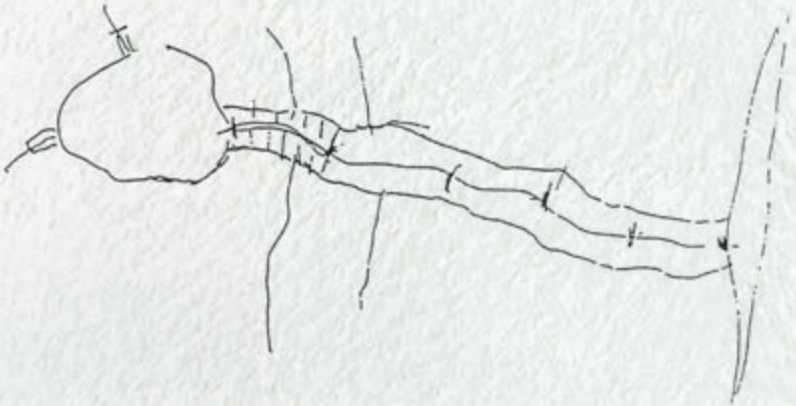




# *The Royal Development Principles*

*Of His Majesty King Bhumibol Adulyadej the Great*





***Zigzag Drawing:** The rough sketch of the Royal-initiated Nam Kum River Basin Development Project in Sakon Nakhon and Nakhon Phanom Province while His Majesty King Bhumibol Adulyadej the Great was on board a plane to give the initiatives on water source development project*





*The Royal Development Principles*  
*Of His Majesty King Bhumibol Adulyadej the Great*



Throughout 70 years of his reign, His Majesty King Bhumibol Adulyadej the Great had devoted himself to help Thai people by initiating the royal development projects covering many categories in every part of Thailand. Since 1981, the Office of the Royal Development Projects Board (ORDPB), as the coordinating agency in implementing the royal development projects, has collected the royal principles in implementing the projects by examining and complying the body of knowledge from His Majesty King Bhumibol Adulyadej the Great which include moral principles,

thinking principles and implementing principles. Our publication on the royal development principles received good response from the public and was studied as well as disseminated. Accordingly, the ORDPB has continuously studied, collected and revised the contents of the booklet on royal development principles. In 2005, the ORDPB successfully compiled and published altogether 23 royal development principles.

Due to the fact that the royal development principles of His Majesty King Bhumibol Adulyadej the Great was published for a period of time, Dr. Sumet Tantivejkul, Secretary-General of the Chaipattana Foundation and the first Secretary-General of the Royal Development Projects Board who pioneered the collection of the royal development principles, then gave an opinion to revise the royal development principles to be more complete. As a result, the ORDPB sets up a working team to receive the recommendations from Dr. Sumet Tantivejkul aiming to make use of his working experiences in improving the existing contents of 23 royal working principles. So far, there are 27 royal development principles compiled as summarized in this booklet.

On this occasion, the ORDPB would like to express its deep gratefulness to Dr. Sumet Tantivejkul for his kindness in providing accurate and complete information for this revised booklet which the office is highly hopeful that it will be useful for the general public to apply in the future.

# The Royal Development Principles



1 Honesty, Integrity and Sincerity



2 Humbleness



3 Perseverance



4 Knowing, Loving and Uniting



5 Always Giving Without Expecting Anything in Return



6 Happiness in Doing Good Things for Others



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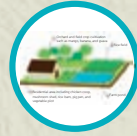
21 Solving Small Problems First: Think Macro, Start Micro



22 Do Not Be Too Dogmatic About Theory While Adhering to Simplicity



23 People Participation



24 Having Enough to Live on and to Live for



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26 Cheerfulness, Joyfulness, Eagerness, Liveliness, Activeness and Energy As Major Factors for Efficient Work



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## *Honesty, Integrity and Sincerity*

His Majesty King Bhumibol Adulyadej the Great always placed an emphasis on honesty, integrity and sincerity, as reflected in his several royal speeches. His Majesty believed that Thailand will progressively prosper if everyone joins hands in developing the country with honesty, integrity and sincerity, as stated in his following remarks:

*“...Those who are dishonest, unstable, and negligently careless will never bring about any significant benefits to the public. Only those who are honest and determined will be able to successfully run important tasks that are truly beneficial...”*

*His Majesty King Bhumibol Adulyadej the Great’s Speech  
Given on the Occasion of the Degree Conferring Ceremony  
At Chulalongkorn University  
On Thursday 12 July 1979*

*“....As the CEO Governors, you need to be honest. You can’t be dishonest. You can’t at all. If you are, I’ll cast you a curse of unfortunate luck. If you are honest and behave based on morality, I wish you lived a hundred years with physical strength. Adhering to integrity will safely lead Thailand out of danger...”*

*His Majesty King Bhumibol Adulyadej the Great’s Speech  
Given to the Governors Attending the CEO Governors Training Course  
At Klai Kangwol Palace  
On Sunday 3 October 2003*



## 2

# *Humbleness*



Humbleness is the quality that everyone should have and practice in daily life as it will bring harmony to the society. His Majesty King Bhumibol Adulyadej the Great himself was the great example of being humble as reflected in his down-to-earth gesture by kneeling down to listen to his people's living condition for hours during the royal visits. If the people were sitting on the ground with their legs, His Majesty would do the same.

