Chapter 1.

Preface

1. Background and significance of the problem.

Since at first said by the king, “I am reign with righteousness for the benefit and happiness of the Siamese people”. From 1950 onwards, His Majesty King Bhumibol Adulyadej had made him one of the world's toughest jobs and a lot of projects had be connected to present time (2013). He had many different mission to improve the living conditions and quality of life. Majesty king went to visit and knew the problems by himself. King had visited all over Thailand, there was no place had left By him. King was closer to relieving the suffering of nutritive citizens. He was known the real problem. Therefore, many projects of the initiative had to start. Each subject was screened carefully studied and well-structured approach to the experimental studied that tested well after that he was performed for people involved and suffered the least. When the project or program is not effective and screened from the direct experience of the work. For example: About 3000 projects king’s idea which has only five in The North of Thailand. Projects by the king Since 1969, there were more than 30 stations, The king’s house “Chitralada palace” had Research plots Projects full resolution research area for citizen.

The King had work hard for his country’s happiness and for the benefit of the entire population throughout. He devoted the body, the wisdom and sacrifice personal property for all projects as well.

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47 Professor Dr. Kasem Wattanachai, Keynote address. “Sufficiency Economy” at Tammasat University, Thailand, (Bangkok: 2006).
The project was initiated as a result of the philosophy, concepts and theories that form the basis, result almost entirely due to the initiative was not enough to eat and live in a very adequate in every dimension of life. This concept was coordinated the principle of Buddhism. That life was precious and moderate moderately live by “Sammadhitthi” (Sammadhitthi: Right View; Right Understanding) knowingly and reality of the world. Known harmony with the world, life and nature. How to take advantage. And the laws of nature, natural resources and to the extent required by the most destructive and hurting each other. While was knowingly under the law of the Four Noble Truths and the Trinity. The existence of life was freedom, not committed extortion by holding it. To live with the "intelligence" was an important, was without greed, not bad, no scramble, not unduly fascinated with objects became an obsession in the “materialism”.

Throughout many years he had worked hard to continually improve the quality of life. And living conditions of the poverty stricken population. Clearly substantial established and the contribution. The nation was as whole as generally known.

People were looking to more clearly to see how the project will develop as a result of the initiative. There were a variety of types according to the nature and purpose of the project. The problem was

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48 Professor Dr. Manu Mookpradit, Psychological Works, (Bangkok: Faculty of Psychology, Chulalongkorn University, 1999), P17.
49 Office of the Special Coordinator for the project due to the initiative, (Office of the Royal Development Projects Board) concepts and theories developed as a result of the initiative, (Bangkok Companies Esnhori 21, 1997), P26.
that “life” and the way of living out of public and important. They called “Economic base of society”. The majority of the population lived subsistence agriculture. The project was associated with the development of the means of production. Such as: soil, water, to do fund and knowledge base, agriculture, conservation of natural resources, and the environment. Integration to strengthen the individual and society was immune. From the period, Thailand's National Economic and Social Development Plan as a framework to the development of the country. The economic system was in development and started since 1961. The king went out rural area from the area of economic development and planning. They called that “An area is no foreshadowing to development”. It meant the abundance of the resource: Lack of inputs, Lack of personnel, and lack of facilities. King began to develop “the area is no foreshadowing to development” to a better condition. He made that to strong social, The poor people in the wilderness. “Enough to live - enough to eat.” not a famine to poverty. Before it will be lead to greater problems in the future. The king always talks about social problem “People have hunger pains, a headaches, They have pain and suffering, so they must go to see before.... and Fix Offhand the first.” The development models and concepts of the king was considered to be a gap of development, at the state also can not reach or some have not yet commenced operations.

51 Office of the Special Coordinator for the project due to the initiative, Ibid. P17.
52 Office of National Economic and Social Development Board, concept development, (Bangkok: The printing, 1997), P1.
53 Commission to coordinate the project due to the initiative, the development of the King, (Bangkok: 1987), P38.
Whatever the reason to promote and support the implementation of the state and to avoid a repetition.

An important characteristics was “quite, cheap and direct to area truly needed” to help. The algorithm was uncomplicated, no have technical or too academic. As the use of the word “Simplify” or “Simplicity”. So that people can be follow. Most of which were small or medium sized projects. The most important was the problem had resolved and there were real benefit. And moving towards the path of sustainable development, was a holistic one.54

Philosophical concepts and theories as a basis for the project. His Majesty King Bhumibol Adulyadej had operation for more than six decades. Now, the projects more than 3,000. The destination was “Enough to live - enough to eat”. Way of life was sufficient in all aspects of the lives of the people as a prerequisite. Many projects had worked in time continues , never interrupted, and called the spark ideas to continuation of the practice. There had improved over time for more than 60 years. Lead to the conclusion that as the crystallization of wisdom.

“Sufficiency economy”

For public use and benefit. Both directly and indirectly. Academics and those involved in the practice that leads to Sufficient economy. The path leads to a private life and work life. People was live happily. A sufficient basis to make a fit in the middle way. Lead to Self-management and resource management are appropriate.

