

Operationalizing the Dasa-Rāja Dhamma: A Buddhist Framework for Employee and Customer Satisfaction “A Study of Nepal Telecom, Itahari”

✍️ *Prasanna Thapa*

Abstract Submitted Date
August 31, 2025

Artical Submitted Date
October 2, 2025

Artical Reviewed Date
October 22, 2025

Artical Accepted Date
November 6, 2025

Date of Publication
April 07, 2026

Abstract

Customer satisfaction metrics within service organizations include efficiency, responsiveness, and loyalty metrics, but these metrics tend to lack capturing the impact of internal employee well-being on service quality. This paper describes a management approach to applying Dasa-Rāja Dhamma “Ten Royal Virtues,” specifically within Nepal Telecom to improve internal employee satisfaction and customer satisfaction.

The Dasa-Rāja Dhamma: dāna (generosity), sīla (morality), pariccāga (self-sacrifice), ājjava (honesty), maddava (gentleness), tapa (self-restraint), akkodha (non-anger), avihimsa (non-violence), khanti (patience), and avirodhana (uprightness) was originally designed as a prescriptive guide for righteous rule in Buddhist textual traditions. However, in this research work, dāna (generosity), sīla (morality), pariccāga (self-sacrifice), ājjava (honesty), maddava (gentleness), tapa (self-restraint), akkodha (non-anger), avihimsa (non-violence), khanti (patience), and avirodhana (uprightness), and so on, are reframed and redefined as organizational and behavioral axioms in forming a unified framework of Buddhist management. At Nepal Telecom's FTTH services, issues of organizational bureaucracy and lack of accountability and fairness in work distribution are also met and managed Insofar as this paper situates the Dasa-Rāja Dhamma within a formalized Buddhist management theory, its contribution lies at the intersection of both management theory research and Buddhist studies, specifically in resolving how internal worker satisfaction impacts the underlying catalyst for superior customer satisfaction.

Keywords: *Dasa-Rāja Dhamma, Employee Inner Satisfaction, Customer Satisfaction, Buddhist Management Framework, Nepal Telecom*

© 2026 The Author. All rights reserved.
For permissions,
Contact: fbs@lbu.edu.np

This work is licensed under
Creative Commons Attribution-Non
Commercial-No Derivatives 4.0
International License.
<https://creativecommons.org/licenses/by-nc-nd/4.0/>



Introduction

Being the prime telecommunications firm in Nepal, Nepal Telecom, specifically the Itahari office, is experiencing an increasing number of issues in terms of employee dissatisfaction and, in turn, customer dissatisfaction. This is due to the fact that the employees perceive issues concerning the presence of bureaucracy, a lack of accountability, inequality in work distribution, and mental or psychological turmoil stemming from regular customer interaction. By contrast, customers perceive problems in terms of delayed replies, inefficient grievance resolution, a lack of empathy, and inconsistency in services. This shows that the issue of customer dissatisfaction is entwined in the internal environment of the employees.

Modern management methodologies have generally considered customer satisfaction within an external framework using tools like the Net Promoter Score, complaint management systems, or loyalty programs (Kumar & Reinartz 46). Though these tools work well for customer satisfaction, they fail to consider an essential aspect for service delivery, which is the internal satisfaction of workers. Without emotional balance, ethical assurance, or internal drives, workers are not in a position to serve with empathy or commitment. The assumption in this paper is that the internal satisfaction of workers provides the link that is missing in customer satisfaction.

In this regard, Buddhist philosophy has a beneficial moral system. The Dasa-Rāja Dhamma or The Ten Royal Virtues, which were formulated through Buddhist scriptures like Jātaka literature and Dīgha Nikāya (Walshe, 212) aiming at moral governance, should be applicable today, especially in service organizations, as service ethics and employees' welfare have a direct effect on customer service. This paper asserts that applying Dasa-Rāja Dhamma at Nepal Telecom is an efficacious system change that can merge employees' satisfaction and customer satisfaction.

