

## Buddhism and the development of Thai society and economy at present

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### บทคัดย่อ

พระพุทธศาสนาเป็นศาสนาเอกของโลกที่มีหลักคำสั่งสอนอันเปรียบเสมือนห้วงมหานทีแห่งสรรพศาสตร์ จึงมิใช่เพียงแต่เป็นปรัชญาหรือทฤษฎีเท่านั้น หากแต่ยังมีเนื้อหาครอบคลุมถึงวิถีชีวิต ความเป็นอยู่ ความนึกคิดแทบทุกด้าน โดยเฉพาะการพัฒนาสังคมเศรษฐกิจหากจะให้ประสบความสำเร็จต้องอาศัยความรู้ความสามารถของผู้นำในการวางนโยบาย ในทางศาสนาที่อาศัยหลักธรรมในการประกอบสัมมาชีพช่วยให้คนเป็นคนดี คิดดี ทำดี อยู่ดี และยังทำให้จิตใจดี ดังจะเห็นได้จากสังคมในสมัยกรุงสุโขทัยที่สะท้อนออกมาในรูปของวัดวาอาราม งานศิลปะ พระพุทธรูปที่งดงาม ย่อมสะท้อนถึงจิตใจที่งดงามมีศีลธรรมอันเกิดจากประชาชนมีสัมมาชีพและใช้หลักธรรมที่ช่วยขับเคลื่อนและพัฒนาเศรษฐกิจ

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### ABSTRACT

Buddhism is the world's preeminent religion with teachings that are like the realm of science. It's not just a philosophy or theory but still has content covering way of life, living, thinking in almost every aspect, especially socio-economic development. To be successful, it requires knowledge and ability of leaders to formulate policies. In religion, it relies on dharma principles in living life to help people be good people, think good, do good things, and also make them feel good. This can be seen from society in the Sukhothai period reflected in the form of temples, artwork, beautiful Buddha images. It reflects the beautiful mind and morality born of people who have a livelihood and use dharma principles that help drive and develop the economy.

**Keywords:** Buddhism, development, society, economy

### Introduction

A happy society is rooted in the fact that people in society have the right view, which is to know, understand, and think good and correct. This will lead to actions that are correct, good, and less selfish. more altruistic for the common good, therefore, to develop people to achieve rightness up within

oneself requires the process of self-learning of each individual, which is enlightened two factors that arise: from good friends and from doing it in your heart Is thinking the right way or thinking is the most important factor. Therefore, it is necessary to create a learning process that allows individuals to train themselves to be skilled in contemplation, investigation, and moral development. Ethics, self-style of the learning process It may take various forms, including training, job visits, discussions, and exchanges of experiences. textbook study Practicing from the actual hands-on practice, etc., in which the process of self-development of the mind requires determination have the determination to do what he wants, with a good friend to guide and adjust the environment that is favorable or motivating for development

When considering Buddhism as one of the main institutions in Thai society Those who have played a role in the development of Thai society, it is found that in the past Buddhism was successful in creating well-being in Thai society. Until the Thai people have a distinctive character, which is generosity. like to have fun and like to make merit which is considered one of the wonderful things of Thai culture that can integrate fun with the Buddhist concept of merit together as appeared in various traditions Whether it's a Naga ordination ceremony, a wedding, a Songkran festival, etc.

Later, Thai society has changed in the development of the country by focusing on developments that focus on objects according to Western precedents As before, Buddhism began to lose its role in the development of the country. Because Thai society welcomes Western culture Thai society is becoming more and more problematic. especially the adoption of western progress because Thai society does not have a background and foundation for industrial social prosperity. and no western industrial culture causing Thai society to have a condition that scholars call “Modernization without development” is the fact that Thailand is modern on the outside. But in the content, it is not developed to occur in their society. whether the education system Politics, governance, economic systems, etc.

Principles of development according to Buddhist concepts, self-development is learning and practice to lead to moderation or balance in life. There is a harmonious relationship between the person's lifestyle and the environment and the focus is on making oneself happy. self-aware Self-awareness rather than material dependence, Therefore, a guideline for sustainable livelihood development. The principle of self-improvement according to Buddhism consists of three main things: Tama, Sikkha, and Bhavana. There are important steps as follows: 1) knowing and restraining able to suppress all bad habits not allowing defilements to provoke, deceive, and lead to evil; and 2) self-improvement training by doing good deeds To progress in the next Sikkha is to study, to be enlightened. know the benefits See everything as learning to improve and develop yourself. It is a process of self-cultivation in life, known as the Tri-sikkha. There are 3 things:

1. The precepts of precepts refer to the practice of bodily conduct. Verbal and Occupational live in a society like a common man be a good person of society He is a disciplined person, performs duties according to the norms of society, can lead a good life with a responsibility to support the society.