The operating principle of “The philosophy of sufficiency economy” had continued example on long time to future. Decades economist

54 Office of the Royal Development Projects Board, concepts and theories developed as a result of the initiative,(Bangkok:Office of the Royal Development Projects Board,2007), P17.
planners and scholars will turn to consider the Sufficiency economy serious and amenable to the king idea. The social economic development along the main stream (Mainstream Economy) transnational capitalism as exemplified for nearly 50 years. And faced with the economic “bubble burst” which led to the crisis. One of the most important to the country during the years 1997 - 2004 as the Thai government's own admission to the development. An errors in several core issues and by the need to change the direction and his majesty’s Sufficiency Economy was the main concept.55

Philosophical concepts and theories developed in the project due to the initiative. Focuses on the creation of “Moderation” and “Reasonableness” and “immunity” as mentioned above. Consistent with the Buddhist “middle path” in ethics. Every area as the king had gone to support the people who need housing assistance in poor condition. He will teach you all a mid-sufficiency in food and lifestyle, avoidance culture consumed by vice and greed, consumerism and wasteful nonsense and not enough. His focus was the frugal frugality coupled with the stability and support in the community with the stability and fairness in mind, but do not know how to take advantage of strap-sacrifice. While not hurting each other, not be persecuted the destruction of nature and the environment.

To see that the concept of sufficiency economy “Enough - enough to eat”,

55 Office of National Economic and Social Development Board, the National Economic and Social Development Plan No. 9, (Bangkok: 2002), P1.
“Moderation” and sufficiency significantly broader than understood. Sometimes it was interpreted as rice, vegetables, fish has in a barn in the farm and sufficient for household consumption only. “Sufficiency” could significantly expanded deep into the lives of people around the space. The social dimension of culture and geography as well, as sufficient mental coordination, which is bound to a key concept in Buddhist philosophy and social life of Thai people. Buddhist society as a whole. Therefore, Thai people said “the king Bhumibol Adulyadej is full of grace, the lord is the sublimity of the Thai people, he thinks, plans and developers and has a vision and made him the first solution to bring out the main principles of the Buddhist way of thinking of the problems”. The doctrine of the sufficiency economy has the decades. Before people be talking a lot 4-5 years ago. The stable operation and to provide the population with “enough - enough to eat,” and live in the middle way all the time.

The basic philosophy of the project due to the initiative. When paired with the principle of Buddhism was that, have coordinated a major. Their was to say that religion, consists of a temporal fairness and dharma which releases one from the world. Temporal fairness doctrine was the purpose for living in this world. Temporal fairness doctrine was the purpose for living in this world as well. Dharma which releases over the world, the aim was to break free from the binding straps of the oppression of those who passed the boundary of the whole people to the noble people. Temporal extent justified, Buddhism was the weight and significance to human life. Which was maintained in the perpetuate a lot. Part of Buddhist teachings indicate that “the culture of Buddhism.” It was not possible to image
individual and was only there for society.\textsuperscript{56} Buddhism does not teach the subject to life by relating the actual law correctly. But also to focus on the social environment as a whole of “chastity” as well.

When viewed from this point will be find although their training be important. but threefold (canon wise meditation) will happen depends on factors both internal and external. So religion was a significant relationship between the main system - life - social and natural environment. It can be a tool to conduct. And interactions between individuals (Individual) to the outside world (social) system to support life pretty good and desirable as well.\textsuperscript{57}

Special analysis in the context of such fundamental principles. Clearly shows that the core teachings of Buddhism that supported the implementation of the project due to the initiative as a whole. And particularly the need to comply with a particular concept. “Sufficiency” is the main teachings of Buddhism as well. “Traveling medium” or “Follow God” which is the perfect fit. Characteristics of equilibrium or balance explicitly.\textsuperscript{58} And Practice proper balance in terms of performance and psychological was a basic mainstream as the king was applied to resolve the crisis of the nation and the people of the country. Pace of economic crisis and continue to have a pretty good balance, according to Buddhism itself.

“An Analytical Study of Buddhist Philosophy Supported to Sufficiency Economy” due consideration to the needs and priorities as well. In the midst of the economic situation and development

\textsuperscript{56} Phra Pisal Visalo, \textit{Dhammapitaka the future of Buddhism}, (Bangkok: Dhamma Education Fund, 1999), P24.
\textsuperscript{57} Same book, P39.
\textsuperscript{58} Phra Dhama-pitaka (Prayuth Payutto), \textit{Characteristic of Buddhism}, (Bangkok: Foundation of Morality, 1996), P9.
direction of the country. Prayer and global governance. Living with the correct “intellectual” and “moral” principles of Buddhism. This light was directed to the public and most of the country, through economic disaster. Be supported against the existence of life without loss of independence and quality of life desirable. Oversight of the life of the Buddha. This was a wonderful life with intelligence and awareness, global equilibrium is stable.\textsuperscript{59} Sufficiency Economy is the main idea, (at least as a principle) to fix the nation's economic development the principles of Buddhism. Lend support to the concept of sufficiency economy through a boost cause the entire country and its people as a whole and consider that it is important to study such principles. Will benefit and the economy is likely to be the right choice. Among the current swiftly economic system of capitalism and consumerism are the main economic theories and had improved nowadays.