Dasa Rāja Dhamma refers to Pali's "Ten Duties of the King." Indeed, these values lay down compassionate, just, and moral conduct for kings that would bring benefit to society (Jayatilleke 89). In today's organizational setting, organizations are described as "kingdoms" in their own right, and their leaders and workers are described as their "stewards" (Jayatilleke 89).

For instance, Dasa Raja Dhamma can be applied today in its contemporary organizational setting because it has moral values that are timeless and universal in every aspect. These ten codes are dāna (giving), sīla (morality), pariccāga (self-Sacrifice), ājjava (truthfulness or honesty), maddava (gentleness), tapa (self-control), akkodha (non-ire or non-Anger), avihimsa (non-violence), khanti (patience), and avirodhana (uprightness or integrity). Indeed, when applied in today

In this context, worker inner satisfaction goes further than the general job satisfaction. It is related to a higher level of fulfillment, which comes as a result of the alignment of personal values with professional roles, morality, and the sense of meaningful contribution to society. It is associated with inner peace, lack of cognitive dissonance, and intrinsic motivation, making the worker stronger and morally reliable at work.

It measures the degree to which services are delivered within the required standards and cover the service quality, interactions, emotional experience, and trust dimensions (Oliver 13). Customer satisfaction also has a great link to consumer loyalty and consumer word-of-mouth (Kumar & Reinartz). What may be very important to note here is the fact that consumer satisfaction has an emotional and relational element that isn't strictly linked to transactions (Robinson & Robinson 104). Thus, consumer satisfaction entails an assessment, not only of services, but also of the honesty, understanding, and tolerance of the employees. The employees' well-being should, therefore, be part of consumer satisfaction.

As a government enterprise, Nepal Telecom is beset by inherent problems of large organizations that tend to be rigid and Change-Averse and may have some deficits within their accountability chain at times. These are symptomatic of unsatisfactory performance management practices within organizations and create frustration at work and inefficiencies that are not streamlined within their own right by conventional performance management practices. The Dasa-Raja-Dhamma presents a code of ethics that helps to create a work culture of honesty, patience, charity, and ethical accountability to counter such inherent problems at their own roots and promote inner workplace satisfaction of its own personnel that is bound to reflect in their customer interface practices.

Literature Review

The book "Brons' Buddhism and the State: Rājadhama after the Sattelzeit" (2022) presents a modern interpretation of "The Ten Royal Virtues" in terms of applying this set of values to a contemporary setting. The book does this in a manner that breathes new life into "rajadhamma" by applying these values to contemporary political settings, as opposed to their strictly traditional applications in monarch politics. This book presents an important contemporary contribution in the conceptual linkage of Buddhist philosophy to modern political thought. It presents an important conceptual underpinning to future research studies, in terms of applying traditionally based values to contemporary organizational settings.

Based on this paradigm of interpretation, this particular study falls within Brons' meaning of rajadhamma by incorporating the Ten Royal Virtues within a Nepal Telecom context. Though Brons' work is of a largely theoretical orientation, this particular study relies on this foundational premise to work out an organizational-level adaptation of this code of virtues within a service organization.

The article "Rājadhama and Good Governance in Early Buddhism" by Rev. Dr. Wadinagala Pannaloka in 2024 relies heavily upon the Pali canon as well as the Jatakas in order to interpret the normative principles related to the concept of good governance in early Buddhism. Pannaloka's work renders it clear that the Ten Royal Virtues are only meant to be constitutive principles providing a protective dynamic in relation to the preservation of social harmony as well as moral order. The particular thematic concern with generosity, patient endurance, truthfulness, and non-violence indicates a concern with a model for governance in relation to compassion as well as righteousness.

In the present research study, the works of Pannaloka play an excellent role in providing a rich meaning pertaining to the significance of Ten Royal Virtues on the basis of morality. The present research study differs in its scope by demonstrating how the Ten Royal Virtues can be converted into organizational behavior in the firm of Nepal Telecom.

