

## A Comparative Analysis of Buddhist Ethics with Modern Democracy

Sanu Kumar Shrestha<sup>1</sup>

### Abstract

*The fundamental purpose of this study is to compare Buddhist ethics with contemporary democracy and election procedures. Politicians, academics, and the general public rarely accept Buddhist democratic voting and dispute-solving methods. Buddhist communities have historically demonstrated democratic practices, but there is a significant gap in understanding their application in contemporary contexts. The investigation employed a hermeneutic framework and used theme analysis, a qualitative data analysis technique, to analyze the content of the literature review. The teachings of the Buddha are regarded as the cornerstone of contemporary democratic thought, which was first formed in South Asia before spreading to other parts of the globe. In both republican governments and Buddhist sanghas, the Buddha emphasized the value of representative voting as a democratic process that promotes democracy, humanist principles, and peace. The Buddhist theory has significant democratic implications because it is not a Western creation. Buddhist doctrine, which placed a high value on public institutions, accountability, transparency, and integrity, served as the foundation for the democratic government and assembly. It also had a big influence on vital social innovations and promoted freedom. The study concentrated on how important it is for the government, researchers, Bhikkhu Sangha, and the community to adopt Buddhist democratic norms and ethics because they encourage inclusive participation, accountability, transparency, and responsibility for governance. Future research should explore the integration of Buddhist-influenced government models into modern democracies to address existing systems of inefficiency.*

**Keywords:** *democracy, election, philosophy, Buddhism, Buddhist ethics*

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Corresponding Author's Email: [mail.sanuks@gmail.com](mailto:mail.sanuks@gmail.com)

<sup>1</sup> Mr. Shrestha, an independent researcher, is the founding chairman of New Horizon, and New Vision Academy, Chandragiri Municipality, Kathmandu, Nepal

## Introduction

The Buddha favored democratic and representative government, promoting principles like citizen participation, deliberation, and transparency. His teachings, which emphasize equal rights, resistance to tyranny, and participatory governance, are pertinent to modern politics and consistent with Western liberal-democratic philosophy. “The Buddha’s teachings are directly relevant to contemporary politics and are compatible with the governance of a modern democratic state.” (Long, 2021, P. 8).

The Vinaya, a historical text, discusses the use of sticks in dispute settlements. If face-to-face procedures fail, both sides reflect, and the distributor is aware of the majority's support, bhikkhus can use a majority vote to settle disagreements when they are unable to come to an agreement. The procedure should avoid splits, Dhamma, cheating, assembly, and intimidation. (Thanissaro, 1994).

The Mahasamghika Vinaya and Mulasarvastivadavinaya give a very ceremonial character to the use of sticks at the Uposatha and Varsa. The Vinaya, a historical text, discusses the ceremonial use of sticks in dispute settlements, particularly at Uposatha and Varsa. According to Durt (1994), the Mahāsāṃghika sect emerged as the result of a majority decision obtained through a referendum conducted with counting sticks (śalākā), reflecting an established majority minority voting procedure (p. 466).

Sri Lankan Buddhists declared that democracy is not a Western-imposed concept but rather inherent in the Buddhist doctrine of individual freedom and responsibility. Democracy is a fundamental principle in the Buddhist doctrine of individual freedom and human responsibility for the common good of the nation (Moe, 2021). The three main facets of spirituality that the Ādhipateyya Sutta highlights are Dharma, the world, and the self. Understanding the purpose of Dharma, respecting oneself, and reflecting on oneself are all components of self-priority. While Dharma-priority concentrates on Buddha's teachings, which lead to wisdom and freedom, world-priority respects others (A3.40/1:147-150). The United Nations promotes democracy through human rights, development, peace, and security, promoting majority rule in countries where citizens elect their leaders. The Buddha advocated for democratic republics in his time, despite being aware of the growing influence of monarchies.

Buddha's ideals of kingship are rooted in his belief that the first human king was elected to uphold social order and his admiration for compassionate Cakkavattin rulers. (e.g., D.iii.58 –9).”(Harvey, 1990, P. 101). Buddhism asserts that everyone

has the intrinsic right to liberty, including freedom from suffering and political persecution, and highlights the connections between human rights, peace, and progress. "Peace and economic, social, and cultural development are both conditions for and fruits of democracy. There is thus interdependence between peace, development, respect for and observance of the rule of law, and human rights." (Bassiouni et al., 1997, p. 9).

