



## **Research Report**

Sub - Research Report 1

HUMAN BEHAVIORS IN PROMOTING BALANCE OF  
FAMILY ACCORDING TO BUDDHIST PSYCHOLOGY

Under Research Plan

THE CREATION OF BUDDHIST BEHAVIORAL MODEL:  
CONCEPT, PRINCIPAL, AND THE PROMOTION OF LIFE  
AND FAMILY'S BALANCE

BY

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Research Project Funded by  
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**Research Title:** Human Behaviors in Promoting Balance of Family according to Buddhist Psychology

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## ABSTRACT

This qualitative research consists of two objectives, namely:- 1) To examine the concept of balance of family in Buddhism and the theory of family behavior in Psychology, and 2) To suggest human behaviors in promoting balance of Family according to Buddhist Psychology. The data collections together with the in-depth interviews were carried out with 10 key-informants from 5 countries with the Item-Objective Congruence (IOC) examined by 3 experts.

The findings show that balance of family implies a group of persons who live together in relationships consisting either of spouse or parents and child. Family members adopt a similar pattern of Buddhist virtuous behavior existing in equal and mutually beneficial amounts that resulting in a balance relationship. Firstly, SPOUSE Family members need to have qualities as stated in *gharavāsa-dhamma*, equitable as in *samajīvidhamma* and self-responsibilities according to Sīgālovāda Sutta as well as living together as deity spouse instead of ghost. Secondly, PARENTS AND CHILDREN Family members should reciprocally practice filial piety (*kataññūkataveditā*) and self-responsibilities as in Sīgālovāda Sutta. They must also maintain the family wealth. However, both Family Systems Theory and Planned Behavior Theory (PBT) in psychology described systems, structure, relationships, beliefs, behaviors and equilibrium of the family. The fourfold human behavior in promoting balance of Family according to Buddhist Psychology signifies 1) Virtuous Behavior, 2) Responsible Behavior, 3) Reciprocal Behavior, and 4) Supportive Behavior respectively.

ชื่อรายงานการวิจัย:	พฤติกรรมในการเสริมสร้างความสมดุลของครอบครัวตามหลักพุทธจิตวิทยา
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### บทคัดย่อ

งานวิจัยนี้เป็นงานวิจัยเชิงคุณภาพมีวัตถุประสงค์ ๒ ประการคือ ๑) เพื่อศึกษาแนวคิดเรื่องความสมดุลของครอบครัวในพระพุทธศาสนาและทฤษฎีพฤติกรรมครอบครัวทางจิตวิทยาและ ๒) เพื่อเสนอแนะพฤติกรรมในการเสริมสร้างความสมดุลของครอบครัวตามหลักพุทธจิตวิทยา คณะผู้วิจัยดำเนินการเก็บรวบรวมข้อมูลพร้อมทั้งการสัมภาษณ์เชิงลึกกับผู้ให้ข้อมูลหลัก ๑๐ ท่านจาก ๕ ประเทศ และตรวจสอบการหาค่าความเที่ยงตรงของแบบสัมภาษณ์โดยผู้เชี่ยวชาญ ๓ ท่าน

ผลการวิจัยแสดงให้เห็นว่าความสมดุลของครอบครัวหมายถึงความสัมพันธ์ที่ดี มีความสุข และสมดุลของครอบครัวคือกลุ่มบุคคลที่อาศัยอยู่ด้วยกันซึ่งอาจเป็นได้ทั้งครอบครัวแบบคู่สมรส หรือครอบครัวแบบพ่อแม่ลูก สมาชิกในครอบครัวควรมีรูปแบบของพฤติกรรมเชิงพุทธที่คล้ายกัน ในปริมาณที่เท่ากัน และเป็นประโยชน์ร่วมกัน ประการแรกในครอบครัวแบบคู่สมรส (SPOUSE Family) สามีและภรรยาต้องมีทั้งคุณสมบัติที่ครบถ้วนตามหลักคุณธรรมสำหรับผู้ครองเรือน (ฆราวาสธรรม) มีความเท่าเทียมกันตามหลักชีวิตที่สมดุล (สมชีวิธรรม) และมีความรับผิดชอบต่อนหน้าที่ของตนเองตามคำสอนของพระพุทธศาสนาตามที่ปรากฏในสังคาลกสูตร ตลอดจนการใช้ชีวิตร่วมกันในฐานะคู่รักแบบเทวดา ไม่ใช่คู่รักแบบผี ประการที่สองในครอบครัวแบบพ่อแม่ลูก (PARENTS-CHILDREN Family) สมาชิกควรร่วมกันยึดหลักคำสอนทางพระพุทธศาสนาในการดำรงชีวิต เช่นความรู้คุณและตอบแทนคุณท่าน (กตัญญูกตเวทิตา) พร้อมทั้งฝึกฝนตนเองให้มีความรับผิดชอบต่อหน้าที่ของตนเองตามแบบอย่างในสังคาลกสูตร ตลอดจนศักยภาพในการรักษาทรัพย์สินสมบัติเพื่อดำรงสกุลให้คงอยู่สืบไป ส่วนทฤษฎีทางจิตวิทยาทั้งทฤษฎีระบบครอบครัว (Family Systems Theory) และทฤษฎีพฤติกรรมวางแผน (Planned Behavior Theory-PBT) ได้อธิบายถึงระบบ โครงสร้าง ความสัมพันธ์ ความเชื่อ พฤติกรรมการวางแผน และคุณภาพของครอบครัว ทำได้ดี พฤติกรรมมนุษย์ทั้ง ๔ ด้านคือ (๑) พฤติกรรมเชิงคุณธรรม (๒) พฤติกรรมเชิงความรับผิดชอบ (๓) พฤติกรรมต่างตอบแทนซึ่งกันและกัน (๔) พฤติกรรมการสนับสนุน พฤติกรรมเหล่านี้เป็นกุญแจสำคัญในการเสริมสร้างความสมดุลของครอบครัวอย่างยั่งยืนตามหลักพุทธจิตวิทยา



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## Abbreviations

### A) Abbreviations of Scriptures

In this research paper, the researcher has referred various sources of data both primary and secondary from Pali Canon (*Tipiṭaka*), Commentaries (*Atthakathās*), Sub-commentaries (*Tīkas*), Sub Sub-commentaries (*Anutīkas*), *Pakarana Visesas*, and so on. The system of abbreviations will be systematized as follows:

The Pali Canon, using the Pali texts series edited in Roman by the Pali Text Society (PTS). Its forms are to be quoted firstly an abbreviation of the scripture, then follow by volume and page number respectively. E.g., D.I.55. refers to *Dīghanikāya* of the *Suttanta Piṭaka*, *Sīlakkhandha-vagga*, page number 55. In case of scriptures with only one book, the volume will be omitted. For instances, Thīg. 216. refers to *Therī-Gāthā Khuddakanikāya* of the *Suttanta Piṭaka*, page number 216.

- |       |  |
|-------|--|
| A.    | : Aṅguttaranikāya (5 vols.)  |
| AA.   | : Aṅguttaranikāya Aṭṭhakathā (Manorathapūraṇī)                             |
| BV.   | : Buddhavaṃsa (Khuddakanikāya)   |
| Comp. | : Compendium of Philosophy (Abhidhammatthasaṅgaha)                         |
| D.    | : Dīghanikāya (3 vols.)  |
| DA.   | : Dīghanikāya Aṭṭhakathā (Sumaṅgalavilāsinī)                               |
| Dh.   | : Dhammapada (Khuddakanikāya)  |
| It.   | : Itivuttaka (Khuddakanikāya)  |
| J.    | : Jātaka   |
| JA.   | : Jātaka Aṭṭhavaṇṇanā Jataka   |
| Kh.   | : Khuddakapāṭha (Khuddakanikāya).  |
| KvuA. | : Kathāvatthu Aṭṭhakathā<br>(Paramatthadīpanī or Pañcapakaraṇa Atthakathā) |
| M.    | : Majjhimanikāya (3 vols.)   |

Mvu.	: Mahāvastu
Nd <sup>2</sup> .	: Cullaniddesa (Khuddakanikāya)
Pug.	: Puggalapaññatti (Abhidhamma)
PvA.	: Petavatthu Aṭṭhakathā (Paramatthadīpanī IV)
S.	: Saṃyuttanikāya (5 vols.)
Sn.	: Suttanipāta (Khuddakanikāya)
Thīg.	: Therīgāthā (Khuddakanikāya)
Vbh.	: Vibhaṅga (Abhidhamma)
Vin.	: Vinaya Piṭaka (5 vols.)

## **B) List of Common Scholarly Abbreviations**

<b>Single</b>	<b>Plural</b>	<b>Full Word/Meaning</b>
Assoc. Prof.		associate professor
Asst. Prof.		assistant professor
B.E.		Buddhist Era
C.E.		Common Era or Current Era
ed.	eds.	editor (s), edited by
e.g.		example gratia, example
et al.		et alii/ and others
etc.		et cetera/ and others
Ibid.		Ibiden/ in the same page, i.e., the same source which has been cited in the immediately preceding note
i.e.		id est, that is to say\
MCU		Mahachulalongkornrajavidyalaya University
NRCT		National Research Council of Thailand
n.d.		no date (of publication)
n.p.		no page (of publication)

no.	nos.	number (s)
Op.cit		opera citato/ as referred
p.	pp.	page (s)
Ph.D.		Doctor of Philosophy
Prof.		professor
PTS		Pali Text Society
tr.	trs.	translator (s), translation, translated by
Ven.		venerable
vol.	vols.	Volume (s) (Vol.II, but of 2 vols.)



# CHAPTER I

## Introduction

### 1.1 Background and Significance of the Problems

Family is the basic building block of the society, if one tiny element is destroyed, our society will collapse as well. Thus in order for the strength of society, family institutions must be reinforced to become balanced. However, there has been a substantial body of evidence showing multitude imbalanced issues pertaining with members in family's structure and its associated problems, e.g., domestic violence, stealing behavior among family members, extramarital affair, deception between family members, substance abuse leading to addiction of alcohol and drugs, etc. These undesirable conflicts can effectively easily diminish the sanctity of marriage life. They eventually turn a perfect balanced family life to separation and divorce affecting the children to become much worse.

Firstly, Family violence is a one of social problems committed by all members within our community. It does not distinguish between race, religion, social standing, economic, or educational level. As latent evil, anyone can easily become a victim. The emotional and psychological abuse inflicted by batterers may be more costly to treat in the short-run than physical injury. In a long-run not only parent's body and mind that have devastated but their children that have been influenced to committing youth crime and having anti-social behavior. Secondly, Stealing behavior, a common problem especially in childhood and adolescence, is often regarded as an expression of distress and is associated with parental "distance" and family breakups.<sup>1</sup> According to Miller, it is regarded as an expression of conduct disorder or as an anti-

---

<sup>1</sup> K. Ingamells and D. Epston, "A family and community approach to stealing", *Journal of systemic therapies*, Vol. 32, No. 1 (2013): 43-56.

social behavior<sup>2</sup> in which we should not be overlooked because the problem of stealing has mostly been addressed alongside other problem behaviors<sup>3</sup> Then, Extramarital affair a commonplace occurrence in modern society where the social media (e.g., Internet, Facebook, etc.) is playing a major role in modern extramarital affairs by allowing them to occur with greater anonymity and convenience than ever before.<sup>4</sup> The marriage families living in the Era have been unawares misguided by currents of diverse shared social values. Next, Deception between family members, Deception is one of the most significant and pervasive social phenomena of our age. Starting from little lies ranging from the trivial to the more serious, including deception between members in a family related to the reciprocal exchange of information, the desire to avoid punishment, and individuals' attachment beliefs.<sup>5</sup> The truth is that voluntary deception undermines the mutual confidence and trust between members of the family slowly. Lastly, Substance abuse leading to addictive disorders including alcohol, illicit, drugs, and nicotine, etc. A complex illness that persists even in the face of devastating consequences. Additionally, the dysfunctional behaviors that result from drug abuse can interfere with a person's normal functioning in the family, the workplace, and the broader community.<sup>6</sup>

Regardless of races, religious beliefs, customs and traditions, these problematic behavioral issues have been pervasively deteriorating living quality of every single family member in modern society of the

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<sup>2</sup> G. Miller & F. Moncher, "Critical issues in the assessment of childhood stealing behavior", **Advances in Behavioral Assessment of Children and Families**, Vol. 4 (1988): 33-96.

<sup>3</sup> M. R. Sanders & C. Markie-Dadds, "Towards a technology of prevention of disruptive behavior disorders: The role of behavioral family intervention", **Behavior Change**, Vol. 9 (1992): 186-200.

<sup>4</sup> Clint Smith, Rebekah Hall and Justin Daigle, "Monotony in Monogamy: A Study of Married Individuals Seeking to Have an Extramarital", **American Journal of Psychological Research**, Vol. 6, No. 1 (May 2010): 97-102.

<sup>5</sup> Tim Cole, "Lying to the one you love: The use of deception in romantic relationships", **Journal of Social and Personal Relationships**, Vol. 18, No. 1 (2001): 107-129.

<sup>6</sup> National Institute on Drug Abuse, **Principles of Drug Addiction Treatment: A research-Based Guide**, 3<sup>rd</sup> ed., (NIH Publication, 2012), p. V.

world. Therefore the analytically thinking on the balance of family is what we really need.

In order to bring meaning of balance into the context, the precedent meaning as “health” should be firstly clarified. According to Buddhist metaphysical point of view, human beings comprise of the five aggregates (e.g., forms, feelings.) in which they can be shorten as corporeality and mentality. The Five aggregates constitute life of psycho-physical organisms. A holistic health based on Buddhism thus implies overall image of well-being consisting of both bodily and mental pleasure<sup>7</sup>, Venerable Sariputta points out their meanings in *Paṭisambhidāmagga*:

Bodily pleasure means any bodily well-being, bodily pleasure, well-being and pleasure felt as born of body contact, welcome pleasant feeling born of body contact. . . mental pleasure means any mental well-being, mental pleasure, well-being and pleasure felt as born of mental contact, welcome pleasant feeling born of mental contact<sup>8</sup>

The Buddhist metaphysical standpoint, either Mentality and corporeality or the five aggregates, is the intrinsic meaning of life by means of the element of life in psycho-physical beings. However state of the holistic health can be attained only when bodily and mental pleasure simultaneously arose. To be more specific, the discrimination of pleasure to further details can also be possible in four distinct areas namely:- 1.physical, 2.moral (i.e. society and environment), 3.mental, 4.wisdom. Of these, holistic well-being of humans can occurs only when they harmoniously function completely as a whole<sup>9</sup> as the concept of “Buddhist Holistic Health”.

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<sup>7</sup> F.L. Woodward (tr), **The Book of the Gradual Sayings (Anguttara-Nikāya) or More-Numbered Suttas**, Vol. I. (Ones, Twos, Threes), (London: PTS, 1979), p.74.

<sup>8</sup> Bhikkhu Ñāṇamoli (tr), **The Path of Discrimination (Paṭisambhidāmagga)**, (London: PTS, 1982), p. 189.

<sup>9</sup> Phra Dhamamoli (Thongyu Ñāṇavisuddho), “An Analytical Study of Way of Life, Healthy Behavior, and Holistic Health Care of Sangha in Tipiṭaka” (Thai Version), **A Doctor of Philosophy Dissertation (Buddhist Studies)**, (Graduate School: Mahachulalongkornrajavidyalaya University, 2008), p. abstract page.

The term “Balance” derived from a Pāli word “*samatā*”<sup>10</sup> which literally means equality, evenness or normal state.<sup>11</sup> The term is usually translated in English as “balance”<sup>12</sup> or “equilibrium”.<sup>13</sup> Clearly seen that this broad meaning covered various fields of extent, e.g., balance of payments in financial account, mathematical balance in statistics, human body’s system balanced as Homeostasis theory in medical sciences, etc. Despite in the Socio-Family context, it connotes the state of wellness of holistic health in which each interrelated members of the family mutually interact to other members in a perfect relationship to create a good living. The balance thus plays a vital role to the norm of living system of family members in social context.

The Buddhist doctrinal principles relevant to the creation of balance of family are the Five Precepts and Ennobling Virtues (*pañca-sīla/pañca-dhamma*).<sup>14</sup> The Five precepts or five rules of training (*sikkhāpadāni*) as exhibited in the Dīga Nikaya:

1. Refraining from taking life,
2. Refraining from taking what is not given,
3. Refraining from sexual misconduct,
4. Refraining from lying speech,

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<sup>10</sup> “*atha kho āyasmā Soṇo aparena samayena viriyasamatam adhiṭṭhasi indriyānam ca samatam paṭivijjhi tattha ca nimittam aggahesi*”, Vin I.183; A III.375.

<sup>11</sup> T. W. Rhys Davids and William Stede (ed), **Pali Text Society’s Pali-English Dictionary**, (London: n.p., 1925), p. 756.

<sup>12</sup> Simon Collin, **Dictionary of Science and Technology**, 2<sup>nd</sup> ed., (London: A&C Black Publishers Ltd., 2007), p. 61., Gerry Melino, Richard A Knight and Jean Claude Ameisen, “The Siren’s Song: This Death That Makes Life Live”, **Cell Death: Encyclopedia of Life Sciences**, eds. by Gerry Melino, David Vaux, (Chichester: John Wiley & Sons Ltd., 2010): 1.

<sup>13</sup> Talcott Parsons, **The Social System**, ed. By Bryan S. Turner, (London: Routledge, 1991), p. 364., Ilya Prigogine, Isabelle Stengers, **Order out of Chaos**, (New York: Bantam, 1984), p. 143., Fritjof Capra, **The Turning Point: Science, society and the rising culture**, (New York: Bantam Book, 1988), p. 270., Kara Rogers (ed.), **The Human Body The Brain and the Nervous System**, (New York: Britannica Educational Publishing, 2011), pp. 112., 114., look in Kara Rogers (ed.), **The Human Body The Digestive System**, (New York: Britannica Educational Publishing, 2011), p. 121.

<sup>14</sup> D.III.235; A.III.203, 275; Vbh.285.

5. Refraining from strong drink and sloth-producing drugs.<sup>15</sup>

The above mentioned Fives are training rules that protect fearfulness from comes upon a layman life, a layman lives the home-life with confidence, the Exalted One says he [layman who observed those rules] is duly thrown into heaven.<sup>16</sup>

The Five precepts and five ennobling virtues are the disciplinary rules for the laity that reciprocally support to each other. In the context of social institution, a family whose member observes five precepts also needs to follow five ennobling virtues. Observing and practicing both of these principles accordingly a member can promote and support oneself with the fundamental morality and ethic resulting good living and becoming perfect human beings. Furthermore, they lead balanced life and balanced family for all aspects. Consequently the problems of family violence, stealing behavior, extramarital affair, deception between family members, and substance abuse will be washed away from our society and substituted with all forms of peace.

Another pivotal Buddhist doctrine to help building up perfect balance towards marriage families called Balanced Livelihood (*samajīvidhamma*)<sup>17</sup>. Husbands and wives who expect to live their marriage life sustainably must be:

1. Matched in faith,
2. Matched in virtue,
3. Matched in generosity,
4. Matched in wisdom.

The couples in Marriage families who practice according to these principles are reckoned as the best of lay-disciples, male and female, in “intimate conversation” as the Exalted One says:

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<sup>15</sup> Maurice Walshe (tr), **Thus Have I Heard: The Long Discourses of the Buddha (Dīgha Nikāya)**, (London: Wisdom Publications, 1987), p. 495.

<sup>16</sup> E. M. Hare (tr), **The Book of the Gradual Sayings (Anguttara-Nikāya)**, Vol. III (The Book of the Fives and Sixes), (London: PTS, 1973), p. 150.

<sup>17</sup> A.II.60.

Herein, householders, if both wife and husband desire to behold each other both in very life and in the life to come, and both are matched in faith, matched in virtue, matched in generosity, matched in wisdom, then do they behold each other in this very life and in the life to come.

If both, believers, self-controlled, well-spoken,  
 Living as dhamma bids, use loving words  
 One to the other, manifold the blessings  
 That come to wife and husband, and to them  
 The blessing of a pleasant life is born.  
 Dejected are their foes, for both are good.  
 So in this world, living as dhamma bids,  
 The pair, in goodness matched, i'the deva-world  
 Rejoicing win the bliss that they desire.<sup>18</sup>

However, the members in marriage family consisted of husband, wife and children. Their duties as good member has directed by The Two Directions (*disā*)<sup>19</sup> (i.e. parents as the east, wife and children as the west as stated in the Sigālaka Sutta:

There are five ways in which a son should minister to his mother and father as the eastern direction. [He should think:] “Having been supported by them, I will support them. I will perform their duties for them. I will keep up the family tradition. I will worthy of my heritage. After my parents deaths I will distribute gifts on their behalf.” And there are five ways in which the parents, so ministered to by their son as the eastern direction, will reciprocate: they will restrain him from evil, support him in doing good, teach him some skill, find him a suitable wife and, in due time, hand over his inheritance to him. In

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<sup>18</sup> F. L. Woodward (tr), **The Book of the Gradual Sayings (Anguttara-Nikāya)**, Vol. II (The Book of the Fours), (London: PTS, 1982), p.70.

<sup>19</sup> D.III.189-192.

this way the eastern direction is covered, making it at peace and free from fear.<sup>20</sup>

From the Sutta we clearly seen that the Buddha pointed out how should sons ethically behave to their parents. Moreover the Sutta further exposed how husbands and wives treat one another in a moral and ethical way to generate the perfect relationship into the family.

Having served by these moral and ethics as foundation of conduct, a family can productively develop its living to the higher level of practice in the Dhamma to attain the highest goal of living. Wife as part of the family can builds the religious atmosphere to the family by encouraging her husband and all family members to practice the good conduct, together with augmenting the mind in order to develop wisdom. One good example is Visākhā, a lay female disciple who succeeded to bring her family to the Dhamma. Due to greatness of Visākhā as wife, daughter-in-law and inspiration of Dhamma, she is known as “Migāramāta”, a mother of Migāra, her father in law. The key factor is a proper role played in the family as well as having good Dhammic interactions, a family will not only get fundamental happiness as a monogamic couple where husband and wife will not look for evil extra marital affair, but accomplish true happiness by supporting each other to attain Nibbāna, the ultimate happiness of an intrinsic life.

In the light of Behavioral Psychology “behavior” signifies all of the activities that living organism exhibits.<sup>21</sup> That is all the phenomenal activities or interacts occurred among members in the family, either negative or positive. The research on marriage in the new millennium has shifted to a focus on the impact of positive behaviors on marital outcomes.<sup>22</sup> Due to the fact, that positive behaviors are desirable phenomena common to every single marriage life as “idealistic family”.

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<sup>20</sup> Maurice Walshe (tr), **Thus Have I Heard: The Long Discourses of the Buddha (Dīgha Nikāya)**, p. 467.

<sup>21</sup> David Matsumoto (ed), **The Cambridge Dictionary of Psychology**, (New York: Cambridge University Press, 2009), p. 78.

<sup>22</sup> F. D. Fincham & S. R. Beach, “Marriage in the new millennium: A decade in review”, **Journal of Marriage and Family**, Vol. 72, No. 3 (2010): 630-649.

Despite positive behaviors appeared in real life infrequently as the study indicates the change in negative behavior over the first year of marriage predicted later marital satisfaction levels and marital status.<sup>23</sup> Moreover, there has been an emerging literature that has yielded consistent evidence for the importance of spousal support as a factor in relationship satisfaction<sup>24</sup> especially intensely positive emotional exchanges contribute to relationship survival”<sup>25</sup> More specifically, supportive behaviors can promote a positive emotional tone in the relationship and “prevent the gradual acceleration of negative interactions that often precedes divorce”<sup>26</sup>

Several types of support have been identified:

1. Emotional support (expressions of care and/or empathy),
2. Esteem support (expressions of respect and/or confidence in one’s abilities),
3. Social network support (belonging and/or communicating with a group of similar others),
4. Tangible support (offering assistance and/or resources), and
5. Informational support (giving advice and/or sharing facts)<sup>27</sup>

The above supportive behaviors bond together good relationship in all dimensions from internal to external, individual to social. According to the intimacy process model, when couples engage in behaviors that lead one another to feel understood, validated and cared for

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<sup>23</sup> K. T. Sullivan, L. A. Pasch, M. D. Johnson, T. N. Bradbury, “Social support, problem-solving, and the longitudinal course of newlywed marriage”, **Journal of personality and social psychology**, Vol. 98, No. 4 (2010): 631.

<sup>24</sup> E. Lawrence et al., “Objective ratings of relationship skills across multiple domains as predictors of marital satisfaction trajectories”, **Journal of social and personal relationships**, Vol. 25, No. 3 (2008): 445-466.

<sup>25</sup> C. E. Cutrona, **Social support in couples**. Thousand Oaks, (CA: Sage, 1996), p. 179.

<sup>26</sup> Ibid. p. 174.

<sup>27</sup> C. E. Cutrona, D. W. Russell, “**Type of social support and specific stress: Toward a theory of optimal matching**”, In *Social support: An interactional view*, Eds. B. R. Sarason, I. G. Sarason, & G. R. Pierce, (New York: Wiley, 1990), pp. 319-366.



by their partner, feelings of intimacy deepen.<sup>28</sup> As a result, an important distinction should be made between positive problem-solving behavior and positive affect. Couple education programs have generally been developed around the notion that decreasing negative problem-solving behavior and increasing positive problem-solving behavior will improve couples communication, which will in turn increase relationship satisfaction and prevent relationship dissolution.<sup>29</sup> Studies have demonstrated differences in predictors of relationship quality and stability for married versus cohabiting couples.<sup>30</sup> Parents, as attachment figures, teachers, and role models, play particularly important roles in facilitating children's socio-emotional development. Regarding emotional development, the parent-child relationship is the most significant early context in which children learn about, understand, regulate, and appropriately express emotions.<sup>31</sup>

The family system theory is a distinguished theory in which describes equal significance of each member in a family. Viewing from a ground of parents, parental characteristics can have strong influences on children and can also affect child adjustment in the family. As Murrey Bowen has marked the balance of the family unit:

The equilibrium of the unit is disturbed by either the addition of a new member or the loss of a member. The intensity of the emotional reaction is governed by the functioning level of emotional integration in the family at the time, or by the functional importance of the one who is added to the family or lost to the family...professional persons

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<sup>28</sup> H. T. Reis, B. C. Patrick, "Attachment and intimacy: Component processes", In E. T. Higgins & A. W. Kruglanski (Eds.), **Social psychology: Handbook of basic principles**, (New York: Guilford Press, 1996): 523-563.

<sup>29</sup> T. N. Bradbury, J. A. Lavner, "How can we improve preventive and educational interventions for intimate relationships?", **Behavior therapy**, Vol. 43, No. 1 (2012): 113-122.

<sup>30</sup> S. L. Brown, "Relationship quality dynamics of cohabiting unions", **Journal of Family Issues**, Vol. 24, No. 5 (2003): 583-601.

