

Sufficiency Economy Philosophy: From the Buddhist Notion to Survival in Covid-19 Pandemic Crisis

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Abstract: This paper's purposes were 1) to present the principle and justification of sufficiency economy, 2) to study the Buddhist notion in the sufficiency economy, and 3) to examine the values of the sufficiency economy for survival in the Covid-19 pandemic crisis from the Buddhist viewpoint. This paper used documents from Buddhist texts and modern texts. The contents analysis was used. The result indicated that the principle and justification of sufficiency economy found that the central concept of sufficiency economy philosophy is to guide the existence and practice or drive the country's development to prosper stably and sustainably in various dimensions, which has changed. The result is a balanced development in all aspects. It is ready for economic change, society, environment, and culture, 2) the Buddhist notion in the sufficiency economy found that the sufficiency economy principle is directly related to the principles of the Middle Path in Buddhist teaching, which there are eight factors emphasize the refrain from the wrong occupation and provide a good faith occupation, 3) the value of the sufficiency economy for survival in Covid-19 pandemic from the Buddhist viewpoint found that the principle helps people to live their lives: be conscious of living during the COVID-19 pandemic by realizing the value of life. Therefore, Buddhism doesn't focus on how much wealth we have, but it focuses on the right approach to property acquisition. Therefore, when we live in this crisis, we should live with self-sufficiency, protection, and rationality.

Keywords: Sufficiency Economy, Philosophy, Middle Path, Buddhism, Covid-19

1. Introduction

Human as the social being is famous among groups and gathers as families and communities. When born, they must pursue a career to survive and live in a society where human beings live for four factors, food apparel, habitats, and medicines which are physically demanding to humans. When humans desire to live in the world, then the ultimate human need is happiness, which all human beings expect. Happiness in human society can only happen if there is a peaceful coexistence between man and man and nature. Peaceful coexistence is required at all levels of human society, including families, communities, workplaces, regional organizations in the world. Whenever there is peaceful coexistence, there is peace, and the community system is a system of peaceful coexistence.

In a human society in a globalized world, as opposed to all regions of the world, there will be battles between tribes, between religious or international groups, war is severe destruction of peace. There are hundreds of millions of people who have been killed in world wars two times in the last century tens of millions of people died each time. It is estimated that all kinds of wars have killed about 200 million people over the past hundred years, but who have been killed from poverty and injustice in a society called Silent Violence is many times more than that. Now there is a global crisis, both economic crises. The social crisis, the real environmental crisis, is a crisis of coexistence. The coexistence crisis is caused by a conflict between the body and the mind. Physically, human beings have come into a unified connection, but the heart is not yet one, still thinking about the unique benefits a particular group might call it. "Globalization without Global Consciousness." The lack of consciousness of unity causes a coexistence crisis, namely the lack of peace of happiness. [1]

Therefore, what human beings in society should adhere to for a happy coexistence in society is either used in the profession to live peacefully or call work, which is one of humankind's most important activities. This inevitably means that human beings must have a career or professional ethic because, in that work, human beings must have a society consisting of many people. Since in the field of work, working alone is difficult, so it is desirable to frame humans for practice and peaceful collaboration. [2]

Buddhism is one of the most influential religions globally, with doctrines focused on creating humanity's peace. Buddhism's philosophy is like diamonds, which are already cut into polygons. Scholars can arrange a magnificent view of rainbow sequins in many ways. Buddhist Dhamma offers intellectual development principles aimed at training them to achieve insignia, getting out of trouble. Buddhists generally seem to have access to

Buddhist principles in terms of the Buddha, the Dhamma, and the Sangha, *Sila* (morality). Indeed, the Buddha has laid out human development and learning principles in a complete process with complete elements and procedures in order. [3] Buddhism has a focus on human existence. In particular, occupation is the principle of sufficiency economy principles, known as the *Samma-ajiva* (Right Livelihood). Right Livelihood refers to how we earn our living in society. It deals with the kinds of trades, which a lay disciple should avoid. This is the one Path in the Eightfold Path of the Middle Path. The concept of sufficiency economy in Buddhism, Ven. Phra Dhammapitaka (P.A.Payutto) had mentioned in the Buddhist Economic that "Middle Economics or Economic in the *Majjhima-padipada* (Middle path) because of the lifestyle in the Buddhist way which called the *Magga* (Path). The meaning of the exact name is the *Majjhima-padipada* (Middle path) means impartiality is a good suitable." [4]

