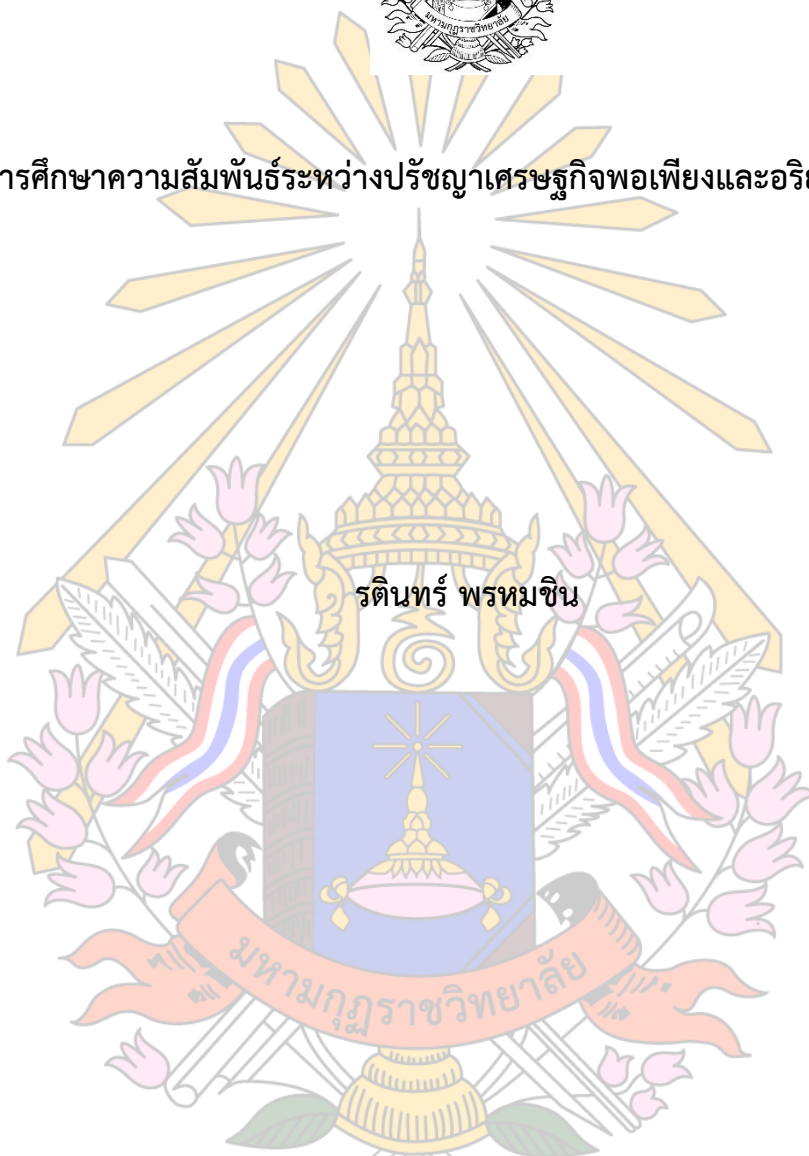




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รตินทร์ พรหมชิน

ดุชนีพนธ์นี้เป็นส่วนหนึ่งของการศึกษาตามหลักสูตรปรัชญาดุษฎีบัณฑิต

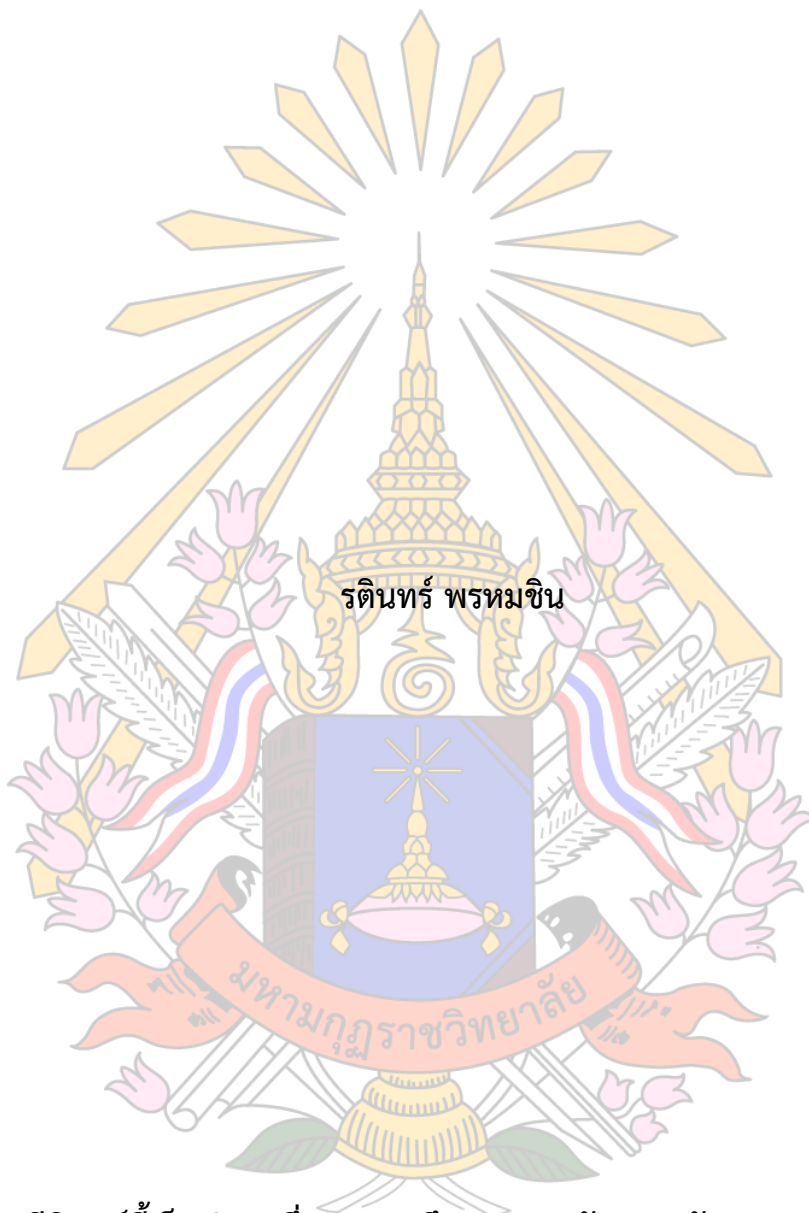
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พุทธศักราช 2567

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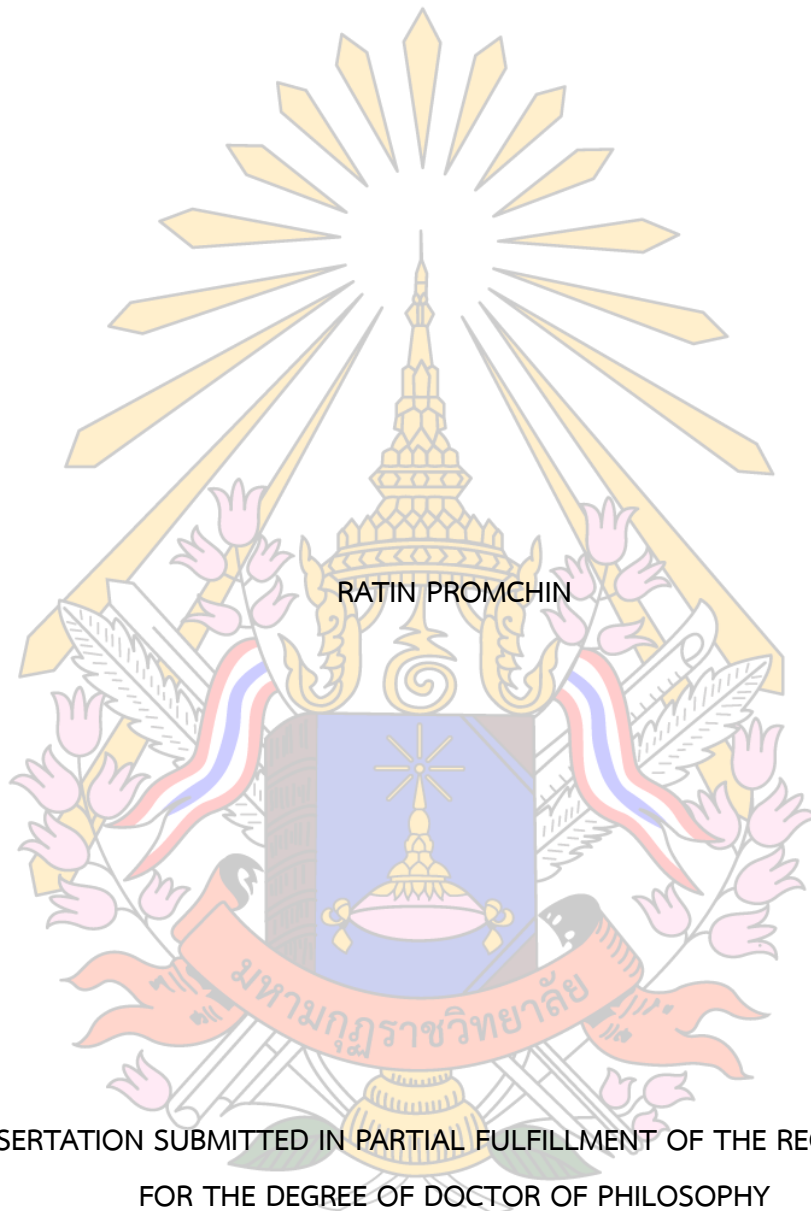
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A STUDY OF THE RELATIONSHIP BETWEEN THE SUFFICIENCY ECONOMY  
PHILOSOPHY AND THE NOBLE EIGHTFOLD PATH



RATIN PROMCHIN

A DISSERTATION SUBMITTED IN PARTIAL FULFILLMENT OF THE REQUIREMENTS  
FOR THE DEGREE OF DOCTOR OF PHILOSOPHY

PROGRAM IN BUDDHIST STUDIES

GRADUATE SCHOOL

MAHAMAKUT BUDDHIST UNIVERSITY

2024

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บัณฑิตวิทยาลัย มหาวิทยาลัยมหามกุฏราชวิทยาลัย อนุมัติให้หัวข้อขุณินิพนธ์นี้เป็นส่วนหนึ่งของการศึกษาตามหลักสูตรปรัชญาดุษฎีบัณฑิต

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## บทคัดย่อ

หัวข้อวิทยานิพนธ์	การศึกษาความสัมพันธ์ระหว่างปรัชญาเศรษฐกิจพอเพียงและอริยมรรคแปด
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งานวิจัยนี้มีวัตถุประสงค์เพื่อ 1) เพื่อศึกษาปรัชญาเศรษฐกิจพอเพียงกับมรรคมืองค์แปด 2) เพื่อวิเคราะห์ความสัมพันธ์ระหว่างปรัชญาเศรษฐกิจพอเพียงกับ อริยมรรคองค์แปดจากมุมมองเชิงปรัชญา 3) เพื่อสร้างรูปแบบที่เป็นประโยชน์ของความสัมพันธ์ระหว่างปรัชญาเศรษฐกิจพอเพียงกับมรรคองค์แปดอันประเสริฐเพื่อประยุกต์ใช้ในการพัฒนาที่ยั่งยืนในทุกระดับ ทั้งระดับบุคคล ครอบครัว ระดับสังคมและระดับชาติ 4) เพื่อศึกษากรณีตัวอย่างการนำหลักปรัชญาของเศรษฐกิจพอเพียงไปปฏิบัติจากรายงานการวิจัยครั้งก่อน ๆ และแสดงแนวทางการดำเนินการตามแนวทางอันสูงส่งองค์แปดด้วยหลักปรัชญาของเศรษฐกิจพอเพียง

การวิจัยนี้พบว่าการศึกษาปรัชญาเศรษฐกิจพอเพียงและมรรคมืองค์แปดมีความสัมพันธ์กันในการส่งเสริมซึ่งกันและกัน อริยมรรคมืองค์แปดสนับสนุนการดำเนินงานตามหลักปรัชญาของเศรษฐกิจพอเพียงอย่างมีประสิทธิภาพในทุกระดับ - ระดับบุคคล ระดับครอบครัว ระดับสังคม และระดับชาติ

**คำสำคัญ:** ปรัชญาเศรษฐกิจพอเพียง, อริยมรรคแปด

## ABSTRACT

Dissertation Topic	A STUDY OF THE RELATIONSHIP BETWEEN THE SUFFICIENCY ECONOMY PHILOSOPHY AND THE NOBLE EIGHTFOLD PATH
Student's Name	Ratin Promchin
Degree Sought	Doctor of Philosophy
Program	Buddhist studies
Anno Domini	2024
Advisor	Dr.Chompoonuch Changcharoen

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This research aims to 1) study the Sufficiency Economy Philosophy and the Noble Eightfold Path, 2) analyze the relationship between the Sufficiency Economy Philosophy and the Noble Eightfold Path from a philosophical perspective (holistic/ synoptic outlook), 3) Create a useful model of the relationship between the Sufficiency Economy Philosophy and the Noble Eightfold Path to apply for sustainable development at all levels, they are individual level, family level, society level and the national level, 4) Study cases of examples of implementing the Sufficiency Economy Philosophy from previous research reports and illustrate the way to implement the Noble Eightfold Path with the Sufficiency Economy Philosophy.

The Researcher found that the study of the Sufficiency Economy Philosophy and the Noble Eightfold Path are related in the way to promote each other. The Noble Eightfold Path supports the implementation of the Sufficiency Economy Philosophy effectively at all levels – individual level, family level, society level and the national level.