<sup>31</sup> M. Spagnola, B. H. Fiese, "Family routines and rituals: A context for development in the lives of young children", **Infants & Young Children**, Vol. 20, (2007): 284-299., K. R. Wilson, S.S. Havighurst, A. E. Harley, "Tuning in to Kids: An effectiveness trial of a parenting program targeting emotion socialization of preschoolers", **Journal of Family Psychology**, Vol. 26, No. 1 (2012): 56-65.

can help surviving relatives to achieve a better level of emotional functioning by calmly facing the anxiety of death.<sup>32</sup>

From the above statement the “equilibrium” implies proper function of interrelated members of the family involving with emotional reaction, integration, and functioning. The theory has been served as pivotal principle to later psycho-behavioral therapeutic methods, e.g., family therapy that takes the family as the unit of therapy and focuses on patterns of communication and relationship within the family as targets for therapeutic change. Family therapy originated in the work of Alfred Adler and has since been taken up from numerous theoretical viewpoints such as object relations and nondirective therapy and has numerous techniques and points of focus. The single commonality is the treatment of the family as a whole at least part of the time.<sup>33</sup>

As a result, all of the imbalanced problems that have been occurred in the family institutions should be completely resolved in particularly reconsideration with an analytical thinking. By integrating Behavioral Psychology to the pivotal Buddhist doctrinal principle, the perfect balanced of balance of family could be attained undoubtedly.

From the above statements, the researcher particularly interested in studying “Human Behaviors in Promoting Balance of Family according to Buddhist Psychology” in order to examine the principle of behavior and balance of family that appeared both in Buddhism and Psychology for promoting sustainable balance towards life and family of the world.

## **1.2 Objectives of the Research**

1.2.1 To examine the concept of balance of family in Buddhism and the theory of family behavior in Psychology,

1.2.2 To suggest human behaviors in promoting balance of Family according to Buddhist Psychology.

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<sup>32</sup> Murrey Bowen, **Family therapy in clinical practice**, (New York: Aronson, 1978), pp. 324, 335.

<sup>33</sup> David Matsumoto (ed.), **The Cambridge Dictionary of Psychology**, p. 203.

### **1.3 Statement of the Problems Desired to Know**

1.3.1 What is the concept of balance of family in Buddhism and the theory of family behavior in Psychology?

1.3.2 How do the human behaviors promote to the balance of Family according to Buddhist Psychology?

### **1.4 Scope of the Research**

Scope of the research is classified into the following 3 dimensions, namely:-1.Scope of Sources of Data; 2. Scope of Content; and 3. Scope of Population. The details are as follows:

#### **1.4.1 Scope of Sources of Data**

The researcher focuses on studying the principle of behavior and balance of family that appeared in the primary source of Tipiṭaka, Commentaries and Sub-commentaries respectively. By using the Pali Text Society's Pali versions and English translation series as well as the secondary source of Buddhist textbooks, texts of Psychology, research works, and journals, etc., both in Pali, English and Thai languages.

#### **1.4.2 Scope of Content**

This research focuses on the principle of behavior and balance of family that appeared in the two main fields of study: Buddhist principles and principles of Psychology.

a. The Concept of Balance of Family in Buddhism and the Theory of Family Behavior in Psychology

From the Buddhism side, the research focuses at 2 levels of balancing, namely: - Balance of Spouse Family, and Balance of Parents-children Family, as follows:

**1. Balance of Spouse Family:** Focusing on 1) A Spouse with Qualities (*gharavāsa-dhamma*), 2) A Spouse with Equitable (*samajīvidhamma*), 3) A Spouse with Responsibilities, and 4) Living Together as Deity Spouse.

**2. Balance of Parents-children:** Focusing on 1) Parents and Children with Filial Piety (*kataññūkataveditā*), 2) Parents and Children with Responsibilities.

From the psychology's side, the family behavioral theory will be examined in the 2 points, namely: 1) Psychological Family Problems, and 2) Criticism of Family Behavioral Theories.

b. Human Behaviors in Promoting Balance of Family according to Buddhist Psychology

The research focuses firstly on 1) Family Supportive Behaviors. There are five kinds of family support, namely: - Emotional Support, Esteem Support, Social Network Support, Informational Support, and Tangible Support. Secondly, 2) Model of Human Behaviors in Promoting Balance of Family according to Buddhist Psychology.

### **7.3 Scope of Population**

The population that appeared in this research concerns with groups of 10 key-informants who are Buddhist monks and Buddhist scholarly representatives with knowledge of Buddhism and Psychology. They are expertise in interdisciplinary integration into education and way of life sciences. There are totally 5 countries, namely: - (1) Thailand, (2) Bhutan, (3) India, (4) Sri Lanka, and (5) Japan. Name lists are given as follows:

1. Most Venerable Professor Dr. Phra Rajapariyatkavi (Somjin Wanjan), Rector of Mahachulalongkornrajavidyalaya University, Wang Noi, Ayutthaya, Thailand;

2. Most Venerable Associate Professor Dr. Phra Sutteerattanabundit, Director of Buddhist Research Institute, Mahachulalongkornrajavidyalaya University, Wang Noi, Ayutthaya, Thailand;

3. Most Venerable Associate Professor Dr. Phra Methavinairos, Mahamakut Buddhist University, Buddhamonthon, Nakhon Pathom, Thailand;

4. Venerable Dr. Khenpo Karjung, Tango Dorden Tashithang Buddhist University, Bhutan;

5. Professor Dr. Geeta Manaktala, Panjab University, Chandigarh, India;

6. Emeritus Professor Dr. Pahalawattage Don Premasiri, University of Peradeniya, Sri Lanka;

7 Professor Dr. Sakurai Yoshihide, Graduate School of Letters, Hokkaido University, Japan;

8. Associate Professor Dr. G Clinton Godart, Graduate School of International Cultural Studies, Tohoku University, Japan;

9. Associate Professor Dr. Praves Intongpan, Department of Philosophy and Religion, Faculty of Humanities, Kasetsart University, Thailand;

10. Dr. Supriya Rai, Director, K. J. Somaiya Centre for Buddhist Studies, India.

However, the in-depth interview's forms were examined in terms of the Item-Objective Congruence (IOC) by the 3 experts, namely:-

1. Most Venerable Associate Professor Dr. Phra Methavinairos, Mahamakut Buddhist University, Thailand;

2. Associate Professor Dr. Praves Intongpan, Department of Philosophy and Religion, Faculty of Humanities, Kasetsart University, Thailand; and

3. Associate Professor Dr. Amnaj Buasiri, Committee of Education Council, Ministry of Education, Thailand.

## **1.5 Definition of the Terms Used in the Research**

In this research has terminologies related to the study. Thus, in order to benefit the study, definitions are defined as follows:

**1.5.1 Family** refers to a group of persons who live together in relationships are of both (1) SPOUSE Family consisting of a husband and a wife without children, and (2) PARENTS-CHILDREN Family consisting of parents and their children.

**1.5.2 Balance of Family** refers to families that complied to the suggested practices based on the Buddhist Psychology, for instance, virtues for the laity (*gharavāsa-dhamma*); well-matched (*samajīvidhamma*); filial piety (*kataññūkataveditā*), responsibilities (*Sīgālovāda Sutta*).

**1.5.3 Buddhism** refers to Theravāda Buddhism in which its evidences are based on the Tipiṭaka or the Pāli Canon.

**1.5.4 Theory of Family Behavior** refers to Family Systems Theory and Planned Behavior Theory (PBT) according to psychology.

**1.5.5 Psychology** refers to behavioral psychology and family psychology.

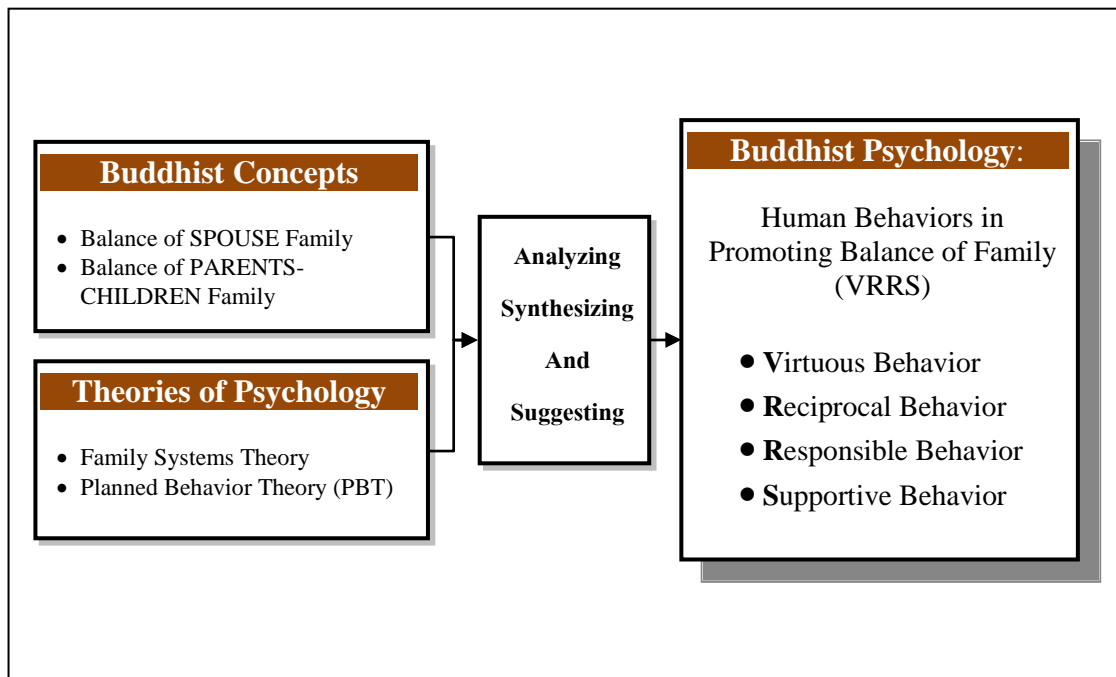
**1.5.6 Human Behaviors** refer to VRRS behaviors of family members which help promoting balance of Family according to Buddhist Psychology. They are: - (1) Virtuous Behavior, (2) Reciprocal Behavior, (3) Responsible Behavior, and (4) Supportive Behavior, respectively.

**1.5.7 Buddhist Psychology** means an applying study using Buddhist concepts and principles in conjunction with behavioral and family psychology in psychology.

## **1.6 Conceptual Framework**

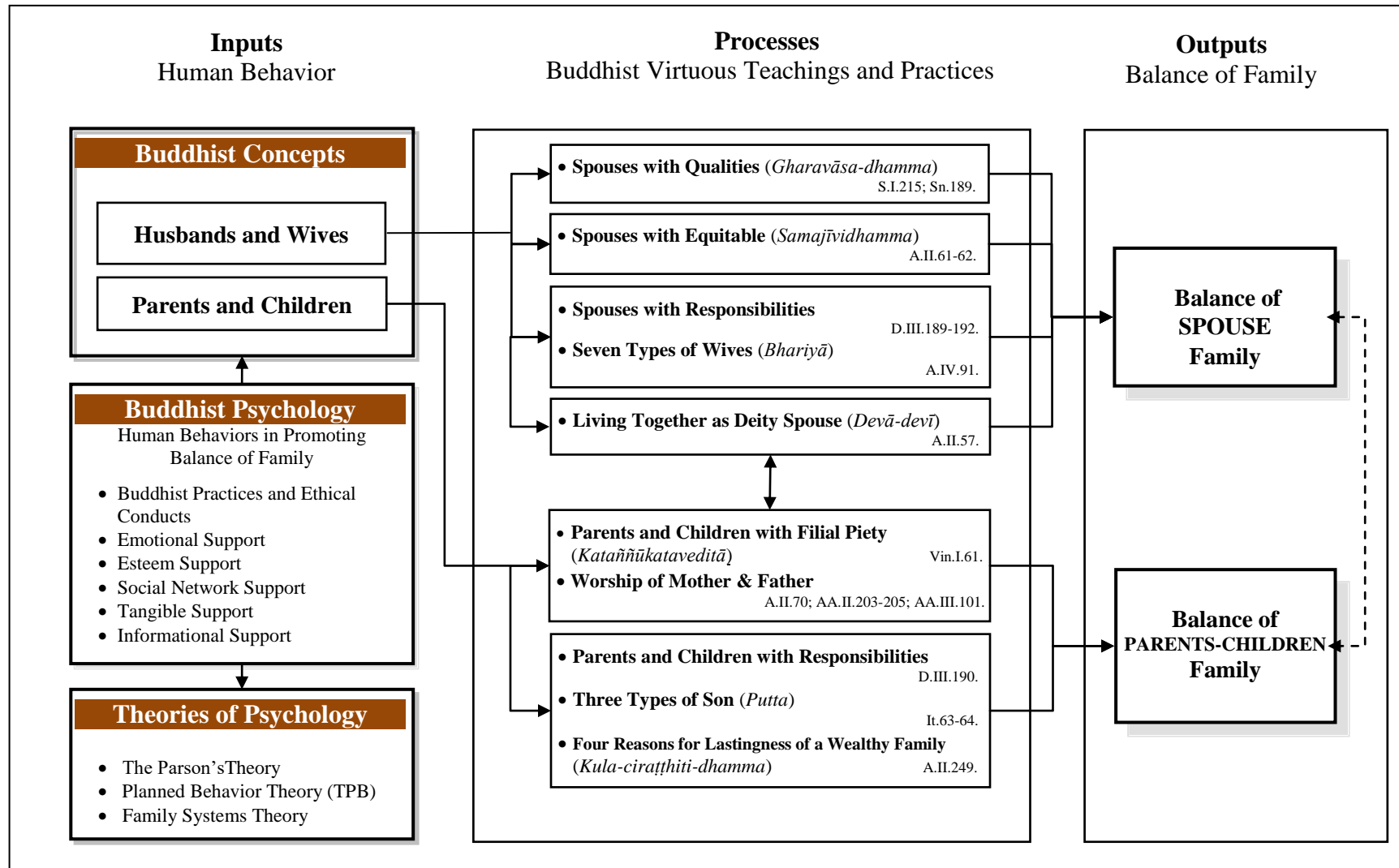
The conceptual framework of the research exhibits the significant research process which can be shown as follows:

**Chart 1.1: Conceptual Framework**



From the above presentation as well as earlier discussed in the Scope of Content, the researcher presents an overall outlook of the Buddhist doctrines and Behavioral theories used in this research in the following Theoretical Framework:

**Chart 1.2: Theoretical Framework**





## **1.7 Advantages Expected to Obtain from the Research**

This research paper contributes to the advantages as follows:

1.7.1 Acquisition of body of knowledge about the concept of balance of family in Buddhism and the theory of family behavior in Psychology

1.7.2 Acquisition of body of knowledge about human behaviors in promoting balance of Family according to Buddhist Psychology.

## Chapter II

### Concepts, Theories and Related Research Works

In this chapter, the research team has reviewed all of the literatures and research works in which they are related to this particular study. The topics are to be presented respectively in the following manners: - 1) The concept of balance of family in Buddhism, 2) The theory of family behavior in Psychology, and 3) Related Research Works.

#### 2.1 The Concept of Balance of Family in Buddhism

There are works that related to the significant point of this study according to the first objective. They are:

**2.1.1 Venerable Walmoruwe Piyaratana, Dr.** has mentioned the Buddhist doctrine of Directions (disā) in striking a perfect balance in society in a book named “Sigālovādasutta: How to Strike a Perfect Balance in Society”<sup>1</sup>

From the book, it can be concluded that the doctrine of Directions deals with acceptable social behavior by means of how social connections should be carried out within the sphere of inter-social activities. It is very clear that the Doctrine is not just for personal’s practice but serves as a manual for people to virtuously conduct as good social relationships. The social concept is the most important factor in the family unit. In this unit, there are only a limited number of people; the father, mother and children, and they are categorized as the nuclear unit of a society. The responsibilities of the nuclear unit come close to the modern theories of the social psychologists.

Other aspect that is shown in the Sigālovādasutta is the Buddha teaching on the Virtues for laities (Ghāravāsa-dhamma) namely:-

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<sup>1</sup> Walmoruwe Piyaratana, Dr., **Sigālovādasutta: How to Strike a Perfect Balance in Society**, 2<sup>nd</sup> ed., (Dehiwala: Buddhist Cultural Centre, 2015), p. 7.

offerings, pleasant words, meaningful character and equal rights. A society that does not respect these virtues will not develop the inter-connection between each member, and then the whole society will become broken-down.

**2.1.2 Phramaha Yota Chaiworamankul** has stated Buddhist doctrines to promote balance of family in a M.A. Thesis entitled “Thai Family Problems and Their Solution on the Basis of Buddhist Principles”<sup>2</sup>

From the thesis, it can be concluded the various causes for the arising of family problems were found to include inequalities between the spouses in such matters as attitude and way of thinking, values, ways of life, and religious belief and adherence. Moreover, each spouse should become fully aware of their particular responsibilities in the partnership, as well as approach one another with respect, kindness, love, warmth and affection. They should also remain faithful to one another. When these values are brought into play, there will be little room for disputes and subsequent divorce.

Therefore, the major applied Buddhist doctrines that aimed at bringing stability to the family and the mutual respect to various members, namely: the Five precepts and ennobling virtues, the Four *brahma-viharās*, the principle of Six Directions, etc. The researcher also mentioned various Buddhist doctrines and way of practices particularly for householder and family.

**2.1.3 K. Sri Dhammananda, Dr.**, has mentioned the Buddhist doctrines for a married life in a book named “A Happy Married Life: A Buddhist Perspective”<sup>3</sup>

From the book, it can be inferred that for a general living as laypeople, the Buddha laid down a number of disciplinary codes, the

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<sup>2</sup> Phramaha Yota Chaiworamankul, “Thai Family Problems and Their Solution on the Basis of Buddhist Principles”, **A Master of Arts Thesis (Buddhist Studies)**, (International Master Degree of Arts Programme, Graduate School: Mahachulalongkornrajavidyalaya University, 2008), pp. 99, 102, 117, 121, 159.

<sup>3</sup> K. Sri Dhammananda, Dr., **A Happy Married Life: A Buddhist Perspective**, (Kuala Lumpur: The Buddhist Missionary Society, 1995), pp. 9, 10, 18.

precepts, for us to uphold according to our way of life. For family level, the teachings on Six Directions in Sigālovādasutta should apply in family life, besides; certain good qualities such as religious patience and understanding are important assets to help us to lead a peaceful married life. The Buddha also taught the Dhamma out of compassion for the world. Parents should practice the “Four Sublime States of Mind” in raising their children. They are loving kindness, compassion, sympathetic joy and equanimity. These four states, when practiced will help parents remain calm throughout the difficult period of child rearing.

**2.1.4 Bhikkhu P.A. Payutto** has mentioned the character of family in a book named “A Constitution for Living: Buddhist Principles for a Fruitful and Harmonious Life”<sup>4</sup>

From the book, it may be inferred that, according to the view of Bhikkhu P.A. Payutto, family is the basic social unit and is a factor for social and national prosperity and security. So that the family plays a significant role in terms of it can create either good or bad society depending on each family as a basic unit whether it is good or bad.

**2.1.5 H. M. Mahinda Herath** has discussed the quality of being a spouse family member in an article entitled “Buddhist Psychological Teachings for a Harmonious Family in A Sustainable Society”<sup>5</sup>

From the article, Tolerance is a factor indicating the quality of family member. Tolerance is greater than fighting with others. It is spiritually and physically more beneficial to overcome the harmful effects of anger, defilements, and stress.

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<sup>4</sup> Bhikkhu P.A. Payutto, **A Constitution for Living: Buddhist Principles for a Fruitful and Harmonious Life**, Bruce Evans (tr), (Bangkok: Sahathammika Co., Ltd., 2006), p. 54.

<sup>5</sup> H. M. Mahinda Herath, “Buddhist Psychological Teachings for a Harmonious Family in A Sustainable Society”, in **Buddhist Approach to Harmonious Families, Healthcare, and Sustainable Societies**, Eds. by Most Ven. Thich Nhat Tu and Most Ven. Thich Duc Thien, (Hanoi: Hong Duc Publishing House, 2019): 39-46.

**2.1.6 Robert E. Buswell, Jr.** has exemplified the Buddhist virtuous action “generosity” practiced by the Buddha-to-be in an encyclopedia named “**Encyclopedia of Buddhism Vol. One A-L**”<sup>6</sup>

The concept was depicted through the *Vessantara Jātaka*, in which the Buddha-to-be, in his life as Prince *Vessantara*, perfects the virtue of generosity (*dāna*). *Vessantara* gives away everything a king or householder might value: his prosperity, power, home, and even his family, only to have it all restored at the conclusion of the tale. In the same way that the family members should practice generosity for the balance of family life.

**2.1.7 Phra Brahmagunabhorn (P.A. Payutto)** has mentioned about the equitable of Dhamma among spouses in a book named “**A Constitution for Living: Buddhist Principles for a Fruitful and Harmonious Life**”<sup>7</sup>

From the book, four different kinds of equitable are described, namely: *-sama-saddhā*, *samasīlā*, *sama-cāgā* and *sama-paññā*. First, the term *sama-saddhā* as the couple who has the same faith. Having compatible faith; they uphold the same religion, revere the same objects of worship, concepts, beliefs or principles, and share the same lines of interest- they are equally firm in all these or can reach agreement on them. They believe in the same thing or having in the same attitude. Second, *samasīlā* means the couple who has the same level of morality. Having compatible morality; they have conduct, morality, ethics, manners and upbringing which are harmonious or compatible. Third, *sama-cāgā* means the couple who is openhandedness and willing to help others. Having compatible generosity; they are in accord, not conflict, with each other in their generosity, hospitality, munificence, sacrifice, and readiness to help others. Fourth, *sama-paññā* means the couple who has compatible intelligence. Having compatible intelligence; they are sensible and can understand each other; they can at least reason with each other.

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<sup>6</sup> Robert E. Buswell, Jr. (Chief ed.), **Encyclopedia of Buddhism Vol. One A-L**, 2 Vol. Set, (New York: Macmillan Reference, 2004), p. 46.

<sup>7</sup> Bhikkhu P.A. Payutto, **A Constitution for Living: Buddhist Principles for a Fruitful and Harmonious Life**, Bruce Evans (tr), p. 49.

**2.1.8 Sumedha Viraj Sripathi Ukwatta** has pointed out the significance of filial piety in an article entitled “Application of Buddhist Teaching in Doing Counseling for Children”<sup>8</sup>

The Article points out that filial piety or gratitude plays a crucial role as preliminary virtue for a member within parents and children-family. It plays an important role in several historical movements and that gratitude is now becoming an important part of psychology research, and especially in positive psychology research. Filial piety may be the first Buddha Dhamma for parents and children to practice.

## **2.2 The Theory of Family Behavior in Psychology**

There are altogether 3 literatures that related to the significant points of this study according to the objectives. They are:

**2.2.1 Robert M. Pressman, et al.** mentioned significance of family’s spending time factor in an article entitled “Examining the Interface of Family and Personal Traits, Media, and Academic Imperatives Using the Learning Habit Study”<sup>9</sup>

From the article, it can be inferred that family time, e.g., family dinners, board games and attending religious services is one of the key factor to strengthen to family. In the research, if families indicated doing these things, their children were likely to be spending less time in front a screen. Additionally, family time affected primary/elementary school-aged children’s socialization skills, handling emotions, and retaining better focus. Lastly, parents who indicated increased family time had children with higher overall grades. In short, the evidence reported strongly suggests increased screen time is likely to have negative effects on children, whereas, increased family time may mitigate many of these effects.

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<sup>8</sup> Sumedha Viraj Sripathi Ukwatta, “Application of Buddhist Teaching in Doing Counselling for Children”, in **Buddhist Approach to Harmonious Families, Healthcare, and Sustainable Societies**, Eds. by Most Ven. Thich Nhat Tu and Most Ven. Thich Duc Thien, (Hanoi: Hong Duc Publishing House, 2019): 21-38.

<sup>9</sup> Robert M. Pressman et al., “Examining the Interface of Family and Personal Traits, Media, and Academic Imperatives Using the Learning Habit Study”, **the American Journal of Family Therapy**, (2014): 1-13.

**2.2.2 Murrey Bowen** has explored the equilibrium of the family unit in his remarkable theoretical book named “Family therapy in clinical practice”<sup>10</sup>

From the book, he mentioned the balance of the family dynamic as the equilibrium of the unit is disturbed by either the addition of a new member or the loss of a member. The intensity of the emotional reaction is governed by the functioning level of emotional integration in the family at the time, or by the functional importance of the one who is added to the family or lost to the family...professional persons can help surviving relatives to achieve a better level of emotional functioning by calmly facing the anxiety of death.

**2.2.3 Keith Melville** discussed family process movement in Bowen’s family systems theory in a book named “Bowen Family Systems Theory: Systems Thinking and the Emotional System”<sup>11</sup>

From the book, the conclusion can be made as the family process movement is a blend of several streams of thought, e.g., structural functionalism, inductive empiricism, what might loosely be called “family relations” and, general systems theory. Despite Bowen theory core concept focuses not only on the individual as an individual, but on the understanding over and under-functioning individuals and the importance of remaining connected to relationships and not simple withdrawing or cutting off.

**2.2.4 Mary Helene Rosenbaum** discussed about the psychological problems of family in a book named “Interfaith Marriage”, *International Encyclopedia of Marriage and Family*<sup>12</sup>

From the book, it can be concluded that central difficulties experienced by interfaith couples, aside from the initial ones involved in

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<sup>10</sup> Murrey Bowen, **Family Therapy in Clinical Practice**, (New York: Aronson, 1978), pp. 324, 335.

<sup>11</sup> Keith Melville, **Bowen Family Systems Theory: Systems Thinking and the Emotional System**, (Denver: Fielding Graduate University, 2010), pp. 2, 6-7.

<sup>12</sup> Mary Helene Rosenbaum, “Interfaith Marriage”, **International Encyclopedia of Marriage and Family**, ed. in Chief by James J. Ponzetti, Jr., 2<sup>nd</sup> ed., Vol. 2: Ea-Ju, (4 Vol. Set), (New York: Thomson Gale, 2003): 907-912.

planning and implementing the wedding ceremony itself, rotate around issues involving children: welcoming and other life-passage rituals, family holiday observances, and dealing with extended family.

**2.2.5 Peter Dawson, Lynne Sturm** discussed various types of psychological problems of family in an article entitled ““Failure to Thrive, Loss, and Bereavement””<sup>13</sup>

From the article, the psychiatric problems can appear in many forms. They can damage the feeding relationship. Maternal depression, social isolation, alcohol use and substance abuse, domestic violence, and a history of problematic parental childhood can make it harder for parents to have good relationships with their young children.

**2.2.6 K. Ingamells and D. Epston** has mentioned about stealing behavior as a common problem in family in an article entitled “A Family and Community Approach to Stealing””<sup>14</sup>

From the article, stealing behavior, a common problem especially in childhood and adolescence, is often regarded as an expression of distress and is associated with parental “distance” and family breakups. In Buddhism, this immorality is known as the violation of the second precept among the Five Precepts observance.

**2.2.7 Tim Cole** has discussed about Lying and deception within family in an article entitled “Lying to the One You Love: The Use of Deception in Romantic Relationships””<sup>15</sup>

From the article, lying or deception is one of the most significant and pervasive social phenomena of our age. Starting from little lies ranging from the trivial to the more serious, including deception between members in a family related to the reciprocal exchange of

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<sup>13</sup> Peter Dawson, Lynne Sturm, “Failure to Thrive, Loss, and Bereavement”, **International Encyclopedia of Marriage and Family**, ed. in Chief by James J. Ponzetti, Jr., 2<sup>nd</sup> ed., Vol. 2: Ea-Ju, (4 Vol. Set), (New York: Thomson Gale, 2003): 543-546.