Does the occupation follow the middle Path in Buddhism? This requires looking at the cause or origin of the work, namely the responsibility of each profession. For social responsibility, this is a factor in conducting business under the sufficiency economy guidelines. In the beginning, we need to understand that human nature is the difference between individuals. By taking into account individuals in a summed-up manner, human behavior inevitably contributes to and predisposes it. Human beings have value and dignity. Humans are complex, which has five main elements: (1Individual defenses), (2a whole person), (3a caused behavior, (4dignity, and (5 complex. [5]

However, the spread of COVID- 19has affected all sectors of society, especially in businesses that have been significantly affected. People are unemployed, there are more and more factory levels, or companies are increasingly closing. Industrial production workers have moved back to the countryside to find ways to survive this crisis.

According to the above phenomenon, the authors are interested in studying the sufficiency economy principles depicted in the Buddhist scriptures that will contribute to Buddhism's development .Under this Buddhist approach, the sufficiency economic principles would be beneficial to the business industry to be an organization with administrative regulations under the principles of good governance and peaceful social well-being, especially in the era of the COVID- 19pandemic crisis in modern times.

2. The Principle And Justification Of Sufficiency Economy

Royal Initiative About Sufficiency Economy

In 1974, King Bhumibol Adulyadej gave his first speech on sufficiency economy. The ceremony was given to students of Kasetsart University at the university's graduation ceremony. The development of the country needs to be done in stages. The basic must be created: appropriate. The suitable is enough to eat, enough of the initial majority of the public. On this connection, the using economical but academically correct equipment methods. Once the basics of stability are ready and practical, we will build; further, the company will continue to strengthen its prosperity and advanced economic position.[6]

Until December 4, 1997, King Bhumibol Adulyadej gave his speech again on the topic of "Sufficiency Economy" to various people who attended the auspicious occasion of his birthday at Sala Dusit Dalai Suan Chitralada. Dusit Palace, Bangkok-Thailand. The an essence to that:

The truth has always been said at meetings like this that being a tiger is not essential. We have a good economy for having, which means that carrying ourselves to be self-sufficient means that self-sufficiency does not mean that every family has to produce its food. This is too serious. However, in the village or in the district, there must be sufficient moderation. Something that makes more than it needs is sold, but it is sold in a not-so-distant way. It doesn't cost much shipping. So, the economies say it's obsolete. True, it may be outdated. Others wanted to have an economy that wanted to trade, called a trade economy, not a self-sufficiency economy, consequently, he felt it was not a luxury. However, Thailand is a country with merit that it produces enough. Like rice is grown, he encouraged rice to be grown sufficiency for himself and his family. It's in a small barn, and if there's enough, it's for sale. But others say it's offensive, especially in the Northeast. He said he had to grow jasmine rice to sell it—this one's right. Jasmine rice sells well, but when it is sold, it must be purchased by itself. Everyone grows jasmine rice in The Northeast. He likes to consume sticky rice most of the time, which grows sticky rice because he advertises that people who grow sticky rice are fools. Tell him to grow rice. He'll love sticky rice and grow sticky rice. He likes to grow whatever rice he wants. Let him grow that rice and keep it for the rest of the year. If you have enough rice to grow rice, you can grow jasmine rice to sell it..."

Summary of the essence of "Sufficiency Economy" from the King Rama IX speech that "Being a tiger doesn't matter, we must have a self-sufficient economy that means holding yourself to self-sufficiency." "This self-sufficiency that it doesn't mean every family has to produce their food, I'm going to have to weave it ourselves. This is too serious." [7]

On this connection, after that, in the wake of the economic crisis, King Rama IX had another speech on December 4, 1998 "In 1974, the day mentioned that we should do enough to eat. When you have enough to eat, it means a sufficiency economy. The more the whole country has enough to eat, the better."

