



# The Role of Buddhist Monks on Community Economic in Nakornratchasima Province

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## ABSTRACT

After the Lord Buddha entered Parinirvana, spreading the message of Dharma became the mission of all Buddhist monks. From the 6<sup>th</sup> century A.D. up to present, Thai people have been influencing by Buddhism. Luang Pho Chalerm, one of the Buddhist monks who is working on upgrading the standard of living of inhabitants in Nakornratchasima province. He emphasizes on at least three activities: 1) spreading the Dharma and supporting all the work concerning villagers education. He sets up the Sunday Dharma school at Wat Nonmueng for monks, novices, students and laymen. When the Sunday Dharma school cannot continue working, he sets up the first new Buddha Kaset secondary school at Nakornratchasima, admitting the students in condition of an orphan, drug addicts, dissolute or with father or mother in jail. For more than 17 years the product of both schools are qualified and acceptable in corporations and colleges. 2) working on the activities concerning the community economy such as, persuading the inhabitants to increase savings, accommodating for buying two big earthen jars and toilet bog for all deprived families. He also encourages the families working on mixed farming or present day called sufficiency economy. Support villagers to set small cattle rearing without consuming these creatures, even though they departed. 3) he conserves and improves the environment, develops the district infrastructure without the budget from the central government, develops and upgrades inhabitants daily lives to abandon allurements and habit of drinking liquor.

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There are not less than 1,300 persons who used to be assisted or their daily lives become better. Luang Pho works on the very limited supporting from the central government because of the distortion of monks' authority and government's policy. Although the outcome of his working is very little on the economic significance as the method of mainstream economy, but the human life quality is hardly transformed into the numerical value.

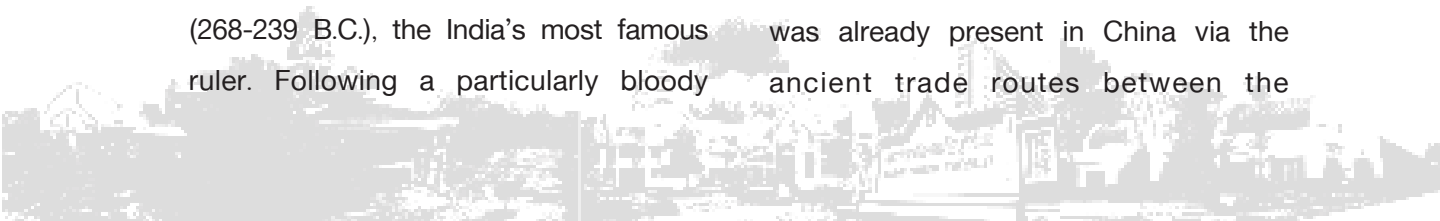
**Keyword :** Buddhist, Buddhist Monk, Buddhist Monk Role, Wat, Neo Classical Economist, Community Economy, Educational Development, Environmental Development, Sunday Dharma School

### Introduction

Five hundreds and forty three years before Christian era, the Buddhist monk named Ananda had asked the Lord Buddha before the Buddha entered Parinirvana that, when Buddha enter Parinirvana, who shall be the master in the future. The Lord Buddha told him that all of the monks must remember to take precepts as their master and take the Dharma (Truth) as their refuge, in that way it will ensure the continuance of the Dharma. Therefore, the hard working of Dharma spreading was in charge of all monks until nowadays. (Buddhism Studies. 2009 : 1-7)

The Buddhist Third Council was convened by Ashoka Priyadarshin (268-239 B.C.), the India's most famous ruler. Following a particularly bloody

battle in Kalinga (Orissa), he had renounced the further shedding of blood, and he promulgated the Dharma as a code of conduct throughout his empire. Scores of ethical edicts, carved into rocks and on great granite pillars, have been found at the borders of Ashoka's empire, which covered almost the whole of India. Monastic discipline must have once again reached crisis point at this time, for no fewer than 60,000 sham monks were expelled during the council. It was decided that active missionary work should begin. Monks were sent to the Deccan, Kashmir, Sri Lanka and Further India. In 335 A.D., the Buddhist Doctrine was already present in China via the ancient trade routes between the