2. Objectives of the research.

1. To study the concept of sufficiency economy of Majesty King Bhumibol Adulyadej.

2. To study the Buddha Dhamma in Tripita supported to sufficiency economy.

3. To analyze the Buddha Dhamma in Tripita supported to sufficiency economy.

3. The scope of research.

This is a qualitative research. Document research the concept of sufficiency economy by Majesty King Bhumibol Adulyadej, and

\textsuperscript{59} Edward J. Thomas, \textit{The History of Buddhist Thought}, (New Delhi, Munshiram Manoharial Pub.LTD, 1997), P259.
to study Tripitaka in dhamma as support to the King theory and includes books, book chapters related documents. Because of the Sufficiency Economy is a theory that led to do. Longer than 60 years, has been modified to suit the environment at each of the outcome at all stages leading to the theoretical results and more.

**Sufficiency Economy Philosophy**

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**The Middle path**

Moderate

4 Methods.

This thesis is a qualitative study, Documentary Research: has conducted research on the algorithm.

1. **Gather information from**

   1.1 Primary Source: Buddhist principles in “the middle way” consistent with the relevant principles of the sufficiency economy philosophy interview on the initiative of His Majesty the King Bhumibol Adulyadej in the relevant section.

   1.2 Secondary Source of the work of luminaries such as books, periodicals, publications, research and other types of data.
2. Analysis.

2.1 The study used data from a study of the documents were classified based on the content of the research were defined.

2.2 The data was compiled from various documents in order to facilitate research-based approach to the research process.

2.3 The information in each chapter have been analyzed in order to obtain the characteristics of explicit content. In line with the topic of this research.

3. Written thesis.

Researchers conducted a study on the consistency principle to Sufficiency Economy philosophy advocating and compiled the results. The research presented to the Board of Directors.

5. Review of relevant documents and research.

Thesis : An Analytical Study of Buddhist Philosophy Supported to Sufficiency Economy. This is a document and research the most relevant concepts and theories developed due to the initiative of His Majesty the King Bhumibol Adulyadej.

Particularly in respect of the sufficiency economy and rural development, such as the concept and theory development as a result of the initiative.\textsuperscript{60}

The king said in various occasions in terms of concept and theory development, mentioned as the basis of philosophy and concept development. Focusing on simplicity, not complexity, starting from small to large to fit on the living conditions of the people, society, nature. And the ecosystem as a whole community simplicity and attention to the small (micro), which formed the basis

\textsuperscript{60} Professor Dr. Manu Mookpradit And faculty, Concepts and theories developed as a result of the initiative, (Office of Royal Development Projects Board, Bangkok: 1997).
first. Then expanded to the point that a holistic approach (Macro) by a gradual manner. Not a radical change, but also to avoid encroachment and destruction of natural resources and live in a world where everything is congruent with the concept of “Small is Beautiful” in Buddhist economics by E.F. Schumacher. But the King has used this practice for many years beforehand.

Key concepts and theories of development, when viewed in terms of the objectives to be clearly emphasized that the principle of self-reliance. The aim for most people “is enough - enough to eat”, the primary economic, served in the presence of a “middle path or middle way”, according to the Buddha Dharma. In addition concepts and theories developed by the king also a prominent feature of the “non-textbook”. It is the grace and come to terms with the nature of the social and psychological condition of the community. And were not bound to adhere to the academic and the “stable” and Suited to the realities of the people. This will make the operation but can not be fully achieved.

Concepts and theories of development was said to stand only in terms of “giving” and looking to succeed was “worth” more “cost effective”. It was the king's power, “the loss was gain”. It was a polar opposite to mainstream economics all together and never to compromise and understand each other.

"Giving" was an important moral principles clearly visible. Concepts and theories of development merge with love and generosity. The desire to be free from suffering and happiness to others the basic principles of the Buddhist way. And there was

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inserted by almost every project. The core of the king “Home, Temple and Officer” trying to bring back and to preserve the existence of social assets.

The book “Buddhism” written by Phra Dhamma-pitaka (Prayuth Payutto); In the context of the Middle Path or Middle Way had meant the life span of the priest and had to live like. And the desirable principles of Buddhism that, “Middle way” was the Noble final as the primary means of processing behavior. There was a system of ethics in Buddhist teachings into practical guidelines that will help to make the process fair, and be successful in life. This is a way of Enlightenment, way of knowledge and justification. A way of understanding human beings can do to have a pretty good life. Both were not hurting themselves and others, knowledge and understanding of the physical condition. Both material and spiritual supported to treated with knowingly. Balanced against aggravating factors, consistent "decent". To achieve the main goal of the middle way. Applicable to all human activities and affairs. To achieve a good and noble must act with Sammaditthi (Right Understanding), the middle way and underlying the development of the sufficiency economy.

Principle of moderation was considered as “the middle Way” caused by the crystallization of wisdom and have a real treat, was consistent and coordinated closely with homogeneous core morality.63

62 Phra Dhamma-pitaka (Prayuth Payutto), Budda-Dhamma: revised and expanded, (Bangkok: Chulalongkornrajvidyalaya University), 2009.
63 Manu Mookpradit, “the study of the philosophy of sufficiency economy due to the principle works in Buddhism”, Thesis of doctorate, (Graduate College: Chulalongkornrajvidyalaya University, 2005), Abstract.
The main economic sufficiency related Buddhism and obviously was the main livelihood for layman as Buddhism destination. By focusing on the minimum requirements of the person's life have four factors to give everyone enough to live. To have people was centre, non-target any objects that are fully complete or more than just a lavish lifestyle. Which was considered to main object. So, the four factors are sufficient for the needs of life. was not a goal in itself. There was just the canon and the only way. That will help to aim higher to develop mental quality and intelligence.