**Keywords:** the Sufficiency Economy Philosophy, the Noble Eightfold Path

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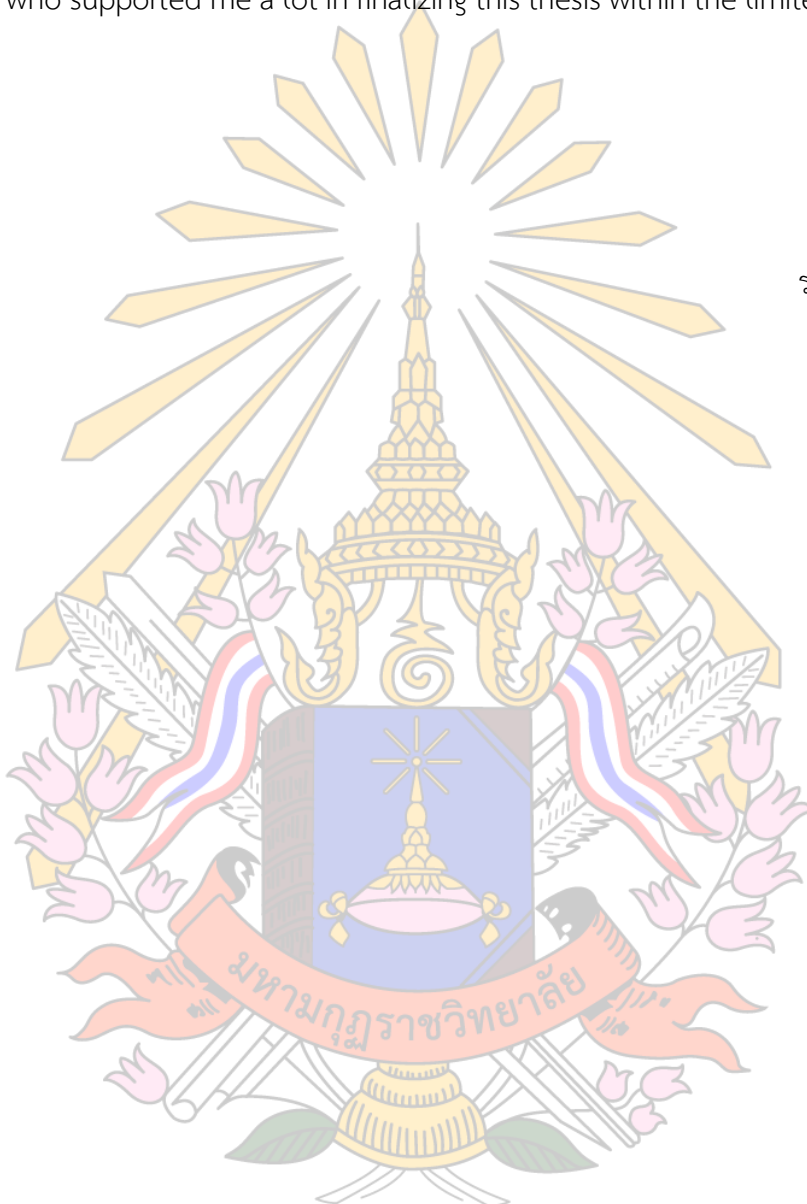
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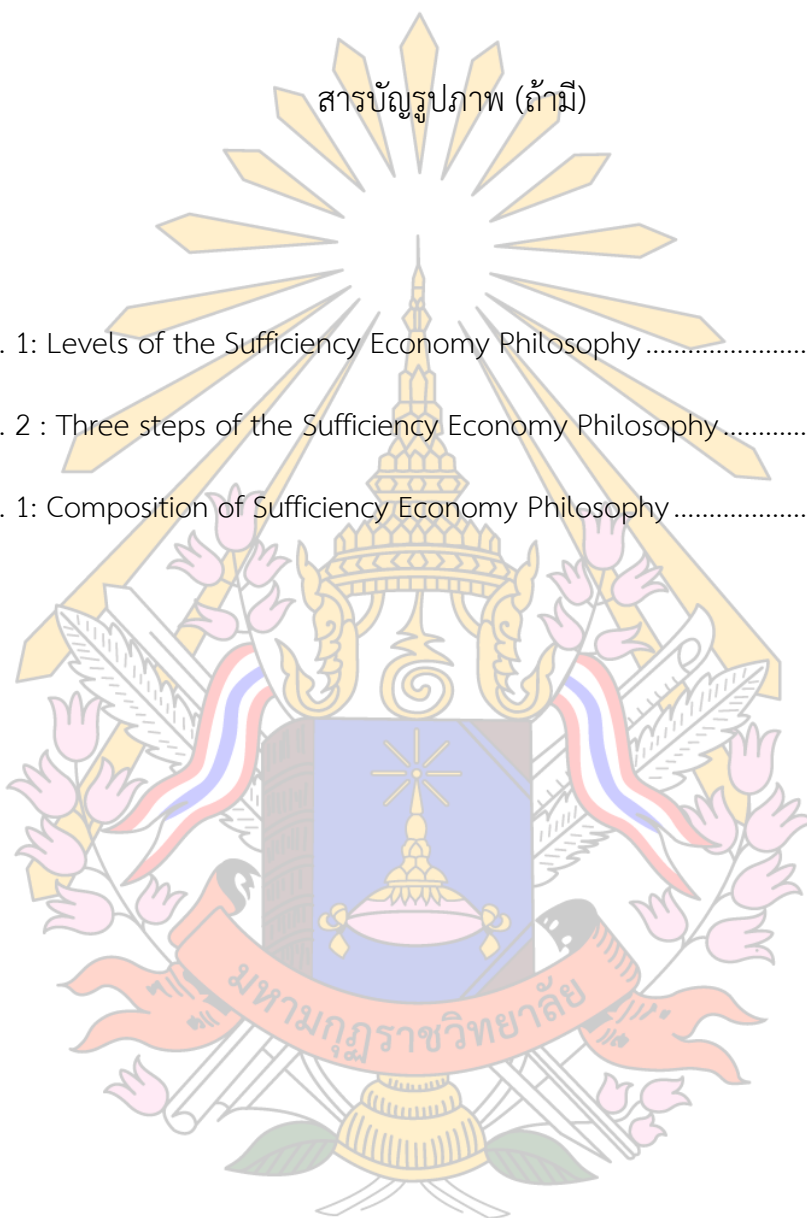
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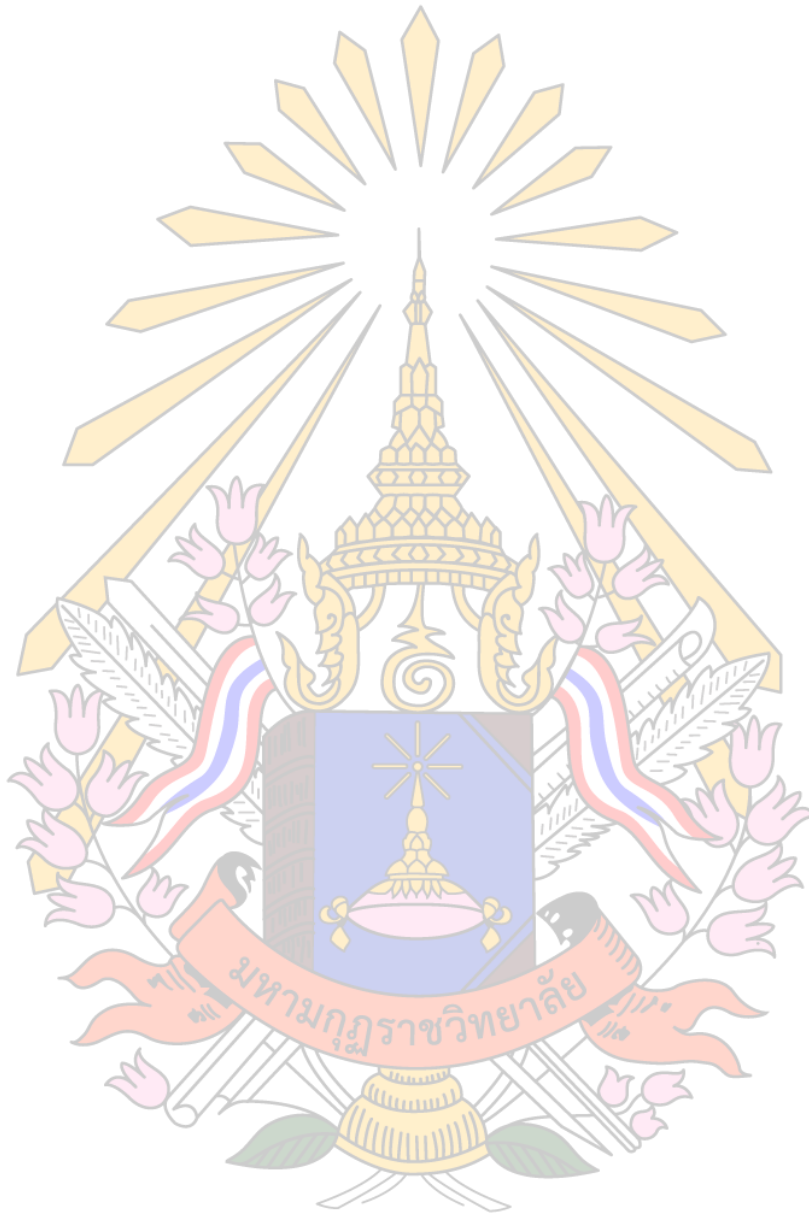
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# CHAPTER I

## INTRODUCTION

### 1.1 Derivation and Significance of the Problems

A world without borders in the age of globalization resulted from the development of communication technology and information technology. It is an era of dependence on technology such as computers, satellites, telephones and so on. Including transportation for communication between people is more convenient, easier and faster. There are economic, political, religious and cultural exchanges. Relations among them cause rapid changes in society and culture at all levels of society such as individual, family, community and the national level. Moreover, the increase in population affects the balance of natural resources due to the imbalance of use and conservation. Natural resources are destroyed through unneeded use without human consciousness and awareness. People try to find things to make their lives more comfortable. Some people seek things for necessity, while others seek things unnecessarily. Thai society has changed by external and internal factors, including values and cultures from other countries that have been adopted in the development of the country, which has both good and bad results.

Adopting cultures from foreign countries in Thailand, has good results in knowledge and modern technology, which is an essential part in creating prosperity for society in various fields such as, people got proper education with international quality and are able to acquire advanced knowledge. It results in increasing agricultural and industrial production, helping to increase incomes and creating well-being of the citizens. Besides, the convenience and speed of transportation it also supports rapid economic expansion. On the other hand, the introduction of foreign cultures without thoughtfulness leads to a change in values. They believe that cultures coming from elsewhere are better than their traditional cultures that have been inherited for many generations. In their opinions, Thai tradition is considered as something that is not modern and being out of date. Such values have adverse effects on the nation because

it causes delusions and insults to their lifestyle. Additionally, the problem encountered in today's society is, materialistic values are given importance by ignoring the moral values. Being too obsessed with the culture of other nations causes a lack of pride in national culture and local wisdom, which has a long term adverse effect on the country. According to the advantages and disadvantages of applying the values of other nations for the development of the country is described and illustrated above. It can be concluded that an application of other nations' cultures is not a bad thing, or it influences other cultures to become worse. So, adopting a culture must consider the true value of that culture. For instance, the application of different national values in Thai society must be specially considered for suitability in the context of Thai society. It includes the readiness of people and the nation for dealing with effects that may occur in the future.

Modern values in the form of materialism have led Thailand to focus exceedingly on economic development, investment and tourism in 1980 - 1990, resulting in many changes in Thai society. Materialism created people, community, and the nation lacked proper protection to cope with changes. Subsequently, Thailand faced an unforgettable economic crisis. This crisis affected every structure in Thai society; many businesses went bankrupt; a lot of people were unemployed and causing many other problems in Thai society. It is the Asian financial crisis in July 1997, that was created from the imbalanced national development policy. From this point, it can be understood/expressed that the national development policy did not lead to sustainable development. It brought various types of intensive problems to all sectors in Thailand, for example, poverty problem, environmental degradation, inequality of society, overutilization of natural resources, issues of social economy and imbalance of national management. Furthermore, globalization entailed impacts from external factors which affected the stability of human life such as fluctuation of petrol cost, transnational crimes, disaster and epidemics, which Thai people have faced and got affected by these problems. These issues point out that the philosophy of Sufficiency Economy had not been adapted and applied for the development of the nation and people's livelihood as it should be. These issues made the people look back at the past, and they noticed that the people's lifestyle in Thai society was dependable. It

was living based on sufficiency. People in the community respected each other regardless of their status, wealth or poverty. Children were raised and taught to be good people based on Buddhist principles. Due to the majority of Thai population being Buddhists, they often entered the temple to earn merit and listen to dhamma. Therefore, Thai people automatically have the ethical principles of living in their hearts. These factors support people having love and compassion; abstaining from killing or harming others, abstaining from stealing or taking advantages of others, abstaining from lying, abstaining from alcohol and intoxicants. Therefore, living in Thai society in the past, resulted in them being kind and good wishes to one another. They were satisfied with what they had and were happy with what they had gained by their abilities. Rural people tended to come to study in the city because of the excellent education and good opportunities. They would bring their knowledge and excellent skills back to develop their local prosperity after they graduated. Although today, ethical values and culture still exist in Thai society, it is not implemented in life as in the past due to the values of materialism.

Refer to social values changing towards materialism; it has affected most people who live in the countryside to migrate for study and working in the city. Some people decide to settle in the town because of better financial opportunities and more comfortable lives. These factors have made the countryside lacking human resources who have proper knowledge and skills for community development, resulting in societies not being developed as they should be. The changes in the development of Thai society have affected the cost of living of people who live in rural and urban areas with low-income. It also has created problems for unemployed people and homeless people. The rapidly changing society causes people in the country to adapt to meet the various fast changes. It has created a lot of problems in society, most issues relate to ambition to fulfil the endless needs of humans; taking advantages of others, and selfishness without recognizing the value and ethics of living. Due to the problem of increasing materialism of human beings and enormous changes in society, people have to adjust to various changes in society, which produce multiple issues at all levels in the nation.



According to the problems as mentioned above, it inspired the researchers to study the Sufficiency Economy Philosophy based on the principles of the Buddhist doctrine, which is prominently linked to the Noble Eightfold Path. Improving the quality of life for stability must consist of good mental health and good physical health. The first significant principle for proper living standards is the Sufficiency Economy Philosophy, which conceived and bestowed by His Majesty King Bhumibol Adulyadej of Thailand (King Rama IX). It is a philosophy that guides the way of living and preserving people at all levels such as individual level, family level, community level and the national level. It includes the development of the country in the middle path and balance the economic globalization of the world. The principle of the Sufficiency Economy Philosophy (SEP) emphasizes the middle path, which focuses on moderation, reasonableness, good immunity and the need of appropriate knowledge and integrity for a decision relating livelihood. SEP is defined as the middle path, which is the Noble Eightfold Path in Buddhism. The second significant principle for proper living standards is the principle of the Noble Eightfold Path in Buddhism, which is extended by the Buddha soon after attaining the enlightenment. The Noble Eightfold Path is a paramount principle providing the path leading to the cessation of suffering. It guides the eight right paths for living without hurting others. Due to this, the researcher has studied the research works and articles concerning the SEP of many researchers and academicians; it was found that they often encountered the problem that some people still do not understand the meaning and concepts of the Sufficiency Economy Philosophy clearly. Some people know that the Sufficiency Economy Philosophy is the middle path, which is the Noble Eightfold Path, but they still suspect and do not understand how they relate to each other. Besides, in foreign countries they have studied the Sufficiency Economy Philosophy through English books translated from Thai. However, they faced the obstacle from the translated texts which are not easily understood. Although they could not understand all, they could apply the Sufficiency Economy Philosophy in their countries successfully, such as Bhutan. It has made the people happier, which can be measured by the increased Gross Happiness of the country. Furthermore, interest in SEP can be seen in many foreign countries such as Lao, Cambodia, Sri Lanka, Japan, Germany, Africa, America, South Korea and others. It

has also found acceptance in India as it is authentically translated into Hindi. These factors express that the SEP and His Majesty the King Bhumibol Adulyadej's intelligence are accepted internationally. Additionally, the United Nations presented the first "UNDP Human Development Lifetime Achievement Award" to His Majesty the King in May 2006.

Therefore, the researcher wants to study the philosophy of the Sufficiency Economy and the Noble Eightfold Path to find their significances and analyze their relations. To create a model for the most effective application at all levels – individual level, family level, society level and the national level, by using simple language that is easy to understand to make this research the most useful.

## **1.2 Research Objectives**

1.2.1 To study the Sufficiency Economy Philosophy and the Noble Eightfold Path.

1.2.2 To analyze the relationship between the Sufficiency Economy Philosophy and the Noble Eightfold Path from a philosophical perspective (holistic/ synoptic outlook).

1.2.3 To create a useful model of the relationship between the Sufficiency Economy Philosophy and the Noble Eightfold Path to apply for sustainable development at all levels, they are individual level, family level, society level and the national level.

1.2.4 To study cases of examples of implementing the Sufficiency Economy Philosophy from previous research reports and illustrate the way to implement the Noble Eightfold Path with the Sufficiency Economy Philosophy.

## **1.3 Research Hypotheses**

The principle of the Noble Eightfold Path will be able to help for the effective implementation of the Sufficiency Economy Philosophy for sustainable development at all levels – individual level, family level, society level and the national level.

## 1.4 Research Methodology

### 1.4.1 The Methods and techniques, to collect and analyze data

This Research is Qualitative Research. The philosophical methods that used in this Research are the Pragmatic method, Descriptive method, Comparative method, Analytic method, Critical method and Synthetic method. This research is study of the Sufficiency Economy Philosophy according to His Majesty the King Bhumibol Adulyadej (King Rama IX) of Thailand, the Noble Eightfold Path in Buddhism, an analysis of the relation between the Sufficiency Economy Philosophy and the Noble Eightfold Path including implementation of the relationship between them for sustainable development at all levels; individual level, family level, society level and the national level.

### 1.4.2 Data gathering instruments

Data gathering is intended to collect the data from primary and secondary resources, including Pāli texts (The Buddhist Tipiṭaka and the commentaries).

## 1.5 Research Limitations and Delimitations

This study investigates the Sufficiency Economy Philosophy of His Majesty the King Bhumibol Adulyadej of Thailand and the Noble Eightfold Path in Buddhism. Analysis of the relationship between the Sufficiency Economy Philosophy and the Noble Eightfold Path. Creation of a model from the relation between them for sustainable development at all levels – individual level, family level, society level and the national level.