<sup>14</sup> K. Ingamells and D. Epston, “A family and community approach to stealing”, **Journal of systemic therapies**, Vol. 32, No.1 (2013): 43-56.

<sup>15</sup> Tim Cole, “Lying to the One You Love: The Use of Deception in Romantic Relationships”, **Journal of Social and Personal Relationships**, Vol. 18, No. 1 (2001): 107-129.



information, the desire to avoid punishment, and individuals' attachment beliefs. Lying is considered misconduct through physical behavior in psychology, and the fourth precept violation among the Five Precepts in Buddhism.

**2.2.8 Janet Zarb** discussed on the theory of cognitive behavioral therapy in a book named “Developmental Cognitive Behavioral Therapy with Adults”<sup>16</sup>

From the book, Janet views life as a series of growth stages that the individual and family must successfully negotiate to avoid stagnation and chronic crisis. The concept of life stages provides a useful framework for identifying normative developmental tasks related to biological forces and to age-related social and cultural expectations that lead to changing roles.

**2.2.9 Wayne F. Regina** discussed the structural relationship among variables in family systems theory in a book named “Applying Family Systems Theory to Mediation A Practitioner's Guide”<sup>17</sup>

From the book, according to the theory of family systems, each person is biologically “driven” to be a part of a group. Membership in groups may be a part of biology, such as gender, or socially constructed, as with religion or class, or a function of multiple variables, including biology and social construction, such as race, ethnicity, and culture. It is not the variables themselves that define the capacity for differentiation, but rather one's relationship to those variables.

**2.2.10 Jack O. Balswick and Judith K. Balswick** defined the type of family in a book named “The Family: A Christian Perspective on the Contemporary Home”<sup>18</sup>

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<sup>16</sup> Janet Zarb, **Developmental Cognitive Behavioral Therapy with Adults**, (New York: Taylor & Francis Group, 2007), p. 4.

<sup>17</sup> Wayne F. Regina, **Applying Family Systems Theory to Mediation A Practitioner's Guide**, (Maryland: University Press of America, 2011), p. 101.

<sup>18</sup> Jack O. Balswick; Judith K. Balswick, **The Family: A Christian Perspective on the Contemporary Home**, 4<sup>th</sup> ed. (Grand Rapids: Baker Academic, 2014), p. 24.

From the book, the definition of family was given as Western societies usually define the boundary of the family system as a husband, a wife, and their children. This is a type of family where a couple living together with children. It is called “a parents-children family”, where as “a spouse family” denotes a couple who lives together without having any child.

**2.2.11 James Georgas** has discussed about the balance (equilibrium) of family in the Parson’s theory in an encyclopedia named “Encyclopedia of Applied Psychology”.<sup>19</sup>

From the encyclopedia, it can be inferred that Parson’s Theory of structural-functional perspective, viewed family members as an organism striving to resist change and to maintain itself in a state of equilibrium. This fact can be brought together with the other family theories in order to explain the state of the balance of family life.

**2.2.12 Icek Ajzen** has discussed about the Theory of Planned Behavior in an article entitled “Perceived Behavioral Control, Self-Efficacy, Locus of Control, and the Theory of Planned Behavior”<sup>20</sup>

From the article, according to the Planned Behavior Theory (PBT), Human behavior is guided by three kinds of consideration: behavioral beliefs, normative beliefs, and control beliefs. In their respective aggregates, behavioral beliefs produce a favorable or unfavorable attitude toward the behavior, normative beliefs result in a subjective norm, and control beliefs gives rise to perceived behavioral control. In combination, the attitude toward the behavior, the subjective norm, and the perceived behavioral control lead to the formation of a behavioral intention. This PBT is crucial important in terms of explaining “belief” as a key influence to the human’s mind.

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<sup>19</sup> James Georgas, “Family and Culture”, in **Encyclopedia of Applied Psychology**, Vol. 2, Ed.in Chief by Chararles Spielberger, (Boston : Elsevier Academic Press, 2004): 11-22.

<sup>20</sup> Icek Ajzen, “Perceived Behavioral Control, Self-Efficacy, Locus of Control, and the Theory of Planned Behavior”, **Journal of Applied Social Psychology**, Vol. 32 No. 4 (2002): 665-683.

**2.2.13 K. T. Sullivan; L. A. Pasch; M. D. Johnson; and T. N. Bradbury** discussed on the human's positive behaviors in an article entitled "Social Support, Problem-solving, and the Longitudinal Course of Newlywed Marriage"<sup>21</sup>

From the article, it can be inferred that positive behaviors are desirable phenomena being common to every single marriage life as "idealistic family". Despite positive behaviors appeared in real life infrequently as the study indicates the change in negative behavior over the first year of marriage predicted later marital satisfaction levels and marital status. Therefore, the concept of supporting behavior of human beings can be used in this research in order to explain the positive behaviors among family members. It also can be used in creating the model of "Human Behaviors in Promoting Balance of Family according to Buddhist Psychology" accordingly.

**2.2.14 G. Dunlap** has stated about the Positive Behavior Support (PBS) approach in an article entitled "The Applied Behavior Analytic Heritage of PBS: A Dynamic Model of Action-Oriented Research"<sup>22</sup>

From the article, it can be concluded that the Positive Behavior Support (PBS) approach has been found to be highly effective for family especially to young children with disabilities and challenging behavior. This kind of approach has been implemented pervasively in the recent years.

**2.2.15 C. E. Cutrona and j. Suhr** discussed about the five supportive behaviors of the family according to the theory of Optimal

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<sup>21</sup> K. T. Sullivan, L. A. Pasch, M. D. Johnson, T. N. Bradbury, "Social Support, Problem-solving, and the Longitudinal Course of Newlywed Marriage", **Journal of Personality and Social Psychology**, Vol. 98, No. 4 (2010): 631.

<sup>22</sup> G. Dunlap, "The Applied Behavior Analytic Heritage of PBS: A Dynamic Model of Action-Oriented Research", **Journal of Positive Behavior Interventions**, No. 8 (2006): 58-60.

Matching Model (OMM) in an article entitled “Controllability of Stressful Events and Satisfaction with Spouse Support Behaviors”<sup>23</sup>

From the article, it can be inferred that under the concept of the optimal matching model (OMM), there are all together five major types of supportive behaviors within families that have been identified, namely: - 1) Emotional support, 2) Esteem support, 3) Social network support, 4) Tangible support, and 5) Informational support.

## 2.3 Related Research Works

There are altogether 7 research works that related to the significant points of this study according to the objectives. They are:

**2.3.1 Pamela A. Szczyfiel** has mentioned Buddhist framework for behavioral-psychotherapy approach in a dissertation entitled “A Buddhist-Informed Conceptual Framework for Approaching Difficult Emotions in Psychotherapy”<sup>24</sup>

From the dissertation, it can be inferred that psychotherapy theories address the general issue of emotion related to behaviors. The use of Buddhist concepts and practices in mental health treatment in the West has proliferated in recent years, the clinical use of Buddhist material has often bypassed the larger philosophical framework of Buddhism.

The researcher has constructed a conceptual framework for approaching difficult emotional experiences in the context of psychotherapy. It is grounded in the wisdom of Buddhism. Zen Buddhism is especially relied upon in the development of the following themes: Sitting With, Middle Path, Healthy Interdependency, and Compassion. Further, clinical composite case vignettes are presented to demonstrate how the themes can be worked with in a therapeutic. The framework may

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<sup>23</sup> C. E. Cutrona and j. Suhr, “Controllability of Stressful Events and Satisfaction with Spouse Support Behaviors”, **Communication Research**, Vol. 19 No. 2 (1992): 154-174.

<sup>24</sup> Pamela A. Szczyfiel, “A Buddhist-Informed Conceptual Framework for Approaching Difficult Emotions in Psychotherapy”, **A Doctorate in Social Work (DSW) Dissertation**, (School of Social Policy and Practice: University of Pennsylvania, 2015), pp. 59, 116.

serve as a guide for clients and clinicians as they maneuver challenging emotional terrain in the psychotherapy room.

**2.3.2 Marie Yoshida** has analyzed Ajatasatru's Family using family behavioral theory in a thesis entitled "An Analysis of Ajatasatru's Family using Bowen Family Systems Theory: Commonalities and Differential in Japanese Buddhism and Family Therapy"<sup>25</sup>

From the thesis, it can be inferred that the paper discussed the similarities and differences of applicability of the Western-based family therapy to the non-Western. In particular, the thesis examined the applicability of Bowen family systems theory to the non-Western model of the family found in the Japanese Buddhist narrative of the Tragedy at Rajagrha.

Cross-cultural and diversity-focused approaches in psychotherapy have become increasingly important in recent decades. Despite the fact that, in Japan, the Japanese life style resembles that of America, it is still regarded as significantly different in many respects and is seen as one of the representative cultures of the East.

**2.3.3 Amanda L. Drescher** has mentioned the family systems theory in a thesis entitled "The Relations among Maternal Depression, Parenting Behaviors, and Adolescents' perceptions of Family Functioning: the Moderating Effect of Mothers' couple Relationship Status"<sup>26</sup>

From the research, parental characteristics can have strong influences on children in the family. The family systems theory emphasizes the mutual influences that members of a family have on one another, depression in parents has been found to affect child adjustment.

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<sup>25</sup> Marie Yoshida, "An Analysis of Ajatasatru's Family using Bowen Family Systems Theory: Commonalities and Differential in Japanese Buddhism and Family Therapy", **A Master of Arts Thesis**, (Graduate School: University of Oregon, 2007), p. abstract.

<sup>26</sup> Amanda L. Drescher, "The Relations among Maternal Depression, Parenting Behaviors, and Adolescents' perceptions of Family Functioning: the Moderating Effect of Mothers' couple Relationship Status", **A Master Science Thesis**, (Graduate School: University of Maryland, 2008), pp. abstract page, 1.

Moreover, the findings showed authoritative parenting was associated with perceptions of more positive family functioning. Parenting behavior did not mediate between maternal depression and adolescents' perceptions of family functioning. Overall, mother's couple relationship status did not moderate the relation between maternal depression and parenting behavior; but there was a trend for the relation between depression and permissive parenting to be stronger when mothers were unpartnered.

**2.3.4 Christina D. Falci** has underlined the effects of family structure and family process on the psychological well-being of children in a Thesis entitled "The Effects of Family Structure and Family Process on the Psychological Well-Being of Children: From the Children's Point of View"<sup>27</sup>

The research findings show the significance of support from family members. The effects of family structure on children's outcomes can be mediated by the family processes occurring within families, such as the quality of parent-child relationships. After controlling for family processes and background variables the majority of the effects of family structure on children's psychological well-being disappeared.

**2.3.5 Matthew J. Altiere** has stated how behaviors of parents affect their children in a Thesis entitled "Family Functioning and Coping Behaviors in Parents of Children with Autism"<sup>28</sup>

The research was hypothesized that moderate levels of cohesion and adaptability would be associated with higher levels of positive coping mechanisms. Further, the more coping strategies implemented by a family would predict greater satisfaction with their family functioning. The results suggest that enmeshed families generally implement more

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<sup>27</sup> Christina D. Falci, "The Effects of Family Structure and Family Process on the Psychological Well-Being of Children: From the Children's Point of View", **A Master of Science (Sociology) Thesis**, (Blacksburg: The Faculty of Sociology, Virginia Polytechnic Institute and State University, 1997), p. ii.

<sup>28</sup> Matthew J. Altiere, "Family Functioning and Coping Behaviors in Parents of Children with Autism", **A Master of Science Thesis (Clinical Psychology)**, (The Department of Psychology: Eastern Michigan University, 2006), p. iii.

positive coping strategies than other cohesion styles. Further, mothers perceive more social support from their family and friends than fathers do.

**2.3.6 Jui C. Dhalewadikar** studied about adolescent risky behavior in a Thesis entitled “Harsh Parenting, Deviant Peers and Adolescent Risky Behavior: Understanding the Meditational Effect of Adolescent Attitudes and Intentions”<sup>29</sup>

From the research, it can be inferred that both harsh parenting and involvement with deviant peers directly was related to adolescent risky behaviors in engaging with tobacco use, alcohol use and sexual behavior. Furthermore, adolescent attitudes and intentions mediated this relationship, i.e., harsh parenting and involvement with deviant peers was no longer associated with risky behavior once attitudes and intentions about risky behaviors were added in the model.

**2.3.7 Ashley Rink Merritts** has mentioned the decreasing of supportive behaviors in a couple in a dissertation entitled “The Association between Supportive Behavior and Changes in Relationship Quality among Married and Cohabiting African American Couples”<sup>30</sup>

From the research, it can be concludes that the levels of support behaviors observed among cohabitating and married couples significantly predicted higher levels of negative behaviors (specifically hostility) in their interactions two years later. This indicates the decreasing of couple life’s quality. In addition, the analyses examined whether these later levels of hostility predicted relationship satisfaction over time.

**2.3.8 Sarita Mahatthanadull** has mentioned about the integrated way for the SPOUSE family balance in her Ph.D. dissertation

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<sup>29</sup> Jui C. Dhalewadikar, “Harsh Parenting, Deviant Peers and Adolescent Risky Behavior: Understanding the Meditational Effect of Adolescent Attitudes and Intentions”, **A Master of Science (Human Development and Family Studies)**, (The Graduate Faculty: Iowa State University, 2014), p. vi.

<sup>30</sup> Ashley Rink Merritts, “The Association between Supportive Behavior and Changes in Relationship Quality among Married and Cohabiting African American Couples”, **A Doctor of Philosophy Dissertation (Human Development and Family Studies)**, (Graduate College: Iowa State University, 2014), p. viii.

entitled “The Integrated Way for the Balance of Family Life Based on Buddhist Doctrines and Bowen’s Theory”<sup>31</sup>

From the work, it may be inferred that the balance of a SPOUSE family, consisting of a husband and a wife, requires a series of Buddha Dhamma into the practice. They are the doctrine of balanced livelihood (*samajīvidhamma*), the ennobling virtues (*pañca-dhamma*), the virtues for lay people (*gharāvāsa-dhamma*), and the instructions for both wife and husband based on the six directions (*disā*). However, the finding also suggests the threefold integrated way for the balance of SPOUSE family life, namely: (1) Basic Qualifications, (2) Unity in Coexistence, and (3) Diversity in Coexistence.

In conclusion, from the above reviewed of related literatures and research works, it can be seen clearly that there is still no direct research conducted as same as this matter before. Thus the research team should study further scrupulously on this particular study “Human Behaviors in Promoting Balance of Family according to Buddhist Psychology” in order to bring the body of knowledge for the sake of family, the building blocks of society.

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<sup>31</sup> Sarita Mahatthanadull, “The Integrated Way for the Balance of Family Life Based on Buddhist Doctrines and Bowen’s Theory”, **Doctor of Philosophy Dissertation (Buddhist Studies)**, (Graduate School: Mahachulalongkornrajavidyalaya University, 2017), p. 54.



## **Chapter III**

### **Research Methodology**

In the study of this research “Human Behaviors in Promoting Balance of Family according to Buddhist Psychology”, the following two objectives are to be examined, namely: - (1) to examine the concept of balance of family in Buddhism and the theory of family behavior in Psychology, and (2) to suggest human behaviors in promoting balance of Family according to Buddhist Psychology.

The research methodology can be presented in six areas, namely: (1) Format of the Research, (2) Populations, Samples and Key Informants, (3) Research Tools, (4) Collection of Data, (5) Data Analysis, and (6) Summary of the Research Process. Details for each area are as follows:

#### **3.1 Format of the Research**

This is a qualitative research. The methodology of the research has been designated employing the research materials and instruments. They are the collection and analysis of data both from primary and secondary sources, as well as in-depth interviews, etc. For the purpose of the research findings which creates the series of body of knowledge respectively based on the research’s objectives, in terms of (1) the concept of balance of family in Buddhism and the theory of family behavior in Psychology, and (2) the human behaviors in promoting balance of Family according to Buddhist Psychology.

#### **3.2 Populations, Samples and Key Informants**

This work is a qualitative research by analyzing of data from documents and field studies relating to the study of “Human Behaviors in Promoting Balance of Family according to Buddhist Psychology”. Therefore the sample population that appeared in this research concerns

with groups of 10 key-informants who are monks and Buddhist scholarly representatives with knowledge of Buddhism and Psychology. They are expertise in interdisciplinary integration into education and way of life sciences. There are totally 5 countries, namely: - (1) Thailand, (2) Bhutan, (3) India, (4) Sri Lanka, and (5) Japan. Name lists are given as follows:

1. Most Venerable Professor Dr. Phra Rajapariyatkavi (Somjin Wanjan), Rector of Mahachulalongkornrajavidyalaya University, Wang Noi, Ayutthaya, Thailand;

2. Most Venerable Associate Professor Dr. Phra Sutteerattanabundit, Director of Buddhist Research Institute, Mahachulalongkornrajavidyalaya University, Wang Noi, Ayutthaya, Thailand;

3. Most Venerable Associate Professor Dr. Phra Methavinairos, Mahamakut Buddhist University, Buddhamonthon, Nakhon Pathom, Thailand;

4. Venerable Dr. Khenpo Karjung, Tango Dorden Tashithang Buddhist University, Bhutan;

5. Professor Dr. Geeta Manaktala, Panjab University, Chandigarh, India;

6. Emeritus Professor Dr. Pahalawattage Don Premasiri, University of Peradeniya, Sri Lanka;

7 Professor Dr. Sakurai Yoshihide, Graduate School of Letters, Hokkaido University, Japan;

8. Associate Professor Dr. G Clinton Godart, Graduate School of International Cultural Studies, Tohoku University, Japan;

9. Associate Professor Dr. Praves Intongpan, Department of Philosophy and Religion, Faculty of Humanities, Kasetsart University, Thailand;

10. Dr. Supriya Rai, Director, K. J. Somaiya Centre for Buddhist Studies, India.

For the purpose of the selection of the samples, it is done by setting up representatives from such organizations and countries. In addition, the purposive random sampling technique was significantly used based on the significance of the studies.

### **3.3 Research Tools**

The essential research tools used in this research consists of in-depth interview's forms as well as devices in data collection and analysis, such as systematic analysis of related equipment. So the exploration is in accordance with the process involved to the sample in various organizations.

The in-depth interview's forms were examined in terms of the Item-Objective Congruence (IOC) by the 3 experts, namely:

1. Most Venerable Associate Professor Dr. Phra Methavinairos, Mahamakut Buddhist University, Thailand,
2. Associate Professor Dr. Praves Intongpan, Department of Philosophy and Religion, Faculty of Humanities, Kasetsart University, Thailand, and
3. Associate Professor Dr. Amnaj Buasiri, Committee of Education Council, Ministry of Education, Thailand.

However, the research tools that have been selected to suit the types of research are, such as: Question forms for in-depth interviews, Personal and Laptop computers and equipment's, Internet system, Photographs, Audio recordings, etc. These said tools are effective and important for conducting research throughout the research process from beginning to the end.

The abovementioned question forms for in-depth interviews consisted of three parts with 4 key questions which mainly based on the objectives of the research respectively as well as the research's problems. They are as follows:

### **Part I: General Information of the Key Informant**

1. Name / Family name\_\_\_\_\_
2. Age\_\_\_\_\_
3. Occupation\_\_\_\_\_
4. Academic Position\_\_\_\_\_
5. Institute\_\_\_\_\_
6. Fields of Expertise \_\_\_\_\_

### **Part II: Information about Opinion on Specific Issues**

**Question 1.** In your opinion, what are the problems found in the SPOUSE family and the PARENTS-CHILDREN family in recent day? Please give at least 3 items and prioritize them.

**Question 2.** What Buddha Dhammas do you think are necessary for husbands and wives as family members in order to create the balance of SPOUSE family life?

**Question 3.** What Buddha Dhammas do you think are necessary for parents and children as family members in order to create the balance of PARENTS-CHILDREN family life?

**Question 4.** Please suggest some of the human behaviors that you think can promote the balance of Family according to Buddhist Psychology.

### **Part III: Suggestions**

Do you have any suggestions or recommendations for the research team?

(End of question form)

### **3.4 Collection of Data**

This research is a qualitative study using qualitative method as a basis for research starting by collecting data from the primary source of Pali Canon (*Tipiṭaka*), Commentaries (*atthakathā*), Sub-commentaries (*tīkās*), Sub Sub-commentaries (*anutīkās*), Special Texts (*pakarāṇa-*

*visesa*), etc. respectively by using the Pāli Text Society's Pāli version and English translation series. Then the secondary sources are explored by usage of Buddhist textbooks, research works, Doctor of Philosophy dissertations, journals, books, newspapers, including online sources, etc., among Pāli, Thai and English languages. Furthermore, in terms of studying the theory of Psychology, the primary and secondary sources from modern sciences such as behavioral and psychological textbooks are examined in the same manner as Buddhism.

Apart from these, the in-depth interviews are also conducted with 10 key-informants from 5 countries around the world in which it has been already stated in the topic "Scope of Sources of Data" in Chapter I. Such information is specifically used in the Chapter IV where the analytical study is performed.

However the process of collecting, synthesizing, and utilizing the data may be understood depending on the response to each objective in the following ways:

#### **3.4.1 Data Collection for Answering the First Objective**

To examine the concept of balance of family in Buddhism and the theory of family behavior in Psychology: A collection of data from primary and secondary sources of basic knowledge of the two key concepts which are Buddhism and Psychology. Apart from that is the information obtained from the in-depth interviews is utilized as well in this step.

#### **3.4.2 Data Collection for Answering the Second Objective**

To suggest human behaviors in promoting balance of Family according to Buddhist Psychology: A collection of data that deals with utilizing of those information that have been gathered earlier. The information obtained from the in-depth interviews is considered to be utilized as well in this step.

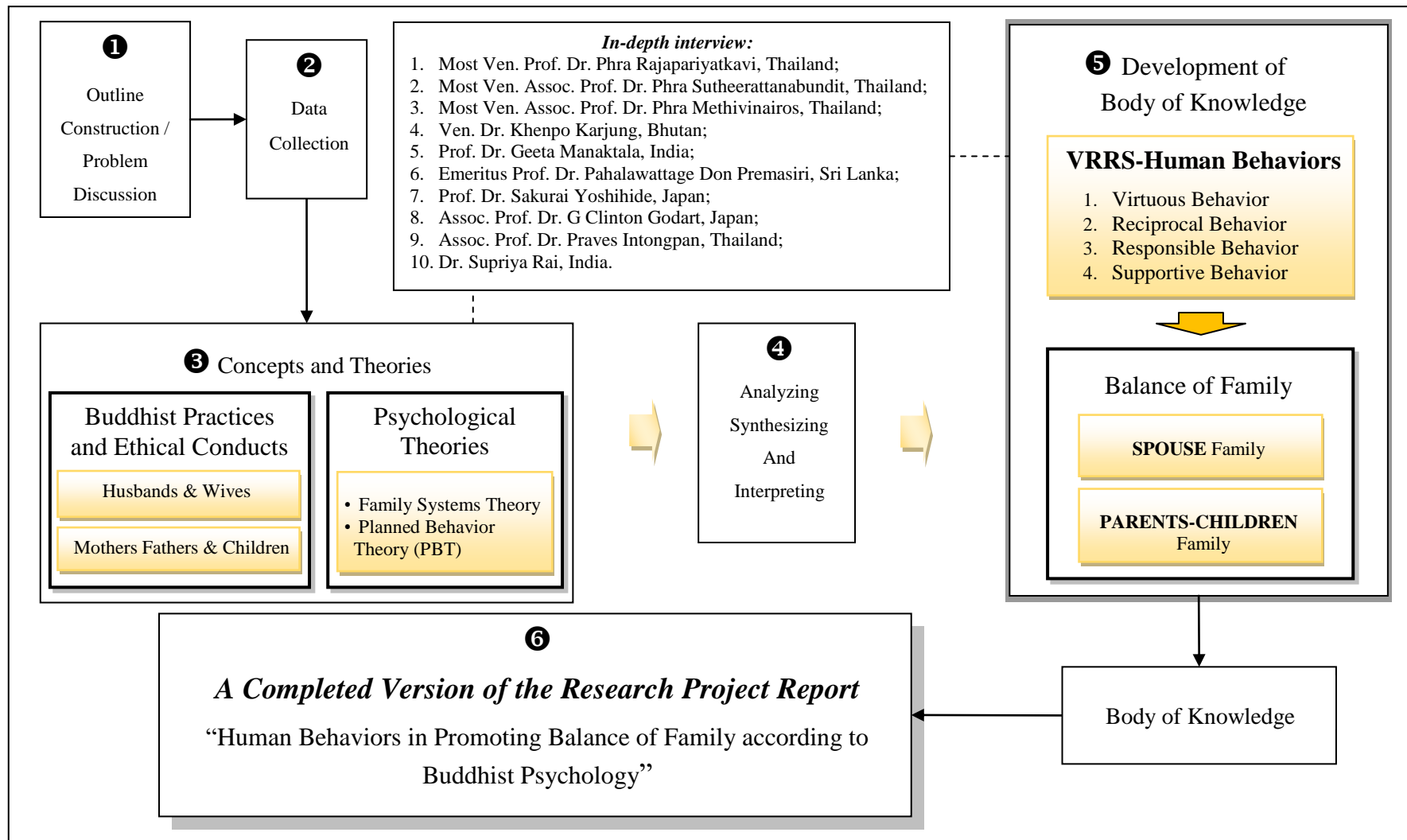
### **3.5 Data Analysis**

The analysis of knowledge from Buddhist scholars, psychologists, etc. to show the series of knowledge and the process gained from the study in organizations and universities. In addition, data

analysis is also performed using qualitative analysis. Then the data synthesis is to bring those results of analyzed data from various areas to be synthesized together.

At this point, all details and information about the research methodology mentioned earlier can therefore be presented in the form of the Research Process Chart as follows:

**Chart 3.1: The Research Process**



**Source:** Asst. Prof. Dr. Sanu Mahatthanadull and Dr. Sarita Mahatthanadull, 2020.

### **3.6 Summary of the Research Process<sup>1</sup>**

In doing the Research, there are stages in the research process conducted altogether respectively. The following six steps outline a summary of steps in the whole research process:

#### **1) First Step: Outline Construction / Problem Discussion**

The first step is outline construction which signifies constructing the overall outline of the work in all related dimensions corresponding to the objectives. Then the problem discussion, among the research team led by the research adviser, is made by discussing the problems encountered according to the significance of the studies.

#### **2) Second Step: Data Collection**

The second step is preparation of data to be used in the research by gathering all useful data and information from various sources.

#### **3) Third Step: Examining the Concept and Theory**

The third step represents the examining the concept of balance of family in Buddhism, together with the theory of family behavior in Psychology.

#### **4) Fourth Step: Analysis, Synthesis, and Interpretation**

The fourth step deals mainly with those analytical studies together with synthesis and interpretation. They will be carried out carefully in accordance with the body of knowledge obtained in the previous step.