The people have a pretty good life and the pleasure even more delicately. The aim of the sufficiency economy as a result of the initiative. It is in this manner as well as Buddhist economics. Phra Dhamma-pitaka (Prayuth Payutto) had written; Buddhist economics is the economics or the economics of the Middle. Which supported Buddhism in Middle Way. Buddhist economics was “Samma – Development” (Development of the way). There was a pointer quality of life and satisfaction to meeting. In addition to this, Buddhist economics has commented. Economics is truly meaningful only when there can development of human potential. Humans have the ability to make a pretty good living and the development of a higher consciousness (Otherwise, the economy will have to do). In respect of the definition of “fit” in addition as the quality of life and meet satisfaction. Buddhist economics also called, “Bhojane mattannuta” The word was in Buddha Dhamma: the Three Admonitions or Exhortations of the Buddha. Which was the heart of

64 Phra Dhamma-pitaka (Prayuth Payutto), Buddhist economics, (Bangkok: Foundation Komolkeemtong, 1988), P12.
65 A.I.113.
Buddhism moderation in eating. The meaning was known about the consumer, moderation was adequacy. “mattannuta” means known about the consumer and moderation in eating. In the Sufficiency Economy had same meaning “Moderation and Reasonableness”. However, more than own control himself that moderation in the Middle Way had meant to without hurting themselves and not hurting others, unlimited consumption only. But it also refers to the principle that cruel though. Not a bad life, and all natural. There was a relationship and based on a combined system. Called ecological (Eco - System) as well. In summary, economic activity should be considered as the only way. Was a means, not a final destination in itself. Might be just a process of human development to life and beauty only.

In Buddhist economics book had written by Professor Dr.Apichai Panthasen, comment as an important part of Buddhist economics that, If the definition of sufficiency analysis (Sufficiency Economy) by His Majesty the King had. The match was lost by limiting the greed and duplicity were not hurting others. Which was included in the word. “Moderation” and “Reasonableness” as the reason for this was why the Buddhists. Which meant the integrity of the non-greedy and not hurting others. Unlike the West, which was rational in the economic exploitation of the self as much as possible, was reasonable.

Sufficiency Economy emphasizes a “Moderation, Reasonableness and Self- immunity” the idea has its roots in the

66 D.II.49; Dh.183.
67 A.III.446.
68 Professor Dr.Apichai Panthasen, Buddhist economics, (Bangkok: Amarin Printing Office, 2001).
teachings of the Buddha in charge of that the middle way is the “middle path” itself. For the purpose of production and consumption in the entire Buddhist Economics to continue in a sustainable manner (sustainable) to the quality of life and happiness levels. To achieve a high level of intelligence in it. Consistent with the economics of the Buddhist by Phra dhamma-pitaka (Phayut Payutto) as well in Buddhist economics, The issue of satisfaction of Buddhist economics were comparable with Western Economics as well as more attractive. The satisfaction (utility maximization) in the Western conception of economics was to focus on the creation of that passion as much as possible. Unlike the mainstream of economic restraint and focus only on the center line without grabbing a predator and focused on the “passion”.\(^69\) In addition, That also perceived that economists an emphasis on maximum utility was to highlight the most passion. Which was a major cause of the current global economic problems, especially poverty despite the vast amount of resources to the world and that the problem should be solved was “suffering” as a result of passion, not a “poor” was not the passion sidewinder can not solve poverty. Therefore, the economic and social problems of the world will be successful only when human reason arising of wisdom. The final goal of spirituality was not to create a utility but was wise to the “passion”.

Professor Dr. E.F. Schumacher wrote in “Small is Beautiful : A Study of Economics as if People Mattered.\(^70\) The study compared the economic mainstream Buddhist economics was very interesting. Which had become a main pillar of the concept of self-sufficiency in the economic and moral life, according to a lot of options for

\(^{69}\) Ibid, P18.  
\(^{70}\) Professor Dr. E. F. Schumacher, Small is Beautiful : A Study of Economics as if People Mattered, (London : Blond and Briggs, 1998).
economists and scholars of many disciplines. Professor Dr. E. F. Schumacher pointed out that mainstream economics would be difficult to understand the concept of self-sufficiency that were familiar with the belief that Standard of living that life, the consumption depended on wealth and those who had consumed a lot. It was better than those who consumes the least. But in contrast to that of Buddhist economics, this principle was completely ridiculous. Because wealth is only one factor of the existence of life. The goal is more important to maintain a good standard of living for most of his life with a minimum consumption. Moreover and comparable to the one it is. The materialism was just interested object but Buddhists were independence and liberation.

However, middle of the main principles did not hinder or interfere with the development of the object, prevent or passionate attachment to the prosperity and wealth. It was a passion and curb the independence and the withdrawal of life. The mainstream and principles of Buddhist economics was simple and easy, not complicated (Simplicity) and a predator (Non-Violence).

The principles of the Buddhist way of life as this. Be pointed out that “Little things” to have the power to target and the results were amazing and great. For these reasons, this will look into that aspect to study of Buddhist economics, should be seriously interested even among materialism.