King Bhumibol Adulyadej gave his speech again that "...a sufficiency economy is the foundation of life. The foundation of the land's stability is like a stake that is nailed to support the building's houses. The structure is stable at stake. But most people can't see the stake. Then, I forgot the stake. ...and he said again, "our lives are like building a house. First of all, the stake must be embroidered. You have to create a base first, otherwise, the home won't last... [8]

Sumeth Tantivejkul had said that the sufficiency economy is summarized in six key areas: 1) Any action to be self-sufficient means doing it modestly, so with the cause and effect. The development must be in the order of procedure, (2) it must build a built-in immune system to be able to face and survive the impact of external and internal changes, (3) knowledge, prudence, and extreme caution are required to apply academics to plan and implement every step of the way, (4) the basics of the people of the country must be strengthened to be conscious of morality, ethics and morality (5) must live with patience. Perseverance, wisdom, and prudence, and (6) balance and readiness to support various areas changes. [9]

b. Definition of Sufficiency Economy

According to the dictionary of the royal society, B.E. 2011) 2554: sufficiency economic means the philosophy that His Majesty King Bhumibol Adulyadej has adapted to live and behave for the people from the family level. At the community level, to the state level, to operate on the central line, not to be negligent, not greedy, take into account moderation, rationality, immunity, and use knowledge and morality as the basis for surviving crises, being stable and sustainable amidst globalization and change. [10]

Ven. Phra Dhammapitaka (P.A.Payutto), a Thai Buddhist monk, had expressed the meaning of sufficiency economy as follows: "...Sufficiency economy is cultural because it refers to life, including beliefs, values, common practices, economy, education, aesthetics, traditions, sufficiency. Self-reliance according to the principles of religion..." [11]

Prawet Wasi has given the meaning of sufficiency economy as follows: "...balanced economy, integrated economy, moral economy, basic economy and community economy..." [12]

Sumeth Tantivejkul gave the following sufficiency economy: "sufficiency economy means an economy that can sustain itself (relative self-sufficiency) without having to build its economic basis well." [13]

Sane Jamric also has said that a sufficiency economy is an economy based on balance. Adhere to the principles of sufficiency in life. There is a balance between life and things, living a good deed, eating as a vocation first, and then developing into good eating in an environment. Thus, a sufficiency economy is a philosophy or concept with principles and ideologies that help create human beings and society towards sustainability by knowing themselves. Sufficiency is not very greedy, rational, and reckless. [14]

Apichai Panthasen said that a sufficiency economy is an economy that does not emphasize maximize utility, which is a significant cause of economic problems in today's world but emphasizes greed. Sufficiency economy emphasizes not being greedy, creating systemic immunity. The country's economy is at its best. The economy is based on the Buddhist Dhamma which a living modestly with no desire and carelessness. [15]

Therefore, in short, the term sufficiency economy is to live a balanced life enough to hold itself. If there is more than enough, it can be sold for added value but must be based on righteousness.

Sufficiency Economy Guidelines:

Sumeth Tantivejkul has compiled his guidelines according to the Sufficiency Economic Guidelines due to the five royal initiatives for the sufficiency economy lifestyle guidelines. The details are as follow:

(1) Fastening savings truncate all aspects of the cost. Seriously reduce the extravagance of living. As the King said, well-being must not be insufferable, it must be saved in the right way.

(2) Adherence to a suitable occupation Honestly, even if there is a shortage of livelihoods, as the King said, the people's prosperity is caused by behavior. The foraging of life is the main priority.

(3) The dismissal of benefits and competition in the trade. As in the past, a violently fought occupation in which the King said that true happiness meant happiness, prosperity, that a person seeks with fairness, intent, and action, not by coincidence or by snatching from others.

