



An Analytical Study of Buddhadasa Bhikkhu's Dhammic Socialism

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Abstract

The purpose of this research was to be an analytical study of the teachings value on Dhammic Socialism of Buddhadasa Bhikkhu.

The research findings revealed that:

The highest social welfare in the point of view of Buddhadasa Bhikkhu is to be back again in the past for starting up the right way and morality guided us to the ultimate goal in religion. Otherwise, Not only he supported and cheered up the social welfare to help each another on the right view, but also he blamed that the religion will be disappeared from our world because of selfishness, devoting himself primarily, philosophical rather than religious belief, bad ones on bad solutions, succumbing to temptation, and using the innovation to be more harmful than beneficial. Socialism on his view's point means a system that makes a social life happy and peaceful.

There are a lot of influences on Dhammic Socialism of Buddhadasa Bhikkhu such as: in the aspect of society-it prevails the peace on the social life and fulfills kindness and public mind to all beings, in the aspect of economy-the teachings were adapted in daily life and guided to the right track of self-sufficiency, and in the aspect of politics- Buddhadasa Bhikkhu proposed in two parts: 1) Mind value-he said that the good politics should be comprised of the religious teachings depends upon Dhammic Socialism and 2) Regime-the dictatorship with the religious teachings is a good regime in his eyesight. Obviously, the disciplines in the Buddha regime are used to be a pattern to guide us to the right way for the ultimate goal as Dhammic Socialism of Buddhadasa Bhikkhu.

Keywords: Political Philosophy, Dhammic Socialism, Buddhadasa Bhikkhu



1. Introduction

Buddhadasa Bhikkhu, the Scholar of Theravada Buddhism in the Rattanakosin Era, founder of Suan Mokkhalaram at your home town of Chaiya District, Suratthani Province is a monk who plays a very important role in disseminating the teaching of Buddhism to the public both in Thailand and abroad. There are many foreigners traveling overseas to the South of Thailand in order to study the teaching of Buddhism with the Buddhadasa Bhikkhu at Suan Mokkhalaram. Buddhadasa Bhikkhu has a strong determination to be a slave to serve the Lord Buddha. As can be seen from the fact that he changed his name to "Buddhadasa" to show the highest ideals of his life as appeared in the new name of Buddha Bhikkhu in the book "the trace of the Arhat" that "*Buddhassaham Niyyademi Sariranjivitanjitam Buddhassahasmi Daso va Buddho Me Samikissaro-Iti Buddhadaso*" which means "I gave this life and body dedicated to the Lord Buddha I was a slave to the Lord Buddha. The Lord Buddha is my master. Because of this reason I therefore called "*Buddhadasa*". Buddhadasa Bhikkhu also said that "My life had renounced everything, aiming for this true happiness and proclaiming only publish this happiness, nothing better than this among the existed things in Buddhism". His greatness as a thinker, practitioner, and doctrine reformer has assessed his position as the Nagarajuna, the great Buddhist thinker of the Bharat country (India).

Therefore, for the reasons mentioned above, the researcher is interested in studying the concept of the Dhammic Socialism of Buddhadasa Bhikkhu. What we want to know is Buddhadasa Bhikkhu has a conceptual principle as well as the influence that affects the concept of political philosophy. The researcher found that the study of Buddhadasa Bhikkhu's concept will bring academic benefits. It is bringing the knowledge that is in the Tipitaka through the interpretation of Buddhadasa Bhikkhu revealing of the civilization of the Eastern towards the world to turn their attention to search for this wisdom. And uncertainly, this idea may be an alternative way of society that will lead the international society to the desired destination, that is the peace of society.

2. Research objectives

1. To study the life and work of Buddhadasa Bhikkhu
2. To study and analyze the teachings of the Dhammic society of Buddhadasa Bhikkhu
3. To analyze the value of the Dhammic Socialist concept of Buddhadasa Bhikkhu that is beneficial to society.