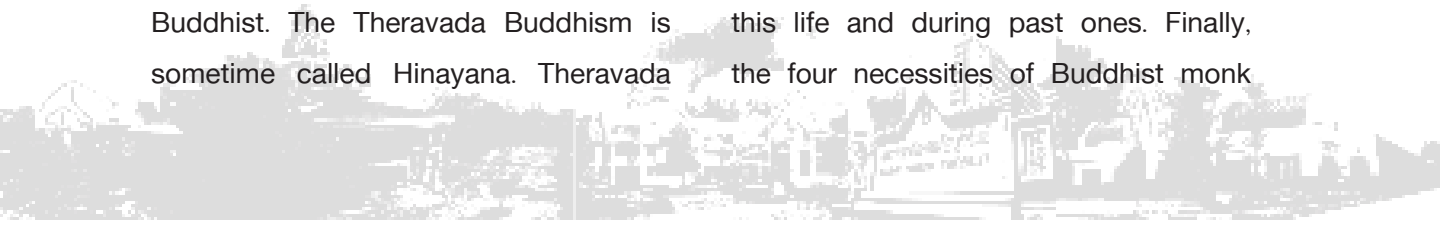
Greco-Roman world and the Far East. (The Smile of Buddha. 2009 : 1-6)

By the third century B.C., Buddhism had spread widely in Asia, and divergent interpretations of the Buddha's teachings had led to the establishment of several sects. The teachings that reached Sri Lanka were given in a final written form in Pali to religious centers there in the first century A.D. and provided the Sanskrit Tripitaka of Theravada Buddhism. This form of Buddhism reached what is now Thailand around the sixth century A.D. Theravada Buddhism was made the state religion only with the establishment of the Thai kingdom of Sukhothai in the thirteenth century. The details of the history of Buddhism in Thailand from the thirteenth to the nineteenth century are obscure, in part because few historical records or religious texts survived the Burmese destruction of Ayutthaya, the capital city of the kingdom, in 1767. (Buddhism in Thailand. 2009 : 1-9)

### **The Buddhist monks in Thailand at present-day**

Today, there is about 95% of the people in Thailand who are Theravada Buddhist. The Theravada Buddhism is sometime called Hinayana. Theravada

means the oldest doctrine. The Buddhism and Buddhist monk play a very important role in Thai people daily life, and involves almost every occasion, for instance, even if, there is a new born, the villagers may ask the monk to denominate to the new born. The baby might be a malaise, so the parents might give him or her to be a nominal son or daughter of the monk. All of propitious ceremony such as personal birthdays, wedding ceremonies, moving a family to the new house, opening new business office, commemorating the establishment of enterprise, buying new vehicles, whenever an auspicious beginning, monks will be invited to perform rituals to ensure the prosperity of the enterprise or family life. It cannot be considered properly celebrated without blessings from monks or some form of merit-making. On these occasions, food is offered to the monks either at the Wat or on the premises of the hist, followed by prayers, blessings, and the sprinkling of lustral water. The merit thus acquired will be dedicated to deceased members of the family, friends and others who have been wronged, knowingly or otherwise, in this life and during past ones. Finally, the four necessities of Buddhist monk





are donated, usually consisting of essential commodities for their daily life, and a small sum of money for the upkeep of the monastery.

The Sangha in Thailand consists of about 200,000 monks and 85,000 novices at most times of the year. However, these numbers increase during the Buddhist lent up to 300,000 monks and 100,000 novices. There are over 29,000 temples in Thailand and the daily routine of the monks in all of them is pretty much the same. Young boys may become novices at any age, but a man cannot become a monk until he reaches the age of twenty. He can then remain a monk for as long as he wishes, even for just one day. Three months is more usual, although some choose to remain in monkhood for the rest of their lives. The Buddhist monks' life in Thailand is an ascetic one, he is celibate, his living quarters are simple, he is limited to a few essential possessions, and he takes no food after noon each day. His life is fully governed by the 227 monastic rules until he chooses to leave the monkhood, an option always available to him. (Buddhist Monastic Community. 2009 : 1-4)

Buddhism in Thailand is represented primarily by the presence

of Buddhist monks, who serve as officiant on ceremonial occasions, as well as being responsible for preserving and conveying the teachings of the Buddha. In the past, prior to the creation of state-run primary schools in Thailand, village temples served as the primary form of education for most Thai boys. Service in a temple as a Dek Wat (boys stay in Wat with the monks), was a necessary prerequisite for attaining any higher education, and was the only learning available to most Thai peasants, therefore, the monks in the old day did their duty as a teacher, and the Wat or temple stand for a school.

The monks and Wat did not the only symbol of education, but also the symbol of public health and so on. The monks might cure their patients with herbs or lustral water. Even if, the monk has specialize in meditation typically, he may has a supernatural powers and use his ability to manage the patients. Sometimes, the monks might play the role of justice when the villagers have conflicts with one another.