Ambedkar, who claims that "On the first point, there is complete agreement between the Buddha and Karl Marx... The language is different, but the meaning is the same. If for misery one reads exploitation, Buddha is not away from Marx." (Ambedkar, 2020, p. 4).

By holding frequent, free, and fair elections, the ancient Greeks sought to create a post-monarchy society. In his Gettysburg Address, Abraham Lincoln said that "Government of the people, by the people, for the people, shall not perish from the Earth." These words honour those who sacrificed their lives for democracy. (Gettysburg, 1863, p. 1). Hence, modern democracy and Buddhist democratic election processes are social and political phenomena that foster peace, progress, mutual appreciation, representative governance, and experience sharing among humans.

The Cakkavati Kings' Royal Virtues, including Dana, Ajjava, Paricccaga, Sila, Maddava, Tapa, Akkodha, Avihimsa, Avirodha, and Khanti, are considered the foundations of democracy and governance. The constitution, rule of law, individual liberties, civil liberties, and law enforcement are all upheld in modern democracies, which also permit participation and hold the state responsible. Everyone benefits when those who enjoy democracy actively defend the rights of others.

In Dhammacakkappavattanasuttam the Buddha stated "Ayam-eva ariyo atṭhaṅgiko maggo, Seyyathīdām: "Sammā-ditṭhi, sammā-saṅkappo, sammā-vācā, sammā-kammanto, sammā-ājīvo, sammā-vāyāmo, sammā-sati, sammā-samādhi." With Buddhism, the noble path; which consists of eight components contributes to contemporary democracy and peace. These elements include proper perspective, cognition, speech, action, livelihood, effort, mindfulness, and awareness. (Ānandajoti Bhikkhu, Vinaya Mahāvagga, 1).

In addition to teaching others about their goodness and brilliance, the Buddha encourages self-acceptance, self-truth, and self-sufficiency. Lok'ādhipateyya emphasizes world supremacy, respecting majority opinion, and prioritizing one's own ideas. Lokadhipateyya, the closest to contemporary democratic systems, teaches the majority to strictly follow the rules of law or righteousness. "In a negative sense,

world-priority or “world-supremacy” is a measuring of others on how to manipulate or use others for the sake of self-glorification or selfish benefits." (Tan, 2007, P. 39).

A unique, democratic, humanistic, and logical political philosopher, the Buddha encouraged understanding, intellectual challenge, and the development of mental purity. He placed a higher value on respect, moral responsibility, and accountability than material belongings.

### **Statement of the problem**

My focus has been on the role of Buddhism in modern democracy, specifically in relation to democratic ethics and election procedures. Buddhist philosophy emphasizes the value of practical involvement and academic education and can promote democratic ethics and electoral procedures. The study serves as an effort to close the gap between the fundamentals of modern democracy and a comparison of Buddhist democratic ethics and electoral procedures. National and local governments are not aware of Buddhist democratic ethics and electoral procedures, necessitating a focus on integrating Buddhist teachings into these areas. Despite the necessity of Buddhist democratic ethics and electoral procedures, there is a lack of consensus among political authorities and the academics. Despite the fact that democracy has long been a part of Buddhist governance and communities, most people are ignorant of its significance today.

### **Objective of the study**

The study explores Pali Buddhist literature's description of Buddhist democratic procedures and modern democracy, aiming to inform policymakers, researchers, students, and individuals with insights and recommendations. It examines and analyzes the fundamental ideas about Buddhist democratic election practices in Pali Buddhist literature, comparing Buddhism with modern democracy.

### **Delimitation:**

It could take up to six months to finish the search. Geographical restrictions do not apply. There are certain limits when comparing the results to both modern democracy and traditional Buddhist democracy. Among the target groups on a global scale are scholars, governments, and college students.

## Methodology

The study employed Buddhist resources and secondary data sources, including books, papers, radio speeches, internet articles, documents, and discourses. The literature study process utilized hermeneutic philosophy, thematic analysis, and qualitative data.

## Review of Literature

According to Ambedkar B. R. (2020), the parallel between Karl Marx and Buddha could be interpreted as a joke. There is no cause for surprise in this. Marx and Buddha are separated by 2381 years. Buddha was born in 563 BC, and Karl Marx in 1818 AD. Karl Marx is thought to be the builder of a new ideology-polity, or economic system. The Buddha, on the other hand, is thought to be nothing more than the creator of a religion with no connection to politics or economics. The title of this essay "Buddha or Karl Marx," which implies either a comparison or a contrast between two such persons separated by such a long period of time and busy with various fields of thought, is bound to seem strange.

