Chapter 4.

An Analytical Study of Buddhist Philosophy
Supported to Sufficiency Economy

1. Analysis of sufficiency economy concept.

Ideal:

“I am reign with righteousness for the benefit and happiness of the Siamese people”. said by His Majesty King Bhumibol Adulyadej, the ninth monarch of the Chakri dynasty. Ideological commitment on Friday, May 5, 1950 as the starting primary social contract.\(^{46}\)

Representatives of the royal visit made him realize the sufferings and problems of the people do. The point of the problem must be corrected and principles carefully. Including such issues.

1. Poverty. People in the region, mainly farmers, the poor, the occupation is not the land barren lack of quality, natural causes crop damage or manufacturing less, production, but sales prices, with transportation, have earning a living is not enough, some people have a debt. No land of their own or other people’s land to forest encroachment.

2. Health problems. Poverty, poor education and lack of knowledge of good nutrition, not the disease, not the cleanliness and nearby residential areas. The local hospital is not far to the lack of medical services and public health patients had to travel far to get to the big city.

\(^{46}\) Department of Arts, Archives honor His Majesty King Bhumibol Adulyadej, the Great King of Thailand. (Bangkok: Department of Fine Arts, 2009), P4.
3. **Lack of education and knowledge.** The poor people cannot send their children to school or a school is not enough, the people in rural areas lack education. Also, people lacked. Professional knowledge and the environment, it is clear the forest, shifting cultivation, destruction of natural resources and wildlife. There is also a problem because the drugs are not aware of any serious harm to the consumers, suppliers, and society as a whole.

**Method:**

The King plans to help people carefully with input from the royal visit to the topography of the site, actually, more of a discussion, ask the local people, the information from the official multi-party, multi-agency and information, technical reports and studies, as well as geographical maps. In order to develop a model of local development professionals and see real results. The King's Royal Development Study Center of Agriculture as a source of knowledge to farmers to develop their career for the better.

**Six centers in four zones.**

Research and Development Centre, each with a different geographical and resource. There are six centers in four zones.

Central part of the country include: Research and Development Centre Hin-son due to the initiative located Phanomesalkram, Cha-choeng-sao province. For the research study and development efforts to demonstrate fertility, able to produce a good crop. Land Development Department is the primary agency to coordinate space, centers is a service developed Ban Slang, Pra-chin-puri province. And development projects at Kao-cha-ngok, Nakhonnayok province.
Central West include: Huai Sai Royal Development Study Center due to the initiative located in Cha-am, Phetchaburi Province. Focus on the rehabilitation of degraded forests. And defensive fires. Using the wet forests of the canal, green crops, etc. and the people involved in the reforestation and forest conservation. In the meantime, they can earn money as well as the benefits of forests and plant. The Border Patrol Police Agency co-operation in key areas. Having a field study “how to restore degraded soils” at Kao-Chagugm, Ratchaburi province.

The middle east include: Research and Development Centre bay rays bend due to the initiative, at Tha-mai, Chanthaburi province. The research and demonstration to improve the environment, fisheries, coastal aquaculture, crop and livestock development. For the people in coastal areas to increase their productivity in the long run. While promoting the conservation of natural resources and environmental balance a mangrove forest.

Northeast include: Centre for Development of Phu-pan due to the initiative. at Sakolnakorn city, Sakolnakorn province focus on the improvement and development of forests, crops and crop experimentation and development, promotion, fish, pigs and chickens. In addition, the development of irrigation systems, the Department, is the primary agency to coordinate.

North include: Huai Hong Krai Royal Development Study Center because of the Initiative at Doi Saket in Chiang Mai province. Study aimed to find the right model for the development of watershed areas. There are 3 ways to grow wild by the use of irrigation water, rainwater catchments and a small groove along the valley. It is used
to watershed economic benefits. The forest is a source and destination for fishing. Including agriculture, livestock, dairy and poultry, agriculture and marketing. Major projects include the development of a center of species flower farm in Chiang Mai, Hang Dong District. Integrated river basin development project at Hod District and Chom Thong District, Chiang Mai and at Ban hong District, Lamphun province.