## 1.6 Structure of the Thesis

There are six chapters in the thesis. They are :

Chapter I: Introduction

This chapter identifies the Derivation and Significance of the Problems, Research Objectives, Research Hypotheses, Research Methodology, Research

Limitations and Delimitations, Structure of the Thesis, Research Gaps, Definition of Terms and Literature Review.

## Chapter II: The Sufficiency Economy Philosophy

This chapter attempts to define the concept of Sufficiency Economy Philosophy (SEP), derivation and significances of this principle and the aspects of the Sufficiency Economy Philosophy. The elements of SEP are divided into three essential components and two consequential conditions; three essential components are Moderation, Reasonableness, and Good immunity. And two significant conditions are Ethical basis and Knowledge condition. This research work expresses the meaning and significances of SEP. It shows how it relates to our lives and how its elements connect to one another, how the principle of SEP helps people improve their living standards and guide the way to solve problems at all levels. This chapter refers to the Royal Development Projects, which is the beginning of the SEP. It relates to the Royal Chitralada Project and the New Theory of Agriculture. Moreover, it also mentions the critical view and demerits of the Sufficiency Economy Philosophy. The resources for study are taken from primary resources which are the statements bestowed by His Majesty the King Bhumibol Adulyadej and secondary resources such as books, commentaries, journals, and research works.

## Chapter III: The Noble Eightfold Path

This chapter gives the background and the derivation of the Noble Eightfold Path (Ariya Atthangika Magga). It is the Buddha's first teaching which was delivered to five of his friends after he got the enlightenment. It guides the individual through the eight right paths to reach the goal of spiritual life. This chapter identifies the meaning of each path and shows how it relates to our daily lives. The Noble Eightfold Path consists of eight paths, which are Right View or Right Understanding (Sammādiṭṭhi), Right Thought or Right Intention (Sammāsāṅkappā), Right Speech (Sammāvācā), Right Action (Sammākammanta), Right Livelihood (Sammāājīva), Right Effort (Sammāvāyāma), Right Mindfulness

(Sammāsaṅgī) and Right Concentration (Sammāsamādhi). These eight elements are classified into three sections and they are : 1) Wisdom (paññā) – It is compound of Right Understanding and Right Thought,

2) Morality (sīla) : It is compound of Right Speech, Right Action and Right Livelihood, and 3) Concentration (Samādhi) : It consists of Right Effort, Right Mindfulness and Right Concentration. Moreover, this chapter expresses the significances of each component and how to apply it for reaching the goal of life. The resources for study are taken from the primary resource, which is Tripitaka (Buddhist holy books), and secondary resources such as books, commentaries, journals, and previous research works.

Chapter IV: Analysis of the relationship between the Sufficiency Economy Philosophy and the Noble Eightfold Path

This chapter analyses the relationship between each elements of the Sufficiency Economy Philosophy and all elements of the Noble Eightfold Path; they are as follows:

- 1) Analysis of the relationship between Moderation and the elements of the Noble Eightfold Path.
- 2) Analysis of the relationship between Reasonableness and the elements of the Noble Eightfold Path.
- 3) Analysis of the relationship between Good immunity and the elements of the Noble Eightfold Path.
- 4) Summary of the relationship between three primary elements of the Sufficiency Economy Philosophy and eight components of the Noble Eightfold Path
- 5) Interpretation of the Sufficiency Economy Philosophy's two conditions following the Noble Eightfold Path
- 6) Creation of a useful model for effective implementation of the Sufficiency Economy Philosophy and the Noble Eightfold Path

The results from the analysis have created the useful model for effective implementation of the Sufficiency Economy Philosophy and the Noble Eightfold

Path for living. For helping people to live happily as well as it can reduce the various problems at all levels – individual level, family level, society level and the national level.

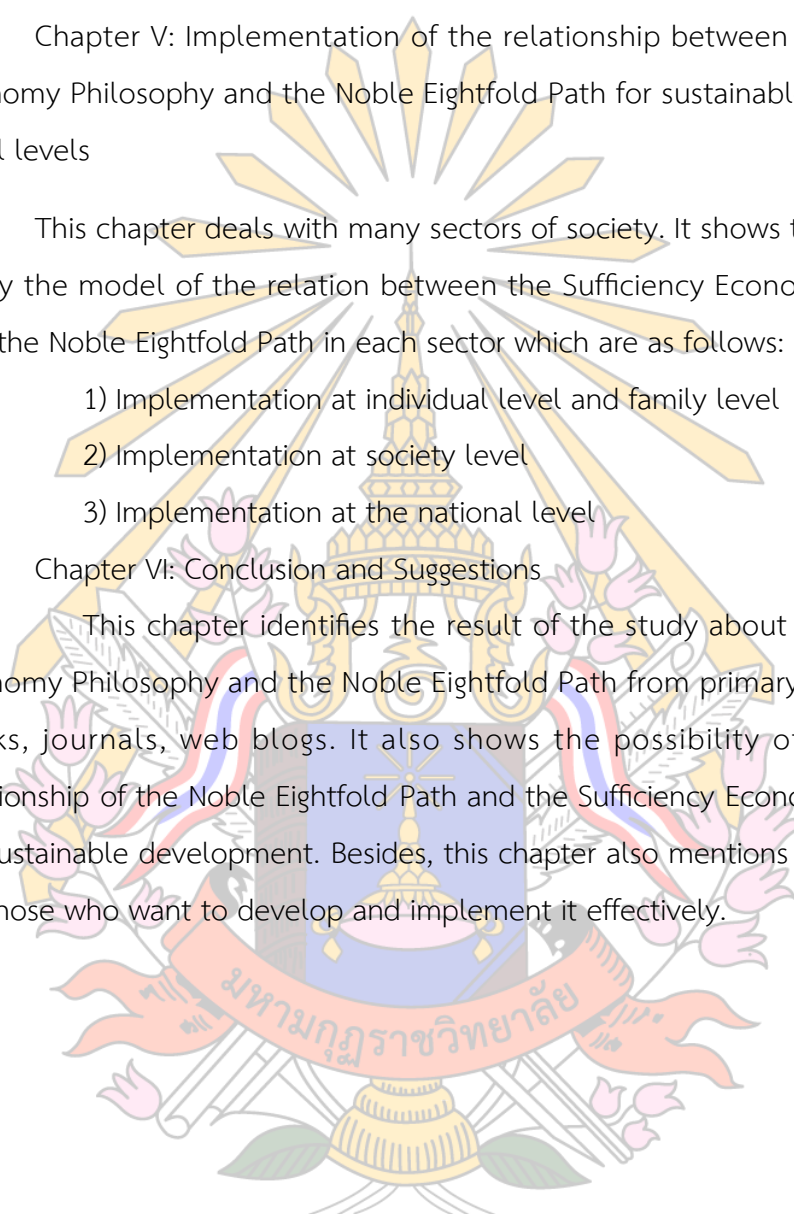
Chapter V: Implementation of the relationship between the Sufficiency Economy Philosophy and the Noble Eightfold Path for sustainable development at all levels

This chapter deals with many sectors of society. It shows the way how to apply the model of the relation between the Sufficiency Economy Philosophy and the Noble Eightfold Path in each sector which are as follows:

- 1) Implementation at individual level and family level
- 2) Implementation at society level
- 3) Implementation at the national level

Chapter VI: Conclusion and Suggestions

This chapter identifies the result of the study about the Sufficiency Economy Philosophy and the Noble Eightfold Path from primary data, research works, journals, web blogs. It also shows the possibility of applying the relationship of the Noble Eightfold Path and the Sufficiency Economy Philosophy for sustainable development. Besides, this chapter also mentions the suggestions for those who want to develop and implement it effectively.



## CHAPTER II

### THE SUFFICIENCY ECONOMY PHILOSOPHY

#### 2.1 Background of the Sufficiency Economy Philosophy

##### 2.1.1 Derivation of various problems described by the principles of Buddhism

“Naṭṭhi taṇhā samayā nadī” means there is no any river like craving; canal, river or ocean can be fulfilled or overflowed by water, but human’s desires and ambitions never fade. Taṇhā means ambition or craving, which is difficult to fulfil for an ordinary human. It is an obstacle against the happiness of people because of their endless desires. They are always ambitious in these things - those things which cannot be fulfilled.

##### 2.1.1.1 Craving (Taṇhā)

The dictionary of Buddhism has defined the word ‘Taṇhā’ as craving, it consists of three types of craving:

1. Kāma-taṇhā: craving for sensual pleasures; sensual craving
2. Bhava-taṇhā: craving for existence
3. Vibhava-taṇhā: craving for non-existence; craving for self-annihilation”

( P.A. Payutto, 2002, p. 86)

Regarding the three types of craving, Kāma-taṇhā or sensual desires is something that fascinated all human beings. There are desires in all human five senses: image, sound, smell, taste and touch, causing life to be attached to its attractions all the time. For instances,

- desire to good food with delicious taste
- desire to expensive and branded clothes, perfume and fragrance
- desire to luxurious houses and cars
- desire to have a lot of money in cash and deposit in the bank
- desire to expensive and luxurious ornaments

- desire to receive praise from others
- desire to a comfortable life without working hard, etc.

These desires are external desires which are endless desires, when a person achieved a thing but still wants other things. People do not know the word ‘sufficiency’ or ‘moderation’. On the other hand, if the people know how to cope with external desires by practice in mind following the principle of the Sufficiency Economy Philosophy, which is the middle path of life, then people can stay happily and peacefully when they understand the internal needs. “The full heart of insufficiency is aggrieved for a person’s life; it is beyond the strength of one’s heart to bear it firmly which must be constantly filled with only a small amount and limited of exited money and things” (Dai W & Phra Sai S, 2012, p. 147).

Living a sufficient life is not living under the power of craving and aspiration. In fact, life is balanced without having to rely too much on external things, which cause life to be unhappy. Life can be happy from whatever we have because sometimes seeking and collecting many external things entail unhappy life as the statement of the King Bhumibol Adulyadej addressed that “..If we are happy with however little we have, we will become less greedy and will exploit others less. If all countries observe this idea not only in an economic sense, but also try to keep the middle ground being sufficient and not extreme, not greedy, then we can live happily” (NESDB, 2007,

p. 36). Excessive accumulation causes anxiety and fear that collected things would be lost or stolen by others. Like the word ‘Having a lot of money and things, also having so much sufferings.’

People’s living are beginning with an individual level, linked to the family level. Family resources are considered as a valuable thing of the family. If members of the family know the moderation of family resources; they do not have to seek the excess things controlled by the power of craving and ambition caused to an accumulation of the stuff beyond sufficiency. Some people may



think that having a lot of money and things is an excellent idea for a rainy day or the times in need which is Right Thought in the Noble Eightfold Path. But the properties must be earned by Right Livelihood as well. Conversely, if members in a family have improper knowledge, inability and unrealize the moderation with the family's status, they want a lot of money and stuffs more than necessity. As a consequence, they do everything, even illegal behaviors, to get whatever they want such as gambling, drug trafficking, illegal trade, prostitution, theft and crime, etc. These actions are considered as offences against the law and morals, not living based on self-sufficiency and suitability of one's status.

### 2.1.1.2 Contentment (Santosa)

The word 'Sufficiency' has a meaning similar to the word 'Contentment' which means satisfaction with whatever one's own; happiness or satisfaction with four basic needs that are obtained by one's righteous efforts without greed or envy. According to Buddhism dictionary contentment consists of three types:

- “1. Yathā<sup>ā</sup>lābha-Santosa: contentment with what one gets and deserves to get
2. Yathā<sup>ā</sup>bala-Santosa: contentment with what is within one's strength or capacity
3. Yathā<sup>ā</sup>sāruppa-Santosa: contentment with what is befitting” ( P.A. Payutto, 2002, p. 106).

The above expresses the meanings of three types of Santosa that helps to live a sufficient life. Three types of contentment can be described more that it is a pleasure in whatever you have no matter how much you are satisfied, and not be jealous of what other people have. It is delight and satisfaction in what is obtained with your efforts, not demand other people's things – including joy according to your ability and physical fitness, and not suffer in what is beyond your ability; being satisfied with what you gain by your ability.

Sufficiency is something that arises from the mind and attitude, then affects the behavior that leads to a sufficient life. To create an individual, family, community levels and the national level to live sufficiently must proceed based on knowledge, prudence, caution, and virtue are essential because they connect to one another.

His Majesty King Bhumibol Adulyadej considered a sufficiency as an essential point to encourage Thai people having well-being. It was fortunate of Thai people to be brought up by the King, who was praised as the world's longest-serving monarch

(over 70 years). Moreover, he was honored as the "Development King" by the United Nations in 2006. The King and the royal family had always visited his people in all areas throughout the country. Especially the remote areas, to solve problems of the inhabitants, even sometimes it was challenging to reach by car. The country and the people had been nurtured and developed by him. His Majesty King is considered as the soul of the nation, and he had obtained the eternal love, which is genuine love and profound respect of his people.

His Majesty King studied and understood the information about Thailand for decision making. The conditions of areas, people, economy, etc., are essential supports to solve problems of the Thai population. Thailand overview helps to clearly understand the background and factors that have resulted in the derivation of the Royal Development Projects, the Sufficiency Economy Philosophy, and other projects for leading Thai people out of sufferings. The overview of Thailand, in brief, are as follows:

Geographic location: Thailand is located in the Southeast Asia region:

The Eastern border is adjacent to Laos and Cambodia.

The Southern border is adjacent to the Gulf of Thailand and Malaysia.

The Western border is adjacent to the Andaman Sea and Myanmar.

The Northern border is adjacent to Myanmar and Laos.

Government: Thailand government is a parliamentary democracy with the King being the heart of the country.

Area: Thailand has a total area of 513,115.020 square kilometers.

Population: Thailand has the current population of “69,769,220 people as of Monday, April 27, 2020, based on Worldometer elaboration of the latest United Nations data” (July 27, 2020, Worldometer).

Climate and terrain: Thailand is located in the tropical region of the world with a tropical climate. The average temperature throughout the year is about 18-34 degrees Celsius. The overall country of Thailand consists of mountains, forests, hills, highlands, plains, valleys, lowlands, rivers, beaches and islands.

Economic system: Thailand has a mixed economy, agriculture, industry, tourism, service and natural resources, and these are considered as the leading industrial groups that generate income for the country. In agriculture, rice is an essential product. The vital industries are the formal processing industry, agriculture, textiles, electronics, car accessories. There are necessary natural resources such as tin and natural gas. The main tourist attractions are Bangkok, Pattaya, the Southern part of the Andaman Sea and Chiang Mai province.

Main export products: rice, refined petroleum, car accessories and components, computer equipment and parts, gold, jewelry, plastic resins, chemicals, rubber products, steel products and electrical circuit products.

Main export markets: China, Japan, the USA, Malaysia, Singapore, Indonesia, United Arab Emirates, Australia, Hong Kong and South Korea.

Main imported products: raw and semi-finished goods, petroleum gas, crude petroleum, vehicles and transportation equipment.

Primary imported markets: China, Japan, United States, Malaysia, Singapore, Indonesia, United Arab Emirates, Australia, Hong Kong and South Korea.

Geography:

1) The North

The Northern region is characterized by mountainous terrain. Some mountains lie long in the North-South direction. In between mountains, the Northern populace lives in the valleys along the four rivers in the Northern region named Ping, Wang, Yom, and Nan. These four rivers flow and unite to be Chao Phraya River Basin. These features made the Northern part able to do various types of agriculture, including farming in the valleys and crop rotation on the mountain. The big issue of the Northern people; the forest has been overcut for several years. It has affected the reduction of natural resources. The region and the local people face drought in the summer season. They face flood in the rainy season because there are not enough trees to help absorb water.

2) The North-East

The North-Eastern region is called I-Sarn, which is the largest region of Thailand comparable to ratio 1:3 of Thailand. There are two main rivers named Mool and Chee, which are the tributaries of the Mekong river. The people in the North-East have the lowest income. This region is impoverished of soil and erratic rainfall. The Northeast region is a vast plain surrounded by mountains on almost every side. The area is a plateau separated from the Central region and the Eastern region, with mountains and extensive forests blocking. The Mekong River separates the border between Thailand and Laos.