2. Mind Sikkha means practicing the mind. Build quality and mental performance to be strong, stable, assertive, have good self-control, concentrate, have a mind that is calm, pure, free from miserable

things that are miserable. in a state of being ready to use profound wisdom and under the truth

3. Wisdom is the practice of wisdom to create knowledge and understanding of all things. know the truth have an independent mind and pure wisdom

The word “Paowana” of prayer corresponds to the word development. which consists of body meditation, morality, and wisdom comparable to physical development, social development, emotional development, and intellectual development. Body meditation refers to the physical development for the growth of the 5 organic organs or the 5 fistulas, which are the channels of contact with the physical environment, namely the eyes, ears, nose, tongue, and skin. Let the relationship in all 5 ways be normal, no harm, no danger, for example, knowing the relationship through the eyes. Choose to adopt good things that are useful from seeing through the eyes. know ear relationship Choose to listen to good and useful things. Do not listen to bad things, etc.

Precepts mean the development of actions. This includes building physical and verbal relationships with other people without interfering with each other. Do not slander others no action to cause trouble for others but to use good words and deeds Providing assistance and building good relationships.

Chittabhavana means to develop the mind. to make the mind of good quality good mental performance and good mental health. Good mental quality is a mind with virtues such as compassion, compassion, faith, generosity, etc. good mental performance. is to be ready to work, i.e. patience is patience. Concentration is concentration. To pray is to be resolute.

Persistence is perseverance and mindfulness means having immediate remembrance, etc. As for mental health, it is a state of mind that is comfortable, full of joy, joyful, and always at ease when living or doing activities with others. means to develop intelligence including knowing and understanding things as they are Knowing the state of the world and life allowing the mind to be free to the highest level resulting in living in the world without being connected to the world are free to continue to thrive  
Buddhist principles that help develop society

Buddhist principles used to help people in society This principle is used to develop society. or helping people in the community, organization, nation. If there is no mutual assistance, the nation will be in endless chaos because people have difficulty in seeking the necessities of life, consisting of the principles of Sangahavattha support each other in community society with different levels of people, whether in terms of status, well-being, lifestyle In a society, there must be deficiencies and surpluses in terms of property and living things, more or less as follows:

- Giving, sharing, this dharma is the basis for human beings to have compassion for one another. is to hand over to each other Which the handing out to each other is about the willingness to sacrifice rather than being forced by the political regime. Therefore, it can be seen that the subtleties in this matter are different. to look at or to share is a matter of individuals who primarily look at the heart or care for one another. Democracy looks at average tax benefits collected each year. socialist regime Looking at the law enforcement or the seizure of the individual to the state or the collective (community system), etc.

- Piyavaja, speaking in words that are endearing to the Dharma, is aimed at different levels of

communication to achieve a united understanding. Because of coexistence in society, if there is no eloquence with these elements is not telling lies - not speaking slyly - not speaking harsh words - not talking nonsense to each other That society will not have any paranoia to each other, etc.

- Atthakariya, conducting oneself to be beneficial. This dharma is aimed at maintaining oneself for the benefit of others or society, as the Thai proverb says, do not be silent at home. Make cows and buffalo for your children to play like this. a small kindness the few things that the cohabitants should do to each other

- Samanattata, making oneself a consistent person. This dharma focuses on consistently conducting manner. or being a good coordinator for the society, community, organization that you are affiliated with not being a person who instigates the division of people in society

Buddhism and Sufficiency Economy Philosophy and Sustainable Development

The term “sufficiency economy” means self-reliant economy Emphasis on production and consumption in the mainstream, which does not focus on net profit or wealth as the ultimate goal, is the economic system that our current King Bhumibol Adulyadej has developed. to find a way out of the economic crisis for Thai society. The philosophy of a sufficiency economy is “self-reliance”. This sufficiency economy emphasizes people in the community to develop their capacity to produce and consume sufficiency. to the processing of the household- industry Build a career and enhance a variety of academic skills. using the community to survive by adhering to the principles of goodness generosity and helping each other, etc. The main objective or goal of the Sufficiency Economy is peace of people in society People have enough food and use to meet their needs. The important thing is not to make yourself and others hot. which is consistent with many Buddhist teachings as follows;

- 1) The Dharma principle of self-reliance (atta hi atta no nato)
- 2) The principle of moderation (Attanyuta)
- 3) The principle of solitude (Santutthi param Dhanang)
- 4) Dharma principles of knowing and using reason in life (Dhammayuta atthañyuta)
- 5) Dharma principles on the middle path or moderation (Majjhimpatipada)
- 6) The principle of non-greed