Khun Mae Kuang forest area development projects at Doi Saket, Chiang Mai, Doi Tung, Chiang Rai Province. The Department is the primary agency to coordinate.

South include: Research and Development Center, Kun due to the initiative. at Narathiwat city, Narathiwat province. Focused on research and development of peat in area of about 200,000 acres. Provides a unified development and family affairs, rubber, palm oil. Improve the living conditions of economic and social development, such as the planting of crops, and rubber. Development of the language of daily life in Thailand. And mobile health services and so on.47

Project due to various development works according by The King and he used his personal wealth in the study and development areas. Project for conservation and watershed development, flood mitigation, development of the winter crops instead of opium poppy cultivation and in the royal fortune. The current implementation works, projects. These allow people to have a better quality of life, self-reliant and productive resources, such as the construction of various cooperatives, the rice bank, Bank of cattle - buffaloes, etc. In

47 The same volume, P22-24.
4,118 the total number of projects on May 13, 2007. (have about 5,192 Projects from Rice Research Foundation of Thailand).  

Because there are so many projects have established an administration and development. As a source of Chai Pattana Foundation in 1998. The concept for treatment of pain, nutritive individuals, communities, nations, and conventionally happy, self-sufficient by the middle of the sufficiency economy philosophy, which is fundamental to the development of individuals, communities, societies and countries.

1. As the foundation for your life right to set their own economy. Conduct and development of the country by the middle line in the community happy and self-confident. Personal development is the availability of knowledge morality and ethics.

2. Foundation for a society, the society is normal, not persecuted. Generous cleavage does not occur, as the benefit of the wider culture which affects Thailand, the land of freedom and lasting prosperity.

3. This is the cornerstone of the nation. Make government more efficient, and the public benefits to Thailand's troubled peace.

4. The knowledge gained from the action, the people, community and quality, and have a good foundation to improve performance.

2. Principles of sufficiency economy

1. Development activities or operations which result is: (1) Solve problems on the spot, and fast forward. (2) Doing things together, causing great relationship. (3) Such as tinnitus reestablished,
respect others opinions, assertive. Benefit the community. Both short and long term, to lay the foundation for learning and self development community.

2. Applying Buddhism is the practice, which encourages people to practice on a daily basis, which is good for religion, tradition, culture of Thailand.

**Practices to target initially.**

A “self-confidence, social confidence, Thailand” to check the validity of the concept.

1. “Enough – enough to eat” is the first goal. Allows himself to be first in the primary, because it makes them self-confidence, self-pride. Promoting an untiring commitment to the development of a model of fruitful in many communities. Untiring perseverance demonstrated to be a valuable self glorious life, society and religion.

2. Guidelines on the value of the fund’s value to the profit and loss of money, but not worth the time to make a good living.

3. Do not rush, be gradual due to the synthesis of knowledge, which ensure that it is not pushed into the society and culture of the residents do not care.

4. Concepts, practices, suitability but not on texts, adherence to the texts.

But the person that done right, the place is in real time.

6. Use of natural wisdom Such as the use of water as a renewable natural hydration benefits, planting forests on high using gravity, water, wind, allows seed dispersal season from high to low. In some areas can not go to ground, to prepare the seeds embedded in a bullet soil fired up into the high mountain, before the rainy season and the natural species that cause safety and economical efficiency.
The practice shows that the operator or service provider must have patience. Because it takes a long time to wait for the season, so the provider must have a “Brahmavihâra” (sublime state of mind).

**Brahmavihâra**: 49

1. Mettâ (loving-kindness) merciful desire for the service users, the public welfare, has enjoyed the status of an individual.

