravings and does not allow them to control one’s mind.
* Restrains one’s mind and does not allow it to become lost in sensual pleasure and debauchery.
* Simple and regular in life-style, dedicated to the fulfillment of duty.

(vii) Akkodha – adhering to reason, not anger

* Is not given to fiery outburst and does not make judgments or act out of anger, but has a heart of goodwill, suppressing anger.
* Judges and acts righteously with a mind that is subtle and calm.

(viii) Avihimsa – bringing tranquility through non-violence

* Does not let one’s power go to one’s head or use it to repress one’s subjects.
* Does not find a pretext for punishing a subject out of vindictiveness and hatred.

(ix) Khanti – overcoming difficulties with patience

* Endures a heavy workload and perseveres in the face of tiredness.
* No matter how difficult or depressing the work may be, one does not give in.
* When provoked or ridiculed, one does not despair.
* One refuses to abandon a task that is rightfully done.

(x) Avirodhana – not doing that which strays from righteousness

* Does not transgress the principles of public administration that are based on the welfare, happiness and righteousness of the people and the country.
* Does not oppose what the people rightfully desire.
* Does not stand in the way of those activities which are for the common good.
* Establishes oneself firmly in righteousness, steadfast and unwavering in the face of pleasant and unpleasant words, gain and loss, desirable and undesirable conditions.

(2) Performing the five duties of a universal king (cakkavatti-vatta)

(i) Dhammādhipateyya – holding the Dhamma supreme

* Adheres to truth, righteousness, goodness, reason, principle and rightful rules and regulations as standards.
* Respects, upholds, favors and establishes oneself in righteousness and practices accordingly.

(ii) Dhammikārakkhā – providing righteous protection

* Provides fair protection to all groups of people in the land

(iii) Mā adhammakāra – prohibiting unrighteous actions

* Arranges preventives and remedial measures, not allowing unrighteous actions, exploitation, oppression, corruption, or unrest to arise in the country.
* Encourages the people to establish themselves firmly in honesty and virtue.

(iv) Dhanānuppadāna – distributing resources to the poor

* Ensures that there are no poverty-stricken people in the land by giving all people a chance to make an honest living.

(v) Paripucchā – not failing to seek counsel

* Seeks advancement in wisdom and virtue by having advisors who are learned and virtuous, who are morally upright and not heedless or self-indulgent, and who can help one to cultivate one’s wisdom and wholesome qualities.
* One approaches monastic and wise persons and queries them to seek knowledge, goodness and truth.
* Discusses various problems with them at regular and appropriate times so that one may examine and improve oneself and carry out one’s duties rightfully, properly so as to bring about true welfare and happiness.

(3) King support the people, allowing them to live in unity and harmony with the four rāja- sañgaha-vatthu

(i) Sassamedha – shrewdness in promoting agriculture

* Skilled in agronomic policies and promotes agricultural activity which brings about bountiful crop yields.

(ii) Purisamedha – shrewdness in promoting government officials

* Clever at making policies for supporting government officials by encouraging honest and capable officials and providing them with adequate social benefits.

(iii) Sammāpāsa – bonding the people together

* Assists the people with policies that support their livelihood by providing funds from which the poor may borrow to set themselves up in commerce or start business operations, thereby eliminating an economic disparity that is so wide as to cause rifts among the people.

(iv) Vājapeyya – impressive speech

* Knows how to speak, clarify and advise.
* Takes an interest in greeting people of all levels and inquiring about their welfare.
* Speech is pleasant to the ear, worth listening to, reasoned, well-founded and useful.
* Leads the way to constructive action, to solution for problems, to increase harmony, to mutual understanding, trust and respect.

(4) An administrator should avoid the four biases or deviations from righteousness

(i) Chandagati – biased conduct on account of like.

(ii) Dosagati – biased conduct on account of dislike.

(iii) Mohagati – biased conduct on account of delusion or foolishness.

(iv) Bhayagati – biased conduct on account of timidity and fear.