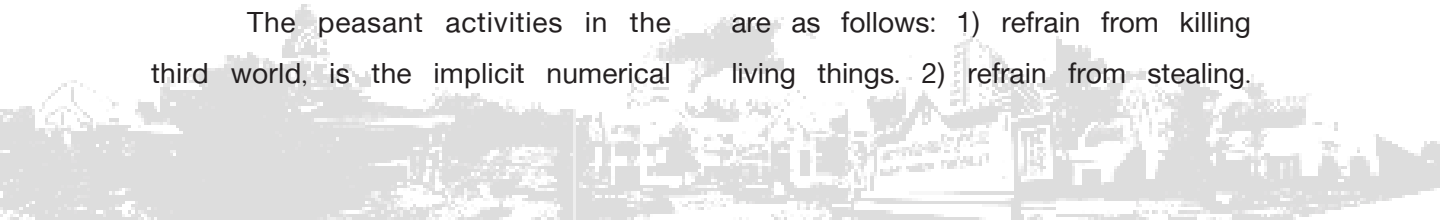
## Role of Buddhist monk on community economy

The neoclassical economist inclines to emphasize on the economic activities concerning the explicit numerical, for example, all of activities occur on the markets and able to estimate the economic value, the national income, trend of the energy consumption, etc. Latterly, the industrial market becomes more important than commodities market, and the services market is more developed than goods respectively. Not for a long time, the agricultural market, which is the only one of the necessary basic need of human being, becomes to be an antiquated market. Nowadays, the most powerful and influence market is the market on the paper, electronics and digital market. All of the security exchanges markets are depend on the paper and digital market. When these markets affect by the world volatility, the troubles are cover all over the world. This is why the neoclassical economist aloof of agricultural and the lag behind markets, although these markets concern almost all of the world population.

The peasant activities in the third world, is the implicit numerical

activities. Many activities are concerning the community economy. The classical economist estimates this value into numerical and call 'opportunity cost', but most of them thought that those activities is dishonorable. On the other hand, most of the inhabitants in the rural area societies in Thailand do not interested in the numerical value. Because of, the peasants use the difference doctrine from the classical economist. Most of them believe in the Buddhist doctrine precepted by the Buddhist monks. All tasks accomplished by the monks always effect on economic in some way, merely nobody transforms one benefit to be a concrete form. The Buddhist monks' success in working might be effect on many non-financial factors which contribute to an individual life quality. That is most emphasized.

The Buddhist doctrine being most influential on Thai rural society is 'karmic law or law of action and reaction'. According to the doctrine, the result of goodness or badness in the previous lives will return to everyone in the same way. They recognize and follow the five precepts as the way of lives, the five percepts are as follows: 1) refrain from killing living things. 2) refrain from stealing.





3) refrain from sexual misconduct.  
4) refrain from lying, and 5) refrain from taking intoxicants. The five precepts are the first important basic way of life for the Thailand's inhabitants in rural areas. However, there are many Buddhist doctrines, well known by Thai people, some of important Buddhist doctrine being influential on their daily life are:

1. Two extremes are to be avoided: the extreme of indulgence in sensuality and worldly pleasures, and the extremes of austerity, mortification and self-torture. Austerities produce confusion and sickly thoughts, while sensuality is enervating and makes man a slave of his passions. One should follow the Middle Path which keeps aloof from both extremes. One should satisfy the necessities of life, and keep one's body in good health and one's mind strong in order to comprehend.

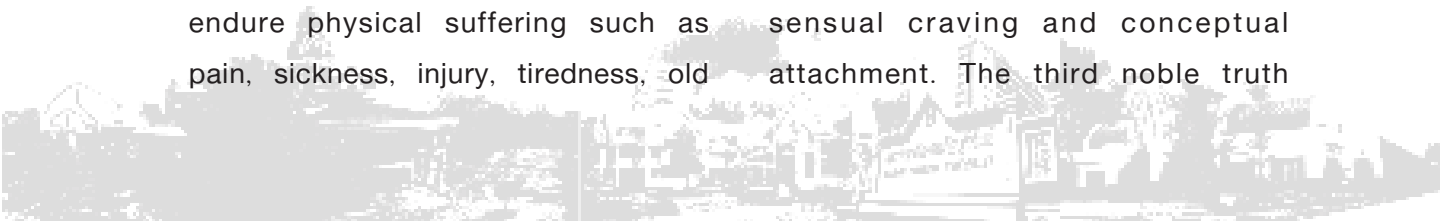
2. The Four Noble Truths consist of :