3. Methods of conducting research

This research is a qualitative research by studying data from various documents (documentary research), both primary and secondary data related to the concept of the Dhammic Socialism of Buddhadasa Bhikkhu. The datam were analyzed, interpreted content and described descriptive analysis with details of the following research

1. Collection of documents
 - (1) Primary source documents, including Tipitaka and commentary, biography and work of Buddhadasa Bhikkhu
 - (2) Secondary source, which is the study of information from various academic documents such as books, journals, thesis, research reports and other concerning academic documents.



2. Data analysis

- (1) Study, analyze, and interpret the data collected
- (2) Compile and present research results

4. Research results

1. The Ideal Society in the Tipitaka

1.1 The factors on member in society

In *Chakkavatta Sutta*, the Buddha is mentioned in prosperity and the decline of human society which is caused by the life's way of people in society, since the ruling class as the emperor, until people who are ruled, the population in the state, including other states in the surrounding area that do not live according to moral principles. The moral principle consists of five precepts, ten wholesome virtues and eight other inappropriate principles. The content of Sutta shows that the using of such principles is an important practice to every human being in society. If the people in the state lack five precepts, suffering will happen in all area of country. When the emperor lacked such moral principles, he will not receive faith and confidence from the people, the security of the emperor's position will be unstable.

1.2 Administrative Factor

In the *Chakkavatta Sutta*, the Buddha spoke of the politic that ruler must provide the greatest benefits to all people. The governor must consists of a kind of mercy and is responsible for managing prevention and protect people in the state, including various animals fairly, including giving importance to the wise man who behave well by approaching the conversation. Therefore, some characteristics mentioned in the *Sutta*, the political concept in the *Sutta* can be explained by dividing into main topics as follows :

1) Administrative form

In the *Chakkavatta Sutta*, the Buddha spoke of the rule that benefited all parties, most notably the Imperial Raja or *Dhammaraja*, which means the rule that the king or emperor is a fair ruler, do not rule with the power of self-satisfaction. Even though he had the highest authority to rule but there was a group of inspectors of his administration all the time, do not allowing the emperor to use his own power and satisfaction

2) Administrative principles

The appearance of the government in this Sutta appears by the Buddha, using presentation through the story of The King of Dalhanemi which he entered as a hermit who taught his son who inherited the emperor from His Highness while attending. He taught his son how to behave when the Dimon-chakka is gone, which Chakkaew here should mean ruling style called Empire or the principles of righteous rule. And when analyzed from the above statement we will find that the principles governing the Dharma are justified is a great place called the Empire Consists of 12 principles as follows :

1. Internal and military relief.
2. The King's Relief or all the townspeople.
3. Relief of the royal family who followed the royal court.
4. Protection of Brahman and all the Barons.
5. Protection of people and townspeople.
6. Relief of the Brahmin.
6. Protection of meat and birds.
7. Prohibition of wrongdoing.
6. Distribution for poor people.



10. Access to and inquiring about problems with all monks and Brahmin.
11. Abstinence in the wrong sexual behavior.
12. Abstinence from strong greed as should not be.

3) Principles of justice in the state

In the *Chakkavatta Sutta*, there is not mentioned investigation in judging cases. From the observation, when population was a wrong, the emperor judged without the justice process involved. It just hearing from the Sena (minister), and judge without finding evidence and other witnesses. There is no clear set of laws and announcements. But he is relying on morals to solve social problems

2. Dhammic Socialism; Socialist democracy

2.1 The highest social work is to help each other back again.

The term retrograde help is to help each other to come back in the correctness according to moral principles, come back into religion, come back into the Transcendental Truth. Buddhadasa Bhikkhu saw that the only way to survive was to regenerate and then continue walking. Buddhadasa Bhikkhu, for example, said the car run into the wrong path, must return and enter the right path. When we are looking at the reason that Buddhadasa Bhikkhu had mentioned "Helping Retrograde" because he viewed society as, the first issue, Buddhists, or the world was enslaved by consumerism or materialism which he saw that materialism was an obstacle to happiness, obstruct the wrong function. It is causing them to walk out of the canal. Second issue, at that time, there were parties that disagreed with the concept of Buddhadasa Bhikkhu, and trying to express through various symbols. And the third issue, at that time, political views were too passionate about civilization, not ashamed to grab objects, be a slave of passion. Westerners used to have God then they abandon God. The Westerners abandoned the preaching of Dhamma, hated morals and religion.