(4) The incitement to find a way to get life out of this misery. By pursuing knowledge to increase income, to the sufficiency stage is an important goal. The King said at one point that it was clear that wanting everyone to try to find knowledge and create themselves. It is steadfastly for themselves to provide themselves with a progressive, happy enough to eat is one step, and the next step is to have the honor of standing on their own.

(5) Behave positively, reducing evil to all, with Thai society falling apart this time because there are still a small number of individuals who do so without shame in the land. His Majesty the King has said he is trying not to cause evil to destroy others, try to take the sin you have; always try to do good for yourself. Try to preserve and enhance the goodness that is in it. [16]

d. The conceptual framework of sufficiency economy principles

The conceptual framework of sufficiency economic principles, Puttinan Sukpornvorakul, has said that the development according to the sufficiency economic principles is a development based on the middle Path and negligence and considers moderation. The philosophy of sufficiency economy is considered in five parts as follows:

1. The conceptual framework is a philosophy that guides the existence and behaves in a way that should be based on the traditional way of life of Thai society. It can be applied at any time and is a constantly changing systemic view of the world. Focus on surviving disasters and crises for the stability and sustainability of development.

2. Sufficiency Economy features can be applied to all levels of self-practice. Focus on central line practices and step-by-step development.

3. The definition of sufficiency must consist of three characteristics at the same time: (1) moderation refers to a fit that is not too small and not too much. Such as modest production and consumption (2) ,rationality means that decisions about the level of self-sufficiency must be made rationally based on the factors involved, as well as carefully taking into account the expected consequences of such actions, and (3) having good built-in immunity means preparing for impacts and changes in various aspects that will occur taking into account the possibilities of situations expected in the near and far future.

4. The conditions of making decisions and conducting activities to a sufficient level require both knowledge and morality. (1) The expertise requirements consist of detailed knowledge about the subjects involved that will be considered in connection with each other for planning and practice caution. (2) ,The moral conditions that must be strengthened consist of having an awareness of morality, be honest, patient, perseverance uses wisdom to live, not greedy and no debt.

5. The guidelines / expected consequences of applying the sufficiency economic philosophy are balanced and sustainable development and ready for the change in economic, social, environmental, knowledge, and technology. [17]

e. Elements of sufficiency economy principles

The composition of the sufficiency economy Principle is divided into three sufficiency economy principles:

Firstly: It is an economic system based on the principle that "they are self-reliant". Producing enough crops to meet household consumption needs is the priority. When consumption is enough, then take into account the second-largest commercial production. The excess output released to the market will be the farmer's profit in this situation. The farmer will become the determinant or act on the market instead of whether it works or determines the farmer. As it is now, and the main big thing is to reduce costs by creating consumers on their land, such as rice, water, fish, chickens, fruit, plants, vegetables, etc.

Secondly: The sufficiency economy focuses on the integration of villagers, and the villagers or organizations act as various economic activities that include combined agriculture, handicrafts, food processing, trading, and community tourism. Once these villager organizations have been developed to be strong and have a more extensive network, all farmers in the community will be taken care of to earn more money and be addressed in all aspects. When this happens, the country's overall economy will grow steadily, which means that the economy can expand along with better income distribution circumstances.

Thirdly: the sufficiency economy is based on compassion—generosity, and unity of community members. For joying forces to achieve the benefits that arise does not mean income in one dimension. Other services include creating stability for family institutions, community institutions, the ability to conserve natural resources, and the environment developing community learning processes based on local wisdom. It also studies Thai traditions to last forever. [18]

UNESCO has praised the sufficiency economy philosophy as a new ethical paradigm for sustainability. Therefore, the sufficiency economic guidelines are a life-related approach, a behavior that can be applied at all levels, from individuals, families, and communities to the country's natural management and development. The significantly solving social problems in the era of the COVID-19 pandemic similar nowadays.