2.1 Life means suffering. To live means to suffer, because the human nature is not perfect and neither is the world we live in. During our lifetime, we inevitably have to endure physical suffering such as pain, sickness, injury, tiredness, old

age, and eventually death; and we have to endure psychological suffering like sadness, fear, frustration, disappointment, and depression. Although there are different degrees of suffering and there are also positive experiences in life that we perceive as the opposite of suffering, such as ease, comfort and happiness, life in its totality is imperfect and incomplete.

2.2 The origin of suffering is attachment. The origin of suffering is attachment to transient things and the ignorance thereof. Transient things do not only include the physical objects that surround us, but also ideas, and (in a greater sense) all objects of our perception. Ignorance is the lack of understanding of how our mind is attached to impermanent things. The reasons for suffering are desire, passion, ardour, pursuit of wealth and prestige, striving for fame and popularity, or in short: craving and clinging. Because the objects of our attachment are transient, their loss is inevitable.

2.3 The cessation of suffering is attainable. The cessation of suffering can be attained through Nirodha. Nirodha means the unmaking of sensual craving and conceptual attachment. The third noble truth





expresses the idea that suffering can be ended by attaining dispassion. Nirodha extinguishes all forms of clinging and attachment. This means that suffering can be overcome through human activity, simply by removing the cause of suffering.

2.4 The path to the cessation of suffering. There is a path to the end of suffering - a gradual path of self-improvement, which is described more detailed as the Eightfold Path.

(1) Right Understanding; (2) Right Intention; (3) Right Speech; (4) Right Action; (5) Right Livelihood; (6) Right Effort; (7) Right Mindfulness; and (8) Right Concentration. It is the middle way between the two extremes of excessive self-indulgence (hedonism) and excessive self-mortification (asceticism); and it leads to the end of the cycle of rebirth. The latter quality discerns it from other paths which are merely “wandering on the wheel of becoming”, because these do not have a final object. The path to the end of suffering can extend over many lifetimes, throughout which every individual rebirth is subject to karmic conditioning. Craving, ignorance, delusions, and its effects will disappear gradually, as progress is made on the path. (The Four Noble Truths. 2009 : 1-3)

Since the method of thought depends on the Buddhist doctrine, few people living in the rural area of Thailand, they eager and try to be an entrepreneur or the owner of business in the city. Most of them do not pay attention to intellection the basic knowledge about economics or business administration. The poverty and the lack of subsistence is not the same proportion with sadness and unhappiness there.

### **Luang Pho Chalerm of Nakhonratchasima Province**

There is a secondary school in Amphur Khamsakaesaeng, this school differs from all schools in Nakhonratchasima province. It admits only a child in condition of an orphan, being addicted to drug, dissolute with father or mother in jail, to be a student. The founder of this school is Luang Pho Chalerm Titisilo. The monk who develops inhabitants' standard of living in Nonmueng district Amphur Khamsakaesaeng Nakhonratchasima province, for more than 30 years.

Luang Pho's former name is Mr.Chalerm Jansantaea. He was born in a farmer family on November 17, 1948 in Amphur Nonthai Nakhonratchasima province. He has 11 brothers and sisters.