## *Perseverance*



Perseverance is the quality indispensable for achieving any tasks. Determination is also needed especially when working for public interests. His Majesty King Bhumibol Adulyadej the Great possessed these qualities as exemplified by his sailing from Klai Kangwol Palace across the Gulf of Thailand to Sattahip District. He spent 17 hours on narrow sailing boat of only 13 foot long. This success obviously arose from his perseverance. Moreover, His Majesty used perseverance in composing the book *“Mahajanaka,”* as he took a long time to use simple and easy-to-understand words and adapt them to fit the present time. Furthermore, the illustrations and Buddhist principles also make this book sacred. Thai people are encouraged to read the story, analyze and follow the footsteps of King Mahajanaka, the industrious king. Even he couldn't see the shore, he still continues swimming. Without such perseverance, he would have fallen prey to crabs and fish and would be drown before reaching the shore.

## *Knowing, Loving and Uniting*

The concept of “**Knowing, Loving and Uniting**” granted by His Majesty King Bhumibol Adulyadej the Great is the valuable and meaningful guideline for daily conduct that can be applied at any period of time.

**Knowing:** Before doing anything, everyone needs to have knowledge on the surrounding factors, be able to identify the problems and know how to solve them.

**Loving:** Means having passion. After having a well-rounded knowledge, everyone needs to have passion which will be the driving force to take action in tackling the problems. Love will motivate everyone to work wholeheartedly.

**Uniting:** In doing anything, one must keep in mind that it is impossible to work alone. Everyone needs to cooperate within the organizations or groups. This will enhance the power to successfully handle the problems.



## *Always Giving Without Expecting Anything in Return*

Problems of the country happen endlessly and must be tackled with dedication and continuation. Therefore, throughout 70 years of his reign, His Majesty King Bhumibol Adulyadej the Great had never stopped working to help his people.

His Majesty the Late King followed the concept of “making offering to monks” which has a deeper meaning as “giving for giving”- giving without bias and discrimination; and giving without expecting anything in return.

His Majesty helped all people unconditionally, regardless of their social status, nationalities and religions. This is resemble to the making offering to monks in the aspect that the recipients are not selectively identified. His Majesty once said,

*“...A king has to be on duty 24 hours at the top of the pyramid of the society. But, in Thailand, the pyramid is upside-down...”*

## *Happiness in Doing Good Things for Others*

Happiness comes from doing good things. But true happiness comes from doing good things for others. Everyone must not act only for own benefits but has to also create benefits for others. If other people are happy, we will be happy too. Happiness of others is the happiness of the public. We must think of public interest before self-interest. His Majesty King Bhumibol Adulyadej the Great once said,

*“...Thank you for helping me work. Working with me, I have nothing to offer except the joint happiness in doing good things for others...”*

*Systematic Study of Information,  
and Working with  
Well-rounded Knowledge*



Before granting any royal initiatives for establishing the royal development projects, His Majesty King Bhumibol Adulyadej the Great would systematically and thoroughly study related information from documents and maps as well as interviews with officials, experts and local villages in order to gain the correct and accurate information. In addition, His Majesty visited the actual sites himself to further examine and observe the real conditions in order to be able to provide rapid assistance, consistent with the needs of the people and suitable to the local conditions.

## *Explosion from Within*



Emphasizing human development, His Majesty King Bhumibol Adulyadej the Great used the phrase “**explosion from within,**” that is, to make individuals and families in the communities strong and ready for development in the first place. When the people are ready, they will burst out with their inner readiness and then be exposed to the outside world. The progress of the outsiders should not be brought into a community which is not prepared or made ready. It is advised that no assistance be provided until the recipients are ready to make ultimate use of it.