It is believed that economic prosperity important than the moral and religious values as Buddhist economics, not a problem and offer alternatives between “modern growth” and “backwardness of the caste system”.
The path is “Right Livelihood”. Which is one way that the Noble Eightfold Path”. Which was one way that the Noble Eightfold Path, New theory:  

Dimensions of great ideas by Professor Dr.Chai-a-nun Samudavanija.

He had analyzed the New Theory of the king. There was a result of the initiative in the context of economic theory sufficient was gained, above the plane of the concept in the theory of development, deficit and lack of ethics. And noted that ethical dimension had the theory and there was concept of sufficiency economy philosophy and Buddhism. But no have anyone created to organize and lead lines. “Theory” of the king was differs from other theories. There was ethical oversight and very important, was known as the main pillar of the ideas and connect with people directly. So-called, “People-centered” (Human - Centered). Especially the poor disadvantaged people in rural areas, the majority of the country's new theory. The ethical dimension of coexistence for variety of different things. Without need to combat the overwhelming opposition to each other. But compassion generosity and equilibrium cause the movement (Dynamic Balance). Which was based on interdependence rather than just the “Dependence”. This was due to the development of general works already.

Master of Arts thesis by Mrs. Phoyfone Potjanasittan wrote that, King's Theory was a pluralist, diverse mix well and was not the “Materialism-Rated” or “popular guys”, was not necessary to choose between the phoenicians and the company or industry only one. King's theory was a great idea. A new idea to break out of old

paradigms of Western theories, dominated society and other societies for a long time until it is withdrawn.\footnote{Mrs. Phoyfone Potjanasittan, A Study of Buddhist principles of the modern theory of the king, \textit{Master Thesis}, (Graduate College, University of Chiang Mai, 2004), Abstract.}

Professor Dr. Prawet Vasee were summarized in list of cultural dialogue. He said that, “Their was the introduction in the name of economy for spark interest”. It was not an economic, but was cultural, the life of the common people, to think, to need and share with other person. It was enough to recall, Think of self-reliance, Think of the environment, culture and religion, which were linked together”. At the same time, he was linked to the country in the past held that failure. And the Economist called that Trickle Down theory, had believed to be nearly 50 years, was not true. Because the distance between the rich and poor was increased. As seen from the figures of the National Economic and Social Development Council 1975. Income level of the poor account for 20 percents to just 6 percents of the national income. Developed over 20 years. 1995, poverty-level income decreased 20 percent to 3.5 percent and were less so. The gap between poor and rich countries will lead to many problems.\footnote{Professor Dr. Prawet Vasee, \textit{sufficiency economy theory}, (Bangkok: Public Health, 2006), P44.}

In fact, poverty was new in Thai society. There wasn’t ancient. But they had a lot of poor people development of economic collapsed and the house altogether.

The development of the national economy and development 40 years ago is considered a failure. Due to the object oriented development encourages people to be greedy. The overwhelming trend today. Was a popular industrial capitalism and consumerism.
“Sufficient Economy” by the king was taught them to “Enough was enough, and have the facilities to do”. And his remarks. The “retrograde” to achieve strong. It was a return to the agrarian way of life, and “enough was enough” meant enough in a family community. The monastic life. Reduce redundancy. Conservation and preservation of nature was not simple. And follow the principles of Buddhism. Their was the heart of Sufficiency Economic, Economic cultural or fair enough.

More research is close good enough to be raised by the concept of comparative philosophy and synthesized to develop a new form of knowledge, as research Mrs. Dolpat Yosoomtorn: A proposed model for the study of sustainable development based on Buddhist economics. She found that the concept in developing countries; the develop through economic the main. And despite many successes in the cause. But the same time causing an undesirable effect on the public, as linked to living traditions of natural resources values, and include another problems. The original concept of the Western world began to spread to the East, after World War II. Negative impacts and the key was not desirable. The gap between rich and poor has increased, fewer resources, an individual loss health. It was deterioration of the social. They were not able to develop properly for the poor. They had born an attempt to develop a new approach. Called sustainable development, means: development that meets the needs of the present generation without prejudice to the ability of the next generation, and continue to meet the needs of the future.

This paper presents that development along the development of Buddhist economics (Development of the way). And balanced development will lead to the achievement of sustainable development through education. “Threefold learning” was action (practice), to understand in the law of nature or rule of life will lead to a successful outcome (penetration of Dhamma). While the other studies (academic world) and the process of education must consist of Kalyanamit (Kalyanamit: good friendship; good company; association with the virtuous).  

The results of this study will be presented by the concept of philosophy and Buddhist principles. To offer practical experiments, the concept and philosophy in this regard have said before. The researcher proposed the "threefold learning" and “Paticcasamuppada” INTO existence. This development process was very interesting. The research suggests that other principles all categories can be used to develop them in political, economic, social and environmental development. So, will be seen to the knowledge of the principles of Buddhism inserted courses in a nature of Integration knowledge. And the most important. Management should be encouraged at all levels. On knowledge of Buddhism required, leading to the development of self. Will be developed to a sustainable future.