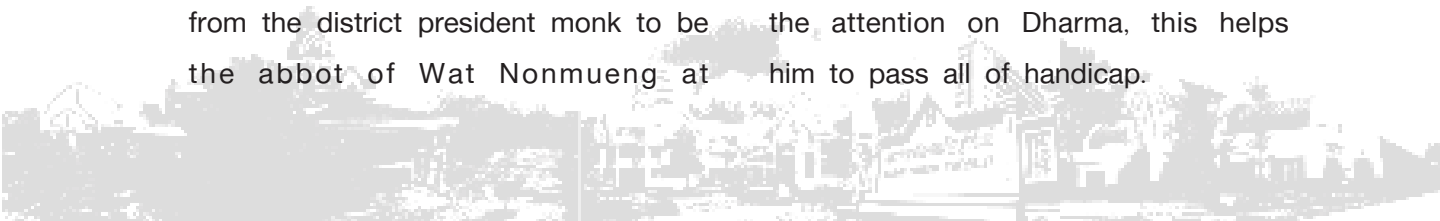


After finished from Nonbhadtha primary school, his eldest brother was dead, he became the eldest brother instead. His schooling had to pause, he, therefore, became a farmer to take care of his younger brothers and sisters. In the year 1964, it was droughty situation in Nakhonratchasima province. He went to look for job in Nakhonratchasima municipality and got the position of crop dusting officer at Amphur Nonthai, not for along time, he got the new position as a security officer. Around three years later, he went to Bangkok with his relatives to get a new job in constructive company. Unfortunately, he had an accident from riding the motorcycle when he was 22 years of age, and had to be hospitalized for 14 days. His father and mother advised him to be ordained, to change his bad fortune through a ceremony. This caused change of his way of life everlastingly. He is still in the monkhood life until now.

After he began new way of life as a monk, he was admitted as a student of Thai ecclesiastical school for 5 years, and finished religious student for 5 levels from 1970-1974. On April 17, 1977, he was designated from the district president monk to be the abbot of Wat Nonmueng at

Nonmueng district. At that time, Nonmueng district was a small town which was a few alleys, full of mud, no electricity, no water supply, shortage of natural water because of a shoal swamp. The population there was about 100 families or 500 people. Wat Nonmueng had only an old cell and pavilion at a temple with the only one old drunkard monk. Besides the drunkard monk, there were drunkard villagers as well. From the establishment of Wat Nonmueng to present day, there are 19 abbots. Only 5 abbots are able to take this position for more than 5 years, the remaining are shorter. Some inhabitants said that, Luang Pho Chalerm should move to the other Wat or taking the abbot position not more than 5 years.

On the position of the abbot, he has to do many things to transcend partially of villagers who did not like the abbot from designation and against him. The Wat committee which a half consist of drunkards, try to control the abbot to do something that they want. Finally, Luang Pho Chalerm is the only one who takes this position for 32 years up to now. Luang Pho believes that, because of the attention on Dharma, this helps him to pass all of handicap.







Because of his experience on teaching a new monk, he believes that, education may help villagers to upgrade their standard of living and that will decrease the force of disaffection from inhabitants. Luang Pho used to meet the sheriff and received a good suggestion about how to conduct the villagers drawlingly. The sheriff told him that, most of projects, remitted by the government, come too fast, inhabitants cannot absorb it. He learns some parts about law of ruler from the sheriff, and some experiences as a foreman in Bangkok. He uses these knowledge to discipline the villagers. Moreover, Luang Pho recognized the Dharma of Buddha about conventional wisdom leading to the action of human being. Even if villagers learn the right basic education, they will understand why it is significant, and know how to improve environment of the village.

The Dharma of Buddha most often followed by Luang Pho is the fourth out of four truths which is the path leading to the cessation of suffering, and this path is also called eightfold noble path. The sixth out of the eightfold noble path which is the path leading to the right effort. The dilation of right effort is display

nearby. Right effort can be seen as a prerequisite for the other principles of the path. Without effort, which is in itself an act of will, nothing can be achieved, whereas misguided effort distracts the mind from its task, and confusion will be the consequence. Mental energy is the force behind right effort; it can occur in either wholesome or unwholesome states. Right effort is detailed in four types of endeavours that rank in ascending order of perfection :

1. There is the case where a monk generates desire, endeavors, activates persistence, upholds and exerts his intent for the sake of the non-arising of evil, unskillful qualities that have not yet arisen

2. He generates desire, endeavors, activates persistence, upholds and exerts his intent for the sake of the abandonment of evil, unskillful qualities that have arisen.

3. He generates desire, endeavors, activates persistence, upholds and exerts his intent for the sake of the arising of skillful qualities that have not yet arisen.

4. He generates desire, endeavors, activates persistence, upholds and exerts his intent for the maintenance, non-confusion, increase, plenitude,



development, and culmination of skillful qualities that have arisen. (Daily. 2008 : 1-2)