When we considered from the lecture on the topic of "the highest social work is to help one another backward". There is a distinctive phrase as follows:

1. Turn back to religion, turn your back to God, turned back to preaching. If going to push further, it will go down the abyss.
2. The problem of poverty is about walking the wrong way. It is lacking if knowledge, do not know the good health that is a problem in the world at this time, all of which are caused by walking the wrong way.
3. Now the world is crazy about philosophy. The world is addicted to heroin on philosophy, passionate philosophy foolishly.
4. Religion is a matter of practice. As a logical calculation of philosophy, it is far from being practical.
5. Buddhism considers it to have no self. It is a matter of truth or nature.
6. If we have successfully solved this problem. This world is full of peace. Because we do not have ourselves who hold up to be my and me. The highest topic in social work is called to be retrograde to canal.
7. We are in a state in which we have to retrograde, as let it be the right canal.
8. Humans are destroying the treasures that are natural resources. What is in the land is dug up and smelted, to make tools and then to kill each other
9. If we use as nature wants. It will be able to be used for a long time.



10. Jesus gave 2-3 bread, 4-5 fish, to thousands, it still left. If human beings use what is useful as necessary. The resources in this natural world will still be left.
11. If unnatural, it is chaotic. Therefore, help study that how the original nature is.
12. Now, humans are not human, but only a man.
13. What are the benefits of humans having food to eat? If human alive to suffer, it is better to died.
14. We have to strive to solve problems with social work like this. And we did not see that the true cause of it came from the man leaving the dharma, leaving religion, leaving the Buddha, throw away anything. The problem is happened.

2.2 Social work should help each other to have a right view.

Buddhadasa Bhikkhu said that "Sparing out to be excess" to do for personal purposes is "To spoil the interests of the society in private". The word 'Samma (rightness)' in the writings of Buddhadasa Bhikkhu according to the author's view, there are two meanings, firstly, right view in a moral way, such as the above mentioned words. And secondly, right view in the language vocabulary in accordance with the principles of the "socialism", it is not mean Communists, who join the movement, may be imprisoned in the jail. Therefore, Buddhadasa Bhikkhu focuses on the meaning that socialism is not taking the surplus of society.

To have the right view is not to remove the excess of society, excess sparing for society, to take as necessary. In all religions, it is teaching people to take only the necessary things, such as Buddhism. As far as possible to live a life, such as the Buddha had prohibiting monks for having 3 robes (blankets, cloths, shrines), forbidding monk to keep food overnight. Monks build Kuti (house) that is not the owner, is a unique address by requesting yourself, and should be able to estimate the length of not more than 12 inches wide, not more than 8 creeps. Early humans as mentioned in the *Agganna Sutta* that when humans know how to build houses to hide, find wheat in the morning for breakfast, looking at noon for lunch. Today's society, human beings are lusted and overwhelmed until they walk out of the moral canal. They obsessed with dominance, not to help the society but to help themselves. Because human beings accumulate excess in themselves. When accumulating a lot, the theft is doubled like it was mentioned in *Agganna Sutta*.

2.3 In modern times, religion or morality is missing from the world

The word "Religion" is called by Buddhadasa Bhikkhu that compliance with the rules of the right nature or obedience to God. Because people who are selfish cannot be social, if it was asked how selfish and socially person different. Selfishness is useless because of a small amount. As for society's sake, it is very useful because the society is much more a million, a ten million, a hundred million, billion.

