



BUDDHIST SUSTAINABLE DEVELOPMENT

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Abstract

The paper entitled “Buddhist Sustainable Development”, consisted of the two objectives, namely 1) to study Significance of Motivation on economics in Theravāda Buddhism and 2) to study the doctrines of Buddhist economics in Theravāda Buddhism. The qualitative research was conducted in this study. Through analysis, analyzing, synthesizing and developing of documents from various perspectives of Buddhist texts and Buddhist scholars, the concept of Buddhist economics is innovated. the attitude of the people is vital because the motivation or willpower of them is like the chief, the leader, the president and the king who can administrate and interfere every department of the government. the economics and ethics are important as if they are compared to the eyes which are significant to everyone because the economics and ethics bring about trust, honest and respect in the middle of the people and happiness for the present life and the future life.

Keywords: motivation, economics, development, happiness

Introduction

Economics is significant to the survival of human lives, a family, society, a country and the world e.g. cloth, food, lodging, medicine and so on. According to Suttanta method of explanation, edible food as nutriment sustains the physical body and according to Abhidhamma, edible food sustains the

material phenomena of fourfold origination in the body (Bhikkhu Bodhi, 1993, p. 275.). The Buddhist approach of peace and development can be found in the primary source material, for instance, the Aggañña sutta states how people selected their leader to deal with difficulties through democratic system. Therein, when individuals became greedy and stole others' properties it represented a significant threat to the community. To stop evil deeds and live harmoniously and peacefully, the community appointed its president who had the necessary capacities to be capable of solving the social problems of taking what was not given, censuring, lying, and punishment. Immorality with regarding economics was an origin of the social problems. Hence sufficient economics is essential to build and maintain peace and growth of the people in Buddhism. (Maurice Walshe, 2005, p.413).

Significance of Motivation on Economics

To realize the mind is essential because the motto of UNESCO: Since wars begin in the mind, it is in the mind that defend of peace must be constructed.” Ānanda W.P. Gruruge, 2011, p.15.) It is said that the starting-point of the war is in the mind. Likewise, economics also can be started from the mind, that is, to encourage and motivate people to be aware of economics which has affected on their lives. Their economic mind-set can awake them how it can promote the standards of their present lives and afterlives. When they have enough requisites, they also can accumulate merits for the future life. Hence the economic motivation is essential to economic development. After have noticed the significance of economics, they will work hard to develop the economics of the country. The Individual's business and GDP of the country are interdependent because the business of individuals has an effect on the economics of the country. Thus, the economic growth is based on individuals' enthused mind-set.

Motivation is more significant to provide willpower and mindset of working hard. When the people are motivated to develop their business, they can achieve the expected results of the best business. (Sally Palmer,1998, p.10) The Buddha also applied skillful motivation to help Venerable Nanda for his enlightening by technique which he taught him to reflect thirty parts of human body. By doing so, he could get married a female heavenly being, when he



chanted and recited the thirty parts of human body over and over, he obtained enlightenment in short times. Whereas when he enlightened the four noble truths, he did not want to marry her anymore. (Narada, 1998, p.104) Likewise, when economics want to be developed, it is important to stimulate the mind-set of the people on economics so that every body works hard for GDP of the country.

Significant Concept of Economics in Buddhism

In order to live happily, the Buddha proposed the four types of happiness for a householder partaking of sensuality (gihinākāma-bhoginā): 1) the happiness of possessing wealth by just and righteous means (atthi-sukha), 2) the happiness of using wealth liberally on family, friends and on meritorious deeds (bhoga sukha), 3) the happiness of debtlessness (anaṇa sukha), that is, to be free from debts, and 4) the happiness of blamelessness (anavajja-sukha) to live a faultless and pure life without committing evil in thought, word, and deed. They are the happiness in Buddhism, which every Buddhist should work hard and endurance to obtain them (AN 4.62).

Buddhist Economic Strategy

The Buddha suggested a financial strategy in order to succeed in economics in this very life such as 1) the accomplishment of persistent (utthāna sampadā), 2) the accomplishment of watchfulness (ārakkha sampada), 3) good friend (kalyāna mittatā) and balance livelihood (sama jīvitā). When the fourfold parts of economic strategy are fulfilled, both of business and economics will be turned up. This is the evidence how the Buddha focused on economic development because economic crisis has an affect a meditative monkhood. When the monk has on devotees who donate basis needs, he cannot take mediation well.

The Buddha spoke of poverty as being “suffering in the world.” Human happiness cannot be based on either through spiritual advancement alone or through material advancement alone. When people have no basic requisites, they cannot develop their spiritual development. Hence, they are equally important to the human happiness (AN.6.45). Therefore, the Andha sutta of the Anguttara

Nikaya advises lay people to acquire both of wealth and ethics as follows: “monks, there are these three kinds of persons found in the world such as firstly, the blind person is one who does not have the eyes to see how to acquire new wealth, nor how to increase the wealth that he does have and also the blind person does not have the eyes to see the ethics of wholesomeness and unwholesomeness. Secondly, the one-eyed person is one who has the eye for acquiring wealth and who knows how to increase his wealth but doesn’t have the eye to see the ethics of wholesomeness and unwholesomeness. This means that, while he creates and increases wealth, he does not cultivate ethics. Finally, the two-eyed person is one who has both the eye to acquire wealth and the eye for ethics and wisdom. In other words, the two-eyed person can cultivate not only the wealth but also good conduct and religious faith (AN.3.29). It is to educate to become the two-eyed nation because it helpful to build peace, stability, the development and the sustainable development

Ethics Contributes to Good Economics

When people are ethical, they trust and respect each other. This brings about unity, stability and peace which are the good foundation of the development of economics. For instance, Japan is one of the safest countries in the world. Japanese live in relative peace & harmony with one another on a daily basis. In fact, it’s not uncommon for people to use their wallets or purse to hold their seat at the café while they get up to use the bathroom, or go outside to use their phone and no need to ask someone to watch it for them in. If they lose their wallets on the subway in Tokyo, they contact the nearest stations, and they’ll direct them to the nearest lost & found. They will surely return the wallets with all their money (www.smosh.com Online 2017). Japan is second largest number of Buddhists populations (Buddhanet.net.2017) and the economy of Japan is the third-largest in the world. (BBC News, 2017, www.bbc.com) To respect the law or morality is important to live peacefully and happily in society and ethics is also the significant source of the development and the sustainable development. Therefore, Buddhism mentions both of ethical and economic to sustainable development and encourages to reduce poverty as being “suffering in the world.



Conclusions

In order to succeed in economics or GDP, the attitude of the people is vital because the motivation or willpower of them is like the chief, the leader, the president and the king who can administrate and interfere every department of the government. When the economics is sufficient, the people can achieve physical and mental well-being. Besides, economics is the vital sources of the survival for human lives, a family, society, a country and the world. When the economics is successful, the people are united and achieve the sustainable development. Moreover, the economics and ethics are important as if they are compared to the eyes which are significant to everyone because the economics and ethics bring about trust, honest and respect in the middle of the people and happiness for the present life and the future life. Whilst they are unethical, a lot of crimes and corruptions will be occurred.

In order to live happily, the Buddha defined the four types of happiness for a householder partaking of sensuality (*gihinākāma-bhoginā*) and suggested a financial strategy in order to succeed in economics in this very life because religious persons and ordinary lay people live interpedently. The economic crisis has an effect on a meditative monkhood. When the monks have no the supporters and they will have no basis needs, as result, they cannot engage their business of studies and cannot take mediation well for their spiritual development. Therefore, the economics is vital to all the people to obtain physical, mental, spiritual and social development.

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