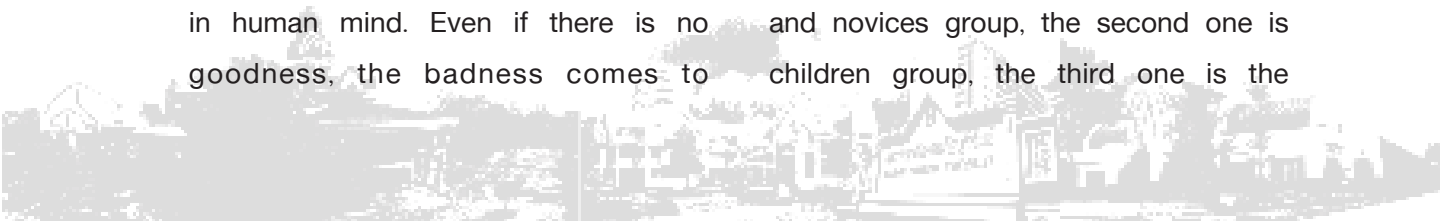
Luang Pho interpreted this Dhama of Buddha that, the right effort is a couple of goodness and badness. For the goodness, even if anyone found that the goodness is happened, he should try to keep around that goodness and even if he found that the goodness is not happened, he should try to create one. For the badness, even if anyone found that the badness is happened, he should try to cast it away and even if he found that the badness is not happened, he should try to prevent it not to happen. Moreover, Luang Pho think that, it should support the goodness and prevent the badness inclusively, Wat, district, amphur, province, and all others in country. Luang Pho's basic sample of application from this doctrine is, to get rid of the dirty from appliances until it becomes clean.

Aside from the interpretation of the Dhama, he found that the Buddha deep-felt that everybody needs something to do all the time, the goodness and badness need an area in human mind. Even if there is no goodness, the badness comes to

takeover. On the other hand, even if there is the goodness, it can takeover the badness as well. Moreover, Luang Pho thought that, the uppermost thing to do was to solve the problem of inhabitant ornery like to pay for allurements. However, this problem is not something which stands alone. The Dhama of Buddha taught him that, all of the matters in the world had its function and related to the environment. Everything in the world does not merely stand alone. All phenomena may be the factors and consequences, therefore, it is not easy to solve the problem in some part. The problem should be solved multilaterally in the same time.

He created the compound ways to solve the problems consisting of : 1) working about educational development ; 2) working concerning community economic development and 3) working on the social activities, social problems, social and environmental development.

1. The first necessity, is developing the education of inhabitants, Luang Pho has new monk teaching experience. He divided persons into 4 groups, the first one is the monks and novices group, the second one is children group, the third one is the





teenagers group, and the last one is the laymen group and persuaded these persons to learn Dhamma from him in the Wat; everyday for the novices and monks group, and the other group on Sunday and at night of holy day. The place where they learn is called the Sunday Dhamma learning school, setting on the pavilion in a temple. Moreover, the important working is the ordination about 100 novices to learn Dhamma in the summer time. Until the year 1997, around 900 people were ordained. The Dhamma learning courses consist of: 1) The Dhamma of Buddha for monks and novices. 2) The Dhamma for laymen, the youth and the child, the issue is about to develop household economic, to solve the problem of behavior of spending on the futility, and for control inhabitant from liquor drinking. Around 100-200 monks, novices, and all learners finished from this school. In the year 1981, Luang Pho established a small child development center in the Wat. This was because their parents had to go to the field and lacked of helpers to take care of the children at home. This center was delivered to district authority administrator in 2005. From the year 1980-1988, Wat Nonmueng was full of

the pupils, novices, and monks, with the sound of camp up. When the General Chatchai Chunhawan came to be the Prime minister in the year 1989, he commenced the extending education opportunity project. It is much effected to the working of Sunday Dhamma learning school. This affect to, not only the teenager students, but also the novices who used to continue learning in this school, was deceased from 15-20 persons to none per year in the year 1991.

Meanwhile, Luang Pho had more free time, he was traveling to many places and visited the Buddha Kaset school at Chiang Mai province. He made a decision to establish a secondary Buddha Kaset school at Wat Nonmueng in the year 1992. The Buddha Kaset secondary school at Wat Nonmueng admits only a child in condition of an orphan, addict to drug or dissolute, the father or mother is in jail or the very poverty child, to be a student. Because these child might be denied or have a few opportunity to go to regular school. There were 50 students in the first year. The teacher of this school must not be a drunkard or smoker, amorous and be literate. In the year 2009, this school divided student into 2 levels; a secondary



school and a kindergarten school. The kindergarten section receives pupils around the Nonmueng district not farther than 3-4 kilometers from the Wat in order to reduce traveling cost. There are 56 pupils in a kindergarten section, the school must send two school buses to transport the pupils from home to school in the morning, and transport them back in the evening. All pupils do not stay in the school. The secondary level has 301 students, they are 165 males and 136 females. All of the students are boarder. There are 17 teachers including Luang Pho who is a headmaster. Both levels of the students need not to pay for register fee, lunch, dormitory rental, electricity, water supply, and bus fuel. Luang Pho has to pay the expenses for the boarder around 20-30 bahts per person per day. Up to now, 12 groups or about 300-350 students have finished their education from this school. Some students may need to continue their study at other places and lack of money. Luang Pho also pay for them, it is about 6-7 students enrolling at a college or university now. Luang Pho receives income from the government for 350,000 baht, but has an expense about 500,000 baht per month.