As the area is a plateau and the weather is too hot in the summer and extremely cold in the winter – the ground does not collect water, causing the soil to be arid. The vast area is full of forests and grasslands. However, later more irrigation projects are ongoing; this region has become the second source of breadbasket after the Central part.

### 3) The Central

The Central region has the highest income; the people come from all parts of Thailand for jobs. The Central region is a river basin plain with sediment deposits because it is the area that has the most densely deposited sediment in Thailand. There is also a dense population living in this region as well. The Central part is a river basin; there are many vital rivers which are the heart of this region for agriculture, which is the primary occupation. The Chao Phraya River is considered the main aorta of the Central area. Caused by the integration of the Ping River, Wang River, Yom River and Nan River at Pak Nam Pho District, Nakhon Sawan Province, which is the beginning of this river and flows down until passing through Bangkok and flows into the Gulf of Thailand in Samut Prakan Province.

### 4) The West

The Western region is characterized by mountainous areas and valleys with a small flat area. Most tourist attractions are related to nature; most areas are behind the hill. There are only Prachuap Khiri Khan province and Phetchaburi province next to the sea. The characteristics of the Western regions are similar to the Northern areas. There are many vital mountains which are the Thongchai Road mountain range which extends from the North down to Dan Jetiyasam-ong district, Kanchanaburi province. And the Tanaosri Mountain range that extends from the Thongchai Road mountain range, which separates the border between Thailand and Myanma. In addition, there are many vital rivers, namely the Kwai Yai River, Kwai Noi River, Meaglong River and Pranburi River.

### 5) The East

The Eastern region is known as a land with beautiful scenery and beaches of the country. The beautiful and famous sandy beach known around the world is Pattaya Beach. Generally, the Eastern region is different from the Central region, consisting of high mountains, high hills, and most plains are corrugated. Plain and alternating low mountains characterize the Eastern part. On the East coast,

Chanthaburi mountains are extending westward to the Phanom Dong Rak Mountain which stretches from the North to the South.

It is the boundary line between Thailand and Cambodia. There are significant rivers such as the Chanthaburi River, Trat River, Rayong River and Prasae River, which flow into the Gulf of Thailand. The Eastern sea is full of many small and large islands. Importantly, they are Koh Chang, Koh Mak and Ko Kood in Trad Province, Ko Samet and Ko Man in Rayong province, Ko Lan and Ko Sichang in Chonburi province. The estuary is an area of rich mangrove forest, which is caused by the accumulation of mud sludge that rivers are carrying. It is an area that is important to the ecosystem of small organisms in the Eastern region.

According to the geography, climate, and fertility of the area, the population has diverse occupations; fruit orchards such as rambutan, durian, mangosteen, pineapple, rubber plantation, etc. There are fisheries, selling fresh seafood. There are industrial factories in Map Ta Phut Industrial Estate, which is designated as a massive industry source that requires energy from natural gas as raw materials. It is the source of precious gemstones in the country, being the world's largest exporter.

#### 6) The South

The Southern peninsula has the most torrential rainfall in the country. It is the central area of rubber-growing in Thailand. The forests have been overcut and has affected the region, and the people suffer from severe flooding. The area in this part is mostly flat. There are essential mountains such as the Phuket mountains, Nakhon Si Thammarat mountains. The mountains of Sankala Kiri is a boundary between Thailand and Malaysia. Famous rivers are the Kra Buri River, Lang Suan River, Takua Pa River,

Tha Thong River, Mae Num River, Duang River, Tapi River, Pak Phanang River, Klai River, Trang River, Sai Buri River, Pattani River and Golok River.

The Southern region has a peninsula topography which compresses on both sides; East to the Gulf of Thailand and West to the Andaman Sea. The Southern part is a tropical monsoon climate, and the area is compressed. It results in having rain throughout the year and the most rainfall.

Language and Religion: Thai is the official language and national language. The majority of Thailand population is Theravada Buddhist. Next is Islam, Christianity and it also has other religions and creeds, such as Sikhs, Hinduism, Taoism, Confucianism and Judaism, as well as hill tribe people of different religions. Buddhism is a dominant religion in Thailand. The ratio of religions in Thailand can be expressed as “94.6% Buddhist, 4.3% Muslim, 1% Christian, 0.1% others and have no religion” (January 29, 2020, Wikipedia).

In Thailand, the population upholds the five precepts as a moral living standard which comprises of not slaying any human beings, not stealing anything from anyone, not doing misconduct, not telling lies and not drinking any liquor. The five precepts are compared as the rules of living standard for laypeople while monks follow 227 rules according to Vināya Pitaka in Buddhism. Two outstanding Buddhist principles are the Four Noble Truths and the Noble Eightfold Path.

The Four Noble Truths characterize four stages of salvation from suffering. They are suffering (Dukkha), cause of suffering (Samudāya), cessation of suffering (Nirodha), the way leading out of suffering (Magga).

The Noble Eightfold Path is the way leading out of suffering, which expresses the eight right ways for living. Besides, it is a principle that points out all aspects of life. It is also called “the Middle Path.”

### 2.1.2 Royal Development Projects

His Majesty the King had performed royal duties for over 70 years to create peace and tranquility for Thai citizens. It caused 4,810 Royal Development Projects. The projects are classified into eight categories: water source development 70.73%, natural resources and the environment 3.22%, social welfare 9.07%, agriculture 4.0%, occupational promotion 4.68%, public health 0.81%, transportation and communication 1.85%, integration projects and others 5.64%.

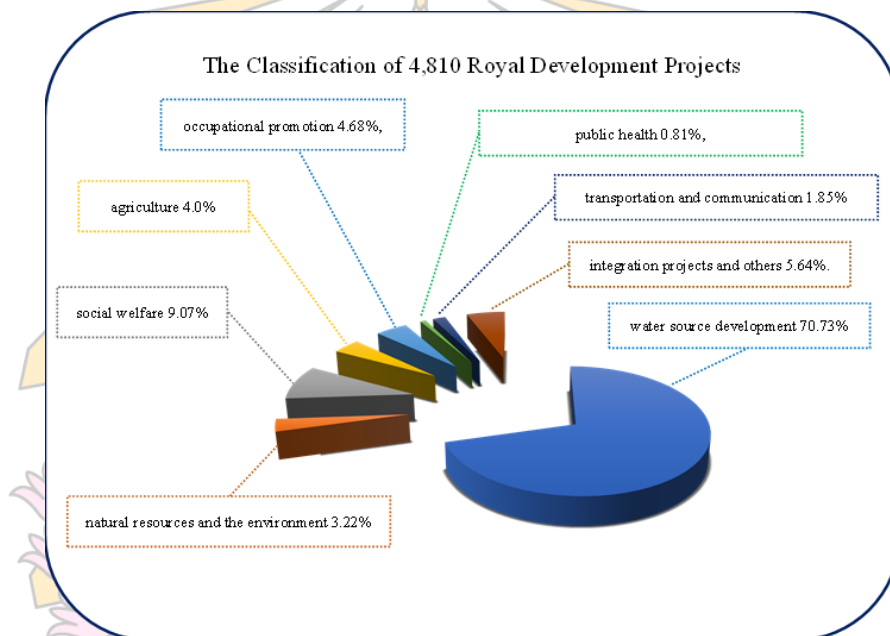


Figure 2. 1: Levels of the Sufficiency Economy Philosophy

### 2.2.2 Levels of the Sufficiency Economy Philosophy

Some people do not clearly understand the word ‘Sufficiency Economy’. They know that the Sufficiency Economy is only self-sufficiency or self-supporting. In fact, the word ‘Sufficiency’ in the term “Sufficiency Economy Philosophy” has a broader meaning than self-supporting or self-sufficiency as His Majesty the King stated on December 4th, 1998; “self-sufficiency is not a Sufficiency Economy, but a Stone Age Economy...There must be some gradual development, some exchange and cooperation between districts, provinces and countries, something beyond sufficiency” (Grossman N., 2012, p. 277).



The Sufficiency Economy Philosophy in practice can be classified into three levels, which are as follows:

The first level of Sufficiency Economy refers to the Sufficiency Economy at the level of self-sufficiency based on saving; reducing unnecessary expenses and realizing the use of existing resources around us to be valuable, including persevering the natural resources and environment. In other words, Basic Sufficiency Economy refers to the Sufficiency Economy at an individual level and a family level; which can be further explained as follows:

1.1 Being satisfied with what we have, realizing the utilization of natural resources, money and belongings.

1.2 Following the Noble Eightfold Path as the path of living. It is not hurting oneself and others, balancing the natural resources and not spending family resources more than necessary, such as implementing the New Theory of Agriculture for living.

1.3 It is not indebtedness to buy convenience that is beyond the necessary; it causes suffering. So we should spend on what we have and what is needed.

1.4 It is taking Four fundamental factors of life (food, shelter, clothes and medicine) to support oneself and family, including sharing it with other people as well. If we apply the New Theory of Agriculture, which is a practical part of the Sufficiency Economy Philosophy for a living, it guides the way how to manage one's land to be self-reliant without relying on others.

The second level of Sufficiency Economy emphasizes sufficiency at the organizational level. This level encourages farmers to form a group to help each other expanding production, marketing, well-being, welfare, education, society and religion, with the cooperation of relevant agencies.

The third level of Sufficiency Economy is a progressive Sufficiency Economy, emphasizing sufficiency at the network level and encouraging groups of

farmers and related organizations to work as networks. It includes dealing with external agencies such as banks and companies for the benefit of investment, production, marketing and management. This level supports economic expansion, quality of life, welfare, education, society, religion, etc.

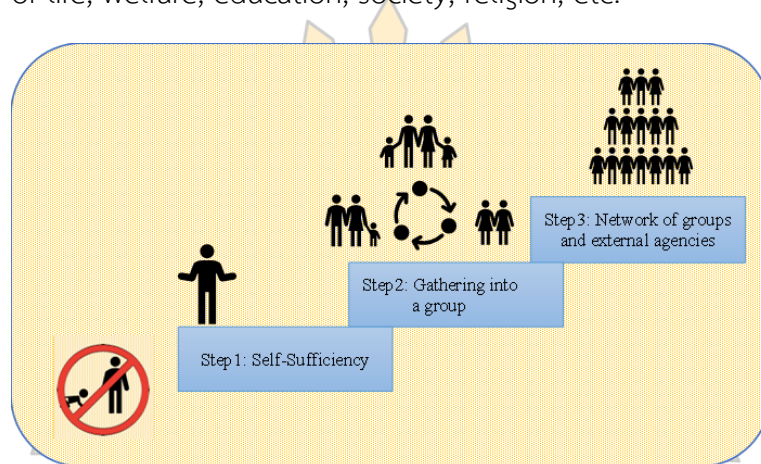


Figure 2. 2 : Three steps of the Sufficiency Economy Philosophy

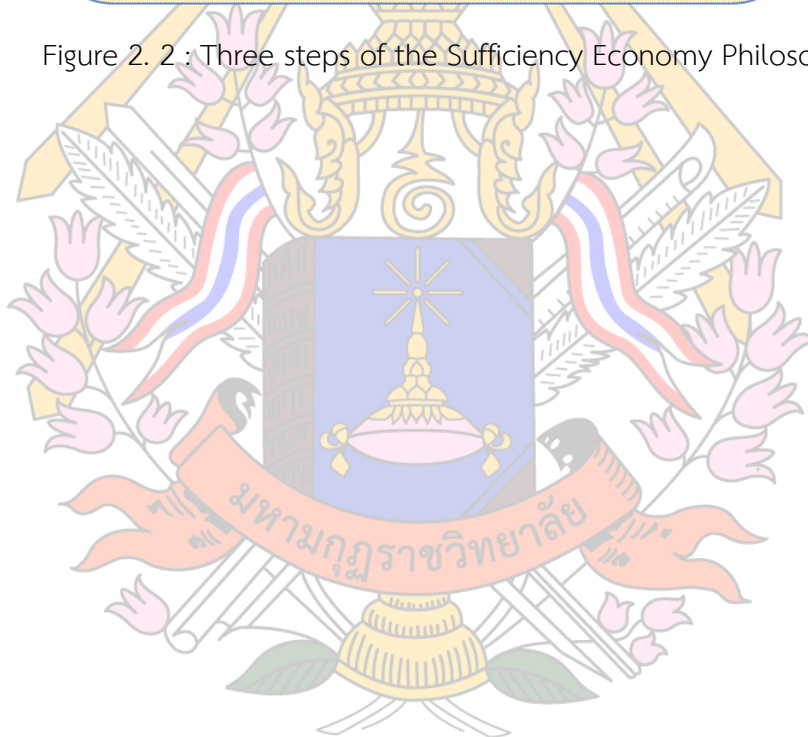


Table 2. 1: Summary of group A (key persons) and group B (company) by summarization of keywords presented.

Variables	Group A	Group B
<b>Moderation</b>	Living life in a moderate way; not too little and not too much. Not to be greedy, balance in consumerism. Rationality in decision making.	Not overspending. Necessary to create a balance.
<b>Reasonableness</b>	Compare consequences in the long term or short term. Reasonableness in decision making. Evaluate ability and capacity.	Education within the company. Not to take advantage of others. Open and respectful as a human being.
<b>Self-immunity</b>	Produce more than one product. Interpret at an individual level.	High credibility and reliability. Reliable products and services. Opinion of customers.
<b>Ethics</b>	Ability to think of other people. A person fulfilling its own potential. Having full sense of ethical behavior. Difference in Thailand in being sincere, tolerance and greediness.	Maintain core value of the company. Emphasize responsibility. High level of honesty leads to transparency.
<b>Knowledge</b>	Input to ethics. Enough information in decision making for long term.	Knowledge sharing environment. Investment among the employees. Workshops and seminars.
<b>Harmony</b>	Different concept. Balance between well-being and unity. Balance in life; handle shock better.	Balance between the stakeholders. Win-win situation. Sustainability and stability in long term. Not taking advantage of others.
<b>Sustainability</b>	Important role on the society. Gradually development. Reduces gap in the society. Macro level first then local areas. Worldwide cooperation. Local knowledge leads to local sustainability.	
<b>Security</b>	Keeps wellbeing of the people. Reduces social selfishness. National security without creating enemies.	No use of raw material from Thailand. Importing finished products. Specialized products.
<b>Material</b>	Thinking and planning of the use. Knowledge of local wisdom and being reasonable.	
<b>Environmental</b>	Produce within the ability. Livelihood shouldn't do harm to the environment. Awareness and decision making will help environment survive.	High European Standard. Aware of the environment within the company. Several projects within environment.
<b>Cultural</b>	Supporters and non-supporters of SE. Urbanization leads to a loss of local wisdom. Applicable everywhere; an understanding of Thai culture and Buddhism is necessary.	Core value within the company is CSR. Caring company. Workshops in respecting and understanding different cultures and countries.
<b>Political</b>	Stability in government. Knowledge gap in society.	Different legislations worldwide. Practice local laws.
<b>Social</b>	Interpret in an individual level.	Many projects within the Thai society.
<b>Technology</b>	Society in balance. Sustainable development. Part of the development of the global technology.	High Level of technology. Several divisions with different kind of technology. Achieve balance in the production volume.

Note: From “Applicability of Sufficiency Economy - A Thai philosophy in a wider perspective,” (Ehnberg B. & Lundell S., 2008, p. 31).