The research neighboring wrote by Mrs. Soontarapron Techapaplokhoon ; Buddhist Economics in the way that Thai development. Mainstream economic theory point of origin for broad use (Utility) or was satisfaction (Pleasure). As a starting point, but

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75 IT.10.
76 Paticcasamuppada: the Dependent Origination; the Law of Causation; the Conditional Arising and Cessation of All phenomena.
cannot define or describe clearly the result relies on the notion of “quantity” to help explain. Broad use (Utility) or happiness of this paradigm meant “wealthw”. Therefore, the pursuit of happiness was the pursuit of wealth. Which was measured by the amount of assets such as land, money, car, house, mansion, etc. As a result, the concept of “content” do not same the main point, when considering the lack of “quality” as the total value of a human. Which related to the quality of life and social ethics. There was different from Buddhist philosophy at starting point of the theory. The researcher had started at “suffering”. They make that weight. This point was not only makes a significant level of clarity and important. This point can be defined as happiness or satisfaction in accordance with reality the conclusion was in the research . There were currently trying new wave in the driving force for the introduction of Buddhist philosophy, used to have a huge influence on society in the past. And linked to the economic integration of the basic realities of human nature. Which was widely influential in current society. Movement was still continuing for economics as the social dimension theory about human depictions under development philosophy, under the philosophy of developing consensus about technology with respect to the ecology and environment. There was consistent with the values of humanity and had supported to the religious and cultural values, as a result, the problem of human society was truly substantial.\(^7\)

The issue consume less, general concepts of consumerism and the economic mainstream, Mrs. Kullinee Moodthaclin had analysis in

\(^7\) Mrs. Soontarapron Techapaplokhoon, Economic development of the Buddhist way to Thailand, Master Thesis, (Thammasat University, 1991), Abstract.
the studied and found that, the mainstream economics; the paradigm by Newton and Descart had root of this philosophy in the popular nature of the response unlimited to humans. To consumer of the utility or satisfaction, quantitative analysis of concepts such as the consumption of goods and services in larger quantities. The utility would caused more than to happy humans and had been driven to seek possession of material accumulation and consumption increase over time. Today's society has become a consumer society, as seen in the modern capitalist system. The Buddhist philosophy was the holistic paradigm, and begins to understand the nature and the laws of nature. so, a part of the human body do not take into account the extent to which has own sole. Consumer perceptions of morality activities was not the end in itself. But there was a tool that enables man to live for their own training and development. The behavior traits and characteristics that create to the balance caring and had compassion to society and nature. So, the consumer in the context of Buddhist philosophy has become to a model of human choice in moving away from a culture of consumerism and capitalism in a society (it was rushing main stream in social).

Buddhist economics research in comparison with the Sufficiency Economy in Thai society, Phramaha Sa-nga Polsongkran was found that, Buddhist economics did not start from the assumption of economics. There was a doctrine about the righteous life that conforms to the Norms as the balance between man, nature and society. And physical and mental practice right

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79 Phramaha Sa-nga Polsongkran, Buddhist economics compared with the Sufficiency Economy in Thailand, Thesis Master of Arts, (Graduate College, Mahidol University, 1999), Abstract.
livelihood using the intelligence and targeting of economic activity to continue to have quality of life and spirit. Sufficiency Economy primarily focused on the adequacy of the economic activity of production on the basis of the new theory and self-reliance. Which started from space and water suitable for the production to integration in the community. For social capital in the creation of a strong self-reliant communities. The researcher’s analysis: Economist with Buddhist had teaching reflect the structure of relationships in the lives of both humans and animals as a whole. The sufficiency economy concept that represents the structure of production in line with the consumer on the basis of the self, family, community and society. The researchers point out that the concept of sufficiency economy theory and the new dimension of thought and economic options. It was not linked to the Buddhist principles to a homogeneous oscillations. Both projects were due to works on the foundation of morality and philosophy were in this case, the researcher had to consider the placement of split apart. Theory layout used of land and water. Technical process was the concept of sufficiency economy which was a holistic way of life based on the propagation of desirable lifestyle by the Buddha Dhamma. Whether was a matter of Mattannuta: moderation; Alobba: non-greed; greedlessness, Bhogavibhaga: fourfold division of money, etc. However, the research literature was useful in the sense that it could cause an interest to the research level.

Phramaha Sompoach Sripan had study of the subject : Economics by the Holy Scriptures by comparing the economics
mainstream economists along with the scriptures.\textsuperscript{80} And found; how the human suffering associated with economic problems are similar. But how are the cause of the problem is quite different. But the Western economics, persons of the Economic had own reasons and their own interests. The driving force (Passion) stimulate sales and an analyze the fate of the match. The goal was to achieve material wealth. The Buddhist concept accept the necessity of living life to the material. It was an instrumental part of their lives as the addition to the quality of the object. The concept in economics; the classical and neo-classical; economic prosperity and improve the economic liberalism was an idea for a big production. But in Buddhism, the main idea was that with the economy, these secondary targets. An economics was the only life support equipment. To make life even better. This idea was supported very much with in the findings of Mrs. Kullinee Moodthaclin, Consumption Analysis of Buddhist philosophy.\textsuperscript{81} And Mrs. Soontarapron Techapaplokhoon, Economic development of the Buddhist way to Thailand.\textsuperscript{82} And Professor Dr. Prawet Vasee: Sufficient economy on the basis of Buddhist culture with respect to that Consumption and economic justice.\textsuperscript{83}