#### **5) Fifth Step: Development of Body of Knowledge**

Then, the fifth step is an analysis on such issue is to be carefully made using underlined Buddhist concepts and Psychology theories, together with information obtained from the in-depth interviews.

#### **6) Sixth Step: Finalizing a Completed Version of the Research Project Report**

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<sup>1</sup> See Chart 3.1: The Research Process showing an overview of the entire process of how the research has been step-by-step conducted.



Finally the last step is Finalizing a completed version of the research project report, starting by identifying significant research findings; compilation of bodies of knowledge and insights. Then it is formulating conclusions, conducting discussions, as well as suggesting useful information for possible further researches.

The final completed report entitled “Human Behaviors in Promoting Balance of Family according to Buddhist Psychology” is eventually developed and such body of knowledge is ready for its publication.

In other words, the research process may be presented alternatively in another way, using objectives as a determinant which resulting in 3 steps as follows:

**Step 1** Examining the Concept of Balance of Family in Buddhism and the Theory of Family Behavior in Psychology

**1.1 Issues for Search:** 1) Meaning of Balance of Family  
2) SPOUSE Family Balance  
3) PARENTS-CHILDREN Family Balance  
4) Psychological Family Problems  
5) Criticism of Family Behavioral Theories

**1.2 Method:** Documentary study/In-depth interview

**1.3 Data Sources:** Tipiṭaka/Commentaries/Sub-commentaries/  
Buddhist textbooks/texts of Psychology/  
Theses/Dissertations/Research works/Journals/  
Specialist/Key-informants

**1.4 Instruments:** Note papers/Voice recorder/In-depth interview forms

**1.5 Data Collecting:** Read and conclusion/In-depth interview

**1.6 Data Analysis:** Content analysis/Descriptive analysis

**Step 2:** Suggesting Human Behaviors in Promoting Balance of Family according to Buddhist Psychology

**2.1 Issues for Search:** 1) Human Behaviors in Promoting Balance of

Family According to Buddhist Psychology  
 2) Model of Human Behaviors in Promoting  
 Balance of Family according to Buddhist  
 Psychology

- 2.2 Method:** Documentary study/In-depth interview
- 2.3 Data Sources:** Tipiṭaka/Commentaries/Sub-commentaries/  
 Buddhist textbooks/texts of Psychology/  
 Theses/Dissertations/Research works/Journals/  
 Specialist/Key-informants
- 2.4 Instruments:** Note papers/Voice recorder/In-depth interview  
 forms
- 2.5 Data Collecting:** Read and conclusion/In-depth interview
- 2.6 Data Analysis:** Content analysis/ Descriptive analysis/Model  
 analysis

## Chapter IV

### Research Findings

In this chapter, the research team discusses on the research findings which can be classified based on the two objectives of the research, namely: - 1) to examine the concept of balance of family in Buddhism and the theory of family behavior in Psychology, and 2) to suggest human behaviors in promoting balance of Family according to Buddhist Psychology.

However, the following issues will be respectively presented as follows: - 1) The Concept of Balance of Family in Buddhism, 2) The Theory of Family Behavior in Psychology, 3) Human Behaviors in Promoting Balance of Family According to Buddhist Psychology, and 4) Model of Human Behaviors in Promoting Balance of Family according to Buddhist Psychology.

#### 4.1 The Concept of Balance of Family in Buddhism

There are three topics to be discussed under The Concept of Balance of Family in Buddhism, namely: 1) Meaning of Balance of Family, 2) SPOUSE Family Balance and 3) PARENTS-CHILDREN Family Balance.

##### 4.1.1 Meaning of Balance of Family

Phra Dhammakosācāra (Prayoon Dhammacitto) mentioned that “balance” contextually can also derive from another Pali word “*samatā*”.<sup>1</sup> While Bhante Shravasti Dhammika exhibits *samatā* (or *samatta*) as

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<sup>1</sup> Phra Dhammakosācāra (Prayoon Dhammacitto), **Educating for Balance: A Buddhist Perspective**, (Thai Version), 4<sup>th</sup> ed. (Bangkok: Sam La Da Limited Partnership, 2555 BE.), p, 107; Major P. Long Som Boon, **Dictionary of Magadha-Thai**, (Thai Version), (Bangkok: Ar Thorn Printing, 2540 BE.), p. 313; Thai Royal Institute, **Thai Terminologies from Pali and Sanskrit**, (Thai Version), (Bangkok: Union Ultraviolet Ltd., 2553 BE.), p. 37.

“balance is a situation in which different things exist in equal and mutually beneficial amounts. Having one virtuous quality to counterpoise another is an essential element in the development of a healthy and growing spiritual practice . . .”<sup>2</sup> The definition of “Balance” is given in the Dictionary for Buddhist Studies: Analytical Terminologies the Pali term ‘*Tulaya*’ is translated as match or equal.<sup>3</sup> As in the Buddha word in the *Samyuttanikāya Nidāna Vagga*: “*natthi kāyasmiñ tulayatā*”<sup>4</sup>

The Dictionary of Science and Technology defines the general meaning of “balance” up to six broader meanings: - (1) A state in which two sides are equal or in proportion, (2) A state in which weights or forces are evenly distributed, (3) A state in which proportions of substances are correct, (4) A state of staying upright and not falling, (5) The placing of text and graphics on a page in an attractive way, and (6) A device for weighing, made with springs or weights.<sup>5</sup> In addition, the use of the word balance according to the various fields of modern sciences

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<sup>2</sup> Bhante Shravasti Dhammika. “**Balance**”. Guild to Buddhism A To Z. [online]. source: <http://www.buddhisma2z.com/content.php?id=35> [Retrieved on 2 January 2020].

<sup>3</sup> Phra Dhammakittivaṃsa (Thongdī Suratejo), **Dictionary for Buddhist Studies: Analytical Terminologies**, (Thai Version), (Bangkok: Lieng Chieng, 2550 BE.), p. 299.

<sup>4</sup> S.II.279; Bhikkhu Bodhi (tr.), **The Connected Discourses of the Buddha A New Translation of the Samyutta Nikāya**, Vol. I, 2 vols. set. (Oxford: PTS, 2000), p. 717.

<sup>5</sup> Simon Collin, **Dictionary of Science and Technology**, 2<sup>nd</sup> ed., (London: A&C Black Publishers Ltd., 2007), p. 61; Gerry Melino, Richard A Knight and Jean Claude Ameisen, “The Siren’s Song: This Death That Makes Life Live”, **Cell Death: Encyclopedia of Life Sciences**, eds. by Gerry Melino, David Vaux, (Chichester: John Wiley & Sons Ltd., 2010) : 1.

can also be extensively used as “equilibrium”<sup>6</sup> which is still maintain its same context.<sup>7</sup> These are the implications of the term “balance”.

Before mentioning the word family it should be first understood about the word “members of family” in which is the dimension of the individual (*puggala*). The term ‘*puggala*’, here in this context, does not imply anything real. Instead it is only *sammutisacca* (conventional truth) as opposed to *paramatthasacca* (ultimate or absolute truth).<sup>8</sup> Therefore, the definition of family is fictitious for the sake of understanding only by its principles.

The beginning of the definition may be searched from the dictionary, as Burgess and Lock defines the family as having the following four important structures:

1. A family consists of persons who live together in a relationship consisting either of marriage or lineage. Marriage is the relationship that pertains between a wife and a husband, lineage that which pertains between parents and their children, including the adopted ones.

2. Members of the family generally live together in the same household, though they may sometimes separate to form a new family. In former days, the family had the third, fourth, fifth generations living together. Nowadays the household size is smaller, consisting of a husband, a wife, either together with children or else childless.

3. A family expresses the social bond that exists between its various members: husband, wife, parents, children and other relatives.

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<sup>6</sup> Talcott Parsons, **The Social System**, ed. By Bryan S. Turner, (London: Routledge, 1991), p. 364; Ilya Prigogine, Isabelle Stengers, **Order out of Chaos**, (New York: Bantam, 1984), p. 143; Fritjof Capra, **The Turning Point: Science, society and the rising culture**, (New York: Bantam Book, 1988), p. 270; Kara Rogers (ed.), **The Human Body The Brain and the Nervous System**, (New York: Britannica Educational Publishing, 2011), pp. 112., 114; Kara Rogers (ed.), **The Human Body The Digestive System**, (New York: Britannica Educational Publishing, 2011), p. 121.

<sup>7</sup> Prof. Dr. Vidya Thiengburanadham, **Nation’s Most Comprehensive Dictionaries: Medical Sciences Dictionary**, (Thai Version), 41<sup>st</sup> ed., (Bangkok: Duang Ka Mol Publishing, 2556 BE.), p. 366.

<sup>8</sup> AA.I. 95; KvuA.34.

Each family member loves, pays attention to, and listens to one another, resulting in a good relationship.

4. A family will transmit and defend its culture. Members will transmit or adopt a similar pattern of behavior. It is this kind of interaction that creates the character that is unique to a particular family.<sup>9</sup>

In addition, family refers to mother, father and the child, known as nuclear family or elementary family<sup>10</sup> whose relationships constitute basic institutions, both for the individuals involved in them and for society as a whole”.<sup>11</sup> To be more specific, a family denotes a group of persons bound together by relationships consisting of marriage and lineage. Interactions between family members have their own characters that may either preserve the former culture or else create a new one.<sup>12</sup> Bhikkhu P.A. Payutto views that family is the basic social unit and is a factor for social and national prosperity and security.<sup>13</sup> The family in one dimension is therefore as a small jigsaw in which, when these building blocks have brought together, will show a larger perspective.

In conclusion, Balance of Family means a happy, good and balance relationship of a group of persons who live together consisting either of spouse or parents-children. Family members adopt a similar pattern of Buddhist virtuous behavior existing in equal and mutually beneficial amounts.

#### 4.1.2 SPOUSE Family Balance

As described earlier that the term “spouse” here particularly denotes a marriage family where a husband and a wife living together with no children. Therefore the term “marriage” or *āvāhana* (nt.) [*ā* +

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<sup>9</sup> Burgess and Lock, **Contemporary Theories about the Family**, (New York: The Free Press, 1979), p. 60.

<sup>10</sup> Robert Mollenry, “Nuclear Family”, **The New Encyclopaedia Britannica**, vol.7. 15<sup>th</sup> ed., (Chicago: Encyclopedia Britannica, 1993): 431.

<sup>11</sup> James J. Ponzetti, Jr., “Preface”, **International Encyclopedia of Marriage and Family Vol. 1: Ab-Du**, 2<sup>nd</sup> ed., ed. in Chief by James J. Ponzetti, Jr., (New York: Macmillan Reference USA., 2003): VII-X.

<sup>12</sup> Burgess and Lock, **Contemporary Theories about the Family**, p. 60.

<sup>13</sup> Bhikkhu P.A. Payutto, **A Constitution for Living: Buddhist Principles for a Fruitful and Harmonious Life**, Bruce Evans (tr), (Bangkok: Sahathammika Co., Ltd., 2006), p. 54.

*vshana, of vah*] may possibly be rendered into two meanings: 1. Marriage or taking a wife;<sup>14</sup> 2. getting up or bringing together.<sup>15</sup>

In Buddhism, a type of marriage was mentioned in the Jātakas was called *svayamāra* wherein usually a girl but sometimes a boy chose a partner from a number of suitors. Such ceremonies would usually take place at a public gathering. The Tipiṭaka mentions the Buddha's wife and his son Rāhula so we know he was married, but it provides no information about what kind of marriage he had or his wedding ceremony. However, later fictional biographies of the Buddha usually portray him as having a *svayamāra* marriage which suggests that this was the type of marriage that early Buddhists thought of as the ideal.<sup>16</sup> Particular to the nuclear family living separately in the modern society, Supriya Rai viewed: "From the social point of view, modern nuclear family where the only two living together, they have to be more caring and sensitive towards each other."<sup>17</sup> Living together in this small-size family, both spouses should give love and understand to each other willingly. To this point, Praves Intongpan explains the social context of marriage:

Marriage is a human social activity which is related to the families and relatives of the spouse as well. In addition, it also relates to the monastic institution. For example, when performing various auspicious ceremonies; starting a new house, birth day, getting married, etc., Buddhists must invite the monks to perform the ceremonies always according to the Buddhist tradition. Therefore,

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<sup>14</sup> D.I.11; "*āvāha - karaṇa*" - DA.I.96; Maurice Walshe (tr.), **Thus Have I Heard: The Long Discourses of the Buddha (Dīgha Nikāya)**, (London: Wisdom Publications, 1987), p. 72.

<sup>15</sup> T.W. Rhys Davids and William Stede (eds.), **The Pali Text Society's Pali-English Dictionary**, (London: PTS, 1921), p. 128.

<sup>16</sup> B. C. Law. "**Marriage in the Buddhist Tradition**". Guild to Buddhism A To Z. [online]. source: <http://www.buddhisma2z.com/content.php?id=248> [Retrieved on 2 January 2020].

<sup>17</sup> Interview with Dr. Supriya Rai, Director, K. J. Somaiya Centre for Buddhist Studies, India, January 17, 2019.

marriage is a declaration to society that two people are living as a couple. In which the social dimension is inevitably involved.<sup>18</sup>

In terms of studying this topic, there are four Buddha Dhammas necessary for a spouse in order for balance of spouse family. They are: 1) A Spouse with Qualities (*Gharavāsa-dhamma*), 2) A Spouse with Equitable (*Samajīvidhamma*), 3) A Spouse with Responsibilities (*Sīgālovāda Sutta*), and 4) Living Together as Deity Spouse.

#### a. A Spouse with Qualities (*Gharavāsa-dhamma*)

The first Buddha Dhamma that necessary for a spouse family balance connotes *gharavāsa-dhamma*. First, *gharavāsa* comprised of two terms (*ghara + āvāsa*) the term *ghara* refers to a house (*gahaṭṭhā gharāṃ āvasantā*)<sup>19</sup> whereas *āvāsa* refers to the household life (as contrasted with the life of a mendicant)<sup>20</sup> as appeared as a Pali term in various *suttas* “*gharāvāsatham*”<sup>21</sup>. Thus one who lives a household life is in contrast to one who has gone forth into homelessness (*pabbajita*) is an ascetic, recluse, monk who ordained in Buddhist religion and lived a renunciation or monastic life.<sup>22</sup> Then the term Dhamma, in this context, generally refers to the Buddha’s teachings. In Buddhism, a person who have a household life is known as a householder as venerable P.A. Payutto have mentioned *gahaṭṭha* or *gharavāsa* can be translated as either “the household life” or “a householder; layman; the laity”.<sup>23</sup> Thus *gharāvāsa-dhamma* literally refers to the virtues for householders.

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<sup>18</sup> Interview with Assoc. Prof. Dr. Praves Intongpan, Department of Philosophy and Religion, Faculty of Humanities, Kasetsart University, Thailand, February 27, 2020.

<sup>19</sup> AII.68; Sn.43; Woodward, F.L. (tr.), **The Book of the Gradual Sayings (Anguttara-Nikāya)**, Vol. II (The Book of the Fours), (London: PTS, 2008), p. 78.

<sup>20</sup> Vin.II.180 I. B. Horner (tr.), **The Book of the Discipline (Vinaya-Piṭaka)**, Vol. V (Cullavagga), (London: Luzac & Company Ltd., 1963), p. 254.

<sup>21</sup> A.II.208; M.I.179, 240, 267, 344; Sn.406. (cp.S.V.350.); J.I.61; PvA.61. Look in T.W. Rhys Davids and William Stede (eds.), **The Pali Text Society’s Pali-English Dictionary**, p. 289.

<sup>22</sup> Phra Brahmaganabhorn (P.A. Payutto), **Dictionary of Buddhism**, (Dhamma Compilation Edition) (Thai Version), 30<sup>th</sup> ed., p. 333.

<sup>23</sup> *Ibid.*, pp. 320-321.



In order to access to happy family life, this elementary practice just cannot be overlooked. The *gharāvāsa-dhamma* in Saṃyuttanikāya represents the four qualities for a good household life:

Doing what is proper, dutiful,  
 One with initiative finds wealth.  
 By truthfulness one wins acclaim;  
 Giving, one binds friends.  
 That is how one does not sorrow  
 When passing from this world to the next.  
 The faithful seeker of the household life  
 In whom dwell these four qualities-  
 Truth (*sacca*), adjustment (*dama*), steadfastness (*khanti*), generosity  
 (*cāga*)  
 Does not sorrow when he passes on.<sup>24</sup>

From the above passage, a spouse with qualities needs to follow the following four *gharavāsa-dhammas*, the four virtues for householders.

### 1. Truth (*Sacca*)

Truth or *sacca* in Pali, is the first quality that spouse should both have. It is literally translated as truth and honesty. This Dhamma also emerged as the fourth elements among the ennobling virtues (*pañca-dhamma*), the virtues that one should practice parallel to the five precepts. Because of the five precepts and the five ennobling virtues are recognized as the disciplinary rules for the laity. They reciprocally support to each other. To be more specific, *sacca* supports the fourth precept, *musāvāda*. In the context of social institution, a spouse-family whose member observes five precepts also needs to train themselves by the five ennobling virtues. Observing and training both of these couple principles accordingly a member can promote and support oneself with the

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<sup>24</sup> S.I.215; Sn.189; Bhikkhu Bodhi (tr.), **Saṃyuttanikāya: The Connected Discourses of the Buddha**, vol 1, (Oxford: PTS, 2000), p. 316.

fundamental morality and training ethic resulting good living and becoming perfect human beings. They create self-reliable and speaking truthfully together with establishing a trustful relationship between husband and wife. Furthermore, they lead to balanced spouse-family for all respects. Just as the Buddha's verse in The Good Omen Discourse (Maṅgala Sutta) "*subhāsītā ca yā vācā, etam maṅgalam uttamam.*"<sup>25</sup> "Any speech that is well spoken: This is a supreme good omen"<sup>26</sup> In the same way that a supreme good omen for a family can be obtained by conveying the truth in a manner of well-spoken speech. That is the truth should be managed truthfully through this skillful means. In Vācā Sutta, it is stated:

*Pañcahi bhikkhave aṅgehi samannāgatā vācā subhāsītā hoti no dubbhāsita, anavajjā ca ananuvajjā ca viññūnaṃ. Katamehi pañcahi?*

*Kālena ca bhāsītā hoti, saccā ca bhāsītā hoti, saṅhā ca bhāsītā hoti, atthasaṃhitā ca bhāsītā hoti, mettacittena ca bhāsītā hoti.*<sup>27</sup>

Monks, if a word have five marks, it is well spoken, not ill spoken, nor is it blameworthy nor blameable by the wise. It is spoken in season, it is spoken in truth, it is spoken softly, it is spoken about the goal, it is spoken in amity.<sup>28</sup>

From the passage, well-spoken speeches (*vācā subhāsītā*) comprise of:

- 1) Speaking at the right time
- 2) Speaking only the true words
- 3) Speaking sweet words
- 4) Speaking only of words that bring benefits
- 5) Speaking with loving kindness

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<sup>25</sup> Kh. 3.

<sup>26</sup> Bhikkhu Ñānamoli (tr.), **The Minor Readings (Khuddakapāṭha)**, (Oxford: PTS, 1997), p. 3.

<sup>27</sup> A.III.243.

<sup>28</sup> E. M. Hare (tr.), **The Book of the Gradual Sayings (Anguttara-Nikāya)**, Vol. III (The Books of the Fives and Sixes), (London: PTS, 1973), p. 178.

The above Sutta suggests couples to deliver truth not only truthfully but skillfully too. On the contrary, if the couples do not know the science and art of communicating this truth, they may unskillfully communicate solely the truth, not including other elements causing those words to be in the wrong time, harsh, useless and lack of loving kindness. G Clinton Godart supports such principle by saying:

In terms of the Buddha-Dhamma, it is even more important to observe the precept of right speech, and remember the five keys to right speech: It is spoken at the right time. It is spoken in truth. It is spoken affectionately. It is spoken beneficially. It is spoken with a mind of good-will.<sup>29</sup>

He further suggests at the end “deep listening to the other person is also extremely important”.<sup>30</sup> That means “to be a good speaker, the speaker must learn to be a good listener first.” Consequently the problems of deception caused by falsehood between family members will be washed away from our society and substituted with all patterns of peace.

## **2. Adjustment (*Dama*)**

Adjustment or *dama* is the 2<sup>nd</sup> quality of good spouse. The spouse-family members with *dama* know how to skillfully train themselves. They also know how to control, keep the mind right and be able to endure with the power of cravings and defilements. They have intellect adjustment not be lost in the power of those evils in the marriage life. It is the ability of knowing how to train one’s own wisdom. A spouse with *dama* is the one who restrains himself from being delusional and has excellent intelligence.

Adjustment is a quality that is essential to the coexistence of two people who are contextual different in terms of society, family, parenting history, attitude and behavior, etc. Adjustment to the different cultures of spouses is therefore inevitable. If members lack this

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<sup>29</sup> Interview with Assoc. Prof. Dr. G Clinton Godart, Graduate School of International Cultural Studies, Tohoku University, Japan, January 23, 2020.

<sup>30</sup> Interview with Assoc. Prof. Dr. G Clinton Godart, Graduate School of International Cultural Studies, Tohoku University, Japan, January 23, 2020.

qualification, it may cause internal conflicts within one's heart. And it may eventually lead to estrangement when tolerance reaches the breaking point. Adjustment is a qualification that spouses must act with patience in all cultures. Supriya Rai views:

Indian culture in the past, the man was bigger and stronger than woman. He provided all accommodations and the woman made most of the adjustment. But now the woman might start to say no to the adjustments for she also has to go to work bringing money as equal as man. Then how does the man react to such change? This can be an issue in the modern day family.<sup>31</sup>

Adaptation is a special feature of intelligent sentient beings. Phra Rajapariyatkavi (Somjin Wanjan) points out:

The management principles should be adjusted in the manner of seeking common points and conserving different points. If a couple tries to manage perfectly their preferences and tastes, then they can live together in harmony.<sup>32</sup>

The more self-adjusting spouses are, the better they will be able to dominate their lives in this rapidly changing society.

### **3. Steadfastness (*Khanti*)**

The third quality of a spouse denotes steadfastness (*khanti*). A spouse who has steadfastness or patience is not only a matter of tolerance against the hard or strong words or actions of others that one does not satisfy with. But it further means patience against the coercion of all defilements. When defilements and lust take over, one will have the strength ability to endure that defilement very well. Not being a victim of it. So that spouses that are tolerant will not have contentious issues with other people and cannot be mistaken to do bad things. Mahatma Gandhi views tolerance as “Mutual tolerance is a necessity for all time and for all

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<sup>31</sup> Interview with Dr. Supriya Rai, Director, K. J. Somaiya Centre for Buddhist Studies, India, January 17, 2019.

<sup>32</sup> Interview with Most Ven. Prof. Dr. Phra Rajapariyatkavi (Somjin Wanjan), Rector of Mahachulalongkornrajavidyalaya University, Wang Noi, Ayutthaya, Thailand, January 17, 2019.

racess.”<sup>33</sup> Tolerance is greater than fighting with others. It is spiritually and physically more beneficial to overcome the harmful effects of anger, defilements, and stress.<sup>34</sup> Tolerance is therefore the key for individuals to live together harmoniously among diversity of living including basic demographic characteristics, language, culture, traditions, values, beliefs and religious faiths.

#### 4. Generosity (*Cāga*)

Apart from those mentioned three qualities is what so simple thing is called generosity. Generosity or *cāga* is a basic practice in Buddhism in the sense of giving away. That is not to gain more, but to share one’s asset to others. The practice base on the principle that trying not to be a possessor but a giver. Spouse who possess many possessions and valuable assets without giving would be easily possessed by greed. He or she will easy to be a stinginess person. However the giver should give by using his wisdom, based on the conditions of happiness of both spouses. This is because in Buddhism, generosity is one of the ways to practice perfections. There are three steps to practice generosity as perfections, they are: ordinary generosity (*dāna pāramitā*), superior generosity (*dāna upapāramitā*) and supreme generosity (*dāna paramatthapāramitā*).<sup>35</sup> For instance, Vessantara Jātaka, “Perhaps the best-known *jātaka* in the Theravāda world is the Vessantara Jātaka, in which the Buddha-to-be, in his life as Prince Vessantara, perfects the virtue of generosity (*dāna*). Vessantara gives away everything a king or householder might value: his prosperity, power, home, and even his family, only to have it all restored at the conclusion of the tale.”<sup>36</sup>

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<sup>33</sup> Mahatma Gandhi’s quoted in Rivka T. Witenberg, **The Psychology of Tolerance: Conception and Development**, (Singapore: Springer Nature Singapore Pte Ltd.), p. VII.

<sup>34</sup> H. M. Mahinda Herath, “Buddhist Psychological Teachings for a Harmonious Family in A Sustainable Society”, in **Buddhist Approach to Harmonious Families, Healthcare, and Sustainable Societies**, Eds. by Most Ven. Thich Nhat Tu and Most Ven. Thich Duc Thien, (Hanoi: Hong Duc Publishing House, 2019): 39-46.

<sup>35</sup> Bv.6.

<sup>36</sup> Robert E. Buswell, Jr. (Chief ed.), **Encyclopedia of Buddhism Vol. One A-L**, 2 Vol. Set, (New York: Macmillan Reference, 2004), p. 46.

Among the above four virtues, the adjustment (*dama*) is focused on wisdom (*paññā*), while steadfastness (*khanti*) is focused on effort (*virīya*).<sup>37</sup> In other words, the practice of *gharavāsa-dhammas* implies the practice of the four perfections (*pāramitās*), namely: - 1.truthfulness (*sacca-pāramī*), 2.wisdom (*paññā-pāramī*), 3.effort (*virīya-pāramī*), and 4.generosity (*dāna-pāramī*).

Husbands and wives who endow with *gharavāsa-dhamma* principle towards their spouse are considered a fully qualified spouse and able to create balance of spouse-family where the four primary practices become spouse's self-habit. A spouse who takes *gharavāsa-dhamma* into the account represents a member who is qualified for living a spouse-family life and has the opportunity to lead a happy family's life.

#### **b. A Spouse with Equitable (*Samajīvidhamma*)**

The second Buddha Dhamma necessary for creating a spouse-family balance is *samajīvidhamma*. In “*samajīvī sutta*” of the *Ānguttaranikāya*. The Buddha addressed Nakula Pitā and Nakula Mātā that;

On a certain occasion the Exalted One dwells at the house of the housefather, Nakula's father. He said this to the Nakula's father and Nakula's mother:

Herein, householders, if both wife and husband desire to behold each other both in very life and in the life to come, and both are matched in faith, matched in virtue, matched in generosity, matched in wisdom, then do they behold each other in this very life and in the life to come. If both, believers, self-controlled, well-spoken,

Living as *dhamma* bids, use loving words

One to the other, manifold the blessings

That come to wife and husband, and to them

The blessing of a pleasant life is born.

Dejected are their foes, for both are good.

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<sup>37</sup> Phra Brahmaganabhorn (P.A. Payutto), **Dictionary of Buddhism**, (Dhamma Compilation Edition) (Thai Version), p.114.