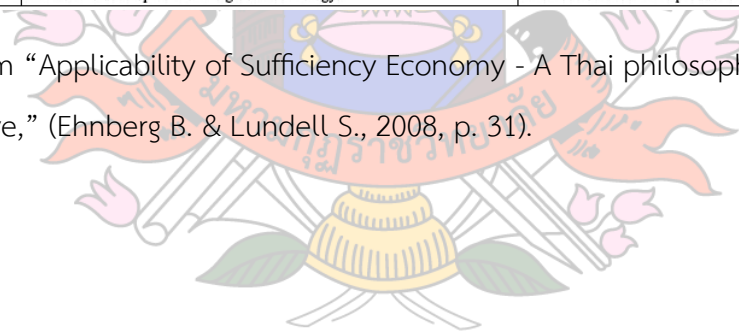
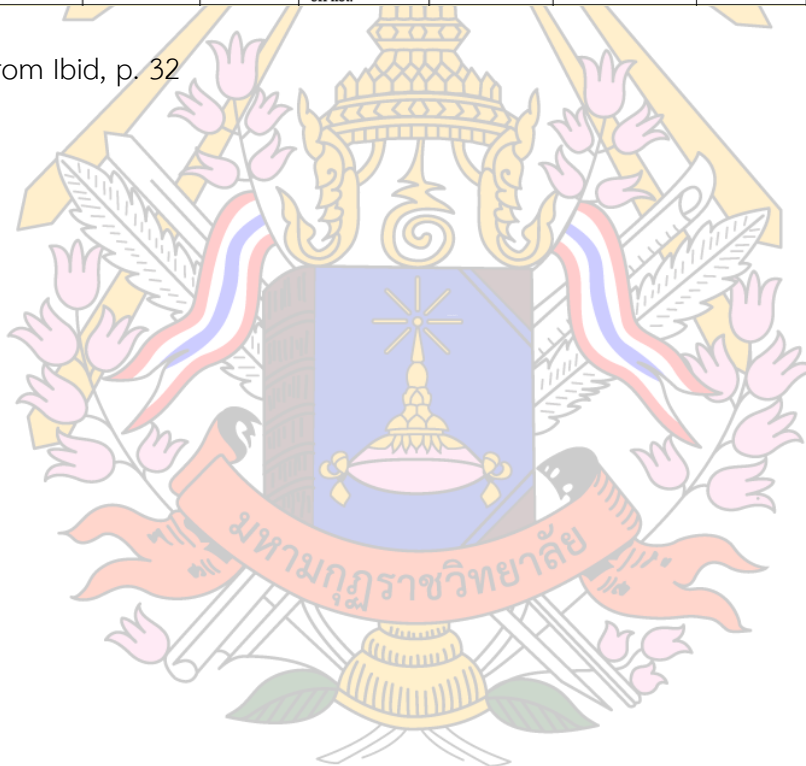


Table 2. 2: Summary of group C- students by summarization of keywords presented.

Variables	C1	C2	C3	C4	C5	C6	C7
	Male 17 yrs Male 18 yrs Female 21 yrs Female 21 yrs	Male 23 yrs Male 22 yrs	Male 28 yrs Female 26 yrs Female 24 yrs Female 21 yrs	Female 23 yrs Female 18 yrs Female 18 yrs Female 24 yrs	Female 26 yrs Female 24 yrs Female 21 yrs	Male 21 yrs Male 23 yrs Male 25 yrs Male 24 yrs	Male 20 yrs Male 21 yrs Male 21 yrs
1. What do you know about sufficiency economy?	Not want, just enough day by day. Needs; food extra satisfy	Less spending money	Just about enough to survive	Basic living, no luxury, enough food, cheap restaurants. Depend on value, own growth	Own capacity, not beyond your capacity life-style, apply with business. Use knowledge, reasonableness, self-immunity	Everything is for comfortable thing  Not much, it's a good philosophy	Not to much not too little, enough
2. How would you explain sufficiency economy?	King idea applied to farmers, upper class economy, TV-shows, upper class, spend it everyone	Like above Simple standard, not spend too much	Obtain sustainability, spend not too much. Use in city, do our job. Use something cheaper use it in many ways. If you are rich, your living ok, show off not.	Basic, easy of life, spend what you have, what you can afford	The King theory. Develop your community, anyone use it, countryside	Something in country, use for a farm, doesn't want any, use so he can live. Good for Thailand	You will use it with what you have, spend your own. No loans, no competition, no import

Note: From Ibid, p. 32



## CHAPTER III

### The Noble Eightfold Path

#### Meaning and concept of the Noble Eightfold Path

All religions in this world encourage people to behave as good people. Each religion has its ultimate purpose, which has different characteristics. For example, the ultimate goal of Hindus is to attain moksha or return to become one with God, the purpose of Christians is to return to live with Jesus in heaven, the goal of Muslims is to meet Allah, and Buddhists aim to achieve Nirvana. Achieving Nirvana means being out of samsara (out of reincarnation). It is a total cessation of suffering, which is a consequence of the practice. Therefore, every human being does one's best duties at every level of one's life to reach the purpose of life. Starting from the individual level, family level, and public level, including the step of practice to achieve the ultimate goal of life.

All human beings, regardless of their nationalities or religions, desire to fulfil one's happiness. Whereas human desires are constant and endless, causing problems in society. The demands that have been fulfilled will no longer be motivated. The requirements that have not yet been met will create incentives for behavior to fulfil them. Human needs are in order of importance; when basic needs are met, higher levels of demand are necessary/required. A.H. Maslow has expressed the hierarchy of human needs, consisting of five levels: physiological needs, safety needs, belonging & love needs, esteem needs, and self-actualization. Advances in science and technology, especially borderless communication, enable people to quickly and easily contact each other, resulting in changes in culture and social value. Additionally, rapid technological progress and overall material value in society have become loopholes in the community, including today's world society is facing the problem of moral deterioration, starting from family, community, government and

private agency; most people today accept material value more than morality. People in the city are increasing endless demands. If people have more desires on sensual happiness and material comfort than morals, it will affect the increment of materialism. The people's minds becomes increasingly chaotic because they do not like to accept the truth. It causes problems; children overlook respect and obedience to their parents. Some people change their religions by being hired, some politicians buy votes to take a role in political positions for the benefit, and some people act immorally to gain wealth, etc. Most of the people nowadays like to entertain physical happiness rather than mental happiness. They are emphasizing satisfaction in the present without realizing the future. They do not aim to develop their mind to be free from all lust. In Buddhism, it is called ignorance which can be corrected with proper knowledge and correct understanding. Nowadays, people live among materialism that provokes greed, anger, and delusion. Humans must be cultivated to have excellent immune system against lust. Passions are resulting from ignorance and various ambitions to fulfil endless needs. Therefore, the power to fight against desires, following Buddhism, is the power of consciousness and wisdom.

The power of consciousness and intelligence can be achieved through regular and consistent training in morals to overcome lust. The Lord Buddha has taught practitioners to realize the importance of development of life towards a good goal without suffering and not causing trouble to others by following the middle path or Noble Eightfold Path. It is the act of righteousness physically, verbally and mentally. It is a practical way of living to end of suffering, which consists of the eight paths: right understanding, right thought, right speech, right action, right livelihood, right effort, right consciousness and right concentration. All eight paths are grouped into Threefold Path: morality (right speech, right action and right livelihood), concentration (right effort, right consciousness and right concentration) and wisdom (right understanding and right thought). The people who live and practice, following all eight elements of the Noble Eightfold Path, will live happily and help to develop the

country towards prosperity with physical and mental happiness. The Buddha addressed the significance of the Noble Eightfold Path in Dhammapada that:

“Of paths the eightfold is the best; of truths the (best are) four sayings (truths); of virtues freedom from attachment is the best; of men (literally two-footed beings) he who is possessed of sight.

This is the path; there is none other that leads to the purifying of insight. You follow this (path). This will be to confuse (escape from) Mara (death, sin). Going on this path, you will end your suffering.

This path was preached by me when I became aware of the removal of the thorns (in the flesh)” (S. Radhakrishnan, 1992, p. 145).

### Derivation of the Noble Eightfold Path

The Noble Eightfold Path is explained in Dhammacakkappavattana Sutta (Pāli: Dhammacakkappavattana Sūtra), means the wheel of Dharma. It is recorded as the first sermon taught by Gautama Buddha. The Buddha addressed this sutta to five ascetics who had practiced severe asceticism with him previously, namely Kondañña, Vappa, Bhattiya, Mahānāma and Assaji. It was seven weeks after he attained the enlightenment, on the day of Asalha Puja, at Isipatana currently located in Sarnath, Varanasi, India. The essential content of this sutta is the Four Noble Truths, which consist of Dukkha, Samudāya, Nirodha and Magga. Magga means the way of practice or the way of life. This Magga addresses the Noble Eightfold Path or the middle path (Majjhimā- paṭipadā).

### The Middle Path (Majjhimā paṭipadā)

The Noble Eightfold Path is called the middle path or in Pāli: Majjhimā- paṭipadā. It refers to the Fourth Noble Truth (magga) which is the code of ethical conducts in Buddhism. It is a practical way that helps to achieve the purpose of life at both low and high levels. Benefits at the low level refer to attaining the goal of

the life of general people, such as being a successful person with happiness, wealth and health, based on integrity. The Benefit at high level refers to Nibbāna or enlightenment, which is the ultimate goal of the practitioners who want to be free from suffering and leave the circle of life (samsāra); out of reincarnation. The word “middle path” is independent of two extremes of practical life; the two extremes (Antā) are:

1. Kāmasukhalikānuyoga means the extreme hedonism (sensual pleasures) or the extreme of sensual indulgence.
2. Attakilamathānuyoga means the severe asceticism or the extreme of self-mortification.

Being a middle path depends upon the exact target; the practitioners first must know the precise purpose with a proper reason. So, the middle path is identified as a wisdom path and start with the right view. It is understanding of the problem and knowing the way to solve that problem (the way to reach the goal). This implication expresses that the middle path is the path of knowledge, understanding and reasonableness, including acceptance and courage to face the truth. Humans can live life happily, safely and securely if they have the proper experience, right view, right thought and other right aspects in all activities of living. The practitioners following the middle path can understand problems and find out the solution to solve the issues correctly.

The middle path is not being dependent on two extremes. It can be elucidated in the forms of body and mind. It is not too much attached either with body or mind; a lifestyle must not indulge in physical comfort but should give importance to mental happiness as well. Moreover, focusing on the mind should not be overly attached, not only think that everything depends on asceticism and spiritual achievement, by ignoring the object and body, resulting in too much trouble for oneself. Therefore,



the correct way of living must not create any trouble for oneself and others by understanding the actual situation, both physical and mental, then acting with knowledge under factors to reach the purpose of life.

The Noble Eightfold Path is the way leading to the end of suffering called Magga. People cannot end suffering (Dukkha) without the right path, so Magga is the cause of Nirodha; likewise, Samudāya is the cause of Dukkha. Magga and Samudāya are always rivals as a medicine and a disease. It can be addressed that how much Magga increases, Samudāya reduces as much. Samudāya will be gone when Magga is sharp and consistent with utmost prosperity.

Aṭṭhaṅgaka-magga is the name given to the Noble Eightfold Path when eight constituents work together which they are grouped into a path. For example, a road consists of eight elements: road surface, road shoulder, curb, pavement, trench, etc. The example shows that all eight constituents are complementary as a road. Furthermore, the Noble Eightfold Path is the master of Buddhist practices of all genders, all ages and all levels. Each element of the Noble Eightfold Path has both low and high meanings which practitioners can follow according to their suitability and ability. For instance, the government made a road from Hubli to Bengaluru with a distance of 412 km. The people who have the plan to go to Bengaluru can choose the way to reach the destination according to their aims, budgets, and abilities. In this example they can go by walk (it takes 83 hours), bus (8:30 hours), car (8 hours), train(8 hours) or flight (1 hour). The road is compared as practice following the Noble Eightfold Path; the practitioners who do less practice will get less results; however, they have absorbed being good people and their suffering is reduced. Adversely, the

practitioners who do more exercise will get better results; the practices make them to be noble people, and the suffering is reduced more till the end of suffering.

### Elements of the Noble Eightfold Path

#### 1. Right View or Right Understanding : Sammā dhiṭṭhi

“The first factor is Right Understanding, the keynote of Buddhism. The Buddha started with Right Understanding in order to clear the doubts of the monks and guide them on the right way” (Venerable Narada Mahathera, 1998, p. 59). The word “sammā” means righteousness, dhiṭṭhi means view or understanding. Therefore, sammā + dhiṭṭhi means right wisdom. Dhiṭṭhi refers to opinion, which is different from sight. Sight is seeing through the eyes, but opinion is seeing through the mind called dhiṭṭhi in Buddhism. The word “Dhiṭṭhi” can be referred to both the right view and wrong view. Right view or right understanding is called Sammā dhiṭṭhi, and the wrong view is called Micchā dhiṭṭhi. Dhiṭṭhi is the view of each person referring to the beginning of one’s behavior; the person who sees the wrong thing as the right thing will go in the wrong direction. Such as being a robber and making trouble to other people; this behavior will lead him to failure in life eventually. Besides, the person who has the right view will see the right thing as the right thing and discriminate what is right or wrong. This right view makes the practitioners happier and more civilized. Therefore, in the following of the first path, which is the first step of all activities. Daily life has reminded us that all humans have to face various kinds of suffering by both physical and psychological. But human beings can cope with pain by the right understanding of what is suffering, what is the cause of suffering, what is the end of suffering and what is the path leading to the end of pain, called the Four Noble Truths.

The general perspective of Right View refers to worldly ideas; knowledge about the world and true-life based on ethics. This type of Sammā dhiṭṭhi refers to social values such as ‘you reap what you sow’; you have to face the consequences

of your actions eventually, what is right or wrong. Belief in this life and the next life are real, maintaining good deeds, correct values, be respectful and think to pay back debts of parents' gratitude, according to the law of karma. These views have been transformed by social values and reflect in the forms of responsibility for self-action, succeed by self-effort, self-reliance, helping other people, etc. The high perspective focuses on enlightenment avoiding worldly opinion. It is thorough knowledge and understanding of all things and true-life based on reality. This level aims to escape from all desires and circle of life (birth and death) called samsāra.

### Definitions of Right View

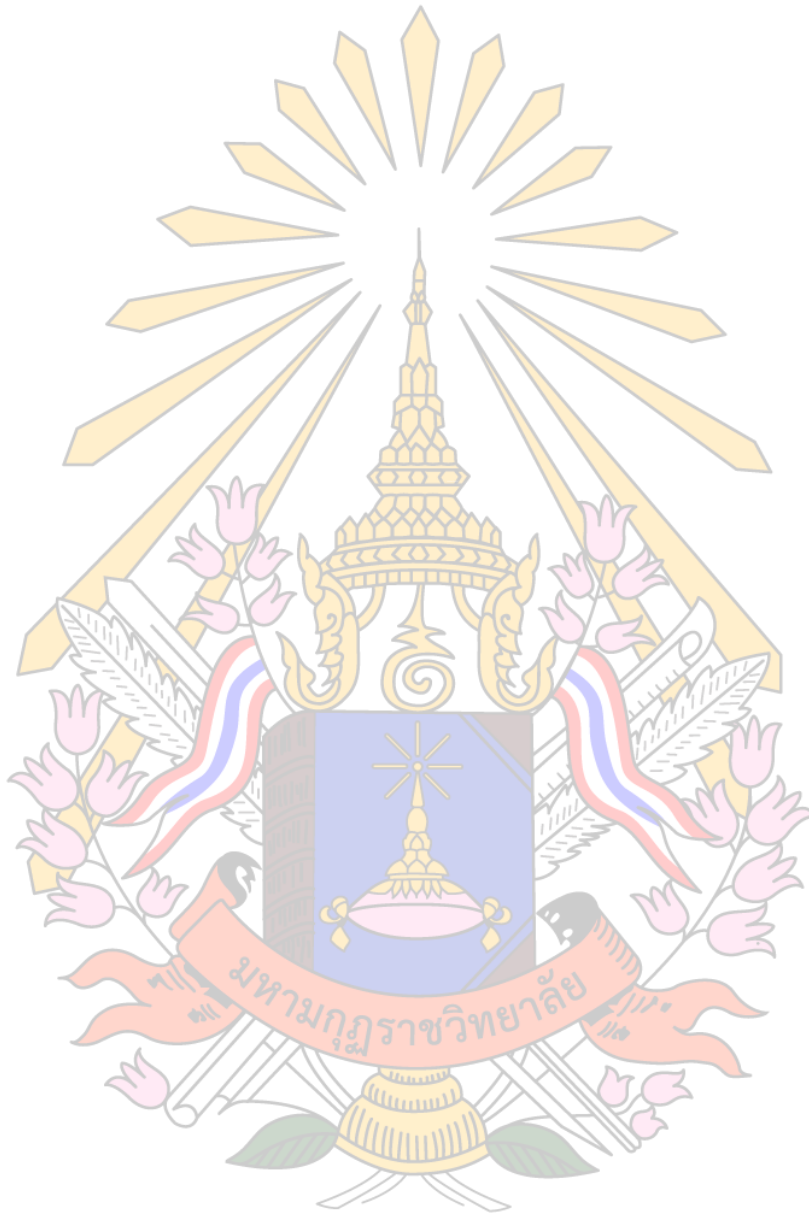
The Buddha defined the meaning of Right View that “what, monk, is the right view? Knowledge of suffering, knowledge of the origin of suffering, knowledge of the cessation of suffering, knowledge of the way leading to the cessation of suffering: this is called right view” ( P.A. Payutto, 2019, p. 1192). It includes other definitions: to understand wholesome and unwholesome state, to understand the three characteristics and to know the law of action.