2. Karunâ (compassion) wishes then out of his misery, suffering and society beyond the nation's prosperity.

3. Miditâ (sympathetic joy) rejoice in the successful application of the method to execute.

4. Upekkhâ (equanimity) detached patience, tolerance, mercy, trying to help everyone.

The service users, the student learns, must have “Iddhipâda” is the support for success.

**Iddhipâda**: 50

1. Chanda (will, aspiration) sympathy, love of knowledge, love of learning.

2. Viriya (energy, effort) with persistence, patience, tolerance to the difficulty, the profession and need to wait for the results.

3. Citta (thoughtfulness, active thought) to do, or not enough input factors. The lack of any need to add anything.

4. Vimangsâ (investigation, reasoning) deliberation is considered as a way to reduce the equipment, reducing the time to do it regularly find savings by reducing quality. Thailand social problems to be understood as a variable and affect society at large and long-term, unavoidable. 1. A Baby Boom 2. Impacts of the national

---

49 D.II.196.
50 D.III.221.
economic and social development (Vol. 1-8) if the response was correct, natural balance to return.51

2. Principles of aid

Principles, methods, target practice is the development and application development. Comments from people who have experienced the same approach that was developed by the philosophy of sufficiency economy “gained” (done properly, the target). The people is capable of self, knowledge, wisdom, and intelligence. Can solve the problem well, to have a good heart, knowledge, use of knowledge with ethical scruples, seeking a bright, self development through learning, has made peace with his career. Which is the middle path of Buddhism.

Sufficiency economy philosophy is “sufficiency”.

Sufficiency means three components and two conditions.

The three components:

1. Moderation: Suits their condition with moderate physical environment social, not greed and hurting themselves, others or the environment.

2. Reasonableness: Do not underestimate the knowledge about the factors involved. Known to occur in the affected areas. With knowledge and consciousness.

3. Self-immunity: Immunization and risks, benefits to others, and social development of their learning and to solve ongoing problems with wisdom.

51 Dr. Narongsak Anksuvaphone, Head of Department of Health. Newspaper. (Bangkok: Pim-tai newspaper, on March 18, 2009), P4.
**Two conditions:**

1. Knowledge: The professional knowledge, knowledge, knowledge of appropriate technology and the life course. Used in the planning and implementation process with knowledge, prudence, and care more.

2. Moral: Integrity, honesty, diligence, patience, sharing, wisdom and prudence. Social benefits to the nation as a whole. For the promotion and use of knowledge.

**Practitioner**

1. Everyone has duties to perform, the officer of the public service and all people.

2. Based on moral, religious and intelligent, the Noble Eightfold Path, which is the way of life of the ancient people of Thailand.

3. Make sure to respond to objects in the age of globalization.

4. Confidence building self-confidence and intelligence to solve the immediate and long-term as well.

5. The basic structure of the person, environment and culture sufficient.

In the current implementation, the flexibility to adjust. Response to the problems that affect society. This paper discusses the problem in briefly on two issues, namely: 1. Problem Baby Boom 2. Residual effects of the national economic and social development of the 1-8 and the new problems that are caused by it. So the quality of the performance of individual development, social infrastructure development. Throughout the follow-up activity that is ready to use as a base to operate from.
Of the primary balance to provide both tangible and intangible. The acquisition must be lost. Such as the abstract. You are the best. The bad guys will be out of mind.

In this way, it is the desire of the Gospel because it is the way of their happiness and the happiness of the group, social. Similarly, the development of materialistic society. If they need something else happening, the loss of soil, water, forests, agriculture, energy, environment. So the plan is to use the wisdom of knowledge. How carefully appropriate, replacement, loss of benefits, short term - long term, however. These are the issues that need to be carefully considered in the broad practice of the sacrifice seemed to explore the underlying factors that need to be done.

Sufficiency economy philosophy to develop the environment and dependence and to the happiness of individuals and society is widely accepted. As the United Nations dedicated to praising.