## *Development According to Steps*

In implementing the development work, His Majesty King Bhumibol Adulyadej the Great considered the necessity of the people in the first place, that is, public health. When people are physically healthy, they can do other activities. After that, the basic infrastructure and other necessities for performing occupations should be constructed such as roads, water sources for agricultural activities and consumption. The development work should facilitate the community without destroying the natural resources. Next is the provision of knowledge and simple technology, adaptive to local wisdom which can be easily applied by the villagers to achieve the optimum benefit, as reflected in his royal speech as follows:

*“...Development of the nation must be carried out in stages, starting with the laying of the foundation by ensuring the majority of the people with their basic necessities through the use of economical means and equipment in accordance with theoretical principles. Once reasonably firm foundation has been laid and in effect, higher levels of economic growth and development should next be promoted. If we were to concentrate only on fast economic progress without allowing the plan of operation to harmonize with the conditions of the country and the people, an imbalance in various aspects would be caused and may bring about failure in the end, as witness the serious economic crises currently faced by many a developed country...”*

*His Majesty King Bhumibol Adulyadej the Great's Speech  
Given at the Degree Conferring Ceremony  
At Kasetsart University  
On Thursday 18 July 1974*



## *Topographical and Sociological Approach*



Development according to His Majesty King Bhumibol Adulyadej the Great's initiatives must take into account the topographical as well as sociological factors of the locality due to differences in the area conditions, the way of life as well as culture and tradition as quoted:

*"...Development must meet with local topographical and sociological conditions. Local sociological conditions mean the attitudes of the people cannot be forced; go in and see what they really want and explain to them the principles of our development. This will be the most beneficial..."*

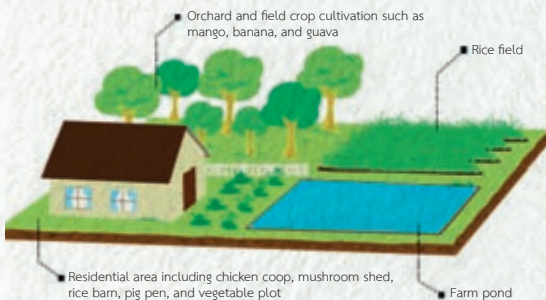
## *Holistic Approach*

In granting the royal initiatives on any projects, His Majesty King Bhumibol Adulyadej the Great would consider the situation that happened while relatively seeking for solutions in a comprehensive way. His Majesty the Late King called this “**holistic approach**” which means looking at matters in a comprehensive way while identifying the solutions coherently based on systematic and consistent consideration on all factors of the problems. An example is the New Theory Farming Practice which has three stages:

**First stage:** This stage concerns the proper management of land, calculated from the farmers’ average land holding of 1.6 - 2.4 hectares (10 - 15 rai) and water sources which are the fundamental factors for making a living. This will enable them to become self-reliant, meaning having enough to live on and to live for.

**Second stage:** Farmers are encouraged to form into groups or cooperatives for management and selling of the surplus.

**Third stage:** Formed groups and communities are unified and strengthened to be comprehensively ready before being exposed to the changing society and uplifting the community enterprises to reach the next step of success.



## New Theory

1. Putting it in a nutshell: It is procedure for the farmer who has a small plot of land (about 15 “rai”)
2. Main point: It is to enable the farmer to achieve self sufficiency, beginning with a frugal existence. This also demands solidarity in the community.
3. The production of sufficient yearly consumer rice requires 5 “rai” of paddy land per family. This is the important feature of this theory.
4. For the above production, water is required at the rate of 1,000 cubic meters per “rai”. Thus, five “rai” will require 5,000 cubic meter. For each plot of land (15 “rai”), five “rai” of paddy land and five “rai” of farmland (= 10 “rai”) will require 10,000 cubic meters of water per year.

This tentative formula has been set up:

Paddy land: 5 “rai”. Farm crops and orchard 5 “rai”.

Farm pond, 4 meters deep, holding about 19,000 cubic meters.

(19,200) : 3 “rai”. House and other uses : 2 “rai”.

Total 15 “rai”.

5. The most serious difficulty is: A reservoir or a pond which is filled only once a year, will suffer and evaporation rate of approximately one centimeter for each dry day. It means that in one year, supposing that there are 300 dry days, the level of the water will subside 3 meters (in this case,  $\frac{3}{4}$  of 19,000 cubic meters, leaving only 4,750 cubic meters of usable water). Outside water supply will be required so that there is enough water.

6. Supplementary water supply is required. For the Wat Mongkhol Chai Pattana Project, a water reservoir with a capacity of 800,000 cubic meters has been constructed, which has to serve an area of 3,000 “rai”.

7. The 800,000 cubic meter reservoir itself will be sufficient for only 800 “rai”. (The Wat Mongkhol Chai Pattana Project has a scope of 3,000 “rai”, divided into 200 plots of land)

The reservoir will serve only 4 “rai” per plot of land. The farm pond in each plot of land serves 4.75 “rai”. It can be seen that it is somewhat precarious, (4.75 “rai” + 4.00 “rai” = 8.75 “rai”) if one considers that while 8.75 “rai” can be fully cultivated, the other 6.25 “rai” must be left to the whims of heaven. But if one considers that, in the periods when irrigation water is not needed or when it rains, the rain water can be stored in the reservoir and farm ponds, in reserve for use in due time; the reservoir and the farm ponds act as rain water regulators. It follows that this system should provide enough irrigation water.