### Sources of the rise of Right View

There are two sources of occurring the right view:

1. Paratoghosa: it is correct understanding from external stimulation or environment such as education, conversation, questioning and listening to the suggestion of others, especially advice of good people who have a good heart towards us, called Kalyanamitta.
2. Yonisomanasikāra: it is right understanding and right thought based on reasonableness. It is the internal factors of humans that causes them to do the right things. Knowing how to distinguish good and evil. Knowledge of conditions or events, taking into account the relationship between factors. Yonisomanasikāra is a way of thinking in the daily life of Buddhists to develop their wisdom and to enhance the

quality of mind, aiming to do good deeds and preventing the occurrence of evil deeds. If one understands the noble truth correctly, the ignorance can be distinguished.



## CHAPTER IV:

### Analysis of the Relationship between the Sufficiency Economy Philosophy and the Noble Eightfold Path

Buddhism emphasizes practice and perseverance. These are essential for success and happiness in life. The essence of Buddhist teachings focuses on understanding life's problems and correctly solving those issues. Moreover, Buddhist teachings encourage understanding the truth, doing ethical conduct, refraining from evil and purifying the mind. The principle of truth is something that is truth itself by nature. We need to understand and adjust to living with reality without suffering when the unexpected truth comes to our lives. Therefore, Buddhist principles are the principles of practice for achieving happiness based on fact and morality refraining from causing trouble to others.

From the study of Sufficiency Economy Philosophy, it is found that the Sufficiency Economy Philosophy is a principle or concept that has been created to solve the problems of suffering in life and lead to lasting happiness. This type of economics is different from Trade Economic; Sufficiency Economy emphasizes human development at the first step to qualify people in order to create better economics in their lives. Trade economics primarily focuses on material development and expects that those materials will further improve people's quality of life. However, greater material prosperity affects those who have not yet developed psychologically exploiting others to fulfil their desires. This effect is caused by some people misunderstanding that only material objects can fill their real happiness.

Sufficiency Economy Philosophy focuses on living fit and the reasonable use of natural resources for adequate and sustainable existence. The principle of Sufficiency Economy Philosophy is defined as the middle path for living, referring to

the Noble Eightfold Path. As the Buddha addressed that “And what, monks, is that middle way...? It is just this noble eight-factored path” (Harvey, P., 2013, p. 81). It is an ethical coexistence of all living things. Therefore, it can be said that Buddhist principles and the Sufficiency Economy Philosophy have a consistent goal and consistent method. According to many research studies about the Sufficiency Economy Philosophy, as mentioned in the part of Literature Review, Chapter 1 reflects the problems in applying the Sufficiency Economy Philosophy. Research studies have shown that most people have less accurate applications of the Sufficiency Economy Philosophy because they do not have explicit knowledge about the Sufficiency Economy Philosophy’s principles and methods. Therefore it cannot be adequately applied to achieve the goal of the philosophy.

This chapter aims to analyze the relationship of synergy between the Sufficiency Economy Philosophy and the Noble Eightfold Path. It starts with a brief introduction of the Sufficiency Economy Philosophy’s elements and the Noble Eightfold Path’s components. Then analyze each element of them. Finally, synthesizing the knowledge from the analysis to create a useful model to promote an effective practical application of Sufficiency Economy Philosophy and the Noble Eightfold Path in all aspects of life for sustainable development.

### **The Sufficiency Economy Philosophy**

The Sufficiency Economy Philosophy is a practical guideline for enhancing the living standard of people at all levels. They are individual level, family level, society level and the national level. It includes encouraging sustainable development of the country towards the middle path and catches up with globalization. Sufficiency means moderation, reasonableness and the need of having good self-immunity to cope up with effects from external and internal changes. It needs prudence, caution and carefulness to apply proper knowledge for planning and operation. Simultaneously, it must strengthen the mental foundation of people in the nation to

have an awareness of morality, honesty and appropriate knowledge – especially government officials, theorists and business people at all levels. Live with patience, perseverance, mindfulness, wisdom and prudence to balance life, and prepare oneself to cope with rapid and widespread changes in material, social, environmental, and cultural aspects.

His Majesty King Bhumibol Adulyadej bestowed the Sufficiency Economy Philosophy for the first time in 1974 after he had visited and helped Thai people throughout the country. Meanwhile, he had done many Royal development projects to solve their problems. His Majesty King considered the primary issues of the Thai population. He found that having sufficient to eat and live are significant issues for his people. Then His Majesty King addressed this philosophy to be a living guideline for them. Moreover, he had done lots of experiments encouraging moderate living expressed in forms of various agricultural projects. Later, those projects are identified in “The New Theory of Agriculture.”

The Sufficiency Economy Philosophy was not intended and applied by Thai people at that time. In 1997, Thailand faced the Asian financial crisis. This crisis led to severe problems and suffering to Thai people at all levels and all sectors. His Majesty King reiterated it on 4th December 1997. This severe crisis made Thai population intending the significance of this principle and implement it in their lives. The principle supported them to recover quickly and encouraged their well-beings to be better. The Sufficiency Economy has been included in the National Social and Economic Development Plan since 2002 till now. It has been adopted for country development in many countries – Bhutan, Sri Lanka, India, Japan, Germany, Africa, America, South Korea, Cambodia, Laos, etc. Later, this principle was honored by the United Nations (UN) presenting “The First Human Development Lifetime Achievement

Award” as the world’s “Development King” to His Majesty King Bhumibol Adulyadej on 26th May 2006.

### Elements of the Sufficiency Economy Philosophy

The holistic consequence of the Sufficiency Economy Philosophy bestowed by His Majesty King Bhumibol Adulyadej was composed and printed by UNESCO expressing below:

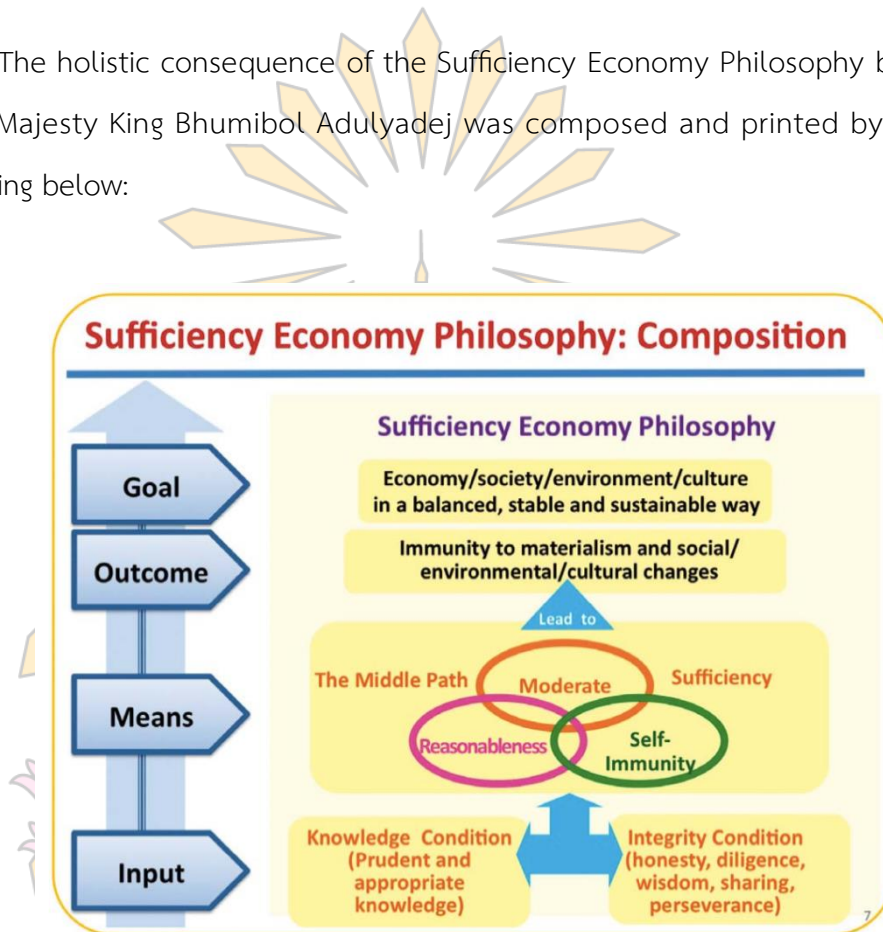


Figure 4. 1: Composition of Sufficiency Economy Philosophy

( Hans d’Orville, 2013, p. 24)



The Sufficiency Economy Philosophy of His Majesty King is compound of three primary components and two underlying conditions. Three elements are moderation, reasonableness and self-immunity. Two essential conditions are knowledge condition and integrity condition. Each part can be explained as follows:

Moderation:

- Creating a balance of living by not overspending and not too stingy.

It includes not exploiting oneself and others (less craving makes less exploiting). Being a reasonably comfortable life without overindulgence in luxury.

- Realizing the balance of moderate level properly.
- Balancing a level of production and consumption.
- Knowing to use existing equipment to maximize benefit.
- Realizing self-estimation: knowing oneself refers to realizing one's financial status, social role, gender, knowledge, ability, capacity, strength and weakness. Knowing what is appropriate for oneself to support one's learning, activities and life improvement in a better way. For example,

1) A person knows his weakness and strength encouraging him to work according to the strength and improve one's vulnerability.

2) Monks realize self-estimation by moderate receiving and consuming four factors; food, clothes, medicine and shelter. They receive only the necessary things

in the limit for maintaining their health to practice Dharma. They do not consume for sensual happiness.

3) People realize their financial condition and manage their expenditure on necessities – not spending on a luxurious life.

4) The government collects taxes from populations moderately and reasonably. Governors manage the nation's budget for the development of the country properly and worth it.

Reasonableness:

- Effective decision-making must be based on reasonableness and must consider related factors and information.
- Every single decision must be linked to rationality, prudence, caution, honesty and integrity.
- Every reasonable decision must view the possible results; cause & effect.
- Decision-making based on a balance between one's ability and capacity.

Good immunity (self-immunity)

- Preparing oneself to deal with the effects of various internal and external changes in all contexts that are unpredictable and uncontrollable.
- Understanding the conditions of people, place and time.
- Considering the possibility of events in the present and the future to be ready to cope with them appropriately.
- Establishing protection against changes at the present moment and in the future.

Knowledge condition

- Knowledge in academic principles and experiences.
- Prudence in bringing knowledge and considering the connection between them for planning.
- Implementation of the plan in every step needs to be cautious to prevent unexpected results.

Integrity condition

- Integrity condition consists of honesty, diligence, wisdom, sharing and perseverance. These virtues are factors in bringing knowledge in various academic principles to apply to an occupation, work and life appropriately. These virtues enable them to carry out activities according to the Sufficiency Economy Philosophy with efficiency and effectiveness.

### **The Noble Eightfold Path (The Middle Path)**

The Noble Eightfold Path is the doctrine addressed by the Buddha for the first time after the enlightenment, recorded in Dhammacakkappavattanasutta. The word “Middle path” means independence of two extremes of life. The Buddha noticed the two extremes that “Monk, these two extremes should not be followed by one gone forth [into the renunciant life]. What two” That which is this pursuit of sensual happiness in sensual pleasures, which is low, vulgar, the way of the ordinary person, ignoble, not connected to the goal; and that which is this pursuit of self-mortification, which is painful, ignoble, not connected to the goal” (Harvey, P., 2013, p. 81).

The Buddha taught practitioners realizing the importance of life development towards life’s goal without suffering and not causing others in trouble by following the Noble Eightfold Path. It guides actions of righteousness physically, verbally and mentally. It is a practical way of living to end of suffering, which consists of eight right paths. Those are Right Understanding, Right Thought, Right Speech, Right Action, Right

Livelihood, Right Effort, Right Mindfulness and Right Concentration. All eight paths are grouped into three divisions, and they are connecting to one another. Three divisions are Morality (Right Speech, Right Action and Right Livelihood), Concentration (Right Effort, Right Mindfulness and Right Concentration) and Wisdom (Right Understanding and Right Thought). Each path of the Noble Eightfold Path can be briefly summarized as below:

1. Right Understanding helps clear doubt and guides the right way for human beings' everyday lives. Right View promotes practitioners to cope with pain caused by physical and psychological suffering by understanding the Four Noble Truths; what is the suffering, what is the cause of suffering, what is the cessation of suffering, and what is the way leading out of suffering. Moreover, Right Understanding guides the three characteristics of existence (impermanence, misery and non-self) and the law of actions to support the practice following the Four Noble Truths. Right Understanding is identified as the first element of the Noble Eightfold Path because correct knowledge helps the other seven paths going on the right way. Two significant factors stimulate the arising of Right View. They are 1) Paratoghosa; external factors support ethical conduct by listening, learning, or discussing from knowledgeable people who are genuinely having good wishes. 2) Yonisomanasikāra; internal factors support ethical conduct; it considers knowledge based on reasonableness to distinguish between good and bad.

2. Right Thought is the consequence of having the Right Understanding.

Right view supports people thinking in the right way and leads them to do the right action. Right intention is encouraging three types of thought, they are 1) Thought of giving (non-desire); it is a sacrifice of sensual pleasures by human six senses and

sharing what you have for helping others. 2) Thought of loving-kindness (non-hatred); thought of wishing to help others free from suffering. 3) Thought of compassion

(non-violence); not cause trouble to others for benefits due to greed, anger and delusion. Right intention based on proper knowledge is essential to support ethical conducts; right speech, right action and right livelihood.

3. Right Speech is an expression of Right Thought. Practitioners can practice proper speech by abstaining from four types of speech. They are 1) abstaining from false speech, 2) abstaining from slanderous speech, 3) abstaining from harsh speech and 4) abstaining from idle chatter. A speech can create love, and it also can create hatred. So, be mindful with your thought based on proper knowledge and expressing your idea by right speech at the right place and the right time.

4. Right Action is a form of expressing the right thought. It refers to do ethical conduct physically or practically. The Buddha addressed to do the proper action by abstaining from three immoral bodily actions. They are 1) abstaining from killing and encroachment any living creatures, 2) refraining from stealing the property of others, and 3) abstaining from sexual misconduct. It also includes not being addicted to gambling and not dealing with drugs.

5. Right Livelihood is influenced by Right View, Right Thought, Right Speech and Right Action. Right Livelihood is crucial to support living. It must be based on morality to prevent causing harm to oneself and others. The Buddha suggested doing livelihood with honesty, right attempt and abstinence from five types of trade. They are 1) trading of weapons, 2) trading of human trafficking, 3) trading of slaughter,

4) trading of liquor and 5) abstaining from trading of poison.

6. Right Effort refers to the attempt that strengthen work to be achieved based on virtue. Right Effort is comprising of four attempts; they are 1) attempt to protect the arising of unwholesome states (negative thoughts and actions) that have

not occurred, 2) an effort to eliminate unwholesome states that have already arisen, 3) an endeavor to conduct the wholesome states (positive thoughts and actions) that have not arisen,

and 4) an exertion to maintain and develop the wholesome states that have already arisen.

7. Right Mindfulness supports all elements of the Noble Eightfold Path in all activities at every moment. It promotes one's mindfulness when facing any phenomena. The principle of Satipatthāna is suggested for practice to purify mind and end of suffering. It consists of four contemplations; a contemplation of the body, feelings, state of mind and phenomena.