1. An analysis Sammāditthi supported.

1. Sammāditthi: (Right View, Right Understanding)

Sammāditthi a source of moral righteousness is the foundation of all virtues.

Compare that to the Lord Buddha before sunrise to see the Aurora before. Sammāditthi same basic philosophy as the ultimate goal of Buddhism is “Nirvana”.

The emergence of Sammāditthi, have gained more by the end of episode 8, is Sammasagkappa (Right Thought), Sammavaca (Right Speech), Sammakammanta. (Right Action), Samma-ajiva (Right Livelihood), Sammavayama (Right Effort),

52 Tripitaka Thai text : S.V.19/1720/552.
Sammasati (Right mindfulness), Sammasamadhi (right concentration). The emergence of Sammâditthi in the first pull all samma to happen and to call “smakka-samakee”.
The way direct to “Nirvana”.\textsuperscript{53}

\textbf{Sammâditthi has two levels.}

1. Lokiya Sammâditthi or Lokiya Dhamma is ordinary people level. They hope desires concrete and abstract in the world. Such as, they seek to benefit by doing good, well say, good thinking, tried by himself. Sufficiency economy philosophy and Lokiya Sammâditthi is different by the condition between secular, the relevant households and monk, the religious of the house. To engage secular homes. The aim of the work, the profession, the use of intelligence, physical strength, encouragement. To raise their children, family and housing issues. Need storage, sorting, sharing citations. But the monk who has priest of the house to virgin, study of Buddhist metaphysics, do not worry about the family, no hoops to cherish, do not hoard any food. Responsible for the care of their own by food offering to a monk having their life by fairly reclusive and benefit to the world.

2. Lokuttara Sammâditthi or Lokuttara Dhamma (supermuddane states), the Dhamma is not laced with passion or desires for noble.\textsuperscript{54}

\textsuperscript{53} Tripitaka Thai text : M.III. 14/254/279.
\textsuperscript{54} Dhs. 193, 245.
Sammâditthi occurs 2 ways

1. Paratoghosa : Study of reading, listening, knowledge of life, which is both good and bad news to digest the decision.

2. Yonisomanasikâra : Lord Buddha had introduced how to check the truth or untruth by Kalama sutta as a guide to decision.55

The worth Sammâditthi.

1. Sammâditthi is very important as same navigation light. People have a good journey, not dangerous to go. When people have know in Sammâditthi and have a life way with an intelligent, look after himself for good way. They do not have wrong opinion (Mitchadhitti: false views) or thinking wrong but think it’s opposite. Sammâditthi will bring benefits to the individual and society as a whole. The peace is not a problem of crime in society. That is the life of the world for all ages. On human performance to suit the conditions of each other because they would not be persecuted. And (1.) he has approved sanctioned the sin that I have a real mother, father, heaven, hell, you actually do not have a real evil is evil. (2.) Has a rule that all things shall be in accordance with the variation in the initial break eventually, be considered as a commitment to release it that. (3.) Has approved that do not cause physical discomfort and suffering from libido Anonymous. Sorrows will be performing in the late Samak 8. Steiner has gained a proven. So people want happiness and prosperity to the whole society in the past, present and future. Even attain nirvana as possible. Need to conduct along the middle line is the Noble Eightfold Path in Sammâditthi.

55 Tripitaka Thai text : A.I. 20/505/179.
2. Sammâditthi intellectual enlightenment is valuable because it shows there's reason principles of Buddhism were clear. Sammâditthi and sufficiency economy philosophy is consistent backing in the same direction. Which was shown clearly that:

“Sammâditthi support to Moderation of Sufficiency Economy Philosophy”.

2. An analysis Santosa supported.

This is the principle that a person's conscious sense of self-control to the extent that it can respond society as well as the quality of the material, not greedy for consumer use until the environment can not adapt. That Dhamma has name Santosa.