So in this world, living as *dhamma* bids,  
 The pair, in goodness matched, i'the deva-world  
 Rejoicing win the bliss that they desire.<sup>38</sup>

The equitable in action (*kamma*) of a couple is the key. Action, one of the factors that brought people together, or, on the contrary, separated people to be parted, is self-action. In *Anguttaranikāya* mentions if a husband and wife deeply love each other and have similar action (*kamma*), they may be able to reunion their relationship in the life to come.<sup>39</sup> While in the *Jātaka* includes a passage “By living together in the past and by affection in the present, love is born as surely as a lotus is born in water”.<sup>40</sup> It is also explained in the *Mahāvastu* “When love enters the mind and the heart is joyful, the intelligent man can say certainty, this woman has lived with me before.”<sup>41</sup> Gaining the result of equal actions is something that husbands and wives should carefully take into the account. There are five kinds of gain (*sampadā*) in Buddhism, namely: - 1.gain of relatives, 2.gain of wealth, 3.gain of health, 4.gain of morality, and 5.gain of right view. The *Sangīti Sutta* of *Dīghanikāya* stated:

Five kinds of gain (*sampadā*): Gain of relatives, wealth, health, morality, (right) view. No begins arise in a happy, heavenly state after death because of the gain of relatives, wealth or health; but beings are reborn in such states because of gains in morality and right view.<sup>42</sup>

The above five gains of married couples are related to the background features of the spouse in the sense that the similarity in background may contributes to the spouses to be able to understand each other better. Greg Piper and Sylke V. Schnepf view that spouses are

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<sup>38</sup> A.II.61; F. L. Woodward (tr.), **The Book of the Gradual Sayings (Anguttaranikāya)**, Vol. 2, (London and Boston: Routledge & Kegan Paul Ltd., 1982), p.70.

<sup>39</sup> A.II.61-62; Woodward, F.L. (tr.), **The Book of the Gradual Sayings (Anguttara-Nikāya)**, Vol. II (The Book of the Fours), pp. 70-71.

<sup>40</sup> JA.II.235; W. H. D. Rouse (tr.), **Stories of the Buddha's Former Births**, Vol. II., (Oxford: PTS, 1995), pp. 160-161.

<sup>41</sup> Mvu.III.185.

<sup>42</sup> D.III.235; Maurice Walshe (tr.), **Dīghanikāya: Thus Have I Heard: The Long Discourses of the Buddha**, (London: Wisdom Publications, 1987), pp. 495-496.

likely to have similar background characteristics, and once these are controlled for in the regression model.<sup>43</sup> Although human beings are fundamentally different in background of each person but when the two lives together as husband-wife couple, the extreme differences in member's background can cause family problems. Therefore, in order to avoid some problems that may occur within the spouse-family, Equitable is something that a spouse really needs.

The Longknee, the Koliyan or the Dīghajāñu sutta<sup>44</sup> stated about advantages in which gained from having equitable in four Dhammas:

These four conditions, Tiger-foot [*Vyagghapajja*], lead to a clansman's advantage and happiness in the world to come. What four? Achievement in faith, achievement in virtue, achievement in charity and achievement in wisdom.<sup>45</sup>

From the aforementioned two Suttas, named *Samajīvī sutta* and *Dīghajāñu sutta*, the *samajīvi-dhamma* connotes the “equitable” between husbands and wives who expect to live their marriage life sustainably. Phra Rajapariyatkavi (Somjin Wanjan) views:

Unmatched couple refers to a couple with unmatched in preferences and tastes in terms of faith (*sama-saddhā*), morality (*sama-sīlā*), generosity (*sama-cāgā*) and wisdom (*sama-paññā*). Unsuccessful taste management, which is not consistent, will lead to disruption in family life.<sup>46</sup>

Ven. Dr. Khenpo Karjung added that it's extremely difficult that a couple will be born again together with the same human beings existence:

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<sup>43</sup> Greg Piper, Sylke V. Schnepf. “Gender Differences in Charitable Giving”, *IZA Discussion Paper*, No. 3242 (December 2007): 18.

<sup>44</sup> *Dīghajāñu* was the nickname; his family name was *Byagghapajja* (Tigerfoot), See A.IV.279-283; Look in The Longknee, the Koliyan (Dīghajāñu Sutta) - E. M. Hare (tr.), **Āṅguttaranikāya: The Book of the Gradual Sayings**, Vol. IV (The Books of the Sevens, Eights and Nines), (London: PTS, 1978), pp.187-191.

<sup>45</sup> A.IV.283; *Ibid.*, p. 190.

<sup>46</sup> Interview with Most Ven. Prof. Dr. Phra Rajapariyatkavi (Somjin Wanjan), Rector of Mahachulalongkornrajavidyalaya University, Wang Noi, Ayutthaya, Thailand, January 17, 2019.



That's why sharing faith, love, morality, generosity and wisdom only just guarantee the life to come. Even though they practice according to the Principle but still there is no guarantee for them to meet each other forever in the same formation as human realms. It's very difficult to reborn in the same place, same time, same age in the same womb.<sup>47</sup>

He further explains with very difficult in controlling birth, couples should then act in strict accordance with the Principle:

After they passed this world, if they have to stay together again, they should have equally in all Four Respects. But with the countless rebirths, they cannot be in only one destination. It's impossible to control such destinations.<sup>48</sup>

Eventually he gave an idea to all spouses that both of them should not be careless in family life. That is to say, when this precious marriage life has been very difficult to get, then it should be practiced for meditations for the purpose of the final liberation or Nibbāna:

After passing away, the consciousness without the physical body becomes very restless unless we are very good in meditation. A couple should not wait to reborn again, instead of that they should practice in order to get enlightenment as soon as they can.<sup>49</sup>

That is to say they must be: 1) Equitable in faith (*sama-saddhā*), 2) Equitable in virtue (*sama-sīlā*), 3) Equitable in generosity (*sama-cāgā*), and 4) Equitable in wisdom (*sama-paññā*) as follow:

### **1. Equitable in Faith (*Sama-saddhā*)**

Among the fourfold equitable, a spouse with equitable in faith is regarded as a forerunner key Dhamma. Equitable in Faith (*sama-saddhā*) denotes one must believe in the Buddha and believe in the awakening of the *tathāgata* (*arahant*), fully awakened (*sammāsambuddho*), adept in

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<sup>47</sup> Interview with Ven. Dr. Khenpo Karjung, Tango Dorden Tashithang Buddhist University, Bhutan, March 25, 2019.

<sup>48</sup> Interview with Ven. Dr. Khenpo Karjung, Tango Dorden Tashithang Buddhist University, Bhutan, March 25, 2019.

<sup>49</sup> Interview with Ven. Dr. Khenpo Karjung, Tango Dorden Tashithang Buddhist University, Bhutan, March 25, 2019.

knowledge and conduct (*vijjācaranasampanno*), well going (*sugato*), a world-knower (*lokavitū*), incomparable (*anuttaro*), a tamer of tamable men (*purisadhammasārathi*), among *devas* and men the teacher (*sathādevamanussānam*), Buddha, Exalted One (*bhagavāti*).<sup>50</sup>, the 9 particular features of the Buddha.

In Manoratha-pūraṇī, the commentary to the Samajīvī Sutta stated about the equitable in faith “*samasaddhā ti saddhāya samā ekasadisā. . .*”<sup>51</sup>. Phra Brahmagunabhorn (P.A. Payutto) mentioned the terms *sama-saddhā* as the couple who has the same faith. Having compatible faith; they uphold the same religion, revere the same objects of worship, concepts, beliefs or principles, and share the same lines of interest- they are equally firm in all these or can reach agreement on them. They believe in the same thing or having in the same attitude.<sup>52</sup> Faith is the main factor of all. Most couples with inequality of faith usually express differently their physical and verbal behaviors and characteristics depending on what they believe.<sup>53</sup>

In addition to the above sources, Sarita Mahatthanadull views the dimensional balance:

The balance in faith can be two-way dimensions either good or bad. For example, a couple who does not believe in the goodness of the Buddha can even live longer a family life but it will definitely not be a quality one. Finally their lives after death will be those unhappy existences (*apāya-bhūmi*).<sup>54</sup>

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<sup>50</sup> Look in The Longknee, the Koliyan (Dīghajāṇu Sutta) - E. M. Hare (tr.), **Aṅguttaranikāya: The Book of the Gradual Sayings**, Vol. IV (The Books of the Sevens, Eights and Nines), p. 187.

<sup>51</sup> AA. III. 96.

<sup>52</sup> Bhikkhu P.A. Payutto, **A Constitution for Living: Buddhist Principles for a Fruitful and Harmonious Life**, Bruce Evans (tr), p. 49.

<sup>53</sup> Interview with Most Ven. Prof. Dr. Phra Rajapariyatkavi (Somjin Wanjan), Rector of Mahachulalongkornrajavidyalaya University, Wang Noi, Ayutthaya, Thailand, January 17, 2019.

<sup>54</sup> Sarita Mahatthanadull, “The Integrated Way for the Balance of Family Life Based on Buddhist Doctrines and Bowen’s Theory”, **Doctor of Philosophy Dissertation (Buddhist Studies)**, (Graduate School: Mahachulalongkornrajavidyalaya University, 2017), p. 54.

The equitable in faith plays a crucial role in bonding together the husband-wife faiths. One tangible example depicts the case of interfaith couple. An interfaith marriage with no acknowledged religious faith and faithful Jews, Christians and Muslims present another set of historical problems. The attribution of meaning, a coping strategy that refers to defining the illness in a positive manner, is also an effort to maintain a certain balance in family life. Parents and other family members often view the illness as increasing family cohesion, their patience, and their faith in God or as leading them to develop more meaningful goals and values.<sup>55</sup>

That is to say faith in God, the Buddha, the Allah, or the founder of any religions called religious faith in which a couple should equally have. This is because faith in religion and in the wisdom of those who arranged the pairing is the basis for this system<sup>56</sup> of marriage.

## 2. Equitable in Virtue (*Sama-sīlā*)

Next, a spouse with equitable in morality or virtue is the second kind of equitable that enable spouses to be a virtuous family member. Equitable in Virtue (*sama-sīlā*) denotes the abstinence of the five precepts which are the most basic rules for general lay people. A good Buddhist couple is one who equipped with the observance of *pañca-sīla*. The five precepts or five rules of training (*sikkhāpadāni*) as exhibited in the Dīghanikaya:

- 1) Refraining from taking life,
- 2) Refraining from taking what is not given,
- 3) Refraining from sexual misconduct,
- 4) Refraining from lying speech,

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<sup>55</sup> Shirley A. Hill, "Chronic Illness", **International Encyclopedia of Marriage and Family**, ed. in Chief by James J. Ponzetti, Jr., 2<sup>nd</sup> ed., Vol. 1: Ab-Du, (4 Vol. Set), (New York: Thomson Gale, 2003): 293-305.

<sup>56</sup> Mary Riege Laner, "Dating", **International Encyclopedia of Marriage and Family**, ed. in Chief by James J. Ponzetti, Jr., 2<sup>nd</sup> ed., Vol. 1: Ab-Du, (4 Vol. Set), (New York: Thomson Gale, 2003): 385-390.

5) Refraining from strong drink and sloth-producing drugs.<sup>57</sup>

A layman lives the home-life with confidence; the Exalted One says he is duly thrown into heaven.<sup>58</sup> In the commentary, Buddhaghosacāra expounded the meaning of the equitable in virtue “*samasaddhā ti saddhāya samā ekasadisā sīladisu pi es’ eva nayo.* . . .”<sup>59</sup>

Phra Brahmaganabhorn (P.A. Payutto) mentioned *samasīlā* means the couple who has the same level of morality. Having compatible morality; they have conduct, morality, ethics, manners and upbringing which are harmonious or compatible.<sup>60</sup> In case of *sīla* is evil-restrained behaviors that normalize human beings, spouses that are equitable in *sīla* are truly normal spouse-family members with human qualities. Not being sentient beings that live in unhappy existences (*apāya-bhūmi*).<sup>61</sup> These are the implications of spouses who are equitable in virtue. Premasiri Pahalawatlage points out:

Family peace and harmony relies on trust and fidelity which means a member has to be faithful to his or her partner. Engaging in adultery behavior with the opposite sex should then be avoided because it may lead to miss trust within the partner. It can lead to the collapse in their relationship causing one loose the confident towards the partner then create the family conflict finally.<sup>62</sup>

The above is just one example of immoral behavior which may have a significant psychological effect to the spouse. The more the other precepts are violated; the negative effects will then be even more severe.

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<sup>57</sup> Maurice Walshe (tr.), **Dīghanikāya: Thus Have I Heard: The Long Discourses of the Buddha**, p. 495.

<sup>58</sup> E. M. Hare (tr.), **Aṅguttaranikāya: The Book of the Gradual Sayings**, Vol. III (The Books of the Fives and Sixes), p. 150.

<sup>59</sup> AA. III. 96.

<sup>60</sup> Bhikkhu P.A. Payutto, **A Constitution for Living: Buddhist Principles for a Fruitful and Harmonious Life**, Bruce Evans (tr), p. 49.

<sup>61</sup> It. 93; Comp.137; Peter Masefield (tr.), **The Itivuttaka**, (Oxford: PTS, 2000), p. 80.

<sup>62</sup> Interview with Em. Prof. Dr. Premasiri Pahalawatlage, University of Peredeniya, Sri Lanka, January 26, 2019.

### 3. Equitable in Generosity (*Sama-cāgā*)

A spouse with equitable in generosity (*sama-cāgā*) denotes one who has mind free of the stain of meanness, dwelling at home with heart purged of the stain of avarice mind free of the stain of meanness; freely bounteous, open-handed, gladly giving, yoke-mate to asking, he is a cheerful giver.<sup>63</sup> In *Manoratha-pūraṇī*, the equitable in generosity was defined as to be matched in generosity, to be equal in generosity which can be applied to the laity, the Stream-Enterer, and the Once-Returner. Phra Brahmagunabhorn (P.A. Payutto) stated *sama-cāgā* means the couple who is openhandedness and willing to help others. Having compatible generosity; they are in accord, not conflict, with each other in their generosity, hospitality, munificence, sacrifice, and readiness to help others.<sup>64</sup>

We find that, with respect to total giving, married households tend to resolve these conflicts largely in favor of the husband's preferences. Bargaining over charitable giving, rather than letting one spouse take charge, is estimated to reduce giving by at least 6 percent. When the woman is the decision maker, she will still make a significantly different allocation of those charity dollars, preferring to give to more charities but to give less to each.<sup>65</sup>

The same kind of teaching is also focused by Islam as Qur'aan marked:

For Muslim men and women - for believing men and women, for devout men and women, for true men and women, for men and women who are constant and patient, for men and women who humble themselves, for men and women who give in charity, for men and women who fast [and deny themselves], for men and women who

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<sup>63</sup> Look in *The Longknee, the Koliyan (Dīghajāṇu Sutta)* - E. M. Hare (tr.), ***Aṅguttaranikāya: The Book of the Gradual Sayings***, Vol. IV (The Books of the Sevens, Eights and Nines), p. 187.

<sup>64</sup> Bhikkhu P.A. Payutto, ***A Constitution for Living: Buddhist principles for a fruitful and harmonious life***, Bruce Evans (tr), p. 49.

<sup>65</sup> James Andreoni, Eleanor Brown, Isaac Rischall. "Charitable Giving by Married Couples: Who Decides and Why Does it Matter?", ***The Journal of Human Resources***, Vol. XXXVIII, No. 1 (January 2002): 111-133.

guard their chastity, and for men and women who engage much in Allah's praise - for them has Allah prepared forgiveness and great reward.<sup>66</sup>

Generosity plays a basic role as the very first step of Dhamma self-training before one further practice the advanced Dharmas in the next step. This is a principle that focuses on relinquishing of things from one's possession. The principle is also related to other social Dhamma principles, the four bases of sympathy (*saṅghaha-vatthus*)<sup>67</sup> for instance. In addition, it also involves many other advanced Dhamma principles such as bases of meritorious action (*puñña-kiriyā-vatthus*),<sup>68</sup> perfections (*pāramitā*),<sup>69</sup> etc. Spouses with equitable in field of generosity is a firm guarantee that they will both be a couple ready to practice Dharmas in the higher levels easily.

#### 4. Equitable in Wisdom (*Sama-paññā*)

Equitable in Wisdom (*sama-paññā*) denotes being endowed with wisdom as to the way to the utter destruction of ill.<sup>70</sup> A spouse with this equitable characterizes the capability in all respect of his or her intellectually actions: bodily (*kāya-kamma*), verbally (*vacī-kamma*) and mentally (*mano-kamma*). Phra Brahmagunabhorn (P.A. Payutto) added *sama-paññā* means the couple who has compatible intelligence. Having compatible intelligence; they are sensible and can understand each other;

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<sup>66</sup> Qur'aan 33:35.

<sup>67</sup> "Monks, there are these four bases of sympathy [*saṅghaha-vatthu*]. What four? Charity, kind speech, doing a good turn and treating all alike." - A.II.32; F. L. Woodward (tr), **The Book of the Gradual Sayings (Anguttara-Nikāya)**, Vol. II (The Book of the Fours), (London and Boston: Routledge & Kegan Paul Ltd., 1982), p. 36.

<sup>68</sup> "Monks, there are three bases of meritorious action. What three? The base founded on gifts, the base founded on virtue and the base founded on making mind become" - A.IV.239; E.M. Hare (tr.), **The Book of the Gradual Sayings (Anguttara-Nikāya)**, Vol. IV (The Books of the Sevens, Eights and Nines), (London: PTS, 1978), p. 164.

<sup>69</sup> The ten perfections were explained in the Buddhavaṃsa Scripture. They are *dāna*, *sīla*, *nekkhamma*, *paññā*, *virīya*, *khanti*, *sacca*, *adhiṭṭhāna*, *mettā* and *upekkhā*. See Bv.6.

<sup>70</sup> Look in The Longknee, the Koliyan (Dīghajāṇu Sutta) - E. M. Hare (tr.), **Āṅguttaranikāya: The Book of the Gradual Sayings**, Vol. IV (The Books of the Sevens, Eights and Nines), p. 187.

they can at least reason with each other.<sup>71</sup> That is “mutual understanding”.<sup>72</sup> So that wisdom represents the ability to view things right. Phra Methavinairos view that wisdom is at the same level as the worldview that spouses must have equally: “Families that live together happily, smoothly until the end, husbands and wives must both have similarity in views or worldview (*dittisāmaññatā*)<sup>73</sup> where there is no conflicts occur.”<sup>74</sup> On the contrary, there is the other side of right view, the Dīgha Nikāya stated about the one with worldly wrong view;

*N’atthi mahā-rajā dinnam, n’atthi yiṭṭham, n’atthi hutam, n’atthi sukata-dukkaṭānam kammānam phalam vipāko, n’atthi ayam loko, n’atthi paro loko, n’atthi mātā, n’atthi pitā, n’atthi sattā-opapātikā, n’atthi loke samaṇa-brāhmaṇā sammaggatā sammā-paṭipannā, ye imam ca lokam param ca lokam sayam abhiññā sacchikatvā pavedenti.*<sup>75</sup>

Your Majesty, there is nothing given, bestowed, offered in sacrifice, there is no fruit or result of good or bad deeds, there is not this world or the next, there is no mother or father, there are no spontaneously arisen beings, there are in the world no ascetics or Brahmins who have attained, who have perfectly practiced, who proclaim this world and the next, having realized them by their own super-knowledge.<sup>76</sup>

From the Sutta, one views things wrongly by ten possibilities. The worldly wrong view can be shown in the following chart.

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<sup>71</sup> Bhikkhu P.A. Payutto, **A Constitution for Living: Buddhist Principles for a Fruitful and Harmonious Life**, Bruce Evans (tr), p. 49.

<sup>72</sup> Interview with Em. Prof. Dr. Premasiri Pahalawatlage, University of Peredeniya, Sri Lanka, January 26, 2019.

<sup>73</sup> The 5<sup>th</sup> element of the virtues for fraternal living (*sāraṇīyadhamma*), D.III.245; A.III.288-299.

<sup>74</sup> Interview with Most Ven. Assoc. Prof. Dr. Phra Methavinairos, Mahamakut Buddhist University, Buddhamonthon, Nakhon Pathom, Thailand, February 28, 2020.

<sup>75</sup> D.I.55.

<sup>76</sup> Maurice Walshe (tr.), **Dīgha Nikāya: Thus Have I Heard: The Long Discourses of the Buddha**, pp. 95-96.

**Table 4.1: Exhibiting the Ten Worldly Wrong View**

	<i>Lokīya Micchādīṭṭhi</i>	Worldly Wrong View
1	<i>N'atthi dinnam</i>	There is nothing given
2	<i>N'atthi yiṭṭham</i>	There is nothing bestowed
3	<i>N'atthi hutam</i>	There is nothing offered in sacrifice
4	<i>N'atthi sukaṭa-dukkaṭānam kammānam phalam vipāko</i>	There is no fruit or result of good or bad deeds
5	<i>N'atthi ayam loko</i>	There is not this world
6	<i>N'atthi paro loko</i>	There is not the next
7	<i>N'atthi mātā</i>	There is no mother
8	<i>N'atthi pitā</i>	There is no father
9	<i>N'atthi sattā-opapātikā</i>	There are no spontaneously arisen beings
10	<i>N'atthi loke samaṇa- brāhmaṇā sammaggatā sammā-paṭipannā, ye imam ca lokam param ca lokam sayam abhiññā sacchikatvā pavedenti</i>	There are in the world no ascetics or Brahmins who have attained, who have perfectly practiced, who proclaim this world and the next, having realized them by their own super-knowledge

**Source:** Asst. Prof. Dr. Sanu Mahatthanadull and Dr. Sarita Mahatthanadull, 2020.

Human intelligence is a high-level tool for understanding the outer-world from the inner world. When one does not augment ones religious wisdom, it is comparable to those who employ a poor quality tool to make understand to the world. The result is that he will not be able to recognize, understand the world surrounding him. This included the lack of ability and intelligence to interact with the outside world as well as the lack of potential to solve problems in life as well. Likewise spouses with slightest wisdom cannot naturally help to mutually solve life problems. They will both, instead, sink into the bottom of the ocean of



problems where there is full of ignorance (*avijjā*). We may imagine the problems caused by spouse-family members who do not believe the existence of mothers (No.7: *n’atthi mātā*; there is no mother) and fathers (No.8: *n’atthi pita*; There is no father). From such points of view, it is merely impossible for them to know the definition of roles and duties for both parents and children as same as not knowing the true meaning of gratitude. At this point where ignorance is fully developed, their psychological behaviors will be behaved inappropriately. Moreover, bad relationships between family members will also be developed accordingly.

Avoiding from those worldly wrong view (*lokīya sammāditṭhi*), husbands and wives will have the right perspective that associates of wisdom (*paññā*) in order to see the world, life, including various phenomena that occurs in a marriage life with accuracy and with as minimum distortion as possible. This right viewpoint is an equitable in wisdom between the spouses that is very important to the marriage based on the basic principle that “wisdom arise right view; right view arises right aspiration, and so on”. Therefore, having the equitable in intellectual viewpoint is the beginning of The Noble Eightfold Path, as the Buddha proposed Right View as the first element in *ariya atthangikamagga*.<sup>77</sup> The dawn of wisdom is said to be the name of right view (*sammā-ditṭhi*).

A wise man defines one who sees the world intellectually. The Buddha taught *apaṇṇaka*-practice; a wiser way to manage various wrong views, to the *sāleyyaka brāhmins*, a *brāhmana* ascetic, who did not believe in any religions and pointed out how an intelligent person should behave toward the following views:

- 1) Nihilism
- 2) No-action view

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<sup>77</sup> Vin.I. 9-10; S.V. 421; Vbh.99; I.B. Horner (tr.), **The Book of the Discipline (Vinaya-Piṭaka)**, Vol. IV (Mahāvagga), (London: Luzac & Company Ltd., 1971), pp. 16-17; Bhikkhu Bodhi (tr.), **The Connected Discourses of the Buddha: A New Translation of the Saṃyutta Nikāya**, Vol. II, 2 vols. set, (Oxford: PTS, 2000), p. 1844; Paṭhamakyaw Ashin Thiṭṭila (Seṭṭhila) Aggamahāpaṇḍita (tr.), **The Book of Analysis (Vibhanga)**, (Oxford: PTS, 1995), pp. 130-139.

- 3) Non-causation
- 4) Denial of formless existences
- 5) Denial of the extinction of becoming<sup>78</sup>

When an event occurs with uncertainty in common opinions, spouses should have a suitable way to deal with such an event. To this matter, Veerachart Nimanong views that *apaṇṇaka*-practice is a form of one's attitude towards doubts:

The *apaṇṇaka* sutta is an epistemic psychological attitude form of interpretation of all kinds of doubts on the Buddha's teachings. The *apaṇṇaka* which does not involve logical reasoning cannot be inference; but inference is an aspect of *apaṇṇaka*.<sup>79</sup>

The *apaṇṇaka*-practice is considered a good example for individual who does not yet have a right view. Skepticism is a key factor against human right view. In the same manner that spouses who are skeptical about something will not be able to have the right view. The attitude towards doubt is thus significant for a couple to create wisdom. And such wisdom should be equitable to both of the spouse-family members.

When wisdom arises within a family member, he or she skillfully knows how to deal with issues all times. Supriya Rai mentions:

In case where husband hang out with friends traditionally at all time. Wife get worry and starts to wonder if they should spend more time together. The conflict may arise at this point. So instead of complaining, we should have some wisdom (*paññā*), then wisdom is the ability to articulate our expression in the way that has best effect. We have to cultivate the wisdom to govern our speeches and actions for satisfactory effect.<sup>80</sup>

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<sup>78</sup> M.I.401; Bhikkhu Ñānamoli and Bhikkhu Bodhi (tr.), **The Middle Length Discourses of the Buddha**, Part One The Root Fifty Discourses (*Mūlapaṇṇāsapāli*), (Oxford: PTS, 2001), p. 506.

<sup>79</sup> Dr. Veerachart Nimanong, "Theravāda Methods of Interpretation on Buddhist Scriptures", **International Journal of Buddhist Thought and Culture**, Vol. 6, (February 2006): 77-120.

<sup>80</sup> Interview with Dr. Supriya Rai, Director, K. J. Somaiya Centre for Buddhist Studies, India, January 17, 2019.

Such case may be a social problem that commonly occurs in the nuclear family in the present society. But if family members both have equal wisdom, they will be able to cleverly overcome those problems. That is to help solve family problems together with the wisdom of the husband and wife.

### c. A Spouse with Responsibilities

The Third Buddha Dhamma necessary for creating a spouse-family balance is self-responsibility. There are two ways for this discussion, 1) Spouse's Responsibilities as the Western Direction Worship, and 2) Wife's Responsibilities as in the Seven Types of Wives (*bharyā*).

#### 1. Spouse's Responsibilities as the Western Direction Worship

In the *Sīgālaka Sutta*, the Buddha suggests the way the *ariyan* disciple protect the six directions in the unique Buddhist ways. There are six practices to be protected by the six directions. The east denotes mother and father. The south denotes teachers. The west denotes wife and children. The north denotes friends and companions. The nadir denotes servants, workers and helpers. The zenith denotes ascetics and Brahmins.<sup>81</sup>

The members in a marriage family consisted of a wife and a husband. Since "a wife is the best companion" (*bharyā ca paramā sakhā*),<sup>82</sup> as same as husband who plays crucial roles simultaneously as the best friend and the protector to his wife.