Relying on Buddhist principles for economic integration is the central economy or median economy or is the doctrine that is at the heart of the matter or ethical values lie in living. The aspect of earning a living is rightly called vocational qualification or economic qualification. The word “economic” is derived from two words combined, namely Settha, meaning excellent, and business, meaning entrepreneurship, therefore means that the business of producing, distributing, distributing, consuming, and utilizing things to get good results; production, distribution, and consume in moderation noble. Principles for sustainable development, principles of practice for the cessation of suffering or the solution of problems of the civilized people, there are eight sub-principles, known as the 8 middle paths, namely the Noble Eightfold Path.

## Mindfulness meditation

Personal self-sufficiency starts with clearly understanding what success is and what its limits are and how to find a way to achieve it when it finds a way and continuously sustains that thought. Not to the point of being tense and lethargic to the point of being sluggish while supporting both physical and verbal expressions under thoughts until they are in harmony with the timely person without sacrificing the principles of dharma and moderation. The “middle way”, which is an individual practice as regards the collective, can also be applied, that is, the work of the group can only be accomplished through the co-operation of all parties if all parties are involved adhering to the middle path. Even if it is not smooth and tidy at first, though means of working in a middle way, thoughts, actions, and words can be harmonized among the participants. which in the end was acceptable without divisions which caused obstacles

Middle path This means that the practice is neutral, not too loose, not too tight, that is, not obsessed with eroticism. (Kamsukhalikanuyok) and not make yourself difficult. (Attakilmathanuyok) which leads to the attainment of the Path, Nirvana, which is the Eightfold Path with Righteousness, etc.

The Middle path means the middle path, neutral practice, not too loose and not too tight, not fussed with the two most important things: Kamasukhalikanuyoga Attakilamanu, the path of wisdom, leading with wisdom The right wisdom to reach the goal is the cessation of defilements and suffering, or complete liberation, i.e., having the right view and the supreme concentration.

As for the Majjhima Patipada in Theravada scriptures, it is the Chulalongkornrajavidyalaya’s version of the Thai Tripitaka that the Lord Buddha said in “The Dharma Chakappavatana Sutta” is not taking drugs, not leaning into the closest The two paths are Kama-Sukhalikanuyoga and Atta-Kilmathanuyoga. He taught the monks to practice the new way, he called it the middle way.

Buddhadasa Bhikku (Buddhadasa Bhikkhu,2003) implied about the Middle Path that, in the study of Majjhima Patipada, one should first study the Basic Path of Majjhima Patipada, and then study the Middle Path in a broader sense, namely all Bodhipakkhiya Dhamma, and then study the Middle Path. The deepest meaning is supplication as the last, otherwise, it would be difficult.

Phra Brahmakunaphorn has defined the middle path as a practice that focuses on the method of liberation, the path of happiness, or the neutral way of life by nature(Phra Brahmakunaphorn,2011) fit under the laws of nature Phra Dhammakosajarn (Prayoon Thammachitto) implies that the virtue of the middle way is one of the attributes of morality that arise from training until it becomes a good character which is related to the actions expressed by The feeling of being in a level of fit is neither too much nor too little, that this action is between Excess and Deficiency.

Phrakhru Kasem Thammathat (Surasak Khmerasi) Matchimapatipada means the middle way practice means the practice that leads to nirvana attaining neither too tight nor too loose. It consists of right-right, right-right, right-right, right-right, right-right, right-right, right-right, right-right and right-right. Practices leading to the true cessation of suffering and reaching Nirvana are:

The First Path: Right View, the Dharma, which is wisdom; wisdom knows form and name; sees form; sees form; sees form; the name is vanity, dukkha, anatta, wisdom, right. The practice of knowing suf-

fering Seeing that they are only forms, they are only names, not animals, persons, themselves, such as standing, walking, sitting, lying down, crouching, stretching, moving, breathing in, breathing out, seeing, hearing, smelling, tasting, feeling, thinking, contemplating, knowing, seeing that they are just form and form. The name arises, persists, ceases, is impermanent, dukkha, anatta is enlightenment. It is the 119th path.

The Second Path, Right Mindfulness, Right Intention, Detachment from Sensation The intention is not to be vengeful, not to encroach on others. because Dari in the name form is anxious is to raise the mind to the meditative state Raising the mind to the body, feeling, mind, and dharma is to meditate on it to raise the mind that's accidentally drifting. Come back to know form and name, when you see form and name, let your mind know, hear, know, smell, feel, when you bend and move, contemplation on form and name, this is Sammsankappa, right thoughts, right thoughts thinks on form and name.