3. The Buddhist Notion In The Sufficiency Economy

In this section, we will discuss the notion of the sufficiency economy from Buddhist viewpoints. Therefore, this section is divided into two sections: (a) the Noble Eightfold Path: the essential teachings of Buddhism, (b) the sufficiency economy from the Buddhist viewpoint. The details are as follow:

a. The Noble Eightfold Path: the essential teaching of Buddhism

The tertiary level of ethics in Buddhism is *Atthangika-magga* (the Noble Eightfold Path). It is the sublime Path of the holy life when a person observed this Path would attain the *Nibbana*.

The Buddha proclaimed the Noble Eightfold Path as the only Path to Nibbana (Liberation): it was the criterion by which he judged other schools' teachings and found them wanting. His entire education can be organized around the individual components of the Eightfold Path. The Eightfold Path is known as the '*Majjhima-patipada*' (Middle Path), because it avoids two extremes: one extreme being the search for happiness through the pleasures of the senses, which is 'low, common, unprofitable and the way of the ordinary people; the other being the search for happiness through self-mortification in a different form of asceticism, which is 'painful, unworthy and unprofitable. Having himself first tried these two extremes and have found them to be useless, the Buddha discovered, through personal experience, the Middle Path, which gives vision and knowledge, leading to Calm, Insight, Enlightenment. *Nibbana*.' [19]

The Eightfold Path consists of eight steps or dimensions. They are: -

(1) *Samma-ditthi* (Right Understanding). Right, Understanding is the keynote of Buddhism. It amounts to the knowledge of the Four Noble Truths. In other words, it is the understanding of oneself as one really is. This understanding is the highest wisdom, which enables one to see the ultimate truth.

(2) *Samma-sankappa* (Right Thought). When one has the Right Understanding, he developed Right Thought as well. Right Thought is threefold. These are the thought of *Nekkhammasankappa* (Renunciation or Detachment), which are opposed to lustful desire, *Apyapadasankappa* (Benevolent Thought or love), which are opposed to ill-will, and thought of harmless or *Avihimsankappa* (Non-violence), which are opposed to cruelty.

(3) *Samma-vaca* (Right Speech). It involves respect for truth and concern for the welfare for others. It deals with refraining from falsehood, slandering, harsh words, and frivolous talks.

(4) *Samma-kammanta* (Right Action). Right Action entails respect for life, respect for property, and respect for a personal relationship. It deals with refraining from killing, stealing, and unchastely acts.

(5) *Samma-ajiva* (Right Livelihood). Right Livelihood refers to how we earn our living in society. It deals with the kinds of trades, which a lay disciple should avoid.

(6) *Samma-vayama* (Right Effort). Right Effort means that we cultivate a positive attitude and have enthusiasm in the things we do, whether in our career, in our study, or in the Dhamma practice. Having this enthusiasm, we can succeed in the things we do. Right Effort is the energetic will, namely: - (a) to discard evil that has already arise; (b) to prevent the arising of unaware evil; (c) to develop the latent good and wholesome state of mind; and (d) to promote that good and healthy state of mind, which has already arisen.

(7) *Samma-sati* (Right Mindfulness). Right Mindfulness is fourfold. It is the mindfulness with regard to (a) the activities of the body; (b) sensation of feelings; (c) the actions of mind; and (d) the mind's objects. [20]

(8) *Samma-samadhi* (Right Concentration). Right Concentration is the last factor of the Noble Eightfold Path. It is the practice of developing one-pointedness of the mind on one object, either physical or mental. It leads to the four stages of *Dhyana*. [21]

Those mentioned above Noble Eightfold Path is the way of life to be followed, practiced, and developed by each individual. It calls for self-disciplined in body, word, and mind, self-development and self-purification. Without this Noble Eightfold Path, there is no other way to get the highest Buddhist life goal, i.e., *Nibbana*. [22]

b. The sufficiency economy from the Buddhist viewpoint.