How should one act to his or her couple then? This simple question needs to be clarified carefully. The Buddha suggests a number of responsibilities particularly for husbands and wives as appeared in the *Sīgālovāda Sutta*<sup>83</sup> of the *Dīghanikāya* where he suggests to Sigala, son of a Buddhist family the responsibilities for a spouse. They are as follows:

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<sup>81</sup> D.III.189; Maurice Walshe (tr.), **Dīghanikāya: Thus Have I Heard: The Long Discourses of the Buddha**, p. 466.

<sup>82</sup> S.I.37; Bhikkhu Bodhi (tr.), **The Connected Discourses of the Buddha A New Translation of the Saṃyutta Nikāya**, Vol. I, 2 vols. set, p. 128.

<sup>83</sup> Sometimes also appeared as *Sīgālaka Sutta*.

In five ways a husband should serve his wife as the western quarter:

- 1) By honoring her,
- 2) By not disparaging her,
- 3) By not being unfaithful to her,
- 4) By giving authority to her,
- 5) By providing her with adornments.<sup>84</sup>

Not just the responsibilities of the husband only, but the Exalted One suggested the responsibilities of the wife either. So that the roles and duties of each family member become more clear, tangible and complete. The Buddha thus says “In five ways his wife, thus served as the western quarter, shows her love for him” The good wife should reciprocally act to her husband:

- 1) By properly organizing her work,
- 2) By being kind to the servants,
- 3) By not being unfaithful,
- 4) By protecting stores,
- 5) By being skillful and diligent in all she has to do.<sup>85</sup>

From the sutta, the Buddha emphasizes that people who live together as husbands and wives must have respect, esteem and trust to each other based on the principle that “Responsibility in one’s role and duty is the most important leading to the next step in helping one another”. Geeta Manaktala supports to the above statement by saying “For a friendly relation, one should treat each other as a friend who respect the different point of others. They must be trust and respect for each other.”<sup>86</sup> In addition, they should properly manage time to intra-

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<sup>84</sup> Sigalovāda Sutta, D.III.189-192; Maurice Walshe (tr.), **Dīghanikāya: Thus Have I Heard: The Long Discourses of the Buddha**, p. 467.

<sup>85</sup> Op.cit.

<sup>86</sup> Interview with Prof. Dr. Geeta Manaktala, Panjab University, Chandigarh, India, March 25, 2019.

communicate about the roles and responsibilities for the purpose of understanding basic common roles of each one. G Clinton Godart added:

It is important in practical terms for husband and wife to separate duties and communicate clearly what each partner hopes and expects. Since parents are nowadays extraordinarily busy, in order to avoid problems, it is important to make time for conversation, and listen to the other's needs.<sup>87</sup>

That is, when family members mutually realize their duties and responsibilities, they will be able to fulfill their duties first. Not being interfered with the duties of one another. But will be able to provide help to the other party appropriately. All of the above must be based on trust and respect towards the role of others. When this happens, the family will balance in roles and responsibilities which will lead to harmony happiness eventually. Responsibility therefore is a factor that creates a balance in family. Moreover, such responsibility is still necessary for the family. Since the family is a basic institution of society that consists of many members living together in which each member is inevitably different in various dimensions. Venerable Walmoruwe Piyaratana views:

When you consider a wife and husband, they will both have different social levels before marriage. At the beginning, they will also have different ways of approaching common problems in the family. They have different ways of thinking . . . in body size . . . levels of education.<sup>88</sup>

This statement supports the idea that responsibility is a primary necessity for two people who are different in many areas; such as differences in physiological features, sociological differences, differences in personal problems' ways of solution, differences in cognitive systems, and differences in basic education levels. These differences will not be a problem in living well together as long as members aware of their self-responsibilities.

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<sup>87</sup> Interview with Assoc. Prof. Dr. G Clinton Godart, Graduate School of International Cultural Studies, Tohoku University, Japan, January 23, 2020.

<sup>88</sup> Walmoruwe Piyaratana, Dr., **Sigālovādasutta: How to Strike a Perfect Balance in Society**, 2<sup>nd</sup> ed., (Dehiwala: Buddhist Cultural Centre, 2015), pp. 55-56.

## 2. Wife's Responsibilities as in the Seven Types of Wives (*Bharyā*)

In addition to the abovementioned responsibilities of a spouse, the Exalted One also suggests the pleasurable types of wives by giving analogies of various wives to Sujātā, the Anāthapiṇḍika's daughter-in-law who is rich and has been brought to his house from a wealthy family, about being a good wife. He thus shows the seven different types of wives:

Sujātā, a man may have these seven kinds of wives. What seven? One like a slayer, one like a robber, one like a mistress, one like a mother, one like a sister, one like a companion and one like a handmaid.<sup>89</sup>

From the passage, wives (*bharyā*) may be classified into seven kinds:<sup>90</sup>

**1) A Wife like a Slayer (*Vadhakā-bharyā*):** denotes a wife who is pitiless, corrupt in mind, neglecting husband and unamiable, inflamed by other men, a prostitute, on murder bent.

**2) A Wife like a Robber (*Corī-bharyā*):** denotes a wife who would rob her husband of his gains though little be the profit that he makes, whether by craftsmanship, or from his trade, or by the plough.

**3) A Wife like a Mistress (*Ayyā-bharyā*):** denotes a wife who is slothful glutton, bent on doing nothing, a gossip and a shrew with strident voice. Who brings to low account her husband's zeal and industry.

**4) A Wife like a Mother (*Mātā-bharyā*):** denotes a wife who is with loving sympathy just as a mother for her only son, for husband cares, and o'er his stored-up wealth. Keeps watch and ward.

**5) A Wife like a Sister (*Bhaginī-bharyā*):** denotes a wife who holds her husband in the same regard as younger sister holds the elder born. The meek in heart, who, in his every wish her husband serves.

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<sup>89</sup> A.IV.91; E.M. Hare (tr.), **The Book of the Gradual Sayings (Anguttara-Nikāya)**, Vol. IV (The Books of the Sevens, Eights and Nines), p. 56.

<sup>90</sup> A.IV.91; Ibid., pp. 56-58.

**6) A Wife like a Companion** (*Sakhī-bharyā*): denotes a wife who is as glad her lord to see as boon companions long apart to meet. A gracious character of gentle birth. A fond helpmate.

**7) A Wife like a Handmaid** (*Dāsī-bharyā*): denotes a wife with fearless of the lash and stick, unmoved, all things enduring, calm and pure in heart, she bear obedience to her husband's word, from anger free.

Among the above seven kinds of wives that combined together both undesirable and desirable kinds of wife, the first three wives are not pleasurable ones of a Slayer, a Robber and a Mistress wives are without morality and ethics. The Buddha condemned on these bad wives. The name as undesirable wives are just because they lack of accountability in terms of accountability in amiability, accountability in being a good trustee, and accountability in being a good helper. While the other four types of wives are a Mother, a Sister, a Companion and a Handmaid wives who are wives with full of morality and ethics. The Buddha greatly admired these good wives. This is because they behave as best as her spouse's partner should deserve. The important issue is that the four good metaphorical wives given can greatly help and support a wife in order to perform her duties and responsibilities for good.

For this reason the wife's responsibilities understandably comply with the abovementioned 4 types of good and desirable wives comprising of: (1) Responsible as Mother, (2) Responsible as Sister, (3) Responsible as Companion, and (4) Responsible as Handmaid. The following table represents the responsibilities based on the four metaphorical types of wives.

**Table 4.2: Responsibilities based on the Four Metaphorical Types of Wives**

Metaphorical Types		Responsibilities	
1.	<b>Mother Wife</b>	<i>Mātā-bharyā</i>	<ul style="list-style-type: none"> <li>• Endows with loving sympathy</li> <li>• Take cares of Husband</li> <li>• Looks after his stored-up wealth</li> <li>• Keeps watch and nurse</li> </ul>
2.	<b>Sister Wife</b>	<i>Bhaginī-bharyā</i>	<ul style="list-style-type: none"> <li>• Regards him as if his younger sister</li> <li>• Serves her husband with meek in heart</li> </ul>
3.	<b>Companion Wife</b>	<i>Sakhī-bharyā</i>	<ul style="list-style-type: none"> <li>• Being a companion in meritorious deeds</li> <li>• Shows gentleness to her husband</li> <li>• Being a fond helpmate</li> </ul>
4.	<b>Handmaid Wife</b>	<i>Dāsī-bharyā</i>	<ul style="list-style-type: none"> <li>• Serves and ministers to her husband</li> <li>• Bears obedience to her husband's word</li> <li>• Not being angry with her husband</li> </ul>

**Source:** Asst. Prof. Dr. Sanu Mahatthanadull and Dr. Sarita Mahatthanadull, 2020

Therefore, the wives who endow with responsibilities according to *Sīgālovāda Sutta*, then should also avoiding being such bad metaphorical wives and trying to behave as good metaphorical wives towards her husband are considered a fully qualified spouse and able to create balance of family. And these are the responsibilities of the spouses. At the end, a spouse who is fully aware of responsibilities is regards as a responsible spouse.

#### **d. Living Together as Deity Spouse**

Apart from the three mentioned Buddha Dhammas to make balance of spouse-family, the last Buddha Dhamma necessary for creating a spouse-family balance is “living together as deity spouse”. The Buddha stated in the Pali Canon especially the two Suttas. Starting with the first one Saṃvāsa sutta which literally means “living together”. In this sutta the Buddha explained about moral and immoral kinds of husbands and wives to a large group of housefathers and housewives on the trip



between Madhurā and Verañja by using metaphor as *devā-devī* and ghost. The Book of the Gradual Sayings stated:

Housefathers, there are these four ways of living together. What four?

A ghost man lives along with a ghost woman;

A ghost man lives along with a *devī*;

A deva lives along with a ghost woman;

A deva lives along with a *devī*.<sup>91</sup>

There are four ways of a couple living together; first, an immoral husband lives along with an immoral wife; second, an immoral husband lives along with a moral wife; third, a moral husband lives along with an immoral wife; fourth, a moral husband lives along with a moral wife. The implications of the moral and immoral husbands and wives from the Saṃvāsa sutta can be indicated as the table below.

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<sup>91</sup> A.II.57; F. L. Woodward (tr), **The Book of the Gradual Sayings (Anguttara-Nikāya)**, Vol. II (The Book of the Fours), pp. 66-67.

**Table 4.3: Living Together as Ghost or God (*Samvāsa Sutta*)**

Ghost Male / Ghost Female	God ( <i>Devā</i> ) / Goddess ( <i>Devī</i> )
1. One who takes life	Abstains from taking life
2. Steals	Stealing
3. A wrong-doer in sense-desires	Wrong-doing in sense-desires
4. A liar	Lying
5. One given to the use of liquor fermented and distilled which causes sloth	Not given to the use of liquor fermented and distilled which causes sloth
6. A wicked man/woman	Virtuous
7. An evil-doer	Of a lovely nature
8. Lives at home with a heart soiled by the taint of stinginess	Lives at home with a heart freed from the taint of stinginess
9. Abuses and reviles recluses and Brahmins	No abuser or reviler of recluses and Brahmins

**Source:** Asst. Prof. Dr. Sanu Mahatthanadull and Dr. Sarita Mahatthanadull, 2020.

From the table, the left column represents a ghost or immoral husbands and wives. While on the other hand, the right column shows a god or the moral ones. The first five is *pañca-sīla* or the five precepts, basic abstinences of humans from evil deeds. Then the rest are additional Dhamma principle in which a good couple should practice; virtuous and of a lovely nature, for instance. These are all ethical conducts that a married couple should realize. In addition to the said nice ethical conducts, the best kind of couple is a god (*devā*) who lives along with a goddess (*devī*). They should also develop the six additional desirable behaviors. The next table shows how the desirable behaviors:

**Table 4.4: The Six Desirable Behaviors of the Deity Spouse**

God ( <i>Devā</i> ) Lives Along with Goddess ( <i>Devī</i> )	
1	Believers
2	Self-controlled
3	Well-spoken
4	Living as Dhamma bids
5	Use loving words one to the other
6	Manifold the blessings that come to wife and husband

**Source:** Asst. Prof. Dr. Sanu Mahatthanadull and Dr. Sarita Mahatthanadull, 2020.

The above are the six desirable behaviors of the deity spouse where a couple both has virtuous conducts together. They are: - 1) A believer who knows the wishes of those who need, 2) Self-restrained and living by Dhamma, 3) Speak nicely to one another with sweet and beautiful words, 4) Living together with prosperous and well-being, 5) Behave equally on both sides, and 6) Mutual love and does not hurt each other.

Firstly, “a believer who knows the wishes of those who need” means the spouse must have belief first both in terms of religious beliefs or faith, belief in virtues, including belief in true love, and belief in the beginning of a marriage life. When someone needs help, one knows their wishes very well. Secondly, “self-restrained and living by Dhamma” means one must have the ability to control oneself to be morally good and controlling oneself from not being deceived by defilements (*kilesa*) and cravings (*taṇhā*). Thirdly, “speak nicely to one another with sweet and beautiful words” means that one should speak only good, polite, and avoid communicating with hardening manners. Fourthly, “living together with prosperous and well-being” means one should regard Dharma as the key foundation for being a couple. Fifthly, “behave equally on both

sides” means the words or statements used within family must be truthful and useful according to the principle of the right speech (*sammāvācā*). They should not be used to disparage, ruin or destroy one another. Finally, “mutual love and does not hurt each other” means ones should learn how to love intellectually, live together creatively, grow and goodness with flourishing blessings.

When having these virtues behaviors, spouses will be happy to live together, that is live a happy couple life. As in the Sutta states:

So in this world living as Dhamma bids,  
The pair, in goodness matched, in the deva-world  
Rejoicing win the bliss that they desire.<sup>92</sup>

In Manorathapūranī, Buddhaghosacāra commented on the Saṃvāsa Sutta (Living together): “*Chavo chavāya ti guṇamarāṇena matattā chavo guṇamarāṇen’ eva matāya chavāya saddhiṃ*”<sup>93</sup> Male ghost because died with the death of virtue, living with a female ghost because died with the death of virtue as well. He further commented “*Deviyā saddhiṃ ti guṇehi devibhūtāya saddhiṃ*.”<sup>94</sup> A male ghost living with a female angel by all virtues.

From such implication, the only key factor that identifies a spouse as ghosts or gods is virtues (*guṇa*). Two people living together as if gods does not depend on anything but virtues. And it is this virtues that makes people good even the first two kinds of noble individuals are the stream-attainer (*sotāpanna-puggala*) and the once returner (*sakadāgāmi-puggala*)<sup>95</sup> who still have to live with these virtues as same as the

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<sup>92</sup> A.II.58; Ibid., p. 68.

<sup>93</sup> AA. III. 94.

<sup>94</sup> AA. III. 94.

<sup>95</sup> This is one of the methods of classifying Noble Individual (*ariya-puggala*) is classified by eight.

**Division of Human Types by Eight** “Who are the four persons identifiable with the path and who are the four identifiable with the fruition? The stream-attainer and one who proceeds to realize the fruition stage; The once-returner and one who proceeds to realize the fruition stage; The never-returner and one who proceeds to realize the fruition stage; and the Arahant (elect or worthy) and one who

ordinary individual (*puthujana*). As Buddhaghosacāra says: “*Āgārikapaṭipadā kathitā, sotāpanna-nam pi vaṭṭati.*”<sup>96</sup> Practices for householders even worthy to the Stream-Enterer (*sotāpanna*) and the Once-Returner (*sakadāgāmi*) laity too.

From the passage, the implication of ghost is that a spouse is “death of virtue”. The name of male ghost is because died with the death of virtue, living with a female ghost because died with the death of virtue in the same manner. On the contrary, a god (*devā*) lives with a goddess (*devī*) by all virtues so that to be a ghost or a god, it depends on only virtues. Phra Sutheerattanabundit gives an analogy of an economical ghost:

Consumerism is a symbol of unconscious consumption of resources. It is the consumption with lust, an unceasing consumption like a zombie of economics. In the same manner ghosts in the family are husbands and wives who do not have moral integrity.<sup>97</sup>

In short, the economic zombies denote a lustful and insatiable consumer, whereas the family ghosts denote husbands and wives who lack morality. Just as the Buddha points out that practicing the *devā-devī*'s metaphorical characters not only benefit to their living together in this life, but also sustain their deva-world live. Living together as such *devā-devī* characterizes the idol protocol of family. That is a spouse who lives virtuously as deity shows the Buddhist role model living where sustainable happiness can be achieved within family. Therefore, living together as deity spouses denotes the true identity of the SPOUSE family.

#### 4.1.3 PARENTS-CHILDREN Family Balance

Apart from the SPOUSE family balance, there is another type of balance named “PARENTS-CHILDREN Family Balance”. In a family that doesn't have only a husband and a wife but there is a child as an

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proceeds to attain Arahantship” - Pug.73; Bimala Charan Law, **Designation of Human Types (*Puggala-Paññatti*)**, (Lancaster: PTS, 2006), p. 103.

<sup>96</sup> AA. III. 94.

<sup>97</sup> Interview with Most Ven. Assoc. Prof. Dr. Phra Sutheerattanabundit, Director of Buddhist Research Institute, Mahachulalongkornrajavidyalaya University, Wang Noi, Ayutthaya, Thailand, January 17, 2019.

additional member may cause in changing of lifestyle. That is to say, in some families whose husbands and wives work hard may not have enough time to raise their children by themselves, so it may necessary to send the children to others to be raised. It is interesting that some areas do not support such actions. Supriya Rai views:

When a couple has children, they will have to plan in advance in terms of the roles and responsibilities of the childcare. In the old day of India if a grandmother is nearby, she always helping. Culturally Indian people will not give their children to the day care service. We feel better if our mother or mother in law look after the baby.<sup>98</sup>

It is the balance of Family in specific context to Parents and Children in the three following dimensions, namely: - 1) Parents and Children with Filial Piety (*kataññūkataveditā*), 2) Parents and Children with Responsibilities (Sīgālovāda Sutta), and 3) Maintaining Family Wealth.

#### **a. Parents and Children with Filial Piety (*kataññūkataveditā*)**

The first Buddha Dhamma for parents and children is filial piety which plays a crucial role as preliminary virtue for a member within parents and children-family. Gratitude plays an important role in several historical movements and that gratitude is now becoming an important part of psychology research, and especially in positive psychology research.<sup>99</sup>

*Kataññūkatavedī* reflects one who is thankful for benefits received and reciprocates them. In a society where members are Buddhists, children should be aware of the favors of their parents and give both the benefactors with what they deserve. Not only just being aware of their favors but must also able to show appropriate compensation as well. As a Pali quoted: “*nimittaṃ sadhurūpanaṃ*

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<sup>98</sup> Interview with Dr. Supriya Rai, Director, K. J. Somaiya Centre for Buddhist Studies, India, January 17, 2019.

<sup>99</sup> Sumedha Viraj Sripathi Ukwatta, “Application of Buddhist Teaching in Doing Counseling for Children”, in **Buddhist Approach to Harmonious Families, Healthcare, and Sustainable Societies**, Eds. by Most Ven. Thich Nhat Tu and Most Ven. Thich Duc Thien, (Hanoi: Hong Duc Publishing House, 2019): 21-38.

*kataññūkataveditā*” in which can be translated as gratitude is a mark of a good person. The Buddha teaches every human birth is precious and worthy of gratitude, he said that truly good people are thankful and grateful.<sup>100</sup> This is because human beings are a living being that cannot occur by itself. Instead it is necessary to rely on mother and father as the primary components of the birth of life. Mother and father are therefore persons who are extremely gracious to their children. A child with gratitude is considered a rare person. As the Anguttara-Nikāya says: “These two persons are hard to find in the world. What two? The one who is first to do a favour and he who is grateful for what is done.”<sup>101</sup>

Alternatively, filial piety may be reflected through the concept of “fires to be worship”. Ordinarily one who plays a role as mother or father is the most valuable thing as if fire for giving infinite benefits to children who respect, praise, and take good care properly for them. But on the contrary, such fire can also give a terrible punishment against the one who improperly treats it. That is, if the son does not take good care of them properly, the life without prosperity and happiness may be gained. The Buddha says “Brāhman, these three fires, when esteemed, revered, venerated, respected must bring best happiness.”<sup>102</sup> So that happiness or balance in the family cause by worshiping the fire properly.

There are three fires (*aggi*); “Three fires: the fire of those to be revered (*āhuneyyaggi*), of the householder (*gahapataggi*), of those worthy of offerings (*dakkhineyyaggi*).”<sup>103</sup> Of such, the two fires are related to the balance of family for parents and children who are both with filial piety. First, the fire of the venerable: Mother and father are as fire worthy of reverential gifts (*āhuneyyaggi*) which means the son who honored his mother and his father with filial piety. Then, the fire of the

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<sup>100</sup> See Vin.I.61; I. B. Horner (tr.), **The Book of The Discipline (Vinaya-Piṭaka)**, Vol. IV. (Mahāvagga), (London: Luzac & Company Ltd., 1971), pp. 80-81.

<sup>101</sup> A.I.87; F. L. Woodward (tr.), **The Book of the Gradual Sayings (Anguttara-Nikāya)**, Vol. I (Ones, Twos, Threes), (London: PTS, 1979), p. 78.

<sup>102</sup> D.III.217; A.IV.44; Maurice Walshe (tr.), **Thus Have I Heard: The Long Discourses of the Buddha (Dīgha Nikāya)**, p. 485; E.M. Hare (tr.), **The Book of the Gradual Sayings (Anguttara-Nikāya)**, Vol. IV (The Books of the Sevens, Eights and Nines), p. 26.

<sup>103</sup> D.III.217; A.IV.44; Op.cit.; Op.cit.

householder: Children, wife, husband and dependents fire of the householder (*gahapataggi*) which means the parents who honored his or her sons, womenfolk, slaves, messengers and workmen on the basis of filial piety.

In Sabrahma Sutta, it states the balanced family where worship is practiced:

*Sabrahmakāni bhikkhave tāni kulāni yesaṃ puttānaṃ mātāpitaro ajjhāgāre pūjitā honti sapubbācariyakāni bhikkhave tāni kulāni yesaṃ puttānaṃ mātāpitaro ajjhāgāre pūjitā honti sapubbadevāni Bhikkhave tāni kulāni yesaṃ puttānaṃ mātāpitaro ajjhāgāre pūjitā honti sāhuneyyakāni bhikkhave tāni kulāni yesaṃ puttānaṃ*<sup>104</sup>

Monks, those families where mother and father are worshipped in the home are reckoned like unto Brahmā. Those families where mother and father are worshipped in the home are ranked with teachers of old. Those families where mother and father are worshipped in the home are ranked with the devas of old. Worthy of offerings, monks, are those families where mother and father are worshipped in the home.<sup>105</sup>

The understandable reasons for worship are stated in the same Sutta:

*Mātāpitaro ajjhāgāre pūjitā honti brahmāti bhikkhave mātāpitūnaṃ etaṃ adhivacanaṃ pubbācariyāti bhikkhave mātāpitūnaṃ etaṃ adhivacanaṃ pubbadevāti bhikkhave mātāpitūnaṃ etaṃ adhivacanaṃ āhuneyyāti bhikkhave mātāpitūnaṃ etaṃ adhivacanaṃ taṃ kissa hetu bahukārā bhikkhave mātāpitaro puttānaṃ āpādakā posakā imassa lokassa dassetāroti.*<sup>106</sup>

“Brahma,” monks, is a term for mother and father.

“Teachers of old,” monks, is a term for mother and father.

“Devas of old,” monks, is a term for mother and father.

<sup>104</sup> A.II.70.

<sup>105</sup> Woodward, F.L. (tr.), **The Book of the Gradual Sayings (Anguttara-Nikāya)**, Vol. II (The Book of the Fours), p.79.

<sup>106</sup> A.II.70.



“Worthy of offerings,” monks, is a term for mother and father.

Why so? Because mother and father do much for children, they bring them up, nourish and introduce them to the world.<sup>107</sup>

The reason that mothers and fathers are worth worshiping is that they are the noblest person in the world of children. Mother and father is Brāhma, the creator of the world for their children. Mother and father is a teacher who teaches life-subjects to children. Mother and father is an angel who looks after and protects children to be safe at all time. A wise man should worship noble parents thus.

<i>Brahmāti mātāpitāro</i>	<i>pubbācariyāti vuccare</i>
<i>āhuneyyā ca puttānaṃ</i>	<i>pajāya anukampakā.</i>
<i>Tasmā hi ne namasseyya</i>	<i>sakkareyyātha paṇḍito</i>
<i>annena atho pānena</i>	<i>vatthena sayanena ca</i>
<i>ucchādanena nhāpanena</i>	<i>pādānaṃ dhovanena ca</i>
<i>tāya naṃ pāricariyāya</i>	<i>mātāpitūsu paṇḍitā</i>
<i>idheva naṃ pasamsanti</i>	<i>pecca sagge pamodatīti.</i> <sup>108</sup>

Parents are “Brahma ” called, “ teachers of old,”

Worthy of gifts are they, compassionate

Unto their tribe of children. Thus the wise

Should worship them and pay them honours due,

Serve them with food and drink, clothing and bed,

Anoint their bodies, bathe and wash their feet.<sup>109</sup>

From the sutta, children should not only respect and worship mothers and fathers but should also show gratitude by serving them in every possible ways. Children should look after and minister them with the four necessities including food, beverages, clothing, shelter, and

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<sup>107</sup> Woodward, F.L. (tr.), **The Book of the Gradual Sayings (Anguttara-Nikāya)**, Vol. II (The Book of the Fours), p.79.

<sup>108</sup> A.II.70.

<sup>109</sup> Woodward, F.L. (tr.), **The Book of the Gradual Sayings (Anguttara-Nikāya)**, Vol. II (The Book of the Fours), p.79.

medicine when they get sick. They must ensure that everything is complete and without defects, including bathing and washing their feet for both body and mind comfort. These things should be treated in return to the parents for the good reason that they raised and did all these things for the children since they were young, until growing up to the present day.

In Manoratha-pūranī, Commentary to the Anguttara-nikāya, the commentator explains that: “*Bahukārā ti bahupakārā.*” “Mother and father are much supportive to their children.”<sup>110</sup> He further explains the four characters of parents, that are; 1) *Brahmā*, 2) *Pubbācariyā*, 3) *Sapubbadevatāni*, and 4) *Āhuneyyā*.

Firstly, *Brahmā* is the name of the noblest person. As neither the *Brahma* turns away from the 4 sublime states of mind (*brahma vihāra*), are *metta*, *karuna*, *mudita*, and *upekkha*, nor mother and father.”<sup>111</sup> Secondly, *Pubbācariyā* is the name of the teacher. In fact, mother and father, since a child was born, naturally teaches him to learn about sitting, standing, walking, sleeping, chewing and eating as well as teach to speak and know what should, shouldn’t.”<sup>112</sup> Then “*Sapubbadevatāni ti padamattam eva ettha viseso ti*”<sup>113</sup> Mother and father is as if deity for their son. Lastly, *Āhuneyyā* is the name of person who are worthy of gratification from their children, for example by serving him with food and clothes.<sup>114</sup> The Maṅgala sutta says:

“*Mātāpituupatṭhānaṃ*

<sup>110</sup> Tika-Nipāta-vaṇṇanā - AA.II.203.