8. Another big problem is the rather heavy initial expense.

The farmer will need external assistance.

(The government, the Foundation and private funds)

But the routine expense will not be heavy for the farmers.

The Chaipattana Foundation

15 March 1994

His Majesty King Bhumibol Adulyadej the Great graciously granted the document on the New Theory as a guideline, procedure and solution to the problems for the farmer to apply.

Bhumibol Adulyadej the Great, His Majesty King, revised and translated. “Royal Speech given to the audience of the well-wishers on the occasion of Royal Birthday Anniversary,” at the Dusidalai Hall, Chitralada Villa, Dusit Palace, on Sunday 4 December 1994, p.646-647

## *Economy and Simplicity with Maximum Benefits*

His Majesty King Bhumibol Adulyadej the Great was economical, testified by his personal lifestyle such as by the familiar photograph of his toothpaste that was totally used up. He also wore each piece of clothes for a long time.

At the same time, in implementing development works and helping the people, His Majesty also adhered to simplicity and economy in solving the people's problems. In this way, the people are able to make a living and solve their problems by themselves, using and applying the local available materials in each region, which does not require high investment or complicated technology. His Majesty emphasized **"Cost Effectiveness,"** not **"Cost Benefit,"** because the people's problems cannot be evaluated in monetary term. Therefore, the most important thing is not profit, but rather is the fact that all of the people's sufferings were tackled based on sustainability and happiness.



## *Our Loss is Our Gain*

For His Majesty King Bhumibol Adulyadej the Great, the development for the well-being of the people must not aim only for profits or returns. In any activities, manpower and some input materials are placed before harvesting future profits, which is the prosperity of the people. His Majesty once stated that:

*“...in any venture, we are willing to put in money and efforts which may seem useless, but in the end, we may be able to reap the fruits either directly or indirectly. This is the very duty of the government. If we want the people to be prosperous, we have to invest in development projects, which will involve a budget of hundreds or many thousands of million. This means a loss of money, a deficit, a debit using the government’s money; that is, the government will have to ask for a budget, which in fact, comes from the people’s money. But if the project is a good one, the people will very soon get the benefit of it, the result of it. The people will enjoy a better standard of living. The people get benefit; the government does not seem to get anything out of it. Nevertheless, if we look closer, we will see that, if the people enjoy a better standard of living and have a good income, the government will be able to levy more taxes easily; there will be less tax evasion. People who have a better income will be able to pay more taxes...”*

*His Majesty King Bhumibol Adulyadej the Great’s Speech  
Given on the Occasion of the Royal Birthday Anniversary  
At the Dusidalai Hall  
On 4 December 1991*

## *Planting Forests in the People's Hearts*

Forests constitute the important parts of human's life. Without instilling the awareness on the preservation of forests in everyone's mind, the human's life will face difficulties. While the government officials protect the forests as it is their duty to do so, the villagers can also take care of and preserve the forests with their mindfulness to protect the parts of their lives. His Majesty King Bhumibol Adulyadej the Great once stated that there should be villages' forests so that the forests could be restored, meaning that the villagers were encouraged to take care of and revive the forestry resource by themselves as shown in an excerpt of His Majesty the Late King's statement as follows:

*“Forestry officials should plant trees in the hearts of the people first. Then, these people will plant trees on the land and take care of the trees themselves.”*

*His Majesty King Bhumibol Adulyadej the Great's Speech  
Given to the forestry officials at Thung Cho Watershed Management Section,  
Mae Taeng District, Chiang Mai Province,  
On Saturday 31 January 1976*

## *Using Nature to Cure Nature*

His Majesty King Bhumibol Adulyadej the Great understood nature and wished for his people to be close to nature. His Majesty had a profound vision for handling the problems of natural resources. According to His Majesty, in order to cure nature we need help from nature itself, for instance, wastewater treatment by using “**Good Water Chases Bad Water**” based on the law of natural gravity flow and by using “**Plant and Grass Filtration.**” Moreover, in dealing with the problems of deteriorated forests, His Majesty introduced the theory of “**Reforestation Without Planting,**” which is the method that allows nature to restore itself. Another method is “**Waste Disposal**” which he gave the guidance to use the fermentation process in order to allow microbes that exist in nature to decompose the waste. His Majesty the Late King once mentioned that:

*“... That area of 3,000 Rai (480 hectares) is actually too high. It is impossible to pump the sewage up to there. Therefore, a big swamp should be dug instead in order to store water during the rainy season and drain it out in the dry season. Some amount of water may be released down to dilute the sewage in the canals in Bangkok.”*

*His Majesty King Bhumibol Adulyadej the Great’s Speech  
Given on 26 July 1999*




*“...The slurry from tanks and cesspools collected by municipalities has been found to discharge into canals and rivers. There should be a place out of the town and construct the digestion tanks to use as the digesters for 10 days. The slurry or waste matter will be changed and pathogenic contained in liquid waste will be destroyed. For the better sake of qualities, the waste matter should be treated there up to 28 days for all pathogens destruction and the odor will disappear too. The dry solid material remained on the sand beds will be useful as solid fertilizer, and the effluent from the underdrain of sand beds is used as liquid fertilizer. Both kinds of the fertilizer have an odor. The municipalities that usually face with these problems, should consider what should be done...”*

*His Majesty King Bhumibol Adulyadej the Great's Speech  
Given on the Occasion of the Royal Birthday Anniversary*

*On 4 December 2001*



## *Using Vice to Defeat Vice*

A photograph showing a man in a grey t-shirt working in a large field of water hyacinths. The plants are dense and green, covering the water. The background shows a blue sky with some clouds. The image is used as a background for the page.

His Majesty King Bhumibol Adulyadej the Great employed natural principles to deal with problems or to improve unfavourable conditions to return to normalcy. His Majesty the Late King created the process of wastewater treatment by using water hyacinths to absorb polluted substances in the water. This is his own invention of the phase “**Using Vice to Defeat Vice**” as mentioned in an excerpt of His Majesty’s statement as follows:

*“... As you can see that sewage is vice. Water hyacinths which we do not want is also considered vice... So, I will use vice to fight against vice... and bring about Dharma (Virtue) out of it...”*

## *Common Interest*

His Majesty King Bhumibol Adulyadej the Great saw that all of our works related to the common interest of the country and people. Therefore, we need to perform every duty with honesty and completeness, using our fully-equipped intelligence, knowledge and capacity. In performing the royal activities and granting the royal initiatives on development works and provision of assistance to the people, His Majesty the Late King gave an emphasis on the common interest in the first place as shown in an excerpt of His Majesty's statement as follows:

*“...Some complained they were asked too much to sacrifice for the sake of common interest that they were annoyed to hear. They might think what they would get in return if they keep sacrificing. Actually, doing good for the sake of common interest does not bear fruits only to the public but also to the individuals...”*

*His Majesty King Bhumibol Adulyadej the Great's Speech  
Given to the Students at Khon Kaen University  
On Monday 20 December 1971*



*“... Our nation has unity, stability and has been peaceful for long time because we have been adhered to the nation and we perform our activities under the duties to accord and support together for the common interest of the nation. All Thai people should realize this and determine to properly fulfill your duties, to accomplish the common interest which is the stability of Thai nation...”*

*His Majesty King Bhumibol Adulyadej the Great's Speech  
Given on the occasion of the Royal Birthday Anniversary  
At Rajapracha Samakhom Pavilion, Klai Kangwol Palace*

*On Thursday 5 December 2013*

## *Self-supporting*

In the first place, the development according to the royal initiatives is to directly solve the immediate problems of the people to enable them to be strong enough to live on. The next step is to encourage the people to get along with the environment of their society and finally be self-reliant in a sustainable manner. In order to achieve these goals, one should adhere to the Philosophy of Sufficiency Economy which means living a simple and normal lives in the middle path based on knowledge and morality in order to achieve the natural balance with stability and sustainability. It is comparable to laying foundation of a building to be strong as His Majesty King Bhumibol Adulyadej the Great once stated:

*“...It is highly important to encourage and help people in earning their living and supporting themselves with adequate means, because those who are gainfully employed and self-supporting are capable of contributing definitely towards higher levels of development...”*

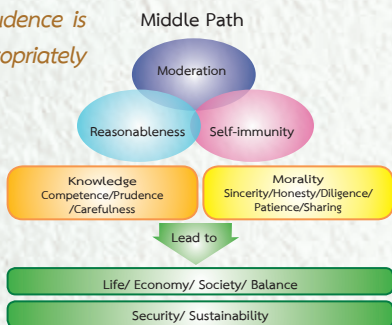
*His Majesty King Bhumibol Adulyadej the Great's Speech  
Given on the Occasion of the Degree Conferring Ceremony  
At Kasetsart University  
On Friday 19 July 1974*



## Sufficiency Economy

Sufficiency Economy is a set of principle in leading one's life towards balance, stability and sustainability which is like laying the foundation of a building as stated:

*“Sufficiency Economy is a philosophy that stresses the middle path as the overriding principle for appropriate conduct and way of life of the entire populace. It applies to conduct and way of life at individual, family, and community levels. At the national level, the philosophy is consistent with the vulnerability of the nation to shocks and excess that may arise as a result of globalization. “Sufficiency” means moderation and due consideration in all modes of conduct, and incorporates the need for sufficient protection from internal and external shocks. To achieve this, the prudent application of knowledge is essential. In particular, great care is needed in the application of theories and technical know-how and in planning and implementation. At the same time, it is essential to strengthen the moral fibre of the nation so that everyone, particularly public officials, academics, business people, and financiers adhere first and foremost to the principles of honesty and integrity. A balanced approach combining patience, perseverance, diligence, wisdom, and prudence is indispensable to cope appropriately with critical challenges arising from extensive and rapid socio-economic, environmental, and cultural change occurring as a result of globalization.”*



## *Understanding, Gaining Insight and Access, and Engaging in Development*



**Understanding:** When doing anything, one needs to understand the problems, the ways to solve the problems, the process to tackle the problems while enhancing the mutual understanding between development providers and recipients.

**Gaining Insight and Access:** Once both parties thoroughly understand each other, actions should be taken with the cooperation among related parties. Equipment and materials must be accessible. All parties should join hands to work together.

**Engaging in Development:** When each party understands each other and unites, the development effort will then continue and sustain without affecting economic, social, environmental and political systems. On the other hand, it will lead to balance, stability and sustainability.

## *Solving Small Problems First: Think Macro, Start Micro*



His Majesty King Bhumibol Adulyadej the Great usually looked at problems from the macro level first. But in solving them, he would always start from the micro level by tackling immediate problems that most people tended to overlook, as reflected in an excerpt of his speech, as follows:

*“...If you have a headache, you won’t be able to think about anything... In that case, you have to take care of the headache first...*

*...That is not the real situation to the problem but you have to get rid of the headache first so that you will be in a condition where you are able to think...*

*...In solving problems from macrocosm, one has to pull down everything. I don’t agree with this.*

*...An example can be seen in a house in a dilapidated state... its many parts are in ruins and it is not worth repairing...*

*...The whole house has to be demolished... but then where are we going to live... our dwelling place is gone.*

*...Repair has to be made bit by bit; the whole structure should not be pulled down...”*

## *Do Not be too Dogmatic About Theory While Adhering to Simplicity*

According to His Majesty King Bhumibol Adulyadej the Great, the development should compromise and come to terms with the natural and social environment as well as psychological condition of the community, that is, “**do not too be dogmatic about theory**” rather than adhering to the rigid academic or technical principles that might be in appropriate locally, because the conditions of the problems are not similar. Using intelligence to consider the problems prudently thoroughly, one will find new ways of development to solve the people’s problems.

His Majesty the Late King loved to simplify things. Difficult matters would be explained through simple procedures to make them understandable to all. He made use of the natural law as a means to problem solving. Ironically, “**to simplify things**” or “**simplicity**” turns out to be even more difficult. However, it is the key to His Majesty’s development guideline in running the royal development projects.





## *People Participation*



In implementing any royal initiatives, His Majesty King Bhumibol Adulyadej the Great would allow every party, both people and concerned officials of every level, to openly express their opinions. The method His Majesty used here was “**Public Hearing**” to learn about the people’s problems and their needs. For him, the villagers were his teacher. His Majesty the Late King once stated:

*“...The most important things are to be open-minded and strong-headed while wisely accepting other different views, even criticisms. Wisely listening to differed opinions truly mobilizes intelligence and diverse experiences in order to bring about successful and completed implementation and management...”*

## *Having Enough to Live on and to Live for*

His Majesty King Bhumibol Adulyadej the Great emphasized that the people must “**have enough to live on and to live for**” before moving to pursue the more advanced stage of development.

For His Majesty, in order to have a sufficient life, there must be adequate resources for making a living. The most important thing was the abundance of natural resources and environment, which prevented the people from starvation and life insecurity. The problem of food insecurity was approaching as the world were facing the dramatic increase of its population while the natural resources were decreasing. Therefore, His Majesty the Late King tried to solve every aspect of problems, relating to the natural resources which he considered the basic necessity for human life. He gave numerous initiatives and guidelines on the restoration of the deteriorated natural resources and conservation of natural balance in a sustainable manner.