\textsuperscript{80} Phramaha Sompoach Sripan, Economics by the Holy Scriptures by comparing the economics mainstream economists along with the scriptures. \textit{Master Thesis}, (Chulalongkorn-rajavidyalaya University College, 2535), Abstract.
\textsuperscript{81} Ibid.
\textsuperscript{82} Ibid.
\textsuperscript{83} Professor Dr. Prawet Vasee, \textit{Sufficient economy On the basis of Buddhist culture}, (Bangkok: Packathuch Printing, 2003), P25.
In addition, Mrs. Pissamai Sonboonmee had research related to this topic in comparison. “Comparative philosophy: economics and philosophy of Buddhism”. She found:

Philosophies of the two flows were the same in the beginning. There were not limited to human. The goal was happiness. But the meaning of happiness and the way get to that goal was different. The symposium in Economics from the National Association ceremony in commercial popular classical and neoclassical socialism all seek happiness of the meaning of wealth in the case of social welfare. Nevertheless, Economics is a profound lack of understanding of the reality that there was no limit to cause models to solve the problem the economic and social problems caused by so many. The Department also does not help solve real quantitative problems. Because of they also can not give meaning and definition of utility or satisfaction and happiness as well and conclude that the economic outlook was only temporary, not lasting satisfaction. The Buddhist philosophy was create happiness and joy in Lokuttara: Sustainable and not dependent on the object or the wealthiest. An Economic philosophy and Buddhist philosophy had begun in economics from the main to the fact that Human needs were endless but resources has limited. In economics; Adam Smith saw that human reason to determine how to maximize pleasure or pursuit of maximum utility.

But Buddhism had seen a human greed no limits and should be controlled or eradicated completely. Consumption is an important but it is not one way of the end result. Buddhists should be seek elements

\[\text{Mrs. Pissamai Sonboonmee, Comparative philosophy: economics and philosophy of Buddhism. Thesis, Master of Philosophy in Economics. (Chiang Mai University, 1994), Abstract.}\]
of life. Such as: the fourth factor (Food, clothing, housing, medicines) has adequate and reasonable, shall not be made until more than a modest surplus. And instruction to the consumers with wisdom and consciousness.

They avoid damaging to environment and all thing which was actually perpetuate under the terms of Buddhist philosophy.

Anicccata; impermanence, transience, there have changed over time. Dukkhata; state of suffering or being oppress, There was a common distress.

Anatttata; Soullessness; not-self, The absence of the actual.

Phra Saichon Srisvang had analysis to study the economic mainstream with the teachings of Buddhism was about economics. That Mainstream economists had said with limited resources (Scarcity). When economics goods was scare and unlimited to humans. The problems occurs in human society. The mainstream economics can solve the problem by allocating the limited resources available for human use and the market price mechanism. Economists were believed that resources can be allocated effectively, If The goods have not a lot, products and services will be higher. If demand decreases, stock price has much lower.

Tenets of Buddhism solve economic problems with reducing demand (down greed). Mentioned in their solitude was delighted, satisfaction, the insatiable. To know enough about as knowledge in consumption. If people had less greed the economic and social problems will be reduced. The study summarized to recommendations in compliance with the tenets of Buddhism in terms

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85 Phra Saichon Srisvang, An analysis study of the economic mainstream with the teachings of Buddhism economics. Thesis, Master (Kirk University, 2003), Abstract.
of production and consumption. such as : Dittahadhammikattha-Dhamma: virtues conducive to benefits in the present; virtues leading to temporal welfare. The First Utthanasampada: to be endowed with watchfulness; achievement of protection, the fourth Samajivita: balanced livelihood; living economically.

In terms of production sharing had shown in Sangahawatthu: the base of sympathy; acts of doing favours; principles of service; virtues marking for group integration and leadership. The First Dana: giving; generosity; charity. (Was to provide relief to the charity) and ext. The distribution between participants in the production were principles west. The South below, the employer shall maintain as servants and laborers.

The comparable between Buddhism and consumerism that was unique. There was significant interest from the research by Phra Kuanmueng Suha;\textsuperscript{86} Buddhism and consumerism: a comparative study of Buddhist economics and mainstream economics, which was comparable with mainstream economics, economics of the Buddhist attitude towards humans. Comparison of the production, consumption, distribution, production, and economic implications of the critical areas. The comparison between mainstream economics and Buddhist economics. Finally, he had suggested the application of economics to solve consumer problems.

He had a similar problem to comparative research with a previous order that humans need unlimited by nature. So the idea of the two streams was started from the same point. The principles were

\textsuperscript{86} Phra Kuanmueng Suha, Buddhism and consumerism : a comparative study of Buddhist economics and mainstream economics. \textit{Thesis, Master of Arts},(Mahidol University, 2003), Abstract.
the basis of human philosophy. Such as: There were any amount of water equivalent to want of the people. To craving was difficult out to abandon in the World.\textsuperscript{87} Mainstream economics had fundamental problems of the human frame, in the same manner. Recognizing that humans have unlimited needs. But the world has limited resources. \textsuperscript{88}

The problems with many theories and different ways how to solve this problem.

however, the final goal of human happiness as desire to achieve and also significantly different. An approach of happiness was different under the idea that the main benefit was brought for the relationship between man and man, man and nature in the overwhelming defeat of the controversy under the possession of ideas and beliefs that, “the property has a very good utility consumption will be very happy”. And It was evident from the phenomenon of consumerism in society (Consumerism), focused on the goal of human life, And happiness with consumption as much as possible.