The studies from various documents show that the sufficiency economy is the core of the profession that does not squeeze itself. Don't embrace others. The term "the sufficiency economy" in the Buddhist corner means "being

or living in a place that constitutes physical, verbal, and mental purity, and refrains from existence without physical, verbal, and mental corruption, not causing suffering to itself and others. Therefore, if you The Principles of Buddhism that promote life consist of (1) the 5th sacrament, which is the basic framework of human life, (2) the four *Itthipada* (Path of accomplishment), which are virtues conducive to all types of work. It leads to happiness. (3) The central solitude of fit. A virtue that prevents people's greed in the world of capitalism, (4) The seven *Ariyasabs* (noble treasures), the property inside the identity. Starting with an unshakable belief, a principle of living, a meltdown in corruption, fear of unseized consequences, a lot of information, and a division that spreads to people in society together, the last thing is to know how to use wisdom to solve everything, (5) the Eightfold Path. It is a guideline that adheres to the principle of self-sufficiency according to the central line, i.e., not to squeeze oneself and others—looking forward to the most. The sufficiency economy principles of the *Samma-jiva* (*Right Livelihood*) are directly related to the *Samma-ajiva* (*Right Livelihood*) in the Eightfold Path, which is living in the right way, that is enough. Therefore, the *Samma-ajiva* principle is the beginning of a relationship. In other words, the type of life is (1) Physically, i.e., non-corruption, and not erotic, (2) verbally, i.e., non-greedy, except verbal, verbal, but valuable and conducive to peaceful coexistence; and (3) mentally, three things: not greedy, refraining from offending others and the environment. The issue of property management is divided into two parts: (1) external property management, which can be divided into four other areas: (1) the principle of pursuit of assets. It must be taken into account how it will be obtained. The purpose of wealth is justified. Be conscious, be conscious, be satisfied. (2) The property management principle is to divide the assets that have been obtained into four parts: part-1: raising family members, part-2: investing in work, keeping it in times of emergency, saving money in part-3 saving principles. Savings or savings and capital accumulation, one side is savings as working capital or as a capital for further occupation. On the other side, saving is the principle of life insurance when needed, and when saving more than necessary for spending on two sides, it becomes a relief. To pay tribute to the dhamma and support society. Create a community of giving, and part-4 the principles of use of property, the principles of Buddhism, have laid out the principles of spending on what benefits, namely one side- raising themselves, raising parents, raising families and people in charge to be happy. Second-sided allowance for friendship, such as hospitality, socializing with relatives, and the third-side spending money is good, such as making merit dedicated to the deceased, who will have relatives or not. Do not avoid taxes, symptoms or donations, etc. Besides, the spending of the assets that can be found that should be realistic, morally correct, and rational, and 2 Internal assets management is the 7th property: wealth is confidence, wealth is morality, wealth is a moral shame, wealth is moral dread, wealth is excellent learning, wealth is liberality and wealth is wisdom. A sufficiency economy aims to focus on three levels: (1) individual goals, (2) social goals, and (3) the ultimate goal is to reach a problem-free state in life: achieving Nibbana. Therefore, a person who is aiming for self-interest must complete three steps. Foreground and maximum as for others benefits, they must help them achieve all three stages and mutual benefits on both sides. It must promote both fair and fair participation. This allows both oneself and others to progress in achieving the above three benefits.

According to the Royal Initiative, it comes from the sufficiency economy, which wants to create the basics: appropriate. When I am having, I'm going It's enough of the majority of the people first. The sufficiency economy, in short, is to live a life that fits perfectly. It's enough to hold your own. If there is more than enough, it can be sold for added value but must be based on preferences. The term "self-sufficiency" has three characteristics: (1) moderation, (2) rationality, (3) good immunity. There are five vital conceptual frameworks for community development: the 1st concept, the expected product based on the area as the establishment, the second base for socially responsible business, the 3rd think base, the 4th strategically partisan work, the use of the learning process together in practice, and the 5th base focused on sustainable development. Therefore, today's professional needs to be ethically regulated because it is professional, profitable and has already been joined together to preserve people's interests within the group [24]. Some professions are essential for the lives and well-being of people within society.