What does the word 'religion' disappear? In the view of economists, it is considered when not demand, there is no supply. Any products and services that are not needed by the market will disappear. In the social science perspective, it is considered that if anything did not meet the demand, that thing would disappear. In the view of biology, the organs that are not useful or unused, the organs will disappear. Why does Buddhadasa Bhikkhu thinks that religion is going to disappear from the world? The researcher therefore summed up the following brief points:

1. At present, very selfish people do not spoil the excess for society.



2. There is more religious education than religious practice.
3. Live the life with attachment of 'Me and Mine'.
4. Believe philosophy rather than religion.
5. Give people who do not have fairness to solve problems of injustice. It cannot solve the problem.
6. People are with selfish habits or take advantage of others or offend others in the blood in the DNA
7. The soul is defeated by the temptation or the mental disorder (opposite to the empty mind)
8. Human is trampling overrun religion, morals, God.
9. Use of inventions or so-called innovations to cause harm rather than benefits.

This is why religion or morality is missing from the world. In the *Sarasangaha* scripture, it said that the decline of religion: 1. *Athigama-antarathana* is the deterioration of the nirvana, 2. The *Pariyatti-antarathana* is the decadence of the education, 3. *Patipatti-antarathan* is the deterioration of the practice, 4. *Linga-antarathana* is the deterioration of monkhood, when he is still be a monk, he has not deteriorated, 5. *Dhatu-antarathan* is the end of the elements. From these five causes, Buddhadasa Bhikkhu said once Dhammic Socialism ; Socialist democracy, in comparison, "The Buddha was born in the middle of the earth. Buddha enlightenment on earth, The Buddha sitting on a religious bed on earth, Buddha passed away on earth. He is a friend with nature. But the His pupil wants to be on the castle, want to die on the castle, would like to have something like castles.

2.4 Socialism according to the principles of religion

What is called socialism is the system that makes society normal or usual, or that happiness is called socialism. "Socialism" in the view of political philosophy is a system that adheres to the principle of change of power as a device and form the society which can be achieved by the state is the person who has the absolute highest power in planning, controlling, and executing everything in society. It is starting point from the economy as a basis to be in accordance with the new way of life which believes that everyone is the owner of property and mutual benefits. Socialism is divided into 3 types, namely; 1) Utopian Socialism emphasizes on Communal ownership, 2) Marxism Socialism is a school or concept which is scientific socialism. The Model thinker is Karl Marx, 3) Democratic Socialism is a school or concept that is centered between idealistic socialism and Marxist Socialism. Democratic socialism has a fundamental concept as socialist, and has a way to fight to achieve the goals by the system and the democratic way. The three types of socialism mentioned above are said by Buddhadasa Bhikkhu as "Sajja Bhinieves". The extent to which transitional beliefs are believed to be true only to specific problems, not of nature, may not be used forever. Every system has all good parts, if it is for the benefit of most people. In the later people or society abandon God, abandon the Dhamma, abandoning religion, then the violence had become a problem. Buddhadasa Bhikkhu said that "Separation of Dharma from politics, politics is dirty." Socialism based on religion is a socialism that consists of justice or is called "Dhammic Socialism", the spirit of Dhammic Socialism, such as the ten virtue of the ruler, ten wholesome, seven factors of wisdom, etc.



2.4 Socialism that helps the world

Socialism is the ideal of Buddhist companies. We already have an ideology of socialism without being conscious in the government system of the Order (*Sanga*) in the time of Buddha. It is already in the Dharma system of Buddhism. That is part of the Dhamma like this or to see how the Buddha behaves in all world animals which can still be seen as the highest socialist system. The true dharma is socialism which must live together, which meets the *Itappaccayata* principle which is the rule that create the origin, set off in the nature of love, unity benevolence will be a socialist that can be relied on Buddhadasa Bhikkhu said that the Dhammic socialism like the fire of the house defend the forest fire. We create a Dhammic socialism preventing madly Socialism. The real nature is socialism, is with the spirit of socialism. Because there is nothing that can be alone, one part, one element, one molecule, not one, it must be a group of lumps.