8. Right Concentration is the result of having consciousness and acting based on morality. Mindfulness and ethical conduct entail concentration without anxiety. A firm meditative mind is powerful to encourage other paths of the Noble Eightfold Path to become more powerful. And it helps to support all kinds of work to be successful. Moreover, the right concentration cultivates practitioners rising thorough knowledge for living towards the goals of life.

Living following the Noble Eightfold Path is to live according to the principle of wisdom, morality and concentration. These principles have to be practiced together at the same time to create a balance in life. The eight right paths are inter-related, as the Buddha stated that "Concentration (meditation), O monks, supported by virtue brings much fruit, brings much advantage. The mind supported by wisdom is wholly and entirely freed from the intoxication of sense desires, from becoming, and ignorance" (Piyadassi Thera, 2010, p. 8). The Noble Eightfold Path supports lifestyle with the right knowledge for all aspects and results in actions based on morality. Morality supports mindfulness and concentration to create calmness and happiness for the practitioners and all around.

## CHAPTER V: Implementation of the Relationship between the Sufficiency Economy Philosophy and the Noble Eightfold Path for Sustainable Development at All Levels

The Sufficiency Economy Philosophy and the Noble Eightfold Path can be applied to people's well-being and sustainable development. These two principles can be implemented for all occupations, ages, religions, nations, and at all levels by clearly understanding its concept and method. These principles enable people to operate all life's activities with moderation, reasonableness and good immunity based on morality, wisdom and concentration. The best effective implementation must start with an individual's well-being and then consider applying for the next levels. His Majesty the King Bhumibol Adulyadej remarked that:

The development of the country must be fostered in stages. It must start with the construction of infrastructure, that is, the provision of food and basic necessities for the people by methods, which are economic, cautious and conforming with principles. Once the foundation is firmly established, progress can be continually, carefully and economically promoted. This approach will prevent incurring mistakes and failures, and lead to the certain and complete achievement of the objectives. (NESDB, 2007, p. 31).

The Sufficiency Economy Philosophy and the Noble Eightfold Path are the appropriate applicable principles for this era – due to the people are cultivated to spend extravagance for luxury, entertainment regardless of necessity. Moreover, we can notice that people's morality in globalization era is declining. Roshan Parihar and friends studied “Decline of Ethics and Moral Values in Present Scenario – An Analysis” and mentioned that “Globalization is also a root cause for the decline because people become materialistic rather than moral. Higher education also

focuses on skill development part rather than humanity part of students just to make their names on global standards” (2018, p. 1085). Besides the effects of disvalue cultivation and morality degradation of the people in this era, the rapid growth in economy, science and technology have also affected people’s living, climate, environment, etc. Amit Kumar and friends concerned about this rapid progress say that “Advances in Science and technology have made the world smaller through rapid communication, faster and accurate information flows, and reliable knowledge exchanges, among others. Over the past decade, the world has witnessed rapid economic growth. This growth has put enormous pressure on the environment in the form of water shortage, air pollution, depletion in natural resources, biodiversity loss, and land degradation” (Amit Kumar et al, 2011, p. 100).

The Significances of Applying the Sufficiency Economy Philosophy and the Noble Eightfold Path

These two essential principles support individual, family, society and the nation in various aspects as the following:

1) Self-reliance: It is a concept supporting the practitioners at all levels to live with self-reliance based on Morality (Right Speech, Right Action and Right Livelihood), Concentration (Right Effort, Right Consciousness and Right Meditation), and Wisdom (Right Understanding and Right Thought).

2) Best use & conservation of natural resources: It encourages practitioners to realize the importance of making the best use of natural resources to survive themselves, their families and communities. Moreover, it also supports them to conserve and replant the natural resources to be sustainably utilized for the next generations.

3) Strong community: The principles enable people to unite and strengthen the community. Cooperation helps to improve the quality of life and solve various



problems caused by internal and external changes. The people's strength and harmony enable them to live with well-being even in multiple crises.

4) Sustainable development: The principles support sustainable development. Sustainable development is a balance between economic growth and environmental conservation. It needs to consider the present and future requirements.

5) Good environment: Conserving natural resources brings good environment – the abundance of forest, clean water, fresh air, nontoxic substance in the soil, etc.

6) Reduce social problems: Living a sufficient life based on Morality, Concentration and Wisdom helps reduce social problems – poverty, crime, drug, theft, starvation, homeless, etc.

Dilatation of implementing Wisdom, Morality and Concentration Divisions (Threefold Path of the Noble Eightfold Path)

The Threefold Path that is recognized in the part of “The Significance of applying the Sufficiency Economy Philosophy and the Noble Eightfold Path” can be magnified below to help real implementation in life:

Wisdom Division: The application of Wisdom path refers to the control of understanding and thinking in the right direction based on principles and integrity.

- Right Understanding implementation

People should encourage themselves to have the correct understanding by three methods of improving intellect according to Buddhist principles as follows:

1. Sutamaya-paññā: Knowledge acquired by learning.
2. Cintāmaya-paññā: Knowledge acquired by reasonably analytical thinking.

3. Bhāvanāmaya-paññā: Knowledge gained by practice.

Living with the correct understanding of the Four Noble Truths, the Three Characteristics of Existence and the Law of Action. These principles were explained in Chapter III, and they can be applied in life as below:

- The Four Noble Truths support the practitioners to see the relationship of all things. They help them realize problems, causes, and solutions calmly, not panic when they encounter problems during their work, and this principle supports their operations more efficiently.
- The Three Characteristics of Existence is realizing that everything arises, exists for some time and then vanishes following the law of nature. Practitioners should not attach to all things but adjust to live with them wisely and happily. Moreover, practitioners should be ready to separate from all things according to nature's law to avoid suffering.
- To understand that the consequences of bad karma and good karma are real. Intellectual faith gives the practitioner a sense of responsibility for his work performance. Accepting the results of his performance is to create a consciousness to stop doing mistakes and build their immunity. Wise consideration allows prudence, caution and meticulousness for activities – these attributes help to improve the progress of work and avoid errors in his operations.

Besides understanding the Four Noble Truths, Three Characteristics of Existence and the Law of Action, people need to realize the natural law of the world and life called Niyāma (in Pāli). P.A. Payutto defined and explained the Niyāma in

Dictionary of Buddhism. It can be summarized that: “Niyāma means the five aspects of natural law; they are:

1. Utu-niyāma: Physical natural law about temperature, natural phenomena related to earth, water, air, fire and seasons.
2. Bīja-niyāma: biological law.
3. Citta-niyāma: Psychic law.
4. Kamma-niyāma: the law of action.
5. Dhamma-niyāma: the law of cause and effect” (2002, p. 223).

Understanding the natural laws of the world and life enables people an appropriate view of the world and life. People are knowledgeable and prudent in life. These understandings help them in having compassionate hearts, helping one another and living together in peace.

- Right Thought implementation

Right Thought encourages applying the concept and principles for living based on reasonableness and integrity (non-desire, non-hatred and non-violence), according to Yonisomanasikāra, which is rational and correct thinking that is beneficial to oneself and others. One is related to one another in different contexts – such as supervisors, subordinates, colleagues, etc. The various people will affect different emotions – love, greed, anger, satisfaction, dissatisfaction, etc. These emotions may lead them to do misconduct, so Right Thought should be the basis for people’s living. This right path supports the applications as follows:

- Non-desire: doing good performance without expectations

One tries his best to do everything and does not expect high results because the consequences can be different. The expectation is the passion that can fluctuate over time; it comes with the possibility of success or failure. The truth may not be as expected, so it is crucial to prepare One’s mind to accept the fact which

may not meet the expectations. Reality follows the principle of the Law of Karma and the Three Characteristics of Existence.

- Non-hatred: be conscious when anger emotion arises and considering that anger feeling is merely an illusion (Vedana-Khandha in Pāli). It appears from manipulating the mind and will extinguish according to the principles of Paṭicca-samuppāda and Three Characteristics of Existence. Contemplating anger makes no peace in life. Anger blocks the mind from developing goodness and wisdom. It causes thinking, speaking and conducting in the wrong direction, leading harm to oneself and others. Anger can be resolved by a positive review based on compassion. Practitioners should turn anger into a benefit by being conscious and aware of anger – seeing the disadvantages of anger as a cause of suffering to oneself and others. The practitioners should be compassionate to relieve irritation and suppress anger, leading to peace and happiness.

- Non-violence: not thinking of harassing others – colleagues, supervisors, subordinates, etc. Practitioners can eliminate the persecution that arises in their minds through loving-kindness. It wishes human beings to meet happiness and helps them to end suffering. Wholesome creativity brings prosperity and peace, expressing kindness to others; the results will return to oneself according to the Law of Karma as the word “You reap what you sow.”

Morality Division: the application of the Morality path is to control physical action and verbal action in the correct way for life in all professions. Morality Division consists of Right Speech, Right Action and Right Livelihood. Each right path can be implemented as follows:

- Right Speech

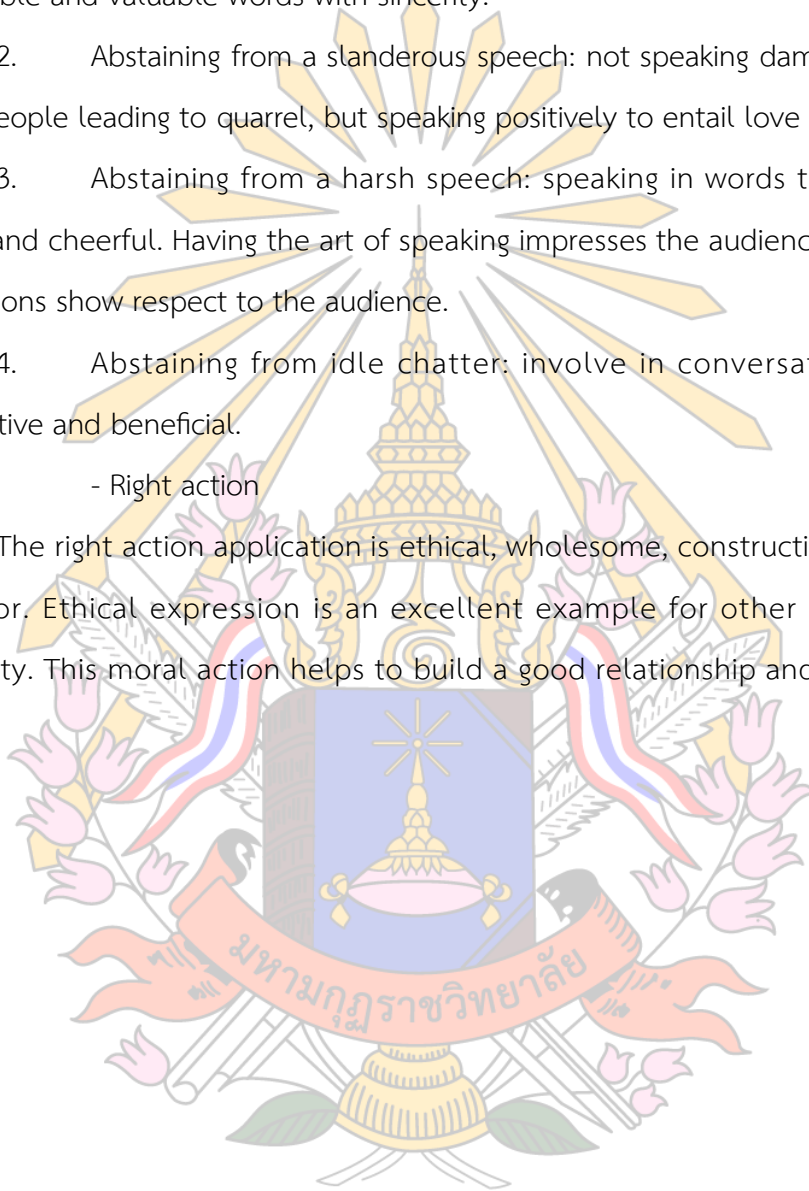
The Right Speech application is communication by proper words that are truthful, constructive and beneficial to oneself and others. Right Speech,

according to the Buddhist principles, is abstaining from four types of speech. They are:

1. Abstaining from a false speech: people should speak proper, truthful, reasonable and valuable words with sincerity.
2. Abstaining from a slanderous speech: not speaking damaging words to other people leading to quarrel, but speaking positively to entail love and unity.
3. Abstaining from a harsh speech: speaking in words that are sweet, gentle and cheerful. Having the art of speaking impresses the audience, and humble expressions show respect to the audience.
4. Abstaining from idle chatter: involve in conversations that are informative and beneficial.

- Right action

The right action application is ethical, wholesome, constructive and helpful behavior. Ethical expression is an excellent example for other people in the community. This moral action helps to build a good relationship and peacefulness

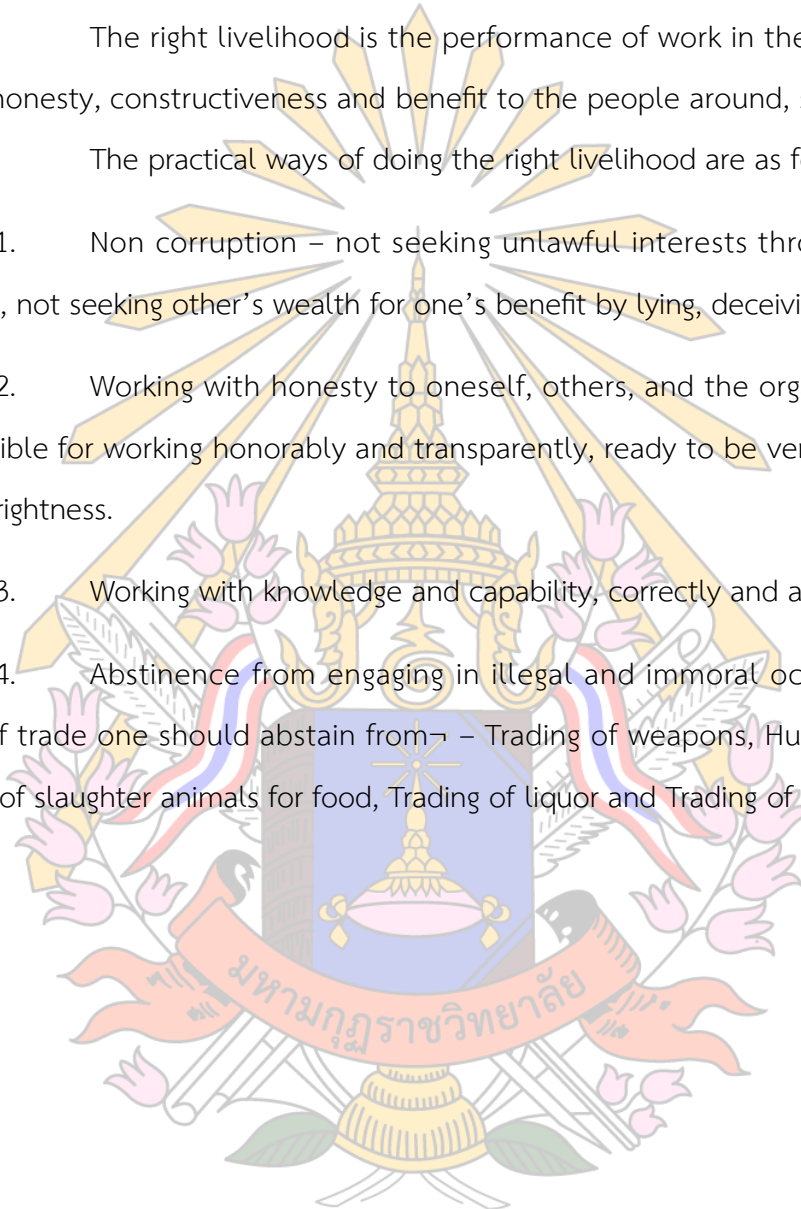


within an organization. This conduct refers to not persecuting any creatures, not stealing, non-sexual misconduct.