2. For the community economic development, there are five small projects which long-lasting until today. The projects consist of : 1) Persuading villagers to save money from deceasing behavior of spending on the futility, and asking the saving bank officers to manage saving service for the villagers at the Wat on 5<sup>th</sup> of every month. Today, the money of inhabitant saving is more than 600,000 baht. 2) Inviting the officers from agricultural department to suggest villagers concerning how to make bio-fertilizer, kitchen garden, in home small livestock such as pig, hen, and duck, learning how to make sugar from sugar cane, etc. All of these works must free from insecticide and chemical substances. 3) Promoting mixed farming which is now called sufficiency economy. Laung Pho said that, the mixed farming must use Dhama which is called four Iddhipada, which the meaning is the four bases of such power are concentrated on : 1) Desire or purpose or zeal. (chanda) 2) Energy or will. (viriya) 3) Mind or consciousness or thoughts. (citta) 4) Investigation or discrimination. (vimangsa) The mixed farming involves field work on rice farming, horticulture, small fisheries, small livestock, and it's prerequisite is some sources of natural water.



The important concept is that part of the crop products must be kept for household consumption before selling at the market. The initial time of this project, Luang Pho allocated 2,500 baht per family for the 19 selected families which were proved not to involve liquor and allurements. They did mixed farming. 4) Setting a group of cow and buffalo farming, using the same condition for the family which free from liquor and allurements, and this would be able to get a loan of 10,000 baht per family. In the year 1988, this project could support 10 families, in 1989 it increased to 15 families, and to 96 families in 1990, but the amount of money was decreased to 8,000 baht each.

3. Working on the social activities, social problems, social development, and environmental development. Luang Pho thought that the allurements were the important causes of poverty for many inhabitants in the village. Even if the villagers could not give up the behavior of spending on the futility like that. They would be stagnant in the poverty and the circle of social problems endlessly. He always recognized the principle of increased goodness and decreased badness, and much emphasized on the education.

Luang Pho attends to receive all invitation from villagers in the time of propitious ceremony, because it is very good time for moralization. The frequency of moralization is the best method in teaching the villagers. He can apply Dhama to solve the problem about villagers' expenditure and liquor. For instance, every week in that old day, there was a temporary theatre moving to the village. They could take the money from peasants around 2,000-4,000 baht per night. This means, the villagers spent around 96,000-192,000 baht per year. He thought that, even if, there was no area for the theatre, this activity had to be cancelled. Therefore, he used every important day and holy day, to be the arbor day. When most trees grew up, there was no area for the business theatre anymore. After that, he occasionally used other places outside the Wat to be a temporary theatre for indoctrinate better attitude movies and used the slide projector to be a tool for helping moralization in Wat instead.

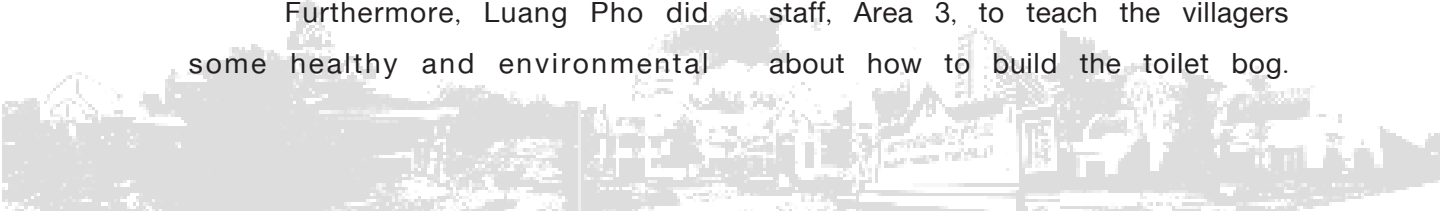
The favorite pastime of inhabitants for gambling and booze-up is the time for undertaking. They like to say that, it is their tradition. At that time, the government had no regulation