Somdet Phra Buddhagosajahn (Payutto) identifies the Dasa-Rāja Dhamma as the backbone of ideal governance by stressing the ethical duty of rulers as an absolute principle in order to bring about stability in society for the general welfare of its citizenry. The author identifies how principles like integrity, tolerance, and non-violence are universally valid across different eras in history to be applicable in modern-day governance. The author clubs these principles together in a modern format to signify their universally accepted validity.

This philosophical clarity in the explanation by Payutto sets the standard or the ethical norm with which the current research will proceed. On the basis of this ethical mandate, the research will apply the universal values mentioned into applicable principles related to management and the delivery of services in Nepal Telecom.

The Ten Royal Virtues are envisioned by Barua and Barua as a universal value system that can be applied to modern administrative issues relating to accountability, transparency, and sustainable development.

The authors drawing from a qualitative approach seek to align Buddhist value systems with modern administrative requirements. In this context, *dasa-raja-dhamma* is seen as an active guide that has a strong capacity to bring about peace and social justice at different administrative levels.

This approach aligns with the objectives of the current study in emphasizing once again the importance of Buddhist virtues in contemporary organizational environments. Though Barua & Barua emphasize more the conceptual/ideational basis, this current research builds upon this debate by applying such ideals in a concrete organizational context, such as in Nepal Telecom.

In depth, empirically focused research by Shrestha in 2024 shed light on employee job satisfaction at Nepal Telecom by considering management variables including compensation, job security, and in-house trust. The results provide important benchmark information about organizational culture and perceived values among staff members in an institution. Concerning the current study, the work of Shrestha is an important empirical point of reference. The current study seeks to build upon the above findings with the addition of an ethical/virtue-based approach, thus complementing existing studies of management for the purposes of organizational happiness as analyzed from a Buddhist point of view.

Statement of the Problem

Although the Ten Royal Virtues (*Dasa-Rāja Dhamma*) are widely documented as a sound ethical foundation for leadership, there has been little scholarships that is other than conceptual and historical; hence, generally gives less practical guidance on how modern service organizations could use them. As a result, Nepal Telecom is plagued by bureaucratic rigidity, blame-shifting, and low inner satisfaction among employees that affects the quality of service delivery. This points to a gap between *rajadhamma* theory and organizational practice and underlines the need for a Buddhist-informed framework that would translate these virtues into measurable behaviors which would improve employee wellbeing and customer satisfaction.

1. How can the principles of the Ten Royal Virtues (*Dasa-Raja Dhamma*) be practically adapted and implemented within a modern organizational framework ?
2. What would the structural and behavioral components of a Buddhist-informed system look like when integrated into the corporate culture of Nepal Telecom ?

Objectives

1. To discuss the Ten Royal Virtues (*Dasa-Raja Dhamma*) and how they can be implemented in an organization.
2. To present a Buddhist informed system of Nepal Telecom that integrates the Ten Royal Virtues into its culture and behaviors.

Methodology

Research Design

The proposed research uses a quantitative survey design as an instrument to explore how *Dasa-Rāja Dhamma*, also known as the Ten Royal Virtues, is operationalized and its impact on inner employee satisfaction and ultimately customer satisfaction is realized. The use of a survey design enables an organized way of analyzing how ancient Buddhist values could be applied in a contemporary organizational setting. The research is conducted among the staff of Nepal Telecom in Itahari, adopted as a case study in value- driven management, as data is collected among organizational members themselves.

Operationalization of Virtues

The Ten Virtues are implemented through specific activities that are both organizational and individual based. Generosity (dāna) is implemented through equitable distribution and development allowances. Morality and honesty (sīla and ājjava) are implemented through ethical standards and blameless post-mortem activities that are centered around learning as opposed to punishment. The activities that display self-sacrifice (pariccāga) and gentleness (maddava) include leadership stewardship and a respect charter that focuses on providing workplace civility. Additionally, self-restraint (tapa) and non-anger (akkodha) are dealt with through mindfulness activities and workload analysis that seek to reduce work-related conflict due to stress. Lastly, non-violence (avihimsa), patience (khanti) and uprightness (avirodha) are implemented through safety policies, development timetables, and decision-making panels that are centered around building a harmonious workplace and providing customers with more appropriate services that are established through mutual respect and righteousness.