- Right Livelihood

The right livelihood is the performance of work in the right way with virtue, honesty, constructiveness and benefit to the people around, society and the nation. The practical ways of doing the right livelihood are as follows:

1. Non corruption – not seeking unlawful interests through one’s job position, not seeking other’s wealth for one’s benefit by lying, deceiving, etc.
2. Working with honesty to oneself, others, and the organization – it is responsible for working honorably and transparently, ready to be verified and stand for the rightness.
3. Working with knowledge and capability, correctly and appropriately.
4. Abstinance from engaging in illegal and immoral occupations: five types of trade one should abstain from – Trading of weapons, Human trafficking, Trading of slaughter animals for food, Trading of liquor and Trading of poisons.



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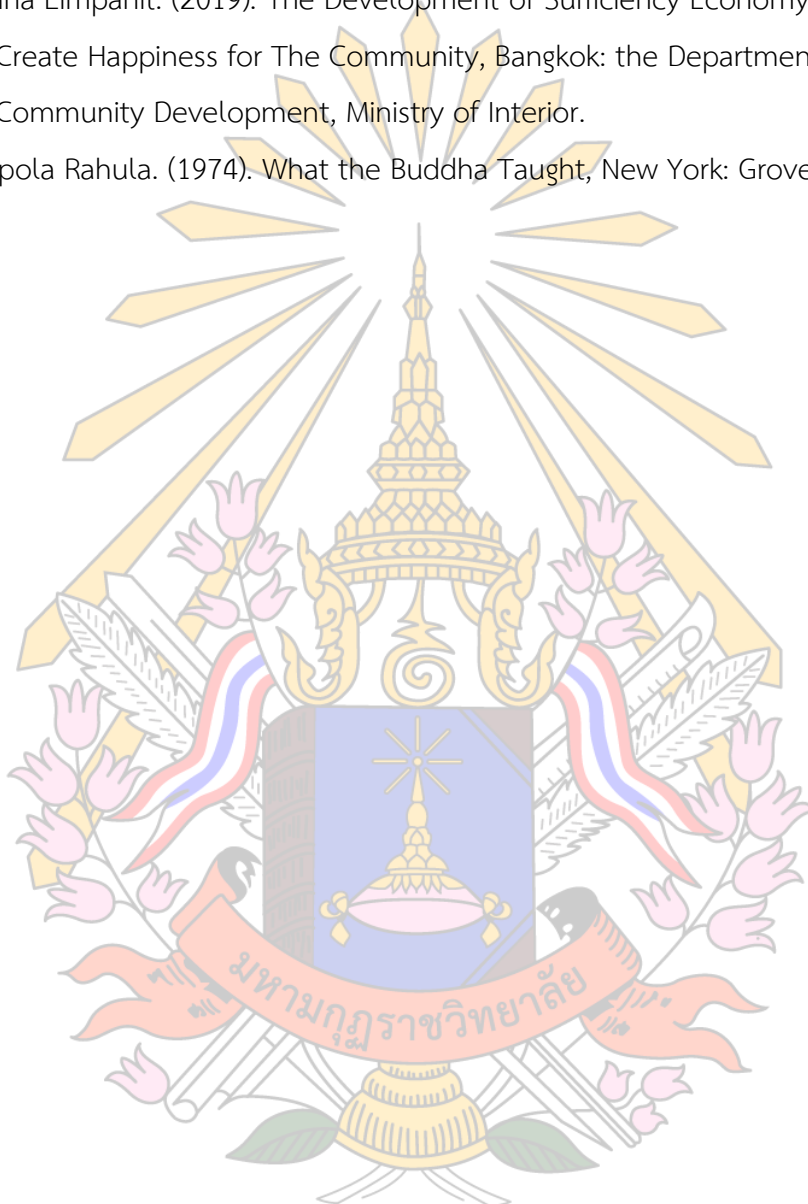
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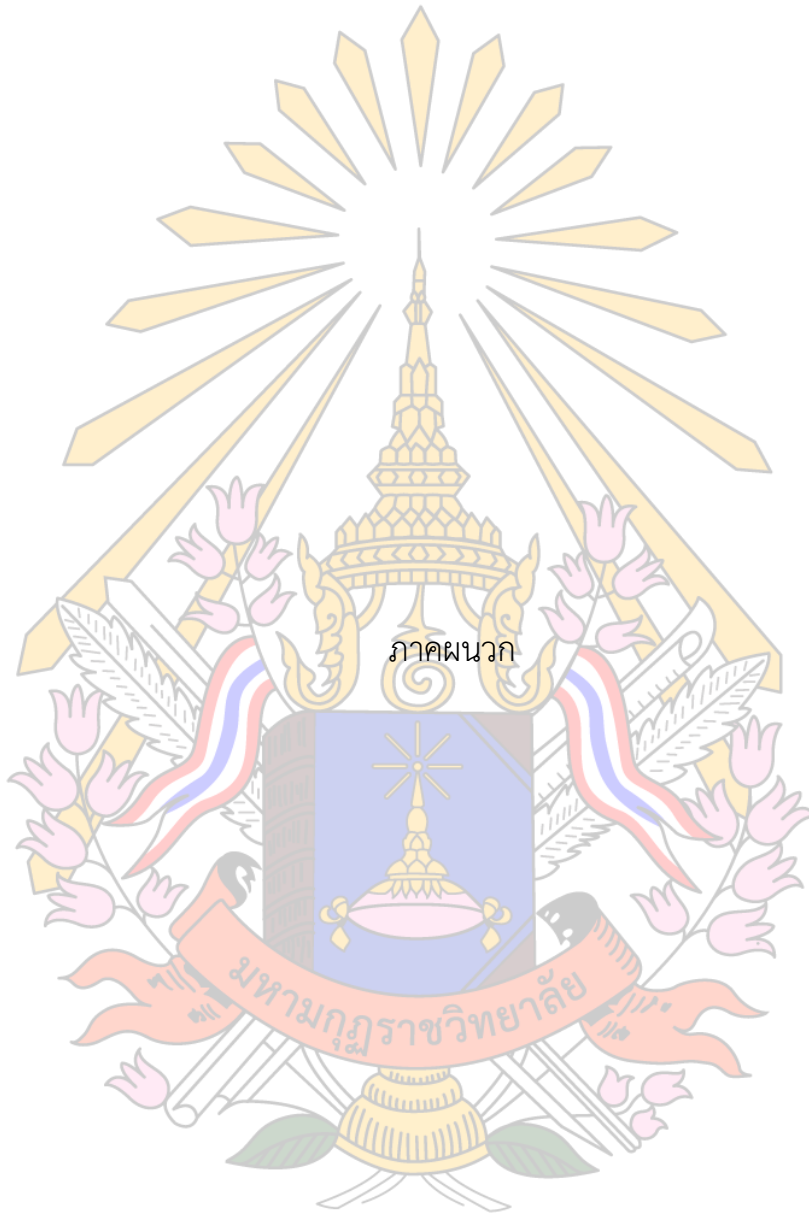


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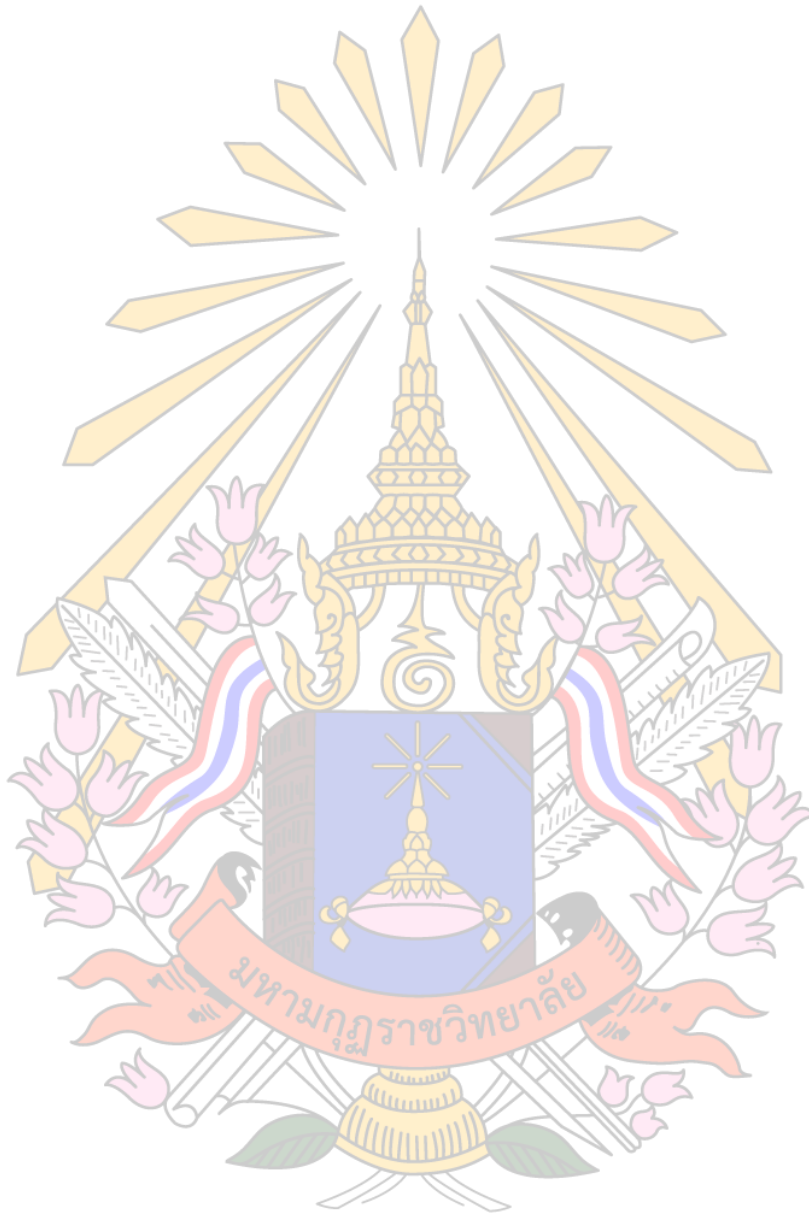




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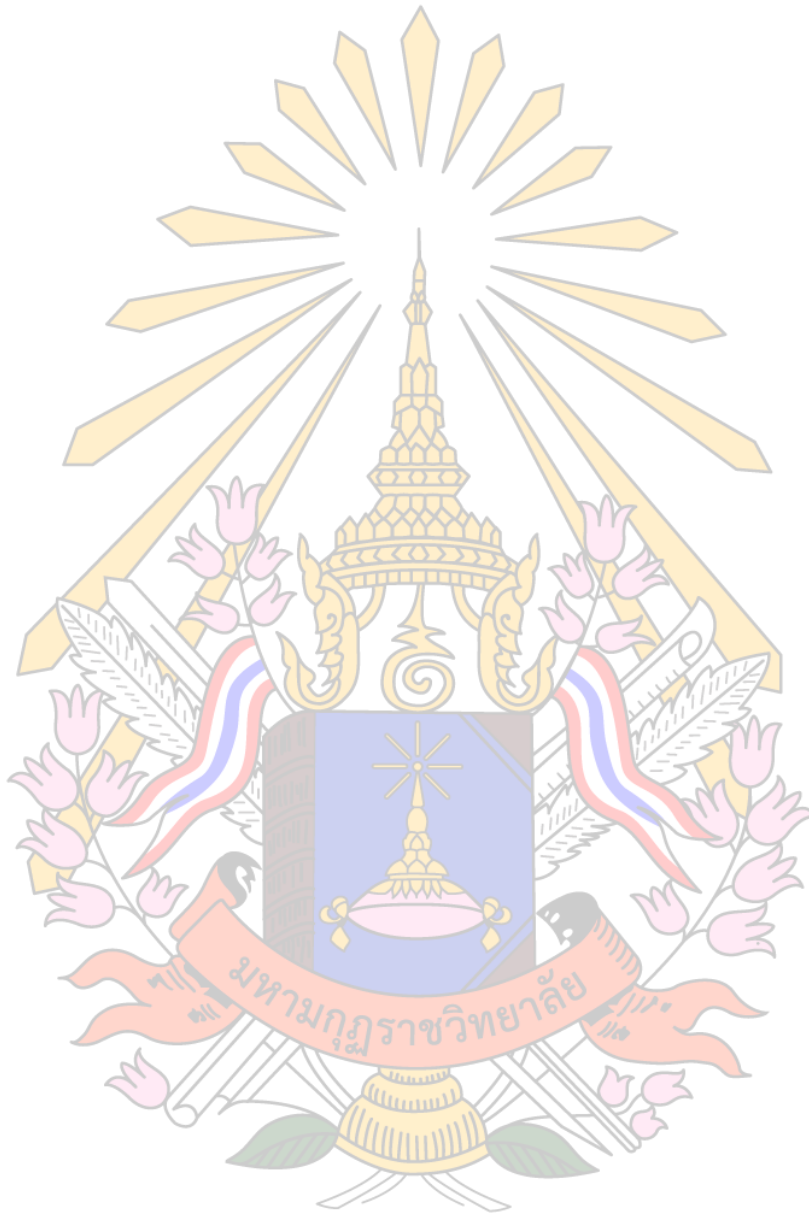
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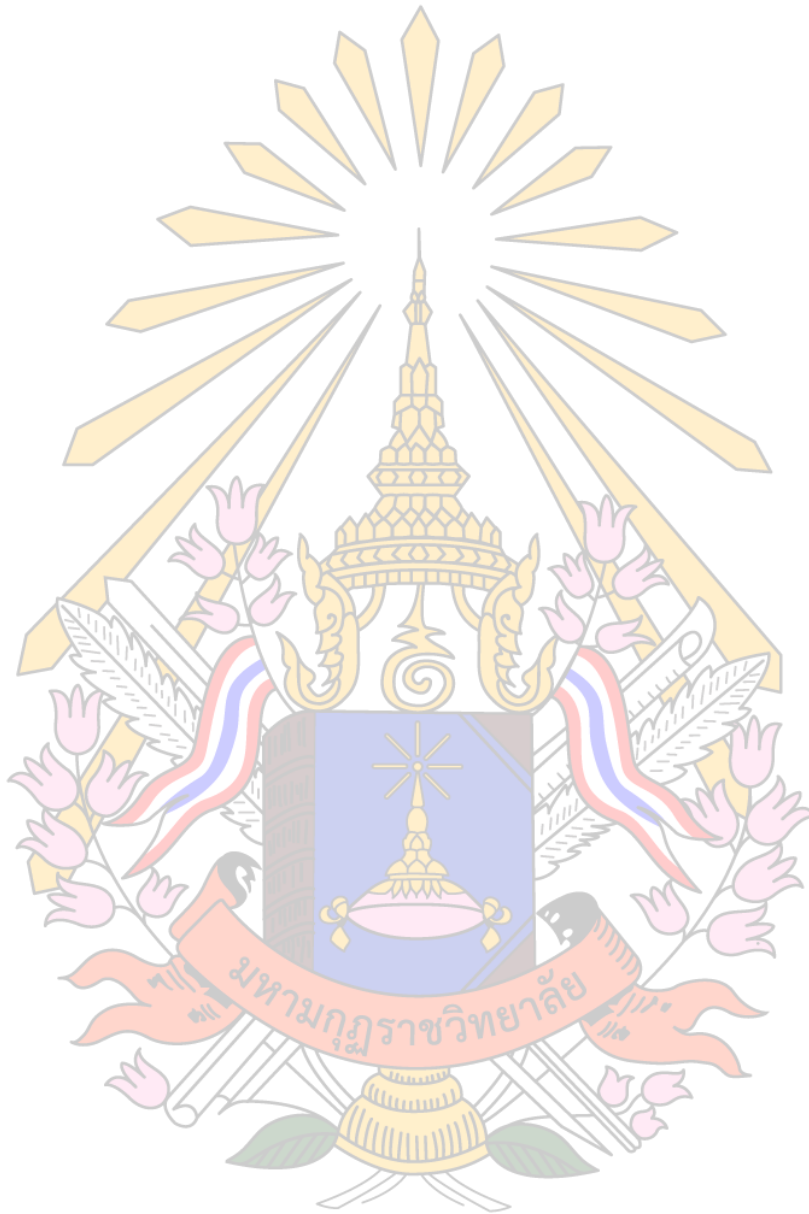
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