

Abstract

The objectives of this thesis are to analyze the concept of Santosa in Theravāda Buddhism and the concept of Sufficiency Economy, to make a comparative study of these concepts for building the perfect body of knowledge about these concepts within the contextual Buddha Teachings, and then to apply it for our appropriate living.

The findings indicate that the religious meaning of Santosa is contentment, satisfaction with whatever is one's own and we deserve to get. Another well-known meaning is to stop desire. Santosa has three types: Yathālāpha-santosa, Yathābala-santosa, and Yathāsāruppa-santosa. Basic goals are to abandon bad deeds, develop oneself, depend on oneself and to seek happiness and the ultimate goal is cessation of suffering. Punnakiriya-vatthu and Atthangika-magga are the methods of practicing Santosa with other supporting Dhammas : Alobha, Amoha, Viriyambha, Samvara, etc. together. The general meaning of Sufficiency Economy is a philosophy that stresses the middle path, living with knowledge and morality, but its specific meaning is moderate consuming of basic needs. Punnakiriya-vatthu is only one method of practicing Sufficiency Economy .

The results of comparative study indicate that a middle-path in Buddhism is a core value of these concepts and practices. They have relationships and connections with each other, and use similar supporting Dhamma sets. Sufficiency Economy may be a development of the Santosa concept in order to meet the new social context. These concepts agree that the religion should be the leading factor in an economic system. The practices of both concepts are holistic and gradual, emphasizing our self-adaptation and self-reliance.