to control liquor drinking in Wat. Luang Pho used to be the layman, who fond of drinking, before his ordain, and he understands the Dhama. He invited resource persons from the Agriculture Department to train inhabitants on fruit juice making for drinks in any festival in place of liquor. When there was a funeral ceremony, he went to be a chairperson to peach the relatives of the deceased. At the initial time, the gamblers and the drunkards did not like him to be there. He told them that because the deceased used to offer food for him everyday, therefore, he had to be reciprocate him or her by argue all of the monks to moralizing all the night. One night, while he used the slide projector to moralize some inhabitants, there was a drunkard named Jan, came to kick the film screen down. Some of the Dhama's students there wanted to hurt him, however, Luang Pho did not let them to do that, Three days later, this man found killed by someone, Luang Pho had to serve for a new position work as an undertaker. He and other inhabitants dug and burried the remain in the Wat.

Furthermore, Luang Pho did some healthy and environmental

project, the first one is based on the problem of water supply shortage in this area. In the year 1987, he asked for the budget from the office of 'North-east Cultural Development' about 30,000 baht for dredging the shoal swamp near the Wat, to be the new source of clean water for villagers. Most of the work force were the villagers who had a spare time. The students from Nakornratchasima Rajabhat Institute, the monks, the novices, also helped. He did the second project which conformed to the first project in the year 1989. It was aimed to keep the falling rain to be the clean sources of water for home use. The easy way to keep the falling rain is to keep it in a big earthen jar. He spent 55,130 baht to buy the first 149 jars for 84 families in that year, and bought the additional ones for the following year, for the rest families. The villagers had to send the money back to Wat, 10-20 baht a month. This project taught the habitants about saving and faithfulness. The last project was to build the toilet bog for peasants' home. That time, most inhabitants there had no toilet bog. Luang Pho invited the Public health staff, Area 3, to teach the villagers about how to build the toilet bog.





Therefore, he employed the trained villagers to build it, sold it for all of villagers who had no toilet, and sent money back in the same way of the jars. Aside from developing the house environment, he developed the environment of district as well. The problem of dirty and muddy alleys and the road, were solved by using the Dharma to persuade the inhabitants, to gravel all alleys and roads to prevent mud in the rainy season. He used the Bhuddha Kaset students to collect the rubbish along the way to school, to be a good sample for inhabitants, in keeping the village clean.

This is not all of Luang Pho Chalerm working at the Nonmueng Wat for 32 years, many things done by him do not elucidate here because of the shortage of time. If we use the principle of a neo classical economist to estimate the value of Luang Pho working, we have to estimate the value of the comparative difference of life for more than 300-400 students and 800 inhabitants. If most of the students life go on the way of having no parents, no money, no education, and is the drug addict, 'what is the future of these students?'. Suppose half of them are good citizens and half of them are not, how can we

estimate the opportunity cost of the problem encouraged by them.

## Discussion

The only one good monk could do many things for more than 800 villagers and 300-400 students, without the salary from any government or non-government agency. He does it merely to follow the way of the Lord Buddha. There is not only Luang Pho Chalerm, but also many 'Luang Phos' in Thailand rural areas who do this. However, most Luang Phos in Thailand are different. The Buddha does not appoint the frame of monks' working, aside from the way of Dharma. Even if the monks follow the way of Dharma, it is nothing dangerous or changes for the worse for most villagers.

However, there are more than 280,000-350,000 monks and novices in Thailand each year. Most of the monks are ordinary people living in rural areas. Thus, we cannot expect all of them to be a very good person. Many of them do nothing, except the Wat routine working. Eventhough, some of them do not follow the Dharma of Buddha, it should be setting the especially 'monk justice highest officer' to manage this problem just like the old time, for





instance, in the Ayutthaya age, the monk having love affair with a woman, and not disrobe from the monkhood, he must be staked. In the Ratanakosin age, just from the King Rama I to King Rama IV, the King, himself, had to make the law to act against the sham monks. During these two ages, many times, thousand of sham monks had to disrobe. This never occurs in the present day, and that is why the monks' organization is likely to be deteriorated.

The Buddha's Dhamma concept around the goodness and badness, it should be applied to use the authority by some government agencies, to support the good monks for a better

work, and depress the bad monks from assassination of the religion. Otherwise, the good monks have to work alone without support from any official. On the other hand, bad monks could do anything that they want without the prevention from any official. It should not be the burden of monks to solve these problems. This is because, the precepts control good monks not to kill any one even the insects. So how can they make the punishment for sham monks.

That is why, Luang Pho Chalerm was praised from all Thai Buddhists to be a model abbot in Thailand.

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