Conclusion

Now I have discussed the development of social welfare in perspective -- how to develop it based Theravada Buddhist Texts. I have presented it with five chapters. The accomplishment of making persistent effort has been presented with chapter one. The Buddha pointed out effort or diligence as the first way of developing social welfare. Although someone has fulfilled with how much other achievements has except making effort, if he has no effort, he cannot develop his welfare anyway. It is the pioneer of how to develop social welfare. There is no cause for the development of welfare without effort. It is said that “Vīriyavato kim nāma kammaṃ na sijjhati”, meaning “There is nothing to be accomplished or achieved for one who has a persistent effort.” In other words, it means that everything can be achieved by the person who has persistent effort.

After getting the welfare --- the material and spiritual, especially, the material, it is systematically needed to be saved or protected. Without saving or protection, the wealth can be damaged or lost by the enemies of it. So, it is obvious that the person who wants to develop his welfare has to save and protect his wealth in systematic way. The third way of developing welfare is the associating with a good person or having good friendship. When making an effort for the development of welfare, one needs absolutely the help of friends. Nobody can stand in the community without the help of friends. Generally, it can be said that a person who can help or provide his friend is a good friend. However, it is not enough for him. He is to be a friend who has good character or moral ethics and discipline. If that it be so, he can be trusted. Thus, the Buddha said that the person who wants to develop his welfare must inevitably have a good friendship.

The forth one is balanced livelihood. The wealth which is accumulated is systematically needed to consume and earned a living lawfully. If he has no a balanced livelihood or has overconsumption, he never can make the development of welfare. At least, he must have the equilibrium of income and outcome or consuming and saving. Otherwise, his wealth is never developed in the long-run. It is not enough for only having balanced livelihood. His earning living should be right livelihood. Right livelihood is only a way of pure earning living. It is good for well-being in the present and future life.

The accomplishment of faith, generosity, morality and wisdom provides for the material and spiritual development of welfare. For it, one must have a strong faith his welfare, charity or generosity for the help of his community, good moral ethics for the harmony and peace of his community, wisdom for all good things. If he is a wealthy person, he can help and look after his family, relatives, the needy, and his community for the good or for the sake of them. Yet, he must have faith in meritorious deeds, generosity in order able to share his wealth. Otherwise, he is not able to share his wealth.

Not only then, one must have good character, conduct, virtue, etc. Although the perspective of modern economy does not take into account of moral ethics, it is absolutely needed in the community or society. That is because if there are no good citizens or people in the society, the society can be changed into that of crimes, crisis, harm, violence, brutal tortures, financial, political scandal, etc. If that it be so, the society has no peace, happiness, harmony, freedom, etc. This is the perspective in the present situations and it is not included the situations for the future existence. Seeing it with the perspective of future, the person who commits or violates evil deeds or misdeeds, he has to encounter the bad consequences of his bad deeds either the present or the future life.
Avoiding bad deeds, it is good for both of lives and no need to fear the bad consequences. Thus, it can be said that spiritual progress plays vital role in the society.

The last one is knowledge of wisdom. Nobody can say that how much knowledge or wisdom can contribute to the good of people. It is the greatest and most valuable thing in the world. No one can appraise the value of wisdom. Even though the Buddha himself did not assess the value of wisdom, that is because wisdom is so infinite that is not need to assess the value of its. There is no need to say how to judge the value of wisdom for the rest of others. It is, here, worthy of noting that it is meant a good knowledge because it is the faculty of wisdom in associated with good mental states according Abhidhamma. All sort of knowledge are good but it depends upon the user of wisdom. If the user of wisdom is a good person, his knowledge will be beneficial to the good of human beings. If he is not a good one, his knowledge can create the bad consequences of human beings. So, there is no good or bad wisdom and it is depended on the user and how to use it. Thus, knowledge is absolute important for the development of all welfare in every corner of life.