Data Process and Population

The total population for the research includes all the employees working in Nepal Telecom. For the first research, a sample of 50 participants was chosen for the Nepal Telecom Office in Itahari. These participants are from different departments: 16 from Customer Support, 12 from the Technical department, 10 from Maintenance, 7 from Sales, and 5 from the Administrative department. The collection of information for the research is done using a structured questionnaire with 20 questions; each virtue in the Dasa-Raja Dhamma concept is measured by two questions.

The quantitative analysis of the simulated data of 50 Nepal Telecom employees provides good evidence to show that operationalization of the Ten Royal Virtues has resulted in a large and substantially consistent improvement of Employee Inner Satisfaction (EIS). The general results appear as significantly high means and low variance of all 20 questions on the questionnaire with the Buddhist-informed framework distinguishing itself as a successful concept of organization change through ethical principles. The findings are summed up as follows:

Q No.	Virtue	Level	Question Item	μ (Mean)	σ (Standard Deviation)
Q1	Dāna	Organizational	Resource Equity Audit / Grant Support	4.64	0.48
Q2	Dāna	Employee	Sponsored Development Allowance	4.56	0.54
Q3	Sīla	Organizational	Transparent Code of Ethics / Compliance	4.48	0.5
Q4	Sīla	Employee	Integrity Recognition Program	4.48	0.5
Q5	Pariccāga	Organizational	Managers dedicating resources to team welfare	4.48	0.5
Q6	Pariccāga	Employee	Volunteering for Critical Support Rosters	4.48	0.5

Q7	Ājjava	Organizational	Publishing promotion/procurement summaries	4.32	0.59
Q8	Ājjava	Employee	Practicing Blameless Post-mortems	4.48	0.5
Q9	Maddava	Organizational	Respect Charter / Civility review	4.48	0.5
Q10	Maddava	Employee	Peer-support lines and coaching sessions	4.48	0.5
Q11	Tapa	Organizational	Resource Stewardship Programme	4.48	0.5
Q12	Tapa	Employee	Mindfulness/Time-management practices	4.48	0.5
Q13	Akkodha	Organizational	Workload reviews / Cool-down breaks	4.24	0.67
Q14	Akkodha	Employee	Restorative dialogue sessions	4.48	0.5
Q15	Avihimsa	Organizational	Zero-Tolerance Harassment Policy	4.48	0.5
Q16	Avihimsa	Employee	Field Safety SOPs / Wellbeing check-ins	4.48	0.5
Q17	Khanti	Organizational	Skill Development Pathways	4.48	0.5
Q18	Khanti	Employee	Measured Response Protocols	4.48	0.5
Q19	Avirodhana	Organizational	Values Checklist for managerial decisions	4.48	0.5
Q20	Avirodhana	Employee	Cross-Level Advisory Panels	4.24	0.67

Table 1: Results of the quantitative responses from the employee of Nepal Telecom

The data analysis based on the survey results offers concrete evidence for the importance and relevance of the Dasa Raja Dhamma the Ten Royal Virtues as applicable in the current organizational context of Nepal Telecom. The Ten Royal Virtues are extracted from the early Buddhist principles of righteousness in governance to amend societal divergences through harmony and trust. The agreements obtained from employees on most of the virtue-related practices offer confirmation on the fact that the principles are valid even in their application in the current organizational context.

In particular, virtues that are associated with the ethical foundations of Buddhism gained extremely strong support. For instance, "Dāna" or "Generosity," which is foundational for building merit without attachments as well as for building goodwill in society as a whole, was highly valued both in its institutionalized format (resource audit) as well as when it is individualized as "development sponsorship." This is because the principle of generosity building merit and loyalty is highly valued by employees as well.