*“...Whether they will accuse Thailand of being old-fashioned or obscurantist. So long as we have enough to live on and live for—and this should be the wish and determination of all of us—without aiming for apex of prosperity, we shall already be considered as the top in comparison with other countries in the present world...”*

*His Majesty King Bhumibol Adulyadej the Great’s Speech  
Given on the Occasion of the Royal Birthday Anniversary*

*On 4 December 1974*



## *One-stop Service*

The provision of a comprehensive one-stop service happened for the first time in the history of Thailand's government administration at the **royal development study centres** from the initiatives of His Majesty King Bhumibol Adulyadej the Great, with the intention to save cost and time for the people who visit the centres to receive knowledge and supports. Various government agencies jointly work together in one place to provide services, as His Majesty once stated that:



*“...Various departments and divisions which concern every different aspect of the people's life can exchange ideas, work together and coordinate to have the work done. Normally, there should be a centre which gathers, in one place, officials and experts from all departments and divisions in various fields: agricultural, social and related educational promotion. This means the people can obtain difference fields of knowledge at the same time. It is like two places. One is the officials who work together in one place. The other is the general public who acquire benefits... ”*

*His Majesty King Bhumibol Adulyadej the Great's Speech*

*Given on Sunday 11 September 1983*

*Cheerfulness, Joyfulness, Eagerness,  
Liveliness, Activeness and Energy  
As Major Factors for Efficient Work*



In order for the work to be accomplished and effective, the state of mind is highly important. Therefore, the working atmosphere must be created to be filled with happiness and without stress. His Majesty King Bhumibol Adulyadej the Great once stated that one must have joy in doing any tasks; otherwise, we would be bored and finally stop working. Thus, it can be concluded that the factor for an effective work are cheerfulness, joyfulness, eagerness and liveliness.

**Cheerfulness and joyfulness:** In doing any tasks, we must be cheerful and joyful and create the atmosphere where the colleagues can work with joy.

**Eagerness and liveliness:** We must ignite the energy in ourselves to work with eagerness while creating the lively atmosphere at work.

*His Majesty King Bhumibol Adulyadej the Great's Speech  
Given at the Meeting of Lion Clubs International  
On Sunday 11 September 1983*



## *Victory of Development*

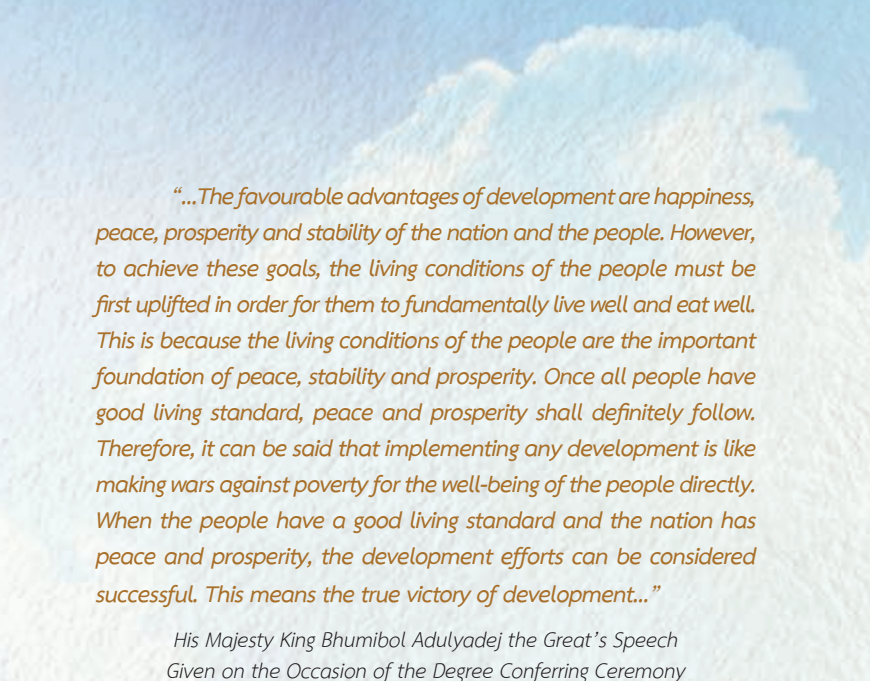
For His Majesty King Bhumibol Adulyadej the Great, solving the people's problems, relating to living conditions, natural resources and environment can be compared with entering into a war. This war do not use any weapons, but, instead uses development as the tool to successfully solve the problems. This means winning the wars or "the victory through development."