“Santosa” has a quality:

1. Appreciate what is. Consumption and living a quality of care that has to be reduced until it can be added to preserve sufficient.

2. Simple as that, happy as can be. Cause of pride. Appreciate the confidence in their own ability, knowing that they do not fit right in the pursuit of excess. It's not hurting her, not hurting others, Resulted in a decrease in appetite, natural environment. So they can not be destroyed or lost consciousness to prevent the worst that will happen in the future and eliminate the problem.

3. Welcomed by state, gender, marital status is a factor in its determination that should or should not. The condition of the priest are responsible for their own education, discipline and religious goals. The caliber maintenance of religion. Benefit, a good friend to people
and society as a whole. Living by the Book of Discipline. Four factors are not cumulative.\textsuperscript{56}

The householder is responsible for a variety of conditions the priest. To cook for themselves, families, children and individuals in the home. Must be recruited and divided accordingly.\textsuperscript{57}

Seeking the right plant must find the correct morals ethics. Is not greed, anger, and delusion. But the reason current and long-term benefits in the future. Such materials, goods sold to the market. The tree was not just a one-time interest. But the plant is not affected by long-term, self and society benefit both directly and indirectly.

\textbf{The worth Santosa.}

Needs or wants of the people is not the end, it would not be. Craving or greed that led to an obsession obsession. The struggle grab the quest. At the same time If a person has not yet, he still has not. he do not want to be disappointed, agitated, anxious, can not find peace. Those who do not know enough, not merits, greedy, wanting something far I have this, regardless of the conditions and the well-being of its own on power and capability can not respond I was looking for. channels to fulfill.

Often commit fraud, such as immorality, theft, robbery, murder, indecent exposure, etc.. The insatiable greed of the unknown and merits. It will make a mess then it makes no peace with society.

Santosa: happy in what they are, what they are willing to work according to ability. Appropriate to their position and am not seeking ambitious and striving to exceed the limits, beyond their capacity.

\textsuperscript{56} Tripitaka Thai text : VinI.5/89/106.
\textsuperscript{57} Tripitaka Thai text : D.III.11/197/202.
The retreat is a fairly well-known person and has the pleasure of working at full capacity, the full intelligence. Solitude in this sense is not sloth, laziness, lack of enthusiasm to make a further advance and not retreat from society. It is wrong to make people understand and appreciate the work of the best of their actions.

Everyday Santosa is very important. The Santosa teach individuals assess, diagnose in his own. They are, as is the ability to provide the best performance, appropriate to their condition and the satisfaction of the beneficiaries. The best of their actions when satisfied, the mind is calm away from the hectic seeking to reduce everything to grab out of the endless. This is a recluse who lives in peace and prosperity. In addition, the group performed live by Santosa. People are reconciled unity, not militants control. People would have control over their operations by Santosa, will be control himself, decision, and implementation issues rationally, creative things that are good for themselves and society in both the short-term, affecting beauty, the well-being, as a society to exist. Environmental conditions are suitable for all the prosperity, security, social efficiency.

Santosa is the worth Dhamma for person, people and social too. Is not hurting themselves, not hurting others. Not hurting the common good or the environment, to estimate the functional objects made and natural objects.

“Santosa consistent and support to Reasonableness of Sufficiency Economy Philosophy”.

292
3. An analysis Kalyânamittatâ supported.

Kalyânamittatâ means people, places, creating an environment conducive to virtue. Beneficial to the person and the common good, a good friend is a lucky wealth. Lord Buddha said that no one was more than a good friend.  

Who served Kalyânamittatâ, the benefits to the recipient. Help support focus, enhance well-being in everyday life for the better, Aimed at persuading the Sammâditthi, should Suppurasa-dhamma (qualities of a good man; virtues of a gentleman). And charity for the benefit of both present and future tenses as well as useful. Kalyânamittatâ have a duty to themselves and to have the benefit of such moral. Because of their actions, and the result was successful. It is estimated to be well trained people.