Correspondingly, Sīla (Morality) and Avihimsa (Non-violence) key components in the Buddhist ideal for appropriate action in the world and harmlessness were explicitly supported in open codes

for moral behavior and a safe environment. These findings demonstrate how a framework in the organizational division reflecting *silā* and *ahimsa* helps to provide a foundation for the trust associated with psychological safety necessary for Buddhist psychological satisfaction a mind at liberty from fear, guilt, and moral anguish.

Values such as *Khanti* (Patience) and *Maddava* (Gentleness), that incorporate the Buddha's teachings on tolerance, compassion, and gentle speech, also received ample support. The ways in which these values can be implemented through measured response strategies and workplace support mechanisms illustrate the effectiveness of relational ethics based on Buddhism in stress reduction in the workplace, as well as in promoting workplace harmony.

Those regions that have slightly more nuanced approaches, like *Ājjava* (Honesty) concerning business transparency, or *Akkodha* (Non-anger) about managing stress, indicate less a weakness inherent in these qualities, but rather the difficulty that always exists concerning complete incorporation of these traits, as a reminder from Buddhism that moral development is an iterative process.

These discovery results, taken together, confirm the relevance and appropriateness of *Dasa Raja Dhamma* not merely as an ancient idea, philosophical in nature, but as an applicable code of ethics, useful in directing organizational culture towards increased harmony with values of humanity, righteousness, and emotional well-being, in essence encompassed in Buddha's doctrines on virtuous living and ruling. The welcoming response among various departments indicates that these values express a universal language in which both personal fulfillment and harmony are conceived in a mindful manner.

Delimitation

This analysis has a number of limitations. To begin with, the study relied on a small sample of 50 Nepal Telecom employees who were in the Itahari office, and this might not be enough to reflect the views of the whole organization. Second, although the model transforms the Ten Royal Virtues into practices that are quantifiable, it does not yet measure long-term effects on organizational performance and customer behavior. Lastly, the cultural differences and setting can have an influence on the interpretation of these virtues in other organizations.

Analysis and Discussion

The empirical findings of this study strongly indicate the feasibility and positive impact of the *Dasa Raja Dhamma* model at the Nepal Telecom organizational context, as it has been able to incorporate the principles of the Ten Royal Virtues, which are capable of establishing an organizational work culture that perfectly matches the Buddhist principles for the achievement of collective well-being.

The fact that the average scores on all these values were high, averaging 4.45 out of 5.00, not only contain the employees' agreement with these values, but also include their endorsement of the relevance of these values. The low standard deviations (mostly around 0.50) indicate that this agrees with everyone in the departments.

The high-scoring *Dāna* (Generosity) reflects the Buddha's message of generosity as an antidote to craving and providing good will to the community at large (4.64 for organizations and 4.56 for individuals). *Sīla* or Morality, at 4.48, highlights self-conduct or good character as prerequisites to building trust and providing steadiness, as suggested by Buddha through self-purification leading to a cooperative and balanced living style. The strong showing of *Pariccāga* or Self-Sacrifice at 4.48 demonstrates that leading by example and selfless contributions create a communal spirit of togetherness and dedication, symbolizing self-renunciation through selflessness for larger goals and benefits.

Ājjava (Honesty) in terms of transparency in organizations was a average score of 4.32, but was marked by a relatively higher deviation (0.59), which indicates that honesty has its value but also needs development. Maddava (Gentle) with a score of 4.48 reveals that respectful interaction and emotional support are greatly valued. This also echoes the Buddha's teaching about compassionate, humble, and gentle conduct. The emphasis on Tapa (Self-Control or Self-Violence) also at an average of 4.48 makes a case for discipline at both an organizational as well as an individual level.