**Chaisri Royal Sword:** Symbolizing His Majesty as the commander-in-chief

**Krabi Tuj Flag:** Symbolizing his wish for everyone to follow him and fight shoulder to shoulder for the people

**Royal Conch:** Representing wealth, prosperity and progress

**Lotus Blossom:** Representing purity, serenity and morality



*“...The favourable advantages of development are happiness, peace, prosperity and stability of the nation and the people. However, to achieve these goals, the living conditions of the people must be first uplifted in order for them to fundamentally live well and eat well. This is because the living conditions of the people are the important foundation of peace, stability and prosperity. Once all people have good living standard, peace and prosperity shall definitely follow. Therefore, it can be said that implementing any development is like making wars against poverty for the well-being of the people directly. When the people have a good living standard and the nation has peace and prosperity, the development efforts can be considered successful. This means the true victory of development...”*

*His Majesty King Bhumibol Adulyadej the Great's Speech  
Given on the Occasion of the Degree Conferring Ceremony  
At Chakrabandu Pensiri Hall, Kasetsart University On Friday 26 July 1996*



## *Conclusion*

The royal development principles of His Majesty King Bhumibol Adulyadej the Great can be considered as “**the compass**” that guides the people to adapt in daily life and work life for achievement and success. The royal development principles can be divided into three paths:

First path is **Moral Principles** or **Principle for Mind**, meaning to uphold the royal development principles to be the underlying ideas behind any work implementations or daily conducts, based on righteousness.

Second path is **Conceptual Principles**, meaning to apply the royal development principles as the life and work guidance which can be adjusted to be appropriate with own contexts or topography and sociology.

Third Path are **Implementing Principles**, meaning to adopt the royal development principles with ways of life and work in order to achieve the sustainable success.



## *The Royal Development Principles*

### *Moral Principle*

1. Honesty, Integrity and Sincerity
2. Humbleness
3. Perseverance
4. Knowing, Loving and Uniting
5. Always Giving Without Expecting Anything in Return
6. Happiness in Doing Good Things for Others

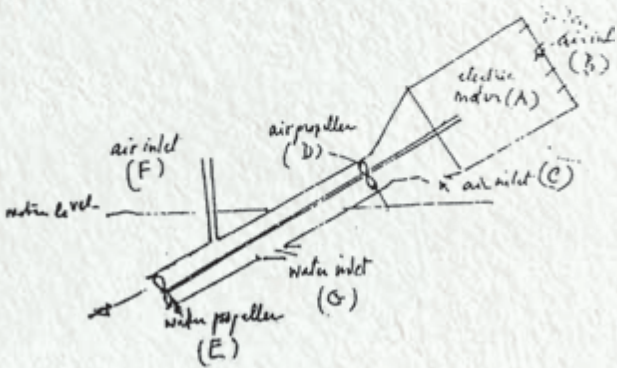
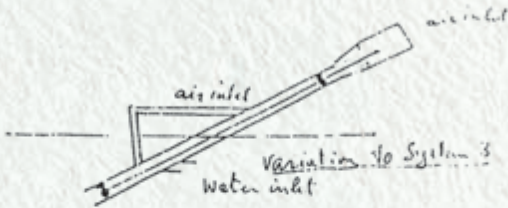
### *Conceptual Principle*

7. Systematic Study of Information, and Working with Well-rounded Knowledge
8. Explosion from Within
9. Development According to Steps
10. Topographical and Sociological Approach
11. Holistic Approach
12. Economy and Simplicity with Maximum Benefits
13. Our Loss is Our Gain
14. Planting Forests in the People's Hearts
15. Using Nature to Cure Nature
16. Using Vice to Defeat Vice
17. Common Interest
18. Self-supporting
19. Sufficiency Economy

### *Implementing Principle*

20. Understanding, Gaining Insight and Access, and Engaging in Development
21. Solving Small Problems First: Think Macro, Start Micro
22. Do Not be too Dogmatic About Theory While Adhering to Simplicity
23. People Participation
24. Having Enough to Live on and to Live for
25. One-stop Service
26. Cheerfulness, Joyfulness, Eagerness, Liveliness, Activeness and Energy As Major Factors for Efficient Work
27. Victory of Development

- System 1. A, B, C, D (air pump)  
 System 2. A, B, E, F, G (water pump)  
 System 3. A, B, C, D, E, G (water-air pump)



Chaipattana. Aerator  
 Model X 5



His Majesty King Bhumibol Adulyadej the Great's handwriting on his design for the Chaipattana Aerator and Floating Machine for air filling RX-5 as the tools for wastewater treatment





The Rama VIII Bridge is the only bridge crossing the Chao Phraya River in Thailand that was enlisted the 5<sup>th</sup> world's longest asymmetrical cable-stayed bridge. His Majesty King Bhumibol Adulyadej the Great initiated the construction of the bridge to ease the traffic congestion around Rattanakosin area while linking the inbound and outbound traffic between Bangkok side and Thonburi side. This bridge holds the East-West Chaturathit Network according to the royal initiative together for fast and convenient travel. It was royally named the “Rama VIII Bridge.”



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