The worth Kalyânamittatâ

Kalyânamittatâ important especially because of the person's life and growth, survival, and growth of the people of God, parents, teachers, benefactress. So, who approached, fellowship, he is the cause of goodness and prosperity.

The Buddha told Ananda that Kalyânamittatâ was all of life. And that there are Kalyânamittatâ like the sun or the light that's visible, or performance and operational integrity.

Kalyânamittatâ is a point of relief, prepared life, it protects the safety, enhancing the quality of life of the person to be in a situation appropriately. And the way of life be happy Led to better accuracy. Benefits to society as a good role model, be aware, be aware, know

58 A.I.14-18.
59 D. III.252,283.
60 S.V. 2-30
61 Ibid.
this. Induce a person to be in the right way, the benefits, the individual is autonomous, intelligence, vigilance. The individual is a citizen of the desirable land, knowledge, and morality. The nation's social, progressive, stable, peaceful land is suitable for development. That is a fortress to protect the floor, the promotion of individual and social good that is in you. Well as social security, people have confidence in themselves and their society. Ready to get in the risks or decisions.

Meanwhile Kalyânamittatâ shall cause the immune system to develop a continuous self (the self), Defense community, society and the earth (the society, nation) quality. An appropriate immune from the inside of the highest quality. Valuable to society both present and future. “Kalyânamittatâ consistent and support to Self-immunity of Sufficiency Economy Philosophy”.

4. An analysis Vijjâ supported.

Vijjâ means the knowledge, experience, methods, and technologies appropriate for use in planning. Plans and procedures to be effective, the less negative impact, as space, time, people and the most useful.

Because the operation. Have a broad impact only depends on the preparation of plans, projects and actions. Therefore be considered to be linked together in a carefully planned as “conditional knowledge”. So, the learning, both direct and indirect benefits to using, as a base to produce a good. Is a pleasure and a foundation for learning in the next higher level.

Vijjâ (Knowledge) occurred as a result of Paratoghosa and Yonisomanasikâra.
The result of the preliminary Paratoghosa with listening, writing, reading and research. It is empirical knowledge through the five sense doors by the eyes to see, ears to hear, nose to smell, tongue to taste, and skin to touch.

Yonisomanasikâra had been connect the successor to the interior, the basic knowledge of the invention, a summary. To find out the pros and cons. To be used to ease because it is true (well) with interests dash.

**The worth Vijjâ.**

1. The value of knowledge to development, human resources development the knowledge and creativity. The Buddha said, “The person who is training himself he is the great”\(^{62}\)

2. A knowledge base to improve the quality of the individuals and organizations achieve a more steady progress.

3. Know the elements of life that are truly useful lives accordingly.

4. A knowledge base is a creative art, a noble life that can be developed to be not narrow, valuable benefits to society, nation and humanity.

“Vijjâ consistent and support to knowledge of Sufficiency Economy Philosophy”.

5. **An analysis Carana supported.**

Carana means: This is a moral for guidance, supervision, control Behavior directly and indirectly to the user of knowledge.

---

\(^{62}\) Tripitaka Thai text: It 25/33/50.
Behavior is important to the society and are among the hundreds of bands live together, work together. Conduct regular expressions with the confidence, peace of mind, happiness and desire is the motivation to participate in society. Human nature is the desire for wealth, rank, praise, delight. This is a commitment to honesty, not persecuted downtrodden, are trying to be patient, do not violate moral, intellectual life and the charity does not neglect it. Praise and self-obsessed to the effect that in a careful vigilance. If fortune degeneration, Alzheimer's rank, whether gossip is bad, have been suffering. The moral and spiritual care is negligence. Are conscious and those beyond grief quickly and firmly to establish good. Practice is common in the treatment of pain, nutritive benefits to themselves and the public.