The Third Way: Right speech, right speech, right speech, which is speech that avoids dishonesty; that is, speaking the truth, not telling lies, not slandering, not speaking harshly, not speaking frivolously. While practicing, when speaking, there is a verbal movement. At that moment with the consciousness of verbal movements Cultivate awareness before speaking or knowing what to say now that there are verbal movements Speak out and develop consciousness as right speech, right speech, the Dharma body is right speech.

The Fourth Path Sammakammanta makes him aware of his favorable work, which is work that avoids corruption.<sup>3</sup> except killing except for theft Abstaining from sexual misconduct, this is called Sammakammanta. while practicing in a conscious mind ready while sweeping the house sway and become conscious of the moving hand know the footsteps knowing the mind Know the feelings in the mind when rubbing the house, develop consciousness, know the movement. Ironing time, washing time develop an awareness of movement Being fully aware, being with form and name, arms outstretched, feet that are bent at that moment, knowing that it is the Dharma. The mind that knows the abstract, sees form, sees name, sees the arising and cessation of form. The name is Sammakammanta. It's a favorite job

The fifth path is right livelihood, right livelihood, that is abstaining from corruption; the fourth is the refrain from slaughter. not stealing Not committing sexual misconduct, do not lie for a living. Do not slander, gossip, or gossip about one's occupation, while practicing, and when eating food, be mindful and fully aware. When wearing clothes, you are fully aware and ready. when using the seat The bed was fully conscious and ready when taking the pills. Searching for the four factors, being mindful and ready to live in the profession that you are doing is a vocational Right livelihood, the dharma is the right life

The Sixth Path, Right Effort Right effort, is the desire for unrealistic virtues that have not yet arisen. Diligently wishing for the evil that had already occurred endeavor to make merit that has not yet arisen For example, a person who has never kept the 5 precepts, has kept the 5 precepts, has never kept the 8 precepts, has never practiced meditation. to make merit and make merit that has already arisen grow more and more, whatever merit that has arisen is cured because I tried to be aware Determined to be aware when seeing and hearing striving to be mindful, to know the smell, to taste, to touch, to stand, to walk, to sit, to lie down; to be mindful; to be mindful; to be mindful; the Dharma is Viriya, Cetasika, right-

wing. It is the 620th Dharma body.

The Seventh Path is right mindfulness, right mindfulness, right knowledge, which is mindfulness of the body, mindfulness of feeling, mindfulness of mind, mindfulness of dharma. When you inhale and exhale, you develop mindfulness, when you stand mindfully, when you walk mindfully. When sitting mindful, when lying down, crouching, stretching, moving, turning left and right, blinking eyes, opening mouth, swallowing saliva, developing consciousness, fully aware. is a body of mindfulness Consistently continually consciously conscious of the body, when he is comfortable, he develops mindfulness as he knows. If you are unwell, you will develop your mindfulness, just know it, be happy you know it, and regret it, you know it is feeling. When the mind sees the mind, hears it, sees it knows it, hears it knows it, tastes it knows it, it knows it touches it, it knows it, it continually has the mind in the mind. Constructed in the mind, contented, dissatisfied, anxious, criticized, calm, unsettled, without concentration, in the flow of mind, it is Dharma Nupassana Satipatthana. consciousness in the Dharma This is classified as mindfulness. Being mindful like 21 is the seventh path

The Eightfold Path: Right Concentration, Right Concentration, which is Right Concentration in Emotions, The Dharma Formation is Ekaggata Cetasika. Emotional determination is required. This is the Eightfold Path, which is the practice leading to the cessation of suffering, which in practice leads to further development of the Eightfold Path. Wisdom can completely abandon desires. have to accumulate If this path meets together will be able to determine suffering Completely abandoning Samutaya, enlightening Nirodha, following the Noble Path. This refers to the middle path by defining the middle path as the path of virtue which arises from a stable, unwavering state of mind that occurs midway between moderation. (Chaiwat Atpat,2000)

It implies that the mean of the middle path is the right fit for the individual in each case so that the person has to go straight for the middle path for survival and life balance or stay on point(Phra Maha Somjin Sammapanyo,1999). Midway between excess and lacking, Sathienphong Wannapok has pointed out that there are two kinds of middle paths, the middle path and the middle path in dharma practice. Preaching the middle way in practice is called Majjhima Patipada, which is the path leading to the cessation of suffering. Studies have shown that the middle path is regarded as the way of practice or life for goodness until attaining peace and cessation of suffering. It requires the practice of the Eightfold Path that the Lord Buddha has shown, known as the Tri-Sikkha, or morality of meditation, and the integration of all three is the only path for one who hopes for liberation from suffering (Phra Maha Somjin Sammapanyo,1999).