Marxists may easily scoff at it and mock the very concept of putting Marx and Buddha on the same level. What might a Marxist learn from the Buddha? What can the Buddha teach a Marxist?

Comparing the ideologies of the two individuals is appealing and enlightening, as they have read each other and are interested in their perspectives. The concept of Ahimsa is typically linked to the Buddha. It is believed to be the entirety of his teachings.

According to Eugénie Merieau (2022), Thailand's constitutional order, influenced by Hinduism and Buddhism, is a blend of constitutional monarchy and Buddhist kingship.

The doctrines were derived from religious texts, treatises, and tales, and were expressed in the Phrathammasat portion of the Three Seals Code. In the late nineteenth century, Siam modernized legal categories, combining Thai modern legal concepts with indigenous ones rooted in Buddhism. The 2017 Constitution of Thailand was granted by King Vajiralongkorn, presenting it as rooted in ancient Thai law. However, the doctrinal bricolage faces challenges due to legal supremacy competition. The Three Seals Code, a reconstructed version of Siam's old laws, is a key aspect of Thai constitutionalism.

Harvey Peter (1990) shed light on the Buddha's view of governance and kingship during his lifetime. The Buddha appeared to prefer semi-democratic republics, but he was well aware of the growing dominance of monarchy. Democratic Republics:

The Buddha seems to favor the government arrangements of semi-democratic republics popular during his time. These republics allowed for citizen engagement and representation in decision-making processes. Although the Buddha preferred democracies, he recognized monarchies' growing strength. Monarchies were gaining popularity, and he recognized their strength.

The Buddha's view of kingship was based on two major ideas: Historical Origins: He held that the first king in human history was chosen by the people to keep social order. Compassionate monarchs: The Buddha respected previous Cakkavattin monarchs. These rulers governed wisely and benevolently, putting their subjects' well-being first. In conclusion, the Buddha's ideals of kingship were influenced by both historical precedent and a vision of compassionate leadership. His teachings highlighted the importance of moral rulers who worked for the good of their people.

According to Hubert Durt (1974), the current study is an outline of the essay "Chu" (Skr. Salaka, Pali salaka, Stick), which will be published in the Vth edition of the Hobogirin. This study aims to study a few rules found in both the earliest Codes of Discipline (Vinaya) and the more recent Pure Regulations (Shinigi) of the Zen Sect, all of which deal with the topic of counting sticks.

The counting stick (salaka) and the majority/minority rule were used in Nepal and ancient India for a variety of purposes, ranging from medical and hygienic to counting and voting. There could also be qualitative uses for the sticks, such as expressing differing ideas. In that situation, additions were accomplished using counting sticks of various shapes or colors. This use appears to have been recognized outside of the Samgha, as evidenced by King Virudhaka's submission of the town of Kapilavastu. The stick is used to express a personal will, similar to the ostracism in Greek democracy and the ballot in current polls. This technique was employed when it appeared like things would get out of hand or be ignored (alajussanna).

According to Long W. J (2021), doctrinal Buddhist political and economic theory, as well as its ideas regarding interstate relations, are based on a unique understanding of reality. Some readers may be startled to learn that Buddhism includes a political theory. However, Buddha spoke extensively on politics, contradicting Max Weber's famous claim that Buddhism was "a specifically apolitical and anti-political status religion." Although the overarching purpose of Buddha's teachings is to liberate individuals from widespread suffering, politics was important to Buddha, not because of its intrinsic value but because it generated an external environment that could promote or impede an individual's pursuit of pleasure, which he characterized as

spiritual growth and the attainment of enlightenment about the true nature of oneself and the universe.

Although most known for his teachings on human liberation, Buddha was also a unique social and political philosopher who was also rationalistic, humanistic, and democratic. Buddha's social teachings are similar to modern democratic ideology, mixed market economy, and humanistic international relations in Western societies.

According to Varma C. (2018), Buddhist polity is founded on the Buddhist concept of mind, and historically, the Buddhist perspective of mind is best demonstrated by Emperor Asoka's knowledge of good administration and polity through his understanding and definitions of Dhamma. Despite being a Buddhist, he was equally concerned for all of his subjects, regardless of their geographical, racial, communal, or sectarian allegiance. Furthermore, he was always available to answer an administrative summons for the sake of his duties.