2.5 Value and need for morality

The value has two meanings, namely, the value that has a worldly level, such as the value, benefit, price of things, and the value that has a moral state level, such as a valuable mind and body which have a morality, concentration and wisdom. There are many kinds of precepts from the layman level as five precepts, eight precepts, ten precepts, the rescues level as 227 sacraments. The morality is normal and meaningful in the manner of right livelihood. The morality reflects to the practitioner being with happiness, wealth, purity, liberation. Human beings must have morality according to the "Dhammic socialism", so that they will live together as well. If we go astray in the value of the material which deceives us to love or hate, we have no way to have good morals. We will fall in love and hate, worship the things that should not be worshiped, and hated the things that should be worshiped. If society is very moral, that society is a wise society, do any business will be successful, works for living successfully, realizing *Nibbana* successfully. It will be said that morality is the foundation of success. Therefore society needs to be morally society.

2.6. Analyzing the value of Dhammic Socialism

2.6.1 Value for society

Although social situation, while Buddhadasa Bhikkhu write "Dhammic Socialism" will be in a chaotic state. There is a political problem about attachment of the government by the political opposition. At the time, the country was lacking what is called "morality" until he reflected in one phrase "Morality does not return, the world will be destroyed". Buddhadasa Bhikkhu presented a solution to the political problems of Thai society at that time with a political concept "Dhammic Socialism". He thought that Dhammic socialism can solve social problems quickly and sustainably. He said that the passion (*Tanha*) of the people was the cause of the problem. Buddhadasa Bhikkhu has created tools for teaching Dharma to people through art and sculpture, such as creating a spiritual theater, the statue and sculpture of the Buddha's bibliography, stone school, five pillars, etc. The researcher analyzed and concluded the value of Dhammic Socialism to society as follows :

1) Dhammic Socialism as caused idea of wrong view becomes a right view

The meaning of *Sammaditthi* is the right opinion or right view. The society where Buddhadasa are evangelizing Dhammic Socialism is a society that has a worrisome problem. The reason is that people are walking out of the moral way. There is an opinion



that is contrary to religion, until *miccha-ditthi* (wrong-views) took over, becoming a *miccha-ditthi* (wrong-views) society. We can be seen that Dhammic Socialism and social work is the same thing. In the Tipitaka, it had said about the welfare of each other in the *Patikavagga* of *Digha-Nikaya*. In *Saraniyadhamma*, the welfare in Buddhism is considered as a power called the *Sangahapala*, because the welfare of each other causes love and harmony. As the saying that “*Sukham Sangassa Samaggi*”, the unity among the society brings happiness to both individuals and social level. If society helps each other, it will be happy society. In *Maggalasutta*, it said that the welfare is a highest blessing, such as *Matapitu-upatthana* : support of mother and father, *Puttasangaha* : cherishing of children, *Darasangaha* : cherishing of wife, *Natakasangaha* : rendering aid to relations. Dhammic Socialism or social welfare is valuable to society by being the foundation of a peaceful society.

2) Dhammic Socialism as a training for civil servants and people

At the time of speaking to the civil servant at the Regional Coordinating Committee meeting, area 8, the Social Welfare Council of Thailand and the meeting of Buddhamaajarn and the administrators of the Buddhist Youth Center in Suratthani Province on November 11, 1973 Buddhadasa Bhikkhu gave a lecture on Dhammic socialism as following : 1) The highest social welfare is returning black to right canal once again, 2) Social welfare should help each other to have a right views, 3) In contemporary, religion or morality is disappearing from the world. In the lecture to the judge, 15th edition, on 15 September 1974, in the topic of socialism according to the principles of religion or a lecture about the Dhammic socialism on the religious important day as Visakhapuja, Maghabuja.