Buddhism and Foundational Economic Development

1) Principles of honest occupation; the principle of honest occupation that There must be morality and ethics in the first place. Moral ethics is the state of goodness and correctness in the expressions of the body, speech, and mind of each individual, which is adhered to as a principle of behavior until becoming a habit. Rules that guide one's conduct in what is noble, appropriate, and popular or accepted by society for the sake of self-peace and social order. Doing an honest occupation makes oneself happy because it does not encroach on others. Adhere to operating in a gradual, sustainable manner based

on sufficiency economy Emphasis on honesty. The activity does not set a goal that profit is just helping people in the community. When it comes to the confidence in living in the group, all three gave information in the same way that they are very confident in their occupation as a livelihood because it is a career that does not cause trouble for others when we do not do it. Suffering for others, we will also be happy from work. In addition, society will have peace because people do not go to cause trouble to each other.

The occupation that does not encroach on others, does not want others and is self-reliant. Occupation as a livelihood is a way of creating peace in the community, therefore, when talking about Principles of honest occupation Leaders have also given an occupational perspective that any occupation that is not prohibited is prohibited. But it must be carried out in good faith. There must not be any fraudulent actions through various methods such as fraud, deception, forgery, etc., because dishonest acts are morally wrong and are bad karma. At the same time, one must earn a living with diligence. must not be lazy because the lazy would not be able to accomplish any task, that is, unable to establish itself as solid evidence. Therefore, there is no way to achieve life goals even at the beginning level.

#### 2) Principles of working in economic development on the foundations

The four powers: these four things have a continuous effect on each one. They have their specific duties, namely, chanting, which is contentment. As what one considers the best that human beings should have, this is the first encouragement that leads to virtue. Next to every point, persistence is perseverance, meaning a long-term uninterrupted action that is planning to work continuously until success. This word has a part of the meaning of courage. Do not abandon that from the feeling of doing things, the purpose of which is always evident in the mind. This word fully combines the meaning of the word concentration. Vimangsa means monitoring the cause and effect of success. about that deeply up all the time. This word combines the meaning of the word wisdom fully.

2) The 4 secular dharmas, namely truthfulness, dhamma, cultivating one's self, tolerance, and Jaga, sacrificing in the secular dharmas, 4 are important and necessary to create peace in society. If everyone in the society has followed this principle would benefit those who follow them both in this life and the next life cause happiness have a smooth life and also make organizations as well as peaceful society It was also found that the Buddhist principles in this article can also help the assigned practitioners to achieve their goals effectively as well.

3) The Five Benchamadhammas: mercy, compassion, which is love, goodwill towards others, right-mindedness, Kammassamvara, restraint in sensuality, which is speaking the truth, devoting to work, setting goals, mindfulness, being able to remember. and knowing what to do

4) The five precepts are in coexistence in that society, each is a member of society must act as a full person Called as a human being or be 100% human to coexist with an order, peace, peace, no harm to each other. The principle of making people be full people results in a happy and peaceful coexistence because the five precepts are normal human beings.

## Summary

Although the main direction of global economic development is the call for all countries to open trade liberalization. The investment increased sequentially. Each country has time. There are steps to negotiate to maintain their interests for a while. especially developing countries that claim that Rushing to open up the country too quickly would put the country's economy that was already at a disadvantage from rich countries. At the same time, Thailand is stepping into the Thailand 4.0 era as Thailand has long been a country with outstanding culture. Part of this is due to the presence of Buddhism to refine the hearts of Thai people to be gentle. In social and economic development, if it is to be successful, it requires knowledge and the ability of leaders to formulate policies. In religion, it relies on dharma principles in living life to help people be good people, think good, do good things, and also make them feel good. This can be seen from society in the Sukhothai period reflected in the form of temples, artwork, beautiful Buddha images. It reflects a beautiful mind with morality born of people who have a livelihood and uses dharma principles that help drive and develop the economy, namely 4 powers, having their duties, namely, chanting, which is contentment, as what one considers the best that human beings This should be the first encouragement that leads to virtue. Every next item, persistence, is perseverance, meaning uninterrupted, long-term action, which is a plan to work continuously until success. This word has a part of the meaning of courage. Chitta means not abandoning one's consciousness. In addition, there are 4 secular principles of secular dharma, namely truthfulness, dhamma, which is self-cultivation, tolerance, and Jaga, which is sacrifice. In addition, many Buddhist principles can drive economic development, namely the Eightfold Path. 5 precepts, etc.

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