<sup>111</sup> “*Brahmā ti mātāpitaro ti seṭṭhādivacanaṃ. Yathā mahābrahmuno catasso bhāvanā avijahitā honti: mettā karunā muditā upekhā ti, evam eva mātāpitunnaṃ puttesu catasso bhāvanā avijahitā honti.*”, Tika-Nipāta-vaṇṇanā - AA.II.204.

<sup>112</sup> “*Pubbācariyā ti vuccare ti mātāpitaro hi jātakālato patṭhāya evaṃ nisīda, evaṃ tiṭṭha, evaṃ gaccha, evaṃ saya, evaṃ khāda, evaṃ bhuñja. . .*”, Tika-Nipāta-vaṇṇanā - AA.II.204.

<sup>113</sup> “*Sapubbadevāni* is the only term in this Catukka-Nipāta-vaṇṇanā. Sabrahma-sutta No.3 commentary is described in Tika-Nipāta-vaṇṇanā.”, Catukka-Nipāta-vaṇṇanā - AA.III.101.

<sup>114</sup> “*Āhuneyyā ca puttānan ti puttānaṃ āhutaṃ pahutaṃ abhisamkhatam annapānadim arahanti, anucchavikā taṃ paṭiggahetum.*”, Tika-Nipāta-vaṇṇanā - AA.II.205.

*Puttadārassa saṅgaho  
anākulā ca kammantā  
etammaṅgalamuttamaṃ.”*<sup>115</sup>

Aid for mother and for father,  
And support for wife and children,  
Spheres of work that bring no conflict:  
This is a supreme good omen.<sup>116</sup>

From the passage, the ways for expression of gratitude among family members can be practiced through the support of mother and father, and the cherishing of spouses and children. The Buddha encourages these positive behaviors as they the supreme blessings among humans and *devās*.

It should be noted here that gratitude should not only framed to children or become only the burden of children but it should be carefully practiced by the parents either. To this point G Clinton Godart gave reasons why parents should act in accordance with the principles of filial piety:

Remembering that one’s children are no “one’s own” or extensions of one self- they are different entities and parents cannot control them or wish them to be a certain way that they would like them to be. When children grow up and become different than they expect, such thinking might cause only frustration and anger. So the teaching on non-self is very important here.<sup>117</sup>

What we have learned here is human life is precious but extremely short. Family members should thus be aware of the metaphysical dimensions of men in terms of self (*attā*), conceit (*māna*), and attachment (*upādāna*). Praves Intongpan adds:

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<sup>115</sup> Kh.3.

<sup>116</sup> Bhikkhu Ñānamoli, **The Minor Readings (Khuddakapāṭha)**, p. 3.

<sup>117</sup> Interview with Assoc. Prof. Dr. G Clinton Godart, Graduate School of International Cultural Studies, Tohoku University, Japan, January 23, 2020.

Parents must be aware and very patient with the children's physiological and psychological changes. Because the children develop according to their age, that is, childhood is stubborn, when studying in primary and secondary schools, children tends to believe friends; when going to university, they tend to believe their girlfriend, and when they graduated, they tend to believe themselves. Barely know their parents. Therefore, parents must understand this fact too.<sup>118</sup>

When parents understand the metaphysical human natures including physiological and psychological facts of the children, they will eventually be aware of human natures; and can automatically practice gratitude as well as learning to adjust one's behavior, mind and wisdom in order to create a happy family. It is thus not surprising that the Buddha focused on family institutions in being aware of this reality. And the Buddha then teaches the mothers and fathers to repay their children too. This is called a "reciprocally filial piety".

### **b. Parents and Children with Responsibilities**

Apart from filial piety, the second Buddha Dhamma for parents and children denotes responsibilities. There are two dimensions of responsibility, namely: - 1) Parent's Responsibilities as the Eastern Direction Worship, and 2) Children's Responsibilities as the Eastern Direction Worship.

#### **1. Parent's Responsibilities as the Eastern Direction Worship**

In the Sīgāḷaka Sutta, the Buddha suggests the way the Ariyan disciple protect the six directions particularly to the east: mother and father.<sup>119</sup> There are five ways in which the parents, so ministered to by their son as the eastern direction: Will reciprocate:

1. They will restrain him from evil.

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<sup>118</sup> Interview with Assoc. Prof. Dr. Praves Intongpan, Department of Philosophy and Religion, Faculty of Humanities, Kasetsart University, Thailand, February 27, 2020.

<sup>119</sup> D.III.189; Maurice Walshe (tr.), **Dīghanikāya: Thus Have I Heard: The Long Discourses of the Buddha**, p. 466.

2. Support him in doing good.
3. Teach him some skill.
4. Find him a suitable wife and.
5. In due time, hand over his inheritance to him.<sup>120</sup>

In this way the eastern direction is covered, making it at peace and free from fear.

Parents' duties are extremely important because they are responsible for life. That is since the birth of the child until death separates them apart, then that duty ends. This means the devoting all of their life to the children. Phra Sutheerattanabundit views that parents are like guardian angels whose duties are to take care of, protect all danger and promote the goodness to the children.<sup>121</sup> They take responsibility from instilling awareness as well as controlling the actions and behaviors of children to ensure that children will grow up to be good people in society, not an evil person. Also they must teach basic life skills both one's life and marriage's life. When reaching the right time the parents must be the ones to find the most suitable spouse for the children. Finally, when the time is right, parents also have to give the properties that they have sought with difficulty to their children in order to let them continue the family.

It is worth noting that the content in the Sutta focuses on allowing parents to teach their children the qualities of living with others in society, that is to say, teach children to be good in the context of social sciences. Phra Methavinairos explains:

In the guardian's side, the children can't stay forever in the house. They have to go out to see the world. So, parents must teach them the qualities that the world can recognize and accept. That is to have a generous mind, conscious mind, know how to help and support

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<sup>120</sup> D.III.190; *Ibid.*, p. 467.

<sup>121</sup> Interview with Most Ven. Assoc. Prof. Dr. Phra Sutheerattanabundit, Director of Buddhist Research Institute, Mahachulalongkornrajavidyalaya University, Wang Noi, Ayutthaya, Thailand, January 17, 2019.

others. And generously share things with people, communities, and other societies.<sup>122</sup>

Responsibility of parents to children represents a great responsibility because it shows indirect social responsibility. Because when children learn to be good at home successfully, they will also develop learning process to be good people of the community, society and the world as well. He further gives an analogy:

This is based on the basic principle that children must not only be good for their parents and people in the house, but they must also behave consistently with others outside the house in the society. This is something that parents must cultivate their children. It's like having a computer that connects to the Wi-Fi signal at house. When it is taken outside of the house, it must also be able to connect to the Wi-Fi signal from the outside network as well. Otherwise that computer is worthless. In this case, the children can be likened to the computer.<sup>123</sup>

Great responsibilities of parents are driven by pure and tolerant mind. According to the view of Praves Intongpan, parents must have ability of emotional control and Brahmavihāra Dhamma:

Emotional control is a key aspect of parenthood. When children cry, parents cannot become angry, beating or hurting their children. That is non-violence practice. In addition, they should have Brahmavihāra Dhamma according to Trimurti, that is to say, being both Brahma the creator, Vishnu the preserver. But they must not be Shiva the destroyer to their children.<sup>124</sup>

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<sup>122</sup> Interview with Most Ven. Assoc. Prof. Dr. Phra Methavinairos, Mahamakut Buddhist University, Buddhamonthon, Nakhon Pathom, Thailand, February 28, 2020.

<sup>123</sup> Interview with Most Ven. Assoc. Prof. Dr. Phra Methavinairos, Mahamakut Buddhist University, Buddhamonthon, Nakhon Pathom, Thailand, February 28, 2020.

<sup>124</sup> Interview with Assoc. Prof. Dr. Praves Intongpan, Department of Philosophy and Religion, Faculty of Humanities, Kasetsart University, Thailand, February 27, 2020.

He further connects the non-violence practice with human rights concept that every human being deserves: parents, husbands, wives as well as children:

We should respect each other according to human rights principles. They are the right to live in this world, the right to make decision, etc. Therefore family members should not use violence against one another, both by physically, verbally and mentally.<sup>125</sup>

These are the necessary responsibilities of the parents for parental mission to their children.

## **2. Children's Responsibilities as the Eastern Direction Worship**

In Buddhism, a good son should have good responsibilities for his roles and duties. In the Sons Sutta of the Itivuttaka whereas the Buddha shows to the monks, the three types of sons (*putta*),<sup>126</sup> namely: - 1) Superior-born son (*atijāta-putta*),<sup>127</sup> 2) Likeborn son (*anujāta-putta*), and 3) Inferior-born son (*avajāta-putta*). They are found to exist in the world:

These three, monks, are the sons extant, are found to exist in the world. Which three? The one who rises above his birth, the one who conforms with his birth, and the one who falls short of his birth.<sup>128</sup>

Among these three types of son, the first type is the best and the Buddha regarded as the superior one who is suitable to be a good example. The superior-born son (*atijāta-putta*) is, as stated:

The son's mother and father are those not gone to the Buddha as refuge, not gone to the Dhamma as refuge, not gone to the Saṅgha as refuge, those not to completely abstain from destroying living beings, those not to completely abstain from taking what has not been given, those not to completely abstain from wrong conduct where sense-

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<sup>125</sup> Interview with Assoc. Prof. Dr. Praves Intongpan, Department of Philosophy and Religion, Faculty of Humanities, Kasetsart University, Thailand, February 27, 2020.

<sup>126</sup> It.63-64; Peter Masefield (tr.), **The Itivuttaka**, pp. 59-61.

<sup>127</sup> *Atijāta-putta* is also known as *abhijāta-putta*.

<sup>128</sup> It.63; Peter Masefield (tr.), **The Itivuttaka**, p. 59.

desires are concerned, those not to completely abstain from telling lies, those not to completely abstain from any opportunity for negligence by way of intoxicants consisting of fermented liquor and spirits, those who are of poor morality, of an evil Dhamma; yet the son of these is one gone to the Buddha as refuge, gone to the Dhamma as refuge. . . one who possesses morality, of a lovely Dhamma.<sup>129</sup>

The one who rises above his birth implies a son who has the level of the Dhamma within himself of more than their parents. The existence of the three refuges (*tisarāṇa*) or taking refuges to the Triple Gem (*ratanattaya*)<sup>130</sup> and the five precepts observance, etc. for instance. Moreover, he must practice as examples for both of them. In addition, he must also have an ability in leading his parents to gradually become more and more ethical in levels. This is to comply with the sons' benefit is to "support" as stated in the Saṃyutta Nikāya "*Puttā vatthu manussānaṃ*"<sup>131</sup> Sons are the support of human beings<sup>132</sup> The Maṅgala sutta says: "*Mātāpituupaṭṭhānaṃ. . . etammaṅgalamuttamaṃ.*"<sup>133</sup> That is "Aid for mother and for father. . . This is a supreme good omen."<sup>134</sup>

In the Sīgāḷaka Sutta, the Buddha suggests the way the Ariyan disciple protect the six directions particularly to the east: mother and father.<sup>135</sup> There are five ways in which a son should minister to his mother and father as the eastern direction. He should think:

- 1) Having been supported by them, I will support them.
- 2) I will perform their duties for them.
- 3) I will keep up the family tradition.

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<sup>129</sup> It.63; Op.cit.

<sup>130</sup> Kh.1; Bhikkhu Ñānamoli, **The Minor Readings (Khuddakapāṭha)**, p. 1.

<sup>131</sup> S.I.37.

<sup>132</sup> Bhikkhu Bodhi (tr.), **The Connected Discourses of the Buddha A New Translation of the Saṃyutta Nikāya**, Vol. I, 2 vols. set, p. 128.

<sup>133</sup> Kh.3.

<sup>134</sup> Bhikkhu Ñānamoli, **The Minor Readings (Khuddakapāṭha)**, p. 3.

<sup>135</sup> D.III.189; Maurice Walshe (tr.), **Dīghanikāya: Thus Have I Heard: The Long Discourses of the Buddha**, p. 466.



4) I will be worthy of my heritage.

5) After my parents' deaths I will distribute gifts on their behalf.<sup>136</sup>

The responsibility of the children towards the parents focuses on the importance of preserving and inheriting the family institution. Start by giving support to parents in every respect, helping their works to be accomplished well. Also must maintain the family lineage rightly not to destroy the reputation of the family in the society. One must not allow others to insult the family, including best preservation of the treasures that have been given. For the final responsibility, it is the most important since it is directly related to life after death. It is to dedicate the merit to them regularly after they have passed away from this world. This shows the son's responsibility of duties towards the parents in both their presence and their absence. In other words it is a lifelong responsibility which requires continuous effort in performing such. Praves Intongpan confirms "Children must pay respect, obey, and humble to their parents. They must not show inappropriate aggression in any circumstances. They must complete their duties. Even when their parents passed away, they have to repay in return by doing merit dedication."<sup>137</sup>

In short, both parents and children must take responsibility for their duties. This is for the best survival of the family and for the balance of the Buddhist family.

### **c. Maintaining Family Wealth**

In addition to the above Sutta, the Buddha has also taught how to possess property sustainably for a long time. As in the teaching named "Four Reasons for Lastingness of a Wealthy Family" (*kula-ciratthi-dhamma*). In which the person possessing the property may be either a monk or a lay person. Especially to this context, a good son should use this principle in order for the preservation of the given heritage that his mother and father have endeavored to find. In order to manage it for the

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<sup>136</sup> D.III.190; Ibid., p. 467.

<sup>137</sup> Interview with Assoc. Prof. Dr. Praves Intongpan, Department of Philosophy and Religion, Faculty of Humanities, Kasetsart University, Thailand, February 27, 2020.

most value as the duty of the son mentioned in the item (4) “I will be worthy of my heritage” above. The Buddha thus says:

Whatsoever families, monks, [having attained greatness of possessions] do to last long, all of them do so because of these four reasons or one or other of them. What four? They seek for what is lost, repair the decayed, eat and drink in moderation, and put in authority a virtuous woman or man.<sup>138</sup>

The children and reasons for lastingness of a wealthy family” (*kula-ciratṭhiti-dhamma*). They are:

- 1) *Naṭṭhagavesanā*: seeking for what is lost.
- 2) *Jiṇṇapaṭisaṅkharanā*: repairing what is worn out.
- 3) *Parimitapānabhojanā*: moderation in spending.
- 4) *Adhipaccasīlavantaṭhāpanā*: putting in authority a virtuous woman or man.

The principle of preserving and enhancing wealth comprises of (1) Supplementation (*naṭṭhagavesanā*): Supplementation is the dawn of maintaining the family by trying to substitute all things that are essential to life including all family’s properties. Due to the fact that whether food or utensils to be consumed subject to depletion. Therefore, any family that does not know to substitute the things that have been used up, eventually the wealth will gradually depleted; (2) Renovation (*jiṇṇapaṭisaṅkharanā*): The next step is to preserve the family with the restoration of damaged items is normal for various appliances that may cause damage or defects. If those appliances have not been repaired in time, they will be completely damaged and not being utilized as worth valuable which is a waste of money despite that can be repaired for further use; (3) Modesty in consumption (*parimitapānabhojanā*): Modesty in consumption contributes greatly in preserving the family. If a family member has behavior in consumption that does not satisfy his own desires and passions, he would consume only the things he needed; not spending too much extravagance that leads to the quickly depletion of

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<sup>138</sup> A.II.249; Woodward, F.L. (tr.), **The Book of the Gradual Sayings (Anguttara-Nikāya)**, Vol. II (The Book of the Fours), pp. 254-255.

resources within the family. And he can thus still preserve family property for a long time as well; and (4) Governing by a Virtuous Leader (*adhipaccasīlavantaṭhāpanā*): One thing that is necessary in maintaining the family is to set up a representative of the family who are a virtuous one with morality and ethics. This is because virtues control human behaviors in doing virtuous things. Parents should be good role models for children in assets management before allowing children to take care of their heritages. Phra Methavinairos recommends “Parents should virtuously take good care of financial management to balance income and expenses”.<sup>139</sup> This is to maintain the family’s financial status as stable as possible for the happiness of the family. Therefore, the children of today are the representatives of the family in the future continuing from the parents who are the head of the family.

The true identity of the PARENTS-CHILDREN family is nothing but the treasures and properties of the family that the parents have been accumulating for their whole life with great effort and difficulty. This is in order to formulate a good family since they were young, until the family is fully developed accordingly. Just eventually when the children were born, they therefore become the important family members who are family’s descendants in maintaining the family strength and sustainability in the society. In short, maintaining family wealth is something that all family members should mutually be aware of in order to sustainably maintain the family itself with all of their intelligence and abilities. Especially for children, they must be a strong pillar for their parents. This is because the father and mother will eventually grow old and die according to law of nature. At the end of their lives, they will leave the family as a great burden to the children to take care and maintain for good.

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<sup>139</sup> Interview with Most Ven. Assoc. Prof. Dr. Phra Methavinairos, Mahamakut Buddhist University, Buddhamonthon, Nakhon Pathom, Thailand, February 28, 2020.

## 4.2 The Theory of Family Behavior in Psychology

The research team has designed in the presentation of this topic which can be divided into two study points, namely: - 1) Psychological Family Problems, and 2) Criticism of Family Behavioral Theories.

### 4.2.1 Psychological Family Problems

It is inevitable that human psychological problems are caused by negative behaviors in the family leading to the negative consequences both at the individual, family and social scales. These psychological problems may be pervasively found in a wide range from religious, ethical, moral, verbal problems. It also covers various kinds of social problems such as maternal depression, social isolation, domestic violence, etc. There are two factors to discuss in this topic, they are: - (1) Problems Caused by Individual Behavioral Factor, and (2) Problems Caused by Socio-Economic Factor.

#### a. Problems Caused by Individual Behavioral Factor

Central difficulties experienced by interfaith couples, aside from the initial ones involved in planning and implementing the wedding ceremony itself, rotate around issues involving children: welcoming and other life-passage rituals, family holiday observances, and dealing with extended family. As the interfaith family resolves these issues, however, focus shifts onto the spiritual and religious lives of the marital partners. It is at this point that the fruits of interreligious understanding may begin to be felt<sup>140</sup>

Nowadays, the problems that happen relating to individual Ethics, for instance, its drug abuse problems, the issues of sexual misconduct, theft issues and other problems which are usually always found that caused by a large part of the family.<sup>141</sup> There are more psychiatric problems that can damage the feeding relationship. Maternal depression, social isolation, alcohol use and substance abuse, domestic

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<sup>140</sup> Mary Helene Rosenbaum, "Interfaith Marriage", **International Encyclopedia of Marriage and Family**, ed. in Chief by James J. Ponzetti, Jr., 2<sup>nd</sup> ed., Vol. 2: Ea-Ju, (4 Vol. Set), (New York: Thomson Gale, 2003): 907-912.

<sup>141</sup> Laddawan Na Ranong, "Family Counseling for School Teacher's Adviser", **Veridian E-Journal**, Vol. 10, No.2 (May-August 2017): 830-843.

violence, and a history of problematic parental childhood can make it harder for parents to have good relationships with their young children.<sup>142</sup> As Sakurai Yoshihide views “Domestic violence and neglect to children as well as spouse becomes the top problem found in the SPOUSE family and the PARENTS-CHILDREN family in recent day”.<sup>143</sup> Domestic violence is recognized, in Buddhism, as the first Precept transgression which often occurs alongside child abuse and neglect. The five precepts are an elementary restriction in basic human behaviors which is important as a Buddhist criterion to make humans completely human. That is to say, they differentiate humans from the beast that lives with only natural basic instincts. The five precepts make humans a good member of the family and society respectively. For example when humans have immoral behaviors, they will abuse and harm other members within the family, resulting in family members’ psychological and physical suffering. Not being happy both mentally and physically. Praves Intongpan gives a point “Economic problems may cause great loss of life. As numbers of news reported by the newspapers on the committing suicide for the whole family in Thai Society caused by domestic violence. . . Another example is the spouses are with moral shamelessness (*ahirika*) and lack of moral dread (*anottappa*).<sup>144</sup> When they get inattentive pregnancy, they commit abortion”<sup>145</sup> Whatsoever, stealing behavior, a common problem especially in childhood and adolescence, is often regarded as an expression of distress and is associated with parental “distance” and family breakups.<sup>146</sup>

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<sup>142</sup> Peter Dawson, Lynne Sturm, “Failure to Thrive, Loss, and Bereavement”, **International Encyclopedia of Marriage and Family**, ed. in Chief by James J. Ponzetti, Jr., 2<sup>nd</sup> ed., Vol. 2: Ea-Ju, (4 Vol. Set), (New York: Thomson Gale, 2003): 543-546.

<sup>143</sup> Interview with Prof. Dr. Sakurai Yoshihide, Graduate School of Letters, Hokkaido University, Japan, January 27, 2020.

<sup>144</sup> Vbh. 391; see moral shame (*hiri*) and moral dread (*ottappa*) in A.I.51; It. 36.

<sup>145</sup> Interview with Assoc. Prof. Dr. Praves Intongpan, Department of Philosophy and Religion, Faculty of Humanities, Kasetsart University, Thailand, February 27, 2020.

<sup>146</sup> K. Ingamells and D. Epston, “A Family and Community Approach to Stealing”, **Journal of systemic therapies**, Vol. 32, No.1 (2013): 43-56.

We should not be overlooked because the problem of stealing has mostly been addressed alongside other problem behaviors<sup>147</sup> Stealing behavior is regarded as an expression of conduct disorder or as an anti-social behavior<sup>148</sup> In addition, another problem that directly affects families is the extramarital affairs. A commonplace occurrence in modern society where the social media (e.g., Internet, Facebook, etc.), is playing a major role in modern extramarital affairs by allowing them to occur with greater anonymity and convenience than ever before.<sup>149</sup> Meanwhile, lying is considered misconduct through physical behavior. Deception is one of the most significant and pervasive social phenomena of our age. Starting from little lies ranging from the trivial to the more serious, including deception between members in a family related to the reciprocal exchange of information, the desire to avoid punishment, and individuals' attachment beliefs.<sup>150</sup> Phra Rajapariyatkavi (Somjin Wanjan) points out the underlined problem caused by speech:

In present day, common problem for family is intra-communication especially the way to choose the wording to communicate within family. The underlined problem is not the way to communicate but lacking of communication skills.<sup>151</sup>

What is worse than communication skills is lacking of opportunities for communication. G Clinton Godart mentions the family problem in recent day. "Having less time for conversation between man

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<sup>147</sup> M. R. Sanders & C. Markie-Dadds, "Towards a technology of prevention of disruptive behavior disorders: The role of behavioral family intervention", **Behavior Change**, Vol. 9 (1992): 186-200.

<sup>148</sup> G. Miller & F. Moncher, "Critical issues in the assessment of childhood stealing behavior", **Advances in Behavioral Assessment of Children and Families**, Vol. 4 (1988): 33-96.

<sup>149</sup> Clint Smith, Rebekah Hall and Justin Daigle, "Monotony in Monogamy: A Study of Married Individuals Seeking to Have an Extramarital", **American Journal of Psychological Research**, Vol. 6, No. 1 (May 2010): 97-102.

<sup>150</sup> Tim Cole, "Lying to the one you love: The use of deception in romantic relationships", **Journal of Social and Personal Relationships**, Vol. 18, No. 1 (2001): 107-129.

<sup>151</sup> Interview with Most Ven. Prof. Dr. Phra Rajapariyatkavi (Somjin Wanjan), Rector of Mahachulalongkornrajavidyalaya University, Wang Noi, Ayutthaya, Thailand, January 17, 2019.

and wife because of work and house duties”<sup>152</sup> At this critical point on time management, Phra Methavinairos supports such idea:

Lack of strong bond: Family today characterizes a relationship but no strong bond. They are lack of close communication and mutual support one another. Wife doesn't take good care of husband; husband doesn't take good care of wife; while parents do not take good care of children.<sup>153</sup>

From the above idea, human bonding is the process of development of a close, interpersonal relationship between family members. Therefore, lacking of sufficient intra-communication within the family may increases the gap between members. It also reduces the opportunity to create a good understanding between each other as well. Praves Intongpan adds “Today's family problem is lack of mutual understanding which multiplied other problems to worsen it such as economic and social problems”<sup>154</sup>

It is the striking tenacity of such relationships in the presence of continued misery that makes necessary a full explanation of blame that goes beyond the surface experience, beyond a simple conflict model of verbal behavior called blaming, and beyond explanation entirely in terms of intra-psychoic mechanisms.<sup>155</sup> All of the problems mentioned may not be as important as the problem of lack of family wisdom. And behaviors that will lead to the said condition deal with consuming alcohol and drugs. Due to the fact that alcohol and drugs are substances that directly destroy mindfulness and intelligence. The traditionally intelligent person is someone who has shown an ability to use knowledge that is as

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<sup>152</sup> Interview with Assoc. Prof. Dr. G Clinton Godart, Graduate School of International Cultural Studies, Tohoku University, Japan, January 23, 2020.

<sup>153</sup> Interview with Most Ven. Assoc. Prof. Dr. Phra Methavinairos, Mahamakut Buddhist University, Buddhamonthon, Nakhon Pathom, Thailand, February 28, 2020.

<sup>154</sup> Interview with Assoc. Prof. Dr. Praves Intongpan, Department of Philosophy and Religion, Faculty of Humanities, Kasetsart University, Thailand, February 27, 2020.

<sup>155</sup> Melvin R. Lansky, **Fathers who Fail: Shame and Psychopathology in the Family System**, (New Jersey: The Analytic Press, Inc., 1992), p. 53.

abstracted as possible from traditional context-rich domains.<sup>156</sup> So an intelligent person is the one who is wise enough to behave oneself far from those devastating substances. Therefore, the dysfunctional behaviors that result from drug abuse can interfere with a person's normal functioning in the family, the workplace, and the broader community.<sup>157</sup> In other words, the problem of lack of intelligence may also include the lack of potential to understand a spouse. G Clinton Godart cites an example of family problem arising from wisdom, different opinions on the basic life styles. "Husband and wife having different priorities (for example, in terms of what to provide for education of the children) can lead to problems".<sup>158</sup> All of the above problems are caused by individual behavioral factor. They are negative behaviors that are driven directly from the minds of family members.

In brief, the problems caused by individual behavioral factor deal with psychiatric problems towards individual morality and ethics, such as violating the five precepts, moral shamelessness (*ahirika*), moral dread (*anottappa*). More problems may be appeared in the forms of maternal depression, social isolation, alcohol use and substance abuse, domestic violence and neglect to children and spouses, intra-communication, lack of strong bond, lack of mutual understanding, lack of wisdom and having different opinions on the basic life styles.

### **b. Problems Caused by Socio-Economic Factor**

Family problems arising from the abovementioned individual behavioral factor may sometimes be overlapping caused by socio-economic factors as the main cause of the problem. In many situations, family problems may significantly cause by socio-economic factor depending on which country the spouses live in. Phra Sutheerattanabundit states the social changes:

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<sup>156</sup> Robert J. Sternberg, "A Balance Theory of Wisdom", **Review of General Psychology**, Vol. 2, No. 4 (1998): 347-365.

<sup>157</sup> National Institute on Drug Abuse, **Principles of Drug Addiction Treatment: A research-Based Guide**, 3<sup>rd</sup> ed., (NIH Publication, 2012), p. V.