3) Dhammic Socialism as the principle of human coexistence in society

The principle that any political system can be a correct system, if it composed with Dhamma. In this sense, Buddhadasa Bhikkhu has offered the individual to have Dhamma, and help each other to create the correctness for the public. This accuracy is expressed by creating a good education system, good political system etc. The idea of Buddhadasa Bhikkhu in this section is very valuable, and can apply this principle as a guideline of living together with loving kindness in humanity.

In society, there are two groups of people: the first group is the poor and the disabled, the second group is rich people. When we are pursuing the Dhammic Socialism approach, both groups will contribute to society. Buddhadasa Bhikkhu said that "... If we will have a good economy, not to lose at all, both the wealthy and the poor, and it must be added together useful and fully shared. Then it will have the rest to benefit for society. I call itself Dhammic Socialism. It must be a socialist system, must be holding a society as priority, and can't take a person as priority. And it must contain the correctness that makes it possible. Therefore it must be called Dhammic ... ", so the researcher called "the system of coexistence between capitalists and laborers"

4) Dhammic Socialism as helping society to survive

Dhammic Socialism is a socialism that consists of Dhamma. Dhamma means all phenomena, the laws of truth that exist in all things are called Dhamma, the duty that man must follow those rules is called Dhamma. Normally, the primitive society has Dhamma and morality, and lived happily. Later, the defilements occurred in the mind, therefore the deterioration continued from little deteriorating to very deteriorating. As mentioned in the *Agganna Sutta*, we can see that the cause of deterioration comes from lacking of morality. If society consists of Dhamma, then there will be no deterioration, there is only



prosperity. The concept of socialism is a concept that brings people into the right canal. The society will be peaceful and prosperity.

5) Dhammic Socialism as a solution to the peace of society

"Do not take excess" The excess should be returned to the public or return to nature. If we look at nature as an intention is morality. It was intended for peace; *Silabhava* or state of normality which are the purposes of nature. If it is unusual, it is not the purpose of nature. Therefore, if it have viewed as a person in a society that is a Dhammic socialism, is the consistent of Dhamma, is a perfect complement for creating this world peacefully. Dhammic Socialism is to solve the peace problem in two levels: 1) Solving of peace problems on a personal level and, 2) Solving of peace problems at the social level. The solution of social problems is called "The rightfulness society", the living system, the control of the rule of those people which is often referred to as the political system, economic system, simply referred to as the ruler, the group of rulers be called the government. Because it combines many parties that work together to govern every system that is a government system. Each human being must be correct. The human control system must also be correct too.

3. The Economic Value

Buddhadasa Bhikkhu's Dhammic Socialism discussed the Buddhist principles used to describe the economy as well "The true essence of nature is socialism, that is there is nothing to live alone. It must rely on each other. If there is no land, how can the tree live? If there is no tree, how can the earth be? " The Dhammic Socialism corresponds to modern science, which corresponds to the principles of good governance of capitalism. New science looks at the world different from traditional science and economics' concepts. New concept is that the world can live with the ties of relationship and dependence. It is different from the old ideas of human society. In addition, the economy in the socialist system, according to the concept of Buddhadasa Bhikkhu, helps solve conflicts between capitalists and laborers. Because if the capitalist does not take the excess, the excess will be left to the public. When the laborers and capitalists do not lack the resources, society will be suitable and peace. The war does not occur and world will full of peace.