In contrast to this way of thinking, the management Buddhist economics was despite their benefit. But do not ignore the interests of others. Behavior was characteristic of social sharing (This corresponds to the concept of the king). The economic activity was not consider to the most important goal and dedicated for the life traded. There had a better way life to simple living splendor, and developed a more elaborate process to attain Nirvana. An analyzed in the same subject. Researchers had pointed out that the current economic system, social system, not to solve problems and deal with a shortage (Scarcity) and poverty (Poverty). But the economy will had to deal with the surplus (Abundance) and wealth (Affluent) with

\textsuperscript{87} Ibid. P15.  
\textsuperscript{88} Ibid. P19.
the stimulus and the spending. Driven by greed or the desire or demand for as many as a rare occurrence in today’s society. Researchers had suggested that It was necessary to be aware that the Buddhist principle “reclusive” and “middle path” (middle way). In seeking to meet the basic needs of the four factors on the attitude and behavior continue to be appropriately without extreme to one side. As a result, hurting others, self, society, and nature as a whole. Consistent with the principles of the king. The principles evolved.

Phramaha Charun Vijaramaytee research thesis entitled “A Study in Theravada Buddhism the philosophy of solitude” found that Thailand's economy remained weak. Inflation was the story of people without jobs do not have agricultural prices. The economic problems caused by the country’s instability. Can solve the economic problems of inadequate leadership. Current political issues in the appeal of the party over principle. The host system, the benefits do not match, the mass of the unstable Party policy uncertainty. These were often usually temporary. The key to solving economic problems and reclusive country. Need to develop the minds of executives. The common good rather than private. Class families, villages and communities to recognize reclusive habits. Their previous knowledge to solve problems by constructing a recluse. With the money was: 1. An appropriate amount, 2. An appropriate quality, 3. A fairly reasonable.89

6. The benefits expected to be received.

1. To know that the Concept, purpose in sufficiency economy by his Majesty King Bhumibol Adulyadej. The King Rama IX of the Thailand Kingdom.

2. To know that Sammâditthi, Santosa, Kalyânamittatâ, Vijjâ, Carana in Tripitaka the Theravada Bible had related to sufficiency economy philosophy.

3. An awareness of the value and benefits of morality In the religion, which can be a way of “intelligence” to the “problem” in the all aspects of life.

4. Generate ideas, alternatives. Management decisions and to benefit the individual and collective action to develop properly.

5. To benefit other research further.

7. Definitions of terms used in the research.

This research documents the vocabulary and phrases. Used only in research that follows.

**Middle Way** means way of life, made a conscious practice. Technical and ethically correct. Which aim to do not greedy, not angry, Not obsessed.

**Sufficiency Economy** means moderation, reasonableness, self-Immunity, knowledge, morality.

**Moderation** means the right fit for consumption, not hurting himself and not hurting the environment.

**Reasonableness** means not negligent, had conscious to doing, to saying, to think, to know the factors involved and Impact would

**Self- Immunity** means have a good health, have a good mind, to develop their learning, prepared for all risk situations.

**knowledge** means the results study of directly-indirectly in abstract and concrete.
Morality means everyone has a good heart and the conditions favorable to the prosperity of the people even more.

**Buddhist philosophy** means doctrine in Theravada Buddhism.

**Santosa** (*Santutthi*) means contentment in (some things to had, to being in present, the objects acquired in good faith by himself)

**Sammaditthi** (*Sammâditthi*) means considered to be the actual cause of intelligence (wisdom, rationality).

**Kalyanamit** (*Kalyânamittatâ*) or means person (people) good friendship, place(area) good company, environment was support to conducive to the good association with the virtuous.

**Carana** means behavior, conduct, Rally look a good base for the next higher level.

**Book stick** means strictly adhered to and immersion in the theoretical study of the economic, social and psychological conditions and the culture of society, there has a rigid and can not be applied to solve real problems. **un-book stick** will work to resolve the issue of the condition of the real problem.(After closed book must be make by himself, out of his idea.) Can be modified to conform to the social and cultural geography of the country. Including the development and implementation of a comprehensive health fields as well.

**Enough - enough to eat** means the goal to develop and debug the poor and the rural poor. The steps necessary encourage farmers to stand on their own legs to develop the strong into the next level. The basic principle in the context of the philosophy was sufficiency economy as a result of the initiative (Sufficiency Economy).

**Our loss is our gain** means the stream of royal majesty. The ceremony was held at the guidelines. The humanitarian principles as it relates to the provision of investment to make sacrifices for others
to be happy and have a better quality of life. Investment prospects, but not necessarily profitable or not, but the only losses. So that others have a better life and an opportunity is profitable. Despite the loss of money and resources, but also benefit the nation and social and moral stability, a concept which economists often disagree.

**Samma – Development** means develop a basic understanding of the concept and accuracy. Buddhist principles of Buddhism was gained - analytical foundation of human life, which was true.

**Big eyes** mean a agree as Others have seen as someone do like to invest in real estate and financial sectors in the economic downturn. (*want to from bad action*)

**A quarter of Sufficiency Economy** means one quarter of the behavior and actions of both individuals and society as a whole. Than one fourth of the area or areas of the country to perform.

**Coordination third parties** mean the collaboration to connect between the home, Temple, school or community service in developing and developed community.90

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90 Chai Pattana Foundation, *the essence of the works and philosophy of sufficiency economy*.
(Bangkok: Office of the Chai Pattana Foundation, 2007), P70.