His non- discriminatory welfare measures were to be restricted not only within his territory but also to the bordering areas and frontiers to the extent of the territories of the Greek king Antiochus; e.g., the Rock Edict II Girnar version records that Asoka made separate medicinal provisions for both men and cattle; plantation of medicinal herbs, plants, and fruit-yielding trees; and the construction of drinking wells.

## Discussion

Notwithstanding, the Buddha's teachings on monarchy and republicanism had a major impact on the development of democracy throughout the world in the fifth century BC. The Buddha had a great deal of respect for the earlier republican movement and sought to use his principles to make these interactions more amicable. According to Long (2021), “the Buddha’s political thinking parallels Western liberal-democratic thought with its emphasis on equal rights, protection against tyranny via equality before the law, and participatory and deliberative governance” (pp. 35–50).

According to Buddhist tradition, the Mahāsammata theory proposes a merit-based legal foundation for kingship and an elective procedure: the people gathered and appointed Mahāsammata as king, who was acknowledged across the four continents and endowed with the seven gem attributes associated with a Cakravartin (Tambiah, 1989, pp. 101–122). In the Aggañña Sutta of the Pali Canon, Buddha discusses the concept of aristocrats, elected by the people, managing society and building democracy. The primary decision made by the people is to form a democracy through election, resulting in a two-class system: rulers and participants. “Since the Buddha

explains that this idea affects democracy and the evolution of society, the expression "elected by the people" refers to a ruler who is chosen by the people, emphasizing their duties and advancing the virtue of mercy." (Bhikkhu Sujato, trans., 2018, *The Elected King*, para. 10). Although elected representatives participate in legislative and policymaking processes in representative democracies, the Shakyān legislature requires an elected president and oversight to function effectively. "The Buddha was born in the Shakyas tribe, where his father, Suddhodana, held the title of raja for twelve years, which appears to have been an elected presidency or chairmanship of sorts and not a hereditary kingship." (Norbu, 2020, para. 4). According to "Sièyes's eighteenth-century perspective, modern democracy is a representative form of government in which politicians are charged with looking out for the interests of the country." (Stapelbroek, 2013, p. 4). In the sixth century BCE, Nepal's Shakyas established a powerful republic in Kapilbastu, the capital of Sakyā, and the Buddhist text reveals that they established four republics and fourteen monarchical states during Buddha's time. Gandhara and Khamboja belong to Uttarapatha, or the northwest division of Jambudvīpa.

Buddha's teachings on monarchy and republicanism significantly influenced the global rise of democracy in the fifth century BC, emphasizing equal rights, protection against tyranny, and participatory governance.

In his landmark address in 1949, Dr. B. R. Ambedkar stated that democracy is not a Western invention while delivering the final draft of the Indian Constitution. In a radio broadcast, Ambedkar (1954) stated, "Positively, my social philosophy is enshrined in three words: liberty, equality, and fraternity." Let no one, however, say that I have borrowed my philosophy from the French Revolution. No. I have derived them from the teachings of my master, the Buddha." (Ambedkar, 1954). Hence, the Buddha brought democracy to new life. One more: "Ambedkar pointed out that by becoming a parliamentary constituency 'again,' India is back to its Buddhist roots: 'It is not that India did not know parliaments or parliamentary procedure.' (Jaffrelot, 2017, p. 5).

The Buddha, in the Mahaparinibban Sutta, referred to Ananda as one of the eight liberations. So, what are the eight? 1) Awareness of one's shape; 2) Forms seen outwardly; 3) Seeking unending beauty; 4) Living in an infinite void; 5) Infinite consciousness; 6) In the field of emptiness; 7) In neither awareness nor non-perception; 8) In the cessation of perception and feeling. A process of self-awareness, vision, and understanding is required to reach each of these stages." (Sister Vajira

& Francis, trans., 1998, *Dīgha Nikāya* 16). In contrast to contemporary openness to democracy and liberty, these suttas address liberation from oneself, or self-realization.

Buddhism values human dignity and liberty, as seen in the French revolutionaries' fight for equality in 1789. They sacrificed political liberty and brotherhood for this goal, demonstrating the importance of human dignity in Buddhism.

