



An Analytical Study of Buddha Dharma in Tripita supported to sufficiency economy

Ms. HANSA BHORANIYA NATHUBHAI
(Research Scholar)
North East Frontier Technical University

1. Background and significance of the problem.

Throughout many years he had worked hard to continually improve the quality of life. And living conditions of the poverty population. Clearly substantial established and the contribution. The nation was as whole as generally known. People were looking to more clearly to see how the project will develop as a result of the initiative. There were a variety of types according to the nature and purpose of the project. The problem was that “life” and the way of living out of public and important.⁵¹ They called “Economic base of society”. The majority of the population lived subsistence agriculture. The project was associated with the development of the means of production. Such as: soil, water, to do fund and knowledge base, agriculture, conservation of natural resources, and the environment. Integration to strengthen the individual and society was immune.

2. Rationale of the study

‘From the period, Thailand's National Economic and Social Development Plan as a framework to the development of the country. The economic system was in development and started since 1961.⁵² The king went out rural area from the area of economic development and planning. They called that “An area is no foreshadowing to development”. It meant the abundance of the resource: Lack of inputs, Lack of personnel, and lack of facilities. King began to develop “the area is no foreshadowing to development” to a better condition. He made that to strong social, The poor people in the wilderness. “Enough to live - enough to eat.” not a famine to poverty. Before it will be lead to greater problems in the future. The king always talks about social problem “People have hunger pains, a headache, they have pain and suffering, so they must go to see before.... and Fix Offhand the first.” The development models and concepts of the king was considered to be a gap of development, at the state also can not reach or some have not yet commenced operations.

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

3. Objectives of the research

- 1.To study the concept of sufficiency economy of MajestyKing Bhumibol Adulyadej
- 2.To study the Buddha Dhamma in Tripita supported tosufficiency economy
- 3.To analyze the Buddha Dhamma in Tripita supported tosufficiency conomy

4. The scope of research

This is qualitative research. Document research the concept of sufficiency economy by Majesty King Bhumibol Adulyadej, and to study Tripitaka in dhamma as support to the King theory and includes books, book chapters related documents. Because of the Sufficiency Economy is a theory that led to do. Longer than 60 years, has been modified to suit the environment at each of the outcome at all stages leading to the theoretical results and more.

5. Methods

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

6. Data Collection

6.1 Primary Source

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

6.2 Secondary Source

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

7. Analysis

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

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

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

8. Written thesis

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

The common good rather than private. Class families, villages and communities to recognize reclusive habits. Their previous knowledge to solve problems by constructing a recluse. With the money was: 1. An appropriate amount, 2. An appropriate quality, 3. A fairly reasonable.

9. The benefits expected to be received.

- People will aware about to know to know that the Concept, purpose in sufficiency economy by his Majesty King Bhumibol Adulyadej. The King Rama IX of the Thailand Kingdom.
- People will aware about to know Sammâditthi, Santosa, Kalyânamittatâ, Vijiâ, Carana in Tripitaka the Theravada Bible had related to sufficiency economy philosophy.
- An awareness of the value and benefits of morality in the religion, which can be a way of “intelligence” to the “problem” in the all aspects of life.
- Generate ideas, alternatives. Management decisions and to benefit the individual and collective action to develop properly.
- To benefit another research for further.

10. Conclusion

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

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

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

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

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

The three components:

1. Moderation: Suits their condition with moderate physical environment social, not greed and hurting themselves, others or the environment.
2. Reasonableness: Do not underestimate the knowledge about the factors involved. Known to occur in the affected areas. With knowledge and consciousness.
3. Self-immunity: Immunization and risks, benefits to others, and social development of their learning and to solve ongoing problems with wisdom.

An analysis Kalyanamittata supported

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

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

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

The Buddha told Ananda that Kalyānamittatā was all of life. And that there are Kalyānamittatā like the sun or the light that's visible, or performance and operational integrity. “Kalyanamittata consistent and support to Self-immunity of Sufficiency Economy Philosophy”.

An analysis Vijja supported

Vijja means the knowledge, experience, methods, and technologies appropriate for use in planning. Plans and procedures to be effective, the less negative impact, as space, time, people and the most useful. Because the operation. Have a broad impact only depends on the preparation of plans, projects and actions. Therefore, be considered to be linked together in a carefully planned as “conditional knowledge”. So, the learning, both direct and indirect benefits to using, as a base to produce a good. Is a pleasure and a foundation for learning in the next higher level.

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

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

An analysis Carana supported

Carana means: This is a moral for guidance, supervision, control Behavior directly and indirectly to the user of knowledge. The ordinary people who have Noble. Everyday life is usually “Carana” and the Noble Eightfold Path is a basic too. A basis comes from the ancient virtue.

1. Right view is the building people are currently affecting the present and future. In both the private and the public to create, preserve cultural heritage Thailand. Thailand as a civilization.
2. Right Thought and practical ideas to make it less, not aimed against anyone. Having to be reconciled to give mind, not hurting himself or others (including the environment).
3. Right Speaking of negotiations is good, the real benefit is appropriate.
4. Their daily life, business applications, there is no intent to kill, do not steal,
5. do not go beyond the erotic, not lying, not abuse alcohol destroys brain himself by drinking, eating, smelling, showering, steaminjection, or all made the brain down.
6. Right Action: Profession of faith as a source of income for the pure Considered a donation to charity all the time. I recall that as a professional occupation is common to all people. Some people have a job in mind as well, if it was a pure professional in creating awareness through their work.
7. Right Livelihood: Efforts like, have attained to a good action body, speech, mind. And persistent effort, change, improve, cut off the bad action, verbal, and emotional.
8. Right Mindfulness: Consciousness (awareness, perception, vigilance), has sensibility (know facility, the conscious act). That which has not been attributed to self and group, both current and
9. future. Considered a true consciousness of ourselves and our environment That their body is suffering, suffering is caused (pain, fever, heat, cold, physical discomfort, uneasiness). Seen as a soulless body. It may not be durable, have broken the state in no time. They need to build and maintain a good speed on a regular basis.
10. Right Concentration: Intention stability, intention to treat physical, speech therapy, and mind. Not to fall into the greed, anger, and delusion. Stable and do not intend evil, to do good, the mind is clean, bright, cheerful, calm.

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