4. The Values Of The Sufficiency Economy For Survival In The Covid-19 Pandemic Crisis From The Buddhist Viewpoint

The values of the sufficiency economy for survival in the Covid-19 pandemic crisis from the Buddhist viewpoint can be divide into analytical issues into five sections as follow:

(1) Value to humans or individuals: The sufficiency economy values at the individual level or at that personal level, entrepreneurs should adhere to the principles of adhesion to the current benefits as a location and should leave all bad things while relying on the principles of the existence of the genealogy, so that their genealogy or business can be performed for a long time and sustainably, until eventually becoming corporate governance.

(2) Value to family institutions: In value to family institutions, there are four sub-issues:

(2.1) Values in family treasure building measures: Helping to strengthen the family's shins based on treasured economics is aimed at but family members to fulfill their responsibilities by following the six directions principle in Buddhism. If a family member has behaved and fulfilled their duties in full responsibility, the family can create a strong family. The family's external wealth is perfect.

(2.2) Value in preventing family degeneration: Compliance with the *Kulacirathiti-dhamma* principle of Buddhism which consists of (1) pursuit of lost, (2) repair of old and damaged, (3) knowing consumption and use, and (4) setting up morally man and woman as a butler. Therefore, it can be seen that organizations such as family, family, organization, institutions, society, nation and world associations, which are already stable and stable, but without knowing the economic principles and moral principles that should be managed appropriately, it will have a negative impact and eventually collapse.

(2.3) Value in family wealth management measures: Buddhism praises moral people, behaves according to ethical principles, is a noble person. In terms of tastes, family nations, and stunts, as well. Suppose taste does not follow the line of virtue. If the family nation is even noble in society, then the person does not. And suppose there is a show of competence without conformity to righteousness and justice. In that case, it is not considered to encourage people to be worthy of praise in society in any way. In a match, crossed back into a person who should be even condemned.

(2.4) Value in solving problems within the family: The value of the measures to solve problems within the family, the family leader, or any family member aims for the family's prosperity. A member of the family should protect from the six degenerations.

(3) Value to the economy: Having a whole sufficiency economy should be a goal, and the area development index means a village or community: sub-district or local and provincial every village, every sub-district. Every province should have a whole life in the area.

(4) Value to nature and the environment: If people know how to use resources in a value based on their principles, live under all duties and responsibilities, and learn how to live self-sufficiently. As much as we don't remember, we will be able to preserve the heritage of natural resources for our children. Future generations, generations, successors.

(5) Environmentally friendly technology innovation values: The value in this field is aimed at invention. Manufacturing, using technology to solve problems and conserve nature directly, has many more, such as developing new technologies that do not destroy the soul. Energy-efficient or energy-efficient technology. High production efficiency technology with less waste technology to eliminate waste for further use, etc., as well as standardization of control and tax measures.

5. Conclusion

From the above discussion, everyone should realize the value of a human being and believe in human potential for development; the family condition is the fundamental unit of society, which is the starting point to prevent, solve, and eradicate crisis conditions. The middle way and the moderation are the Buddhist ways for economic ways to avoid and resolve the crisis tendencies, especially in the Covind-19 pandemic crisis. The Buddhist foundation of social harmonies such as generosity, amicable-speech, helpful action, and community participation are the social conditions to prevent and solve illegal activities, which will happen in the Covind-19 pandemic crisis. Political awareness emphasizes the citizens and politicians to contribute the bringing in the excellent administration, knowing and abiding by the seven welfare of Buddhist principle. This principle of collective responsibility demands active participation in the government from both the people and politicians alike. Thus, the Buddha-dhamma encourages accountability consisting of the principle of a grateful person, the holy abiding, the virtues of laypeople, the bases of sympathy, the six directions, the merits of a gentleman, and welfare conditions the noble growth are the principles the ideal society. In Buddhism, the value of the right livelihood and responsibilities are five values: the individual aspect, the family aspect, the economy, the environment, and technology innovation. Therefore, this concept will be beneficial to all stakeholders in applying. [23] Finally, the essential in modern life is to practice the Mindfulness to live with the present moments and accept the reality of all things. This allows us to live in carelessness, and knowingly as much as possible with the problems that arise with impartiality.

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