The assessment of democratic processes should be based on their actual actions rather than expected outcomes, by evaluating specific operational factors. "(i) Access and openness of public institutions to the citizenry without discrimination or intimidation; (ii) Transparency in the workings of public institutions; (iii) Integrity of the processes; and (iv) Accountability mechanisms capable of effecting outcomes and effectively redressing wrongs." (Bassiouni, et al., 1997, p. 22). To protect Vajjians and promote republican advancement, the Buddha counseled the Vrijji Mahajanapada to embrace the seven attributes of the *Satta Aparihāniyā Dhammā*. It emphasizes communication, accountability, equality, and complementarity, prioritizing women's security, respecting seniors, Arahants and predicting advancement. Venerable Piyadassi Thera (1961) observes that the Buddhist position on racism and racial discrimination, articulated at a very early stage, closely aligns with the moral and scientific perspective later adopted by UNESCO in its Declaration on Race and Racial Prejudice (1978, p. 1). The Buddha advocated that everyone has "Buddha nature," or the innate value and potential for enlightenment, before he passed away, refusing to name Devadatta a successor.

### **Adhikaraṇa-samathā:**

The Buddha's teachings remain important today, guiding a country's leadership and encouraging civic participation, which would have included voting in a democratic system. The seven rules for settling cases outline principles and processes for settling four types of concerns: disagreement, charge, crime, and responsibility. Every two weeks, the Buddhist Sangha resolves disputes and disciplinary issues among monastics by reciting seven rules from the *Pratimoksha*. (*Vinay IV*, 207-351) mentions one of seven techniques for resolving disputes: *sammukhā-vinaya*, *sati-vinaya*, *amūlha°*, *paṭīññā*, *yebhuyyasikā*, *tassa-pāpiyyasikā*, and *tīṇ'avatthāraka* (*M. II*, 247). The monastic order uses *Adhikaraṇa-samathā* to resolve problems.

"*Yebhuyyasikā*, "according to the majority," i.e., a vote of majority of the Chapter; name of one of the *adhikaraṇa-samathas*, or means of settling a dispute." (Pali Eng. Dictionary, A. I, 99; IV, 144. P. 558). "If the Community cannot settle the matter, they should go to a monastery where there are more bhikkhus and ask them to help settle

the matter." (Thanissaro, 7, 1994). "The process should also not cause the Sangha to break up, and tickets should be acquired in line with the Dhamma." (Bucknell, 2022). It prioritizes the well-being of the community and promotes sound judgment.

Adhikarana-samathā is a Buddhist principle ensuring decisions align with teachings. Each bhikkhu has one vote in this democratic process. The Canon describes seven reconciliation practices in Buddhist monasteries during the 6th century B.C.

### **Electoral Process:**

The term "Electoral Process" refers to all phases of the election and all election-related technology, such as voter registration, candidate nominations, campaigning, polling, results announcement, tallying, and handling of issues and complaints. In the Buddhist sangha, "The community decisions were taken by vote and differences were settled by consensus." (Dalai Lama, 1993, p. 3).

Buddha's Sangha regulations promote consultation, democratic processes, equality, politeness, transparency, decentralized administration, individual autonomy, civics-focused education, and a stable moral basis for a fair global democratic system and enlightenment. "Three modes of voting can be found in the Buddhist voting system underlying their democratic principle. (Varma, 2018, p. 73), they are as follows:

#### **(i) Guhlaka:** the secret voting method:

Mahasamghika, a Buddhist sect, conducted a referendum using voting sticks and counting sticks, with each voter receiving instructions on a specific sālaka, or private voting procedure. "On the juridical use of those counting sticks (salaka), i.e., their use in determining a majority when a contested decision has to be taken; also, the relative importance attached' either to individual opinion or, in other cases, to the unanimity of the Buddhist Community (Samgha)." (Durt, 1994, p. 470). Routledge (2022) notes, "One of the most historically significant allies in the battle for democracy is the secret ballot" (p. 1). Secret ballots offer defense against corruption, fraud, and propaganda, while private polling places allow voters to view recorded ballots without disclosing the candidate's identity. "By having frequent, free, and fair elections, politicians and governments can be kept in check. However, it is worth noting there is a risk associated with such a system." (Ben Barr, 2020, p. 3).