Economic concept of Buddhadasa Bhikkhu in Dhammic Socialism is an economy that consists of generosity, Ahimsa (non-violence), economic examples that consist of *Dhamma* such as *Brahma-vihara* economy, *Secular-dhamma* economy, *Ariya-sacca* economy etc. The word 'Economy' may mean the most noble work which is the work has been done happily, then getting the results and kept for eating sufficiency. The rest will be used to help the others. If human society will be like this manner, in a few of minutes, this world will be the world of Sri-Ariyamettrai which have only love and mercy. There is only person who want to help to other. That is the world of Phrasri-Ariyamettrai which is compared with city where have four Kalapapruek trees in the corner of the city. The person who wants anything, he will get it there. The economy which consists of Dhamma is still better than Kalapapruek. Because wherever way he had gone, it will received the helping from another is all around.



4. The Political Value

The political value of Buddhadasa Bhikkhu can be considered in 2 parts: as a principle or psychological value. Buddhadasa Bhikkhu proposed that if any political system consists of Dharma, it is considered a legitimate political system; he proposed a political system as "Dhammic Socialism" is his ideal political system; we may bring his ideas in this section to promote for being a foundation of belief or political ideology. The second part is the government part which Buddhadasa Bhikkhu said that the government which ruler use the dictatorship controlled by Dhamma is the best government.

Researcher analysis his concept as following:

It is a political practice in Thailand

The political concept of Buddhadasa Bhikkhu which presented the ruler being the righteous and dictatorial ruler may be a problem when applied in practice. The conceptual stream of democracy both in terms of political systems and democratic lifestyle is generally accepted in contemporary social and political context of Thailand. Therefore, in order that the ruler excuses Dhamma for ruling by dictatorship, even it is done for the benefit of the country, but there may be problems of righteousness, especially the current political situation. Buddhadasa Bhikkhu did not offer the ruler to use their dictatorship at all times and in all situations, but let the ruler choose to use as appropriate and according to the situation especially.

The ruler must also be a righteous person. The problem is that 'How can we seek a righteous ruler?' If the righteous ruler had been sought already. Is the righteous ruler had to change? How we have the process on implement of the ruler? In which these issues, Buddhadasa Bhikkhu did not give an answer. The issue of rulers who are righteous person ruled by dictatorship is an ideal, which also has a lot of hurdles to practice.

2) Dhammic Socialism makes the correct political system

The correct politics is the system which makes people living well without using a saber, without using criminals, no need to use power, can live together peacefully. It is the political system that we need at this time. But it must consist of many components, such as that it requires the government, the administration, the right judiciary, the public parliament which is legally valid, appropriate to the situation. But if a fool is a member, it was an endless fight. It must be a wise and moral person to be a member of the parliament or the public council. The government must be controlled correctly. The member of parliament must control the government with a fair mind, do not have a thinking of falling over the government all the time, is not a political party which give importance to party more than the nation, do not make a party to grow before the nation.

3) New political theories

The political theory as 'Socialism' caused by the current materialism and capitalism. It became an excuse for opponents to adopt a socialist system to resolve the problem. Buddhadasa Bhikkhu followed this situation with worried mind. Because the current stream is contrary to the third aspirations that must lead the world out of materialism.

At that time, some students and intellect persons joined the Communist Party. But someone does not agree with the violent, and turned to take the Buddhadasa Bhikkhu's approach and became the disciples of Buddhadasa Bhikkhu and against Communism. At the same time, Capitalism which is a great country like United State of America sent the CIA. (Central Intelligent Agency) invited him to join the anti-communist coalition. But he replied that he afraid defilement more than communism.



In response to these parties, he presented politics in a form ‘Dhammic Socialism’ by starting from the human society to compare with nature that the nature is true socialist, the nature have spirit of socialism. Because there is nothing can be alone, one single element, one molecule. Buddhadasa Bhikkhu compare with the stars in the sky that we don't know how many stars are there, they are with socialist system, and the Universe can survive. Our small galaxy has a sun as a mother, and there are many planets that includes this world as a satellite. It is like a socialist system, but it's not crazy to collide.

Dhammic Socialism of Buddhadasa Bhikkhu is different from Socialism of Carl Marx as following:

1. Dhammic Socialism emphasizes moral system, Dhamma must be a monitor of Socialism always, Dhammic Socialism involved with the sufficiency economic system. Because he believes that if the people are a moral person, economic problems can be solved itself.