Ethics in the context of the control and drive one of those. Start until the end of the process called “Carana”. The approach is to think of each context. As an adjunct to motivated individuals to work for success. As per the decision support process. Carana the scandal: In Buddhism refers to the behavior of the canon, the fixation careful sense of sight, hearing, smell, taste, and feel through the skin, or the mood of thinking (teaching to bully), the average amount of food, practice. consciousness is attained, have faith in Lord Buddha, is ashamed to sin, evil, and fear of the consequences of sin, is known it is thought, with persistence and effort being put into a good conscious at any time, in any situation, always doing something, the wise sage and the reason is that in the next month with consciousness.

That is Carana in Buddhism. Buddhist practices Carana for his body control in acting, speech and mind.
The ordinary people who has Noble. Everyday life is usually “Carana” and the Noble Eightfold Path is a basic too. A basis comes from the ancient virtue.

1. Right view is the building people are currently affecting the present and future. In both the private and the public to create, preserve cultural heritage Thailand. Thailand as a civilization.

2. Right Thought and practical ideas to make it less, not aimed against anyone. Having to be reconciled to give mind, not hurting himself or others (including the environment).

3. Right Speaking of negotiations is good, the real benefit is appropriate.

4. Their daily life, business applications, there is no intent to kill, do not steal, do not go beyond the erotic, not lying, not abuse alcohol destroys brain himself by drinking, eating, smelling, showering, steam injection, or all made the brain down.

5. Right Action: Profession of faith as a source of income for the pure Considered a donation to charity all the time. I recall that as a professional occupation is common to all people. Some people have a job in mind as well, if it was a pure professional in creating awareness through their work.

6. Right Livelihood: Efforts like, have attained to a good action body, speech, mind. And persistent effort, change, improve, cut off the bad action, verbal, and emotional.

7. Right Mindfulness: Consciousness (awareness, perception, vigilance), has sensibility (know facility, the conscious act). That which has not been attributed to self and group, both current and future. Considered a true consciousness of ourselves and our
environment That their body is suffering, suffering is caused (pain, fever, heat, cold, physical discomfort, uneasiness). Seen as a soulless body. It may not be durable, have broken the state in no time. They need to build and maintain a good speed on a regular basis.

8. Right Concentration: Intention stability, intention to treat physical, speech therapy, and mind. Not to fall into the greed, anger, and delusion. Stable and do not intend evil, to do good, the mind is clean, bright, cheerful, calm.

**The worth Carana**

“The person is knowledge (bright) in Dhamma as same as to see me.

The person who sees me as same as to knowledge (bright) in Dhamma”.

Ethics to be used correctly in combination, were matches, quality, benefits to society. If the person seeking to take advantage of those less learned than greed, anger, and delusion that social distress into disaster. So, Knowledge must control by Carana. “Doing by knowledge control with Carana has great wealth. Doing by knowledge but un-Carana has disaster.” Enlightenment is required to use the knowledge Carana correctly. Ethics as a condition of sufficiency economy philosophy is to promote the performance of the control as psychological support and sustain the knowledge among the difficult to operate due to the quality and condition. Can say that in another way.

“**Carana consistent and support to Moral of Sufficiency Economy Philosophy**”.

---

63 Tripitaka Thai text : S.III.17/216/116.
3. Abstract

Sufficiency Economy is a philosophy of life with physical, speech, and mind. In the context of a small group within Sammâditthi. So, the philosophy of sufficiency economy is equal to the task in Buddhism with only difference is the quality of the marriage, save himself from the pain, the poor, the stupid, the social happiness, freedom, and human dignity. The monk who was out of the house. Support the philosophy of sufficiency economy, according to the Buddhist Scripture.

“You do give a sermon for pretty basic, in the midst of that, beauty in the end.

Proclaim study of Buddhist is explanation and consonant with pure altogether.”64

---

64 Professor Sateainpong Vannapoka, Commentary Tripitaka, (Bangkok: Horratanacha printing, 1997), P8.