#### **(ii) Sakanna Jappaka:** whispering technique in the ear:

"The Whisper Method Manifestation is a Law of Attraction technique used to positively influence the thoughts or actions of another person." (Shamonique , 2021, p. 1). Buddhist assemblies employ a distinctive silent Sakanna Jappaka voting and

counting method that allows participation by both knowledgeable and less-educated members. This approach contrasts with traditional voting procedures that rely on verbal responses such as “yes” or “no” during parliamentary meetings (University of Minnesota, 2014).

**(iii) Vivataka:** the open method:

Poll workers regularly apply dhammā to maintain decorum and civility during meetings, particularly when the majority of voters uphold established norms. The term vivaṭaka an adjectival form derived from vivaṭa + -ka denotes an “open” or non-secret procedure, as recorded in the Vinaya (Vin. II, 99, p. 637).

The Buddhist Bhikshu Sanghas had a reputation for being well-versed in Sangha procedures, which included ballot voting, resolutions, seating arrangements, and gestures. The Buddha modified these rules, which may have been the laws of the governmental assemblies of his time, for use in Sangha meetings.

The Buddha promoted consultation and democratic processes in the order community, allowing members to vote on general concerns. His emphasis on equality, decency, and the innate worth and capacity for enlightenment in all people was a foundational idea with political ramifications.

A transparent democracy with decentralized administration allows individual autonomy and empowerment, preventing negative advertising and providing civics-focused education.

Democracy is universally beneficial and needs a stable and moral basis for a fair, free global democratic system, as established by Buddha. Buddhism's democratic election process promotes peace, progress, and representative governance, with the Cakkavati Kings' Royal Virtues serving as its foundations.

## **Findings**

The Buddha's political thought challenges Max Weber's anti-political view, positing no-self and rejecting social stratification theory.

The eight liberations are described in the Mahaparinibban Sutta, emphasizing self-liberation, proving that Buddhism and democracy can coexist peacefully, and advancing everyone's equality and dignity.

Vajjians, who adhere to the teachings of the Buddha, value equality, accountability, and cooperation more than they do democracy? Consequently, they advocate for

peace, economic growth, inclusive engagement in mutually beneficial decisions, and the rights of women, the elderly, and Arahants.

Adhikaraṇa-samathā, a Buddhist principle, outlines seven rules for resolving disputes among monastics, promoting decision-making and community well-being. Three modes of voting exist in the Buddhist voting system: Guhlaka (secret voting), Sakanna Jappaka (whispering in the ear method), and Vivataka (open method).

A unique social and political philosopher, the Buddha was democratic, humanistic, and logical; his ideas are comparable to modern democratic ideology and humanistic relationships abroad in global societies.

The Buddha emphasized group decision-making on broad issues and cherished consultation and democratic processes that tackled urgent problems, such as contemporary democratic parliamentary systems.

Buddhist doctrine was both political and anti-political. Buddha's teachings aim to free people from extensive suffering, yet this is not their main goal.

The Buddha saw politics as a tool for social development and valued it not for its inherent value but rather for its influence on a person's environment of pleasure-seeking.

Elections are an essential component of representative democracy, a contemporary type of democracy that depends on competitive elections to choose its political leaders.

Buddha held that the ultimate purpose of life is happiness, that ignorance traps people in a never-ending cycle of frustration and grief, and that understanding frees them.

## **Conclusion**

Buddhism, with its historical roots and benevolent rulers, places a strong emphasis on respect, moral responsibility, and accountability, and Buddha's philosophy encourages democratic ideology, liberty, self-respect, and selflessness.

In addition to highlighting equality, responsibility, and cooperation, Buddhist governance prioritizes peace, economic development, and the rights of women, the elderly, and Arahants. Consultation, democratic procedures, equality, civility, openness, decentralized administration, personal freedom, civics-oriented education, and a solid moral foundation for a just international democratic system are all encouraged by the Buddhist governance rules.

Buddhist principles include Adhikaraṇa-samathā, seven rules for resolving disputes among monastics, and three modes of voting. The majority of political scientists agree that democracy, political parties, and elections are essential components of democratic governance, which is compatible with Buddhist electoral procedures.

The Buddha's teachings emphasize liberty, equality, and fraternity in democratic governance, warning against dictatorship and advocating for citizen participation, freedom of expression, voting, decision respect, open public discourse, and rule of law supremacy. Hence, the Buddha is unquestionably the inventor and founder of modern democracy because of his liberal-democratic and republican political theories, which contributed to the growth of democracy from the fifth century BCE to the present.

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