2. Dhammic Socialism adheres to the Bodhisattva ideology, think of the benefit of other much more oneself.

3. Dhamma Socialism emphasizes freedom as well, but it is not class freedom, it is freedom which is not subject to passion.

4. Dhammic Socialism adheres to the sufficiency economy in order to be amenable to nature, people do not consume excess, but do not denied to seek excess by holding the principle that people must bring the excess to be the average part to share with society.

5. Dhammic Socialism used a dictatorial system according to the ten virtues of ruler (*Dasapitha-rajadhamma*) by denying the any violence, fighting against discrimination.

When the political theory of Dhammic Socialism is used to practice in the Thai political system sincerely. The development of the country would progress as a developed country. In today's society, Dhammic Socialism is difficult to apply for concrete results. Because the problem is how to get the ruler, leaders and group of rulers whom are moral and wise persons. This is a very difficult, because sometimes ruler is most wise person, but he is immoral person. Sometimes ruler is a moral person but lacking wisdom. Another problem is most people in society fall under the immorality. When they choose a member of parliament, those who are wrong-hearted are leaders, they are leaders who have wronged their hearts and become government. In solving the problems of nation, it is unsuccessful, because of using unjust people to solve problems.

Some member of parliament went to perform the duties in the Parliament House and did not perform the duties which received by the people who chose to come into the council. Some quarreled and appeared on television. Some member of parliament sits asleep in the council without shame. Therefore, applying the theory of Buddhadasa Bhikkhu to the materialist society will be a lot of hurdles. Especially it is difficult in a society which has a frenzy of eating, pleasure and laurel. If we look at the cause, it was found that the problem is that the people at the individual level are unjust, making it possible to choose a ruler who has no righteousness to be the leader.



5. Suggestions

1. suggestion for applying research results

Although in the materialistic democratic society, it is difficult to implement the Dhammic Socialism in practice. But if Dhammic Socialism is implemented in a small amount, it is especially useful. In this research, the researcher suggested the use of research results to be another way to solve the following problems

1) At the individual level, Dhammic Socialism used to destroy their own desires. Because of solving whether small or large problems, must solve our own problems firstly, did not begin to solve at others.

2) At the family level, Dhammic Socialism should be instilled in the youth, training them to be righteous person still the youth by cooperation between parents and schools such as emphasizing that children do not store excess.

3) At the official level, the concept of the Dhammic Socialism should be used as a policy in the work of all departments, they should not collect the excess, spare the excess to others or society.

4) At the social level, there should be a school, college, university that produces a politician like a Dhammic socialist, especially in order to have a righteous and wise politician. They may be set as a condition before becoming a politician or lawyer must pass this institution first.

5) The government should have a policy of economy such as sparing the rest for society by the government as an example of initiative

6) In the past, Buddhadasa Bhikkhu had lectured to the Relief Council and the judges before working out. Currently, there is no succession of intentions. Therefore, the intention should be inherited by lecturing at various Universities again.

7) Political and democratic development on the basis of Dharma will be able to achieve good results, must apply the principle (morality) as the foundation of democracy, that is, various groups in society must realize and truly appreciate the value of the Dhamma which will bring faith and affect to the correct conduct.

8) Principles for developing politics and democracy require cooperation from all parties. Therefore, the use of Dhamma in political development is necessary.

8.1 Understand the Dhamma correctly

8.2 Apply the Dhamma to the correct planning and practice

6. Suggestions for further research

1) Researcher should study about the adoption of the Dhammic socialism in the administration of both public and private sectors

2) Researcher should study about social welfare in the Tipitaka

3) Studying the knowledge of Dhammic Socialism in educational institutions related to administration in various departments such as the government sector

4) Experimental research on the implementation of the Dhammic Socialism in administration



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