

Thesis Title : A Study of Political Concept in Theravada Buddhist Philosophy

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ABSTRACT

A Study of Political Concept in Theravada Buddhist Philosophy had three purposes: (1) to study the political concept in Theravada Buddhist philosophy, (2) to study the political concept in Thai context at present, and (3) to analysis the political concept in Theravada Buddhist philosophy for the promotion of current Thai politics and administration.

Results of the study show that political concept in Theravada Buddhist philosophy refers to the principle or process or philosophy of administration in Theravada Buddhist philosophy applied to Thai government administration to promote laws, order, peace, and security, including idealist approaches to administration and management of the country arising from public involvement and participation based on Buddhist teachings that promote social justice. Political concept in Theravada Buddhist philosophy follows the Middle Path, not included in Dependence (Lokadhipateyya) on Public Opinions and Self-Dependence, (Attadhipateyya) but based on Dhammadhipateyya Regard of the Dhamma as Being Supreme, Supremacy of the Law of Truth and Righteousness, or Dependence on Humanism and Dhamma which states that any government system that follows Dhamma was a correct form of government because it benefits both an individual and the public on a righteous and just basis.

Political concept of Thai politics refers to the fact that Thailand was a state with the monarchy under the constitution and with the parliamentary democracy as a form of government, which was stated in the current 18th, 2007 Constitution of the Kingdom of Thailand as Democratic Government with the Monarch as Symbolic Head of the State, resulted from the Coup de'tat on 19 September, 2006 due to rampant corruption in the government administration, interferences in several public organizations, and defamation or instability of the Monarchy Institution.

Analysis of political concept in Theravada Buddhist philosophy that promoted Thai government administration refers to the analysis that gives recommendations for applying Dhammadhippateyya or sovereignty by Dhamma to strengthen the Thai government administration based on proper reasons, righteousness, benevolence, law and order, rules and regulations, emphasizing the applications of Ten Royal Virtues, (Dasarjadhamma) Four Rja-sagahavatthu (Four ruler's bases of sympathy), Seven Aparihniyadhamma (Seven things leading never to decline but only to prosperity; conditions of welfare), Seven Sappurisa-dhamma (Seven qualities of a good man; virtues of a gentleman), Four Brahmavihara (Four holy abidings; sublime states of mind), and Four Agati (Four wrong courses of behaviour; prejudice). Kings, rulers, and leaders of all organizations should study and apply these Dhamma principles in their administration, management, and handling of national or public affairs in the best interest of the nation and the people. As Buddhadasa Bhikkhu puts it, Dhamma and politics cannot be separated; if separated, politics can destroy the country and the world instantly.