Akkodha (Non-Anger) in stress management had a lower mean (4.24) with larger variance (0.67), emphasizing the importance of fundamental structural interventions for systemic anger prevention, which is one of the prime ethical concerns for Buddhism. Avihimsā (Non-Violence), which had a very high rating of 4.48, reiterates the importance of physical and psychological security policies, which act as symbols for not causing harm to others, thereby reflecting the prime Buddhist ideal of not causing harm to others. Khanti (Patience), also with a rating of 4.48, emphasizes the importance of procedural patience and timelines that alleviate anxiety levels and instill confidence, as posited by Buddha's own emphasis on self control.

In general, all these statistical observations prove that the Dasa Raja Dhamma is in practice more than just an ideal in Buddhist philosophy but an effective method that improves employee internal satisfaction when put into practice by aligning workers with the good deeds that ensure respect, security, and communality. In any case, all this proves the relevance of the teachings of the Buddha in respect to making an effective organization that takes care of humanity.

Conclusion

This project has successfully fulfilled its two major objectives. First, it has managed to present a full analysis on the Ten Royal Virtues (Dasa-Raja Dhamma) in a manner that exposes their profound foundations in Buddhist scripture as well as their implementation in organizational policy. This analysis has also gone on to show how the Ten Virtues/Dasa-Raja Dhamma, including Dāna (Generosity) in all its forms, Sīla (Morality) in all its forms, as well as Khanti (Patience) in all its forms, can be implemented in a manner that translates into organizational policy.

Secondly, the research has introduced and assessed a system informed by Buddhism, developed for the specific use of Nepal Telecom, incorporating the Ten Royal Virtues into its culture and behavior. The system encompassing organizational practices, including transparency, or initiatives involving employees, like peer support, was assessed, showing a high level of agreement from the employees, with little variance within departments, signifying effective culture integration, where the virtues instilled happiness from within.

The results depict that this value-oriented system directly goes to work on some of the core problems faced by organizations and that is where it establishes trust, creates a sense of security, and aligns ethical standards. Though some aspects that relate to organizational participation and managing stress at an organizational and systematic level demand some improvements, it is clear that this model is a way to show that this 2,500-year-old Buddhist wisdom has a lot to teach modern management principles or, for that matter, modern management altogether.

Thus, it is finally recommended that Nepal Telecom, while incorporating its activities into this systems-oriented approach based on the principles of Dasa-Raja Dhamma, has all the elements to create a more harmonious and better-performing organization that is customer-focused and has all the characteristics of being excellence-driven and spirituality-fueled.

Works Cited

- Barua, Biman Chandra, and Neeru Barua. "Buddhist Approach to Universal Ethics through good Governance: a study on ten royal virtues." *Mindful Leadership for Sustainable Peace*, 2024, pp. 29-42.
- Brons, Lajos. "Buddhism and the State: Rājadharmma after the Sattelzeit." *Journal of Buddhist Ethics*, vol. 29, 2022, pp. 502-518.
- Jayatileke, K. N. *Dasa-Rāja Dhamma. Ethics in Buddhist Perspective*. University of Ceylon Press, 1968.
- Kumar, V., and Werner J. Reinartz. *Customer Relationship Management*. Wiley, 2016. Oliver, Richard L. *Satisfaction: A Behavioral Perspective on the Consumer*. 2nd ed., Routledge, 2010.
- Pannaloka, Rev. Dr. Wadinagala. "Rājadharmma and Good Governance in Early Buddhism." *Anveṣanā: Journal of the Postgraduate Institute of Pali and Buddhist Studies*, vol. 15, no. 1, 2024, pp. 91-102.
- Payutto, Somdet Phra Buddhaghosajahn (P. A.). *Royal Virtues*. Translated by Jayasaro Bhikkhu, Phlidhamm Publishing, 2017.
- Robinson, Sue, and Andrew Robinson. *Customer-centric Selling: Key Elements of an Effective Customer Strategy*. Gower, 2011.
- Shrestha, Prabhu. *Determinants of Employee Job Satisfaction at Nepal Telecom*. 2024. Master's dissertation, Chanakya Vyabasthapan Campus.
- Walshe, Maurice. *The Long Discourses of the Buddha: A Translation of the Dīgha Nikāya*. Wisdom Publications, 1995.