<sup>158</sup> Interview with Assoc. Prof. Dr. G Clinton Godart, Graduate School of International Cultural Studies, Tohoku University, Japan, January 23, 2020.



Today is an era where the social context has been dramatically changed when compared to the Buddha's period. It changed from agricultural, industrial to the disruptive one. And when society changes; other contexts also change such as economy, politics etc. Family problems that arise today are rooted in these changes.<sup>159</sup>

Premasiri Pahalawatlage points out:

The most obvious problem in Sri Lanka is very common among married couple they get together without proper understanding with each other caused by arrangement married. They meet with each other and then marry. In Sri Lanka nowadays the parents no longer force but give some good guidance to the child instead.<sup>160</sup>

Happy family arises from the willingness to live together of two people without being forced from the influenced third party. In some cultures parents may be the ones who influence the decision to live together in a semi-compulsory way depending on the social context of particular country. The art of living together with understanding depends upon social factors especially in the social context of some societies, such as India, as Supriya Rai expressed:

One of the Indian problems for women for last 7 decades is inequality of women. They have been asserting for their independence. The need for the woman to assert her ability in different fields because women now are educated and they are working. . . Men should be more understanding and realizing that woman are now going to be different from her mother, understanding the role and the process of change. It is the crucial area of family life.<sup>161</sup>

Such traditional issue may causes conflicts within the family. It shows the importance of socio-economic factor such as the social status

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<sup>159</sup> Interview with Most Ven. Assoc. Prof. Dr. Phra Sutheerattanabundit, Director of Buddhist Research Institute, Mahachulalongkornrajavidyalaya University, Wang Noi, Ayutthaya, Thailand, January 17, 2019.

<sup>160</sup> Interview with Em. Prof. Dr. Premasiri Pahalawatlage, University of Peradeniya, Sri Lanka, January 26, 2019.

<sup>161</sup> Interview with Dr. Supriya Rai, Director, K. J. Somaiya Centre for Buddhist Studies, India, January 17, 2019.

and income of the spouse. As Sakurai Yoshihide points out “Single person without experience of marriage due to low income and/or no wish to marry”.<sup>162</sup> Yet another common family problem in social contexts especially the Japanese families that He further says:

One of the problems found in the SPOUSE family and the PARENTS-CHILDREN family in recent day is “shut-in” (withdrawal in the house). There are at least 1.2 million young and middle aged shut-in in Japan. They are non-educated, non-employed, and just receive care by their parents.<sup>163</sup>

Whereas G Clinton Godart prioritizes the family problem is all about failure of time management and childcare. “In most couples, man and wife both work. Balancing house chores and child rearing with work can be difficult”.<sup>164</sup> The point which is focused here is “inability to manage time” Phra Methavinairos agreed with G Clinton Godart. He further pointed out the problems found in the SPOUSE and the PARENTS-CHILDREN family in recent day, is “Failure in time management: Children addict to games while parents work hard making money for living. They both do not have ability to manage time to help take care of raising children”<sup>165</sup>

Such these socio-economic factors may adversely affect the cohabitation of spouses who live in today’s society. Geeta Manaktala points out:

The main problem is increasing level of high standard living. Those included education, salary, and want to live independently. These

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<sup>162</sup> Interview with Prof. Dr. Sakurai Yoshihide, Graduate School of Letters, Hokkaido University, Japan, January 27, 2020.

<sup>163</sup> Interview with Prof. Dr. Sakurai Yoshihide, Graduate School of Letters, Hokkaido University, Japan, January 27, 2020.

<sup>164</sup> Interview with Assoc. Prof. Dr. G Clinton Godart, Graduate School of International Cultural Studies, Tohoku University, Japan, January 23, 2020.

<sup>165</sup> Interview with Most Ven. Assoc. Prof. Dr. Phra Methavinairos, Mahamakut Buddhist University, Buddhamonthon, Nakhon Pathom, Thailand, February 28, 2020.

problems are not only domestic problems in India but all around the world.<sup>166</sup>

The term “high standard living” defines the level of wealth, material goods, and basic things available to a certain socioeconomic class or a certain geographic area. Unfortunately, the cost of living that most of the world population receives nowadays is in contrast to the ability to maintain their standard of living. Phra Methavinairos mentions “Financial problem is another important family problem related to income being unbalanced with expenses”<sup>167</sup>

In Thailand, the pattern of the family has been changed dramatically in terms of size and cross-cultural family members. Praves Intongpan shows:

Cultural problems arise in which there are fundamental differences in culture, such as Thai people who marry foreigners and are unable to adjust their culture to match. This is because culture is a matter of art and belief.

Regardless of races, religious beliefs, customs and traditions, these problematic behavioral issues have been pervasively deteriorating living quality of every single family member in modern society of the world.

Although family and married life science may think that some kinds of problems cannot be solved. Sam Vuchinich views “It is important to acknowledge that some problems have no solution and further effort to solve them is counterproductive. Problem solving can still be used to find ways of making the best of the situation.”<sup>168</sup> Nevertheless Buddhist psychology rigorously sees the solution to all problems in the most perfect way that humans should realize.

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<sup>166</sup> Interview with Prof. Dr. Geeta Manaktala, Panjab University, Chandigarh, India, March 25, 2019.

<sup>167</sup> Interview with Most Ven. Assoc. Prof. Dr. Phra Methavinairos, Mahamakut Buddhist University, Buddhamonthon, Nakhon Pathom, Thailand, February 28, 2020.

<sup>168</sup> Sam Vuchinich, “Problem Solving”, **International Encyclopedia of Marriage and Family**, ed. in Chief by James J. Ponzetti, Jr., 2<sup>nd</sup> ed., Vol. 3: Ke-Se, (4 Vol. Set), (New York: Thomson Gale, 2003): 1281-1285.

Eventually, one tangible result caused by those unsolved problems is divorce. Since the introduction of divorce and separation is marital conflict and if not controlled by a way to solve this problem, marriage ends in divorce,<sup>169</sup> the tangible output of the imbalance family that is caused by both individual and socio-economic factors.

In brief, the problems caused by socio-economic factor denote family problems that significantly occurred by social and economic factor as well as traditional and cultural issues which will adversely affect the cohabitation of parents and children. They are such financial problem, low income, no wish to marry, forced marriage, inequality of women, withdrawal in the house, imbalanced house chores and child rearing with work, failure in time management of both parents and children, low standard living but high cost of living.

#### 4.2.2 Criticism of Family Behavioral Theories

Behaviorism is a learning theory based on the idea that behavior is a product of learning through association or reinforcement.<sup>170</sup> In family studies, Spouses who have been married for any appreciable length of time usually have comparable emotional strength and maturity.<sup>171</sup> The capacity to develop and maintain one's own intellectual activity, somewhat separate from relationships that shape the brain, varies among individuals.<sup>172</sup> Life is a series of growth stages that the individual and family must successfully negotiate to avoid stagnation and chronic crisis. The concept of life stages provides a useful framework for identifying normative developmental tasks related to biological forces and to age-

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<sup>169</sup> Azadeh Soltani et al., "A Study on the Effectiveness of Emotional Focused Couple Therapy on Intimacy of Couples", **Procedia-Social and Behavioral Sciences**, Vol. 82 (2013): 461-465.

<sup>170</sup> Gene R. Quinn, **DEJA Review: Behavioral Science**, 2<sup>nd</sup> ed. (New York: McGraw-Hill, 2010), p. 35.

<sup>171</sup> Douglas J. Scaturro, "Codependency", **International Encyclopedia of Marriage and Family**, ed. in Chief by James J. Ponzetti, Jr., 2<sup>nd</sup> ed., Vol. 1: Ab-Du, (4 Vol. Set), (New York: Thomson Gale, 2003): 310-315.

<sup>172</sup> Victoria A. Harrison, "Live Learning: Differentiation of Self as the Basis for Learning", in **Bringing Systems Thinking to Life**, eds. by Ona Cohn Bregman and Charles M. White, (New York: Routledge, 2011): 75.

related social and cultural expectations that lead to changing roles.<sup>173</sup> There are 2 primary theories to be discussed here, namely: - (1) Family Systems Theory and (2) Planned Behavior Theory (PBT).

**a. Family Systems Theory** suggests that each person is biologically “driven” to be a part of a group. Membership in groups may be a part of biology, such as gender, or socially constructed, as with religion or class, or a function of multiple variables, including biology and social construction, such as race, ethnicity, and culture. It is not the variables themselves that define the capacity for differentiation, but rather one’s relationship to those variables.<sup>174</sup> The family-systems according to Jack and Judith Balswick: “it is a holistic approach that understands every part of family life in terms of the family as a whole.”<sup>175</sup> As in this particular context of the study in this research, family denotes two types of family, namely: - 1) SPOUSE family and 2) PARENTS AND CHILDREN family. In the same definition given by Jack O. Balswick: “Western societies usually define the boundary of the family system as a husband, a wife, and their children.”<sup>176</sup>

However the family systems theory is a distinguished theory in which describe equal significance of each member in a family. The concept of equilibrium explains how families strive for a sense of balance between the challenges they confront and the resources of the family. Families are constantly adapting, changing, or responding to daily events as well as more long term developmental challenges and changes.<sup>177</sup> To this matter, when viewing from a ground of parents, parental characteristics can have strong influences on children and can also affect

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<sup>173</sup> Janet Zarb, **Developmental Cognitive Behavioral Therapy with Adults**, (New York: Taylor & Francis Group, 2007), p. 4.

<sup>174</sup> Wayne F. Regina, **Applying Family Systems Theory to Mediation A Practitioner's Guide**, (Maryland: University Press of America, 2011), p. 101.

<sup>175</sup> Jack O. Balswick; Judith K. Balswick, **The Family: A Christian Perspective on the Contemporary Home**, 4<sup>th</sup> ed. (Grand Rapids: Baker Academic, 2014), p. 24.

<sup>176</sup> Op.cit.

<sup>177</sup> William M. Fleming, “Family Systems Theory”, **International Encyclopedia of Marriage and Family Vol. 2: Ea-Ju**, 2<sup>nd</sup> ed., ed. in Chief by James J. Ponzetti, Jr., (New York: Macmillan Reference USA, 2003): 642-645.

child adjustment in the family. As Murrey Bowen has marked the balance of the family unit:

The equilibrium of the unit is disturbed by either the addition of a new member or the loss of a member. The intensity of the emotional reaction is governed by the functioning level of emotional integration in the family at the time, or by the functional importance of the one who is added to the family or lost to the family...professional persons can help surviving relatives to achieve a better level of emotional functioning by calmly facing the anxiety of death.<sup>178</sup>

From above statement the “equilibrium” implies proper function of interrelated members of the family involving with emotional reaction, integration, and functioning. The theory has been served as pivotal principle to later psycho-behavioral therapeutic methods, e.g., family therapy that takes the family as the unit of therapy and focuses on patterns of communication and relationship within the family as targets for therapeutic change. Family therapy originated in the work of Alfred Adler and has since been taken up from numerous theoretical viewpoints such as object relations and nondirective therapy and has numerous techniques and points of focus. The single commonality is the treatment of the family as a whole at least part of the time.<sup>179</sup> In addition, Parson’s Theory of structural-functional perspective, viewed family members as an organism striving to resist change and to maintain itself in a state of equilibrium.<sup>180</sup> According to the family systems theory, all components relating within the whole systems may be shown in the following figure.

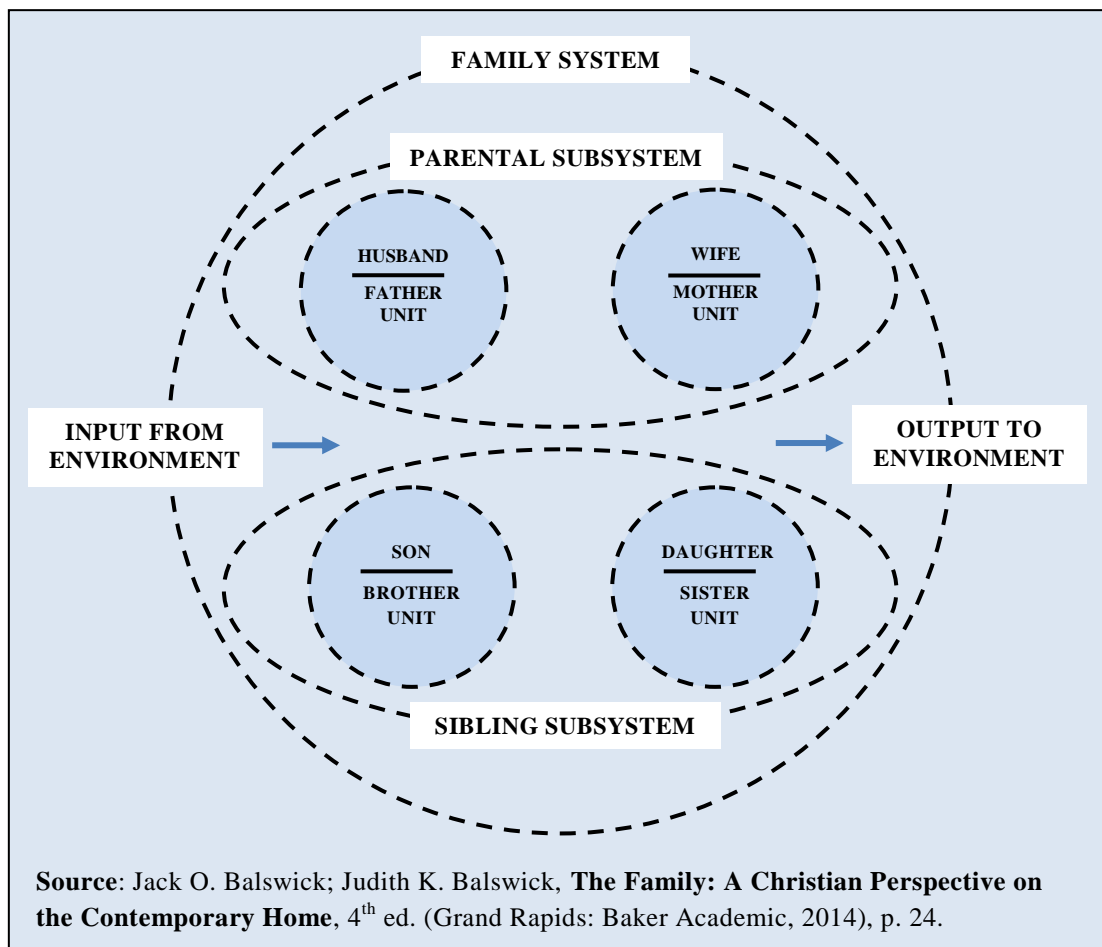
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<sup>178</sup> Murrey Bowen, **Family Therapy in Clinical Practice**, (New York: Aronson, 1978), pp. 324, 335.

<sup>179</sup> David Matsumoto (ed), **The Cambridge Dictionary of Psychology**, (New York: Cambridge University Press, 2009), p. 203.

<sup>180</sup> James Georgas, “Family and Culture”, in **Encyclopedia of Applied Psychology**, Vol. 2, Ed.in Chief by Charlar Spielberger, (Boston : Elsevier Academic Press, 2004): 11-22.

**Figure 4.1: Family-Systems Theory**



The fundamental concepts of systems theory are illustrated in the above figure. Anything within the boundary is considered part of the system, and anything that exists outside the boundary is identified as part of the environment. Input is defined to be any message or stimulus that comes into the system from the environment. Output includes any message or response from the system to the environment. Boundaries around a system can be relatively open or closed. In an open family system, boundaries are said to be permeable, allowing for significant input from and output to the environment. In a closed family system, boundaries serve as barriers to limit such interaction.<sup>181</sup>

<sup>181</sup> Jack O. Balswick; Judith K. Balswick, **The Family: A Christian Perspective on the Contemporary Home**, 4<sup>th</sup> ed., p. 25.

A family that includes children has at least two subsystems: the parental sub-system, composed of the mother and the father, and the sibling subsystem, composed of the children (or, in the case of an only child, the child subsystem). Each sibling is also identified as an individual unit with unique traits, qualities, and biological makeup.<sup>182</sup>

Therefore, the system theory emphasizes the entire system of family, both at macroscopic and microscopic levels, with a focus on family members and their equilibrium interaction between the two subsystems within the main system. This theory will help to see the big and small picture of the two types of family members: 1) Spouse-family and 2) Parents and children-family. Especially when applying the model to the Buddhist exposition, we will receive a new principle of Buddhist psychology that describes human behaviors in promoting the balance of family very well.

**b. Planned Behavior Theory (PBT)** is a theory that links one's beliefs and behavior.<sup>183</sup> It was used to specify a limited number of psychological variables, certain beliefs, and perceived social norms, which were considered to predict or cause specific intentions, which in turn were held to cause particular behaviors.<sup>184</sup> Human behavior is guided by three kinds of consideration: behavioral beliefs, normative beliefs, and control beliefs. In their respective aggregates, behavioral beliefs produce a favorable or unfavorable attitude toward the behavior, normative beliefs result in a subjective norm, and control beliefs gives rise to perceived behavioral control. In combination, the attitude toward the behavior, the subjective norm, and the perceived behavioral control lead to the formation of a behavioral intention.<sup>185</sup> In particular, perceived behavioral

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<sup>182</sup> Op.cit.

<sup>183</sup> Icek Ajzen, "The Theory of Planned Behavior", **Organizational Behavior and Human Decision Processes**, Vol. 50 No. 2 (1991): 179-211.

<sup>184</sup> Michael Murray and Kerry P. Chamberlain, "Health Psychology", in **Encyclopedia of Critical Psychology**, ed. by Thomas Teo, (New York: Springer Science and Business Media, 2014): 844-850.

<sup>185</sup> Icek Ajzen, "Perceived Behavioral Control, Self-Efficacy, Locus of Control, and the Theory of Planned Behavior", **Journal of Applied Social Psychology**, Vol. 32 No. 4 (2002): 665-683.



control is presumed not only to affect actual behavior directly, but also to affect it indirectly through behavioral intention.<sup>186</sup>

Therefore, this theory views that humans can actually control their own behaviors. It corresponds to the Buddhist teaching of view (*diṭṭhi*). There are two types of opinions: both right view (*sammā diṭṭhi*) and wrong view (*micchā diṭṭhi*). Nonetheless, Buddhism added the principle of faith (*saddhā*) is a religious belief which is a spiritual belief and is much deeper than normal beliefs.

As a result, all of the imbalanced problems that have been occurred in the family institutions should be completely resolved in particular reconsideration with an analytical thinking. By integrating Behavioral Psychology to the pivotal Buddhist doctrinal principle, the perfect balanced of balance of family could be attained undoubtedly.

### **4.3 Human Behaviors in Promoting Balance of Family According to Buddhist Psychology (VRRS)**

In the light of Behavioral Psychology, the term “behavior” means: all the activities that living organism’s exhibit.<sup>187</sup> That is all the phenomenal activities or interacts occurred among members in the family, either negative or positive. For this study, the research on marriage in the new millennium has shifted to a focus on the impact of positive behaviors on marital outcomes.<sup>188</sup> In fact, positive behaviors are desirable phenomena common to every single marriage life as “idealistic family”. Despite positive behaviors appeared in real life infrequently as the study indicates the change in negative behavior over the first year of marriage predicted later marital satisfaction levels and marital status.<sup>189</sup>

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<sup>186</sup> S. M. Noar; R. S. Zimmerman, “Health Behavior Theory and Cumulative Knowledge Regarding Health Behaviors: Are We Moving in the Right Direction?”, **Health Education Research**, Vol. 20 No. 3 (2005): 275-290.

<sup>187</sup> David Matsumoto (ed), **The Cambridge Dictionary of Psychology**, p. 78.

<sup>188</sup> F. D. Fincham & S. R. Beach, “Marriage in the New Millennium: A Decade in Review”, **Journal of Marriage and Family**, Vol. 72, No. 3 (2010): 630-649.

<sup>189</sup> K. T. Sullivan, L. A. Pasch, M. D. Johnson, T. N. Bradbury, “Social Support, Problem-solving, and the Longitudinal Course of Newlywed Marriage”, **Journal of Personality and Social Psychology**, Vol. 98, No. 4 (2010): 631.

Moreover, there has been an emerging literature that has yielded consistent evidence for the importance of spousal support as a factor in relationship satisfaction<sup>190</sup> especially intensely positive emotional exchanges contribute to relationship survival”<sup>191</sup> More specifically, supportive behaviors can promote a positive emotional tone in the relationship and “prevent the gradual acceleration of negative interactions that often precedes divorce”<sup>192</sup>

The human behaviors in promoting balance of family according to Buddhist Psychology can be divided into 4 types which are abbreviated as “VRRS”. They are: - 1) Virtuous Behavior, 2) Responsible Behavior, 3) Reciprocal Behavior, and 4) Supportive Behavior.

#### 4.3.1 Virtuous Behavior

Virtuous behavior is behaviors that appear in the SPOUSE family. Human behaviors are various mental and emotional expressions of an individual through physically gestures, namely: - bodily and verbally which conveys the actions of that person. In other words, the person’s character may be both good and bad habits. Buddhist psychology describes positive behavior for SPOUSE families. Spouses need to be wise enough for self-training to achieve the positive behavior in terms of the Buddhist morality and ethics, which consists of 2 practices: 1) Having good qualifications for a spouse 2) Equality of virtue between spouses. First, the quality for a spouse denotes the Buddhist practice named Gharavāsa-dhamma<sup>193</sup> the four elementary qualities for a SPOUSE family simply signifies truth, adjustment, steadfastness and generosity. Husbands and wives who endow with these behaviors are considered a fully qualified spouse and able to create balance of spouse-family. Second, equality of virtue between spouses connotes the four equalities, namely: - equitable in faith (*sama-saddhā*), virtue (*sama-sīlā*),

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<sup>190</sup> E. Lawrence et al., “Objective Ratings of Relationship Skills Across Multiple Domains as Predictors of Marital Satisfaction Trajectories”, **Journal of Social and Personal Relationships**, Vol. 25, No. 3 (2008): 445-466.

<sup>191</sup> C. E. Cutrona, **Social Support in Couples**, Thousand Oaks, (CA: Sage, 1996), p. 179.

<sup>192</sup> Ibid. p. 174.

<sup>193</sup> S.I.215; Sn.189; Bhikkhu Bodhi (tr.), **Samyuttanikāya: The Connected Discourses of the Buddha**, vol 1, p. 316.

generosity (*sama-cāgā*), and wisdom (*sama-paññā*) in Pali *samajīvidhamma*.<sup>194</sup>

Spouses who decide to live together smoothly, without separation, are very rare to find. Even so, the Blessed One has demonstrated one Buddhist principle, especially for a spouse, in order to sustain the love and good understanding between them. That is, two people have equal levels of natural virtue. As long as the said four virtues levels can be maintained by the couple, they will be able to live together like a husband and wife for a long time as they wish. This is precisely because these four virtues are factors in determining the longevity of living together. Phra Rajapariyatkavi (Somjin Wanjan) gives a note “Although unmatched in preferences can lead to disharmonious of marriage life, but if a couple know how to seek common criteria for different counts they can be a successful couple”.<sup>195</sup>

Of those four well-matched virtues, the same level of faith (*sama-saddhā*) is a system of ideas that influence human behavior as a link and harmonize the worldview and worldview of husbands and wives in a shared frame of life; reducing arguments resulting from different beliefs. While the same level of morality (*sama-sīlā*), is a behavior that determines the direct behavioral pattern in the direction that the spouses act together, in which each other agrees in all respects without any arguments. They both will automatically support each other’s actions due to the same practice. Then, generosity at the same level (*sama-cāgā*) is a human behavior that relates to the self-cultivation of husbands and wives from not being selfish. This is a crucial practice for relinquishing possession back to the outside environment under the concept of “possession without obsession”. Last, the same level of wisdom (*sama-paññā*) of the husband and wife implies the potential to solve various life problems that appear in all forms. The reason for this is because the wisdom or human’s intellect is the knowledgeable abilities.

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<sup>194</sup> A.II.61; F. L. Woodward (tr.), **The Book of the Gradual Sayings (Aṅguttaranikāya)**, Vol. 2, p.70.

<sup>195</sup> Interview with Most Ven. Prof. Dr. Phra Rajapariyatkavi (Somjin Wanjan), Rector of Mahachulalongkornrajavidyalaya University, Wang Noi, Ayutthaya, Thailand, January 17, 2019.

Understanding of life and having the ability to solve immediate problems wisely at all times, spouses will be able to resolve the problems at any time and any cases. Thus spouses with equal wisdom will help solve problems in a timely manner as to the saying “Two heads are much better than one”. In order to promote one’s wisdom, spouses need to self-train religious and spiritual practices as W.M Gayathri Panampitiya and E.A.D.Anusha Edirisinghe suggest “parallel to the secular religious practices, spiritual practices for mental concentration and counseling practices related to Buddhism should be promoted”.<sup>196</sup> When all the above four virtues are equal, husband and wife will stay together as long as they want. Phra Rajapariyatkaṇi (Somjin Wanjan) also mentions on loving kindness (*metta*):

Sometimes external elements cause dishonesty to each other. If we have already set *metta* on our flag, we will have the power to eliminate the negative elements that cause it to be a distraction. When there is anger, if we have mercy as a flag, we can suppress it.<sup>197</sup>

From the above viewpoint *metta* is a universal virtue that all family members of all ages can behave on their own for twenty four hours a day. He further mentions how to take advantage of *metta*:

*Metta* can be used as a basic principle at the core of all Principles. *Metta* alone can make it smooth and strong and can solve all family problems. To use *metta* as a base in which the principles which reflect *metta* are *Gharavāsa-dhamma* and *Samajīvidhamma*. Together with being honest and sincere with each other.<sup>198</sup>

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<sup>196</sup> W.M Gayathri Panampitiya and E.A.D.Anusha Edirisinghe, “A Buddhism as a Tool for Psychological Adaptation of Female-Headed Households in Sri Lanka”, in **Buddhist Approach to Harmonious Families, Healthcare, and Sustainable Societies**, Eds. by Most Ven. Thich Nhat Tu and Most Ven. Thich Duc Thien, (Hanoi: Hong Duc Publishing House, 2019): 91-108.

<sup>197</sup> Interview with Most Ven. Prof. Dr. Phra Rajapariyatkaṇi (Somjin Wanjan), Rector of Mahachulalongkornrajavidyalaya University, Wang Noi, Ayutthaya, Thailand, January 17, 2019.

<sup>198</sup> Interview with Most Ven. Prof. Dr. Phra Rajapariyatkaṇi (Somjin Wanjan), Rector of Mahachulalongkornrajavidyalaya University, Wang Noi, Ayutthaya, Thailand, January 17, 2019.

Virtuous Behaviors thus important behavioral expressions that spouses should cognize, improve, and develop in the life of husband and wife. And if they take into consideration on the terrifying reality of countless rebirths; this cycle of existence is too long and too dangerous for them to manage their risks properly. Ven. Dr. Khenpo Karjung gives a view:

That's why humanity after getting passed away the soul without the body very restless unless we are very good in meditation. A couple should not wait to reborn again, instead of that they should practice in order to get enlightenment as soon as they can.<sup>199</sup>

Therefore, not only the husband and wife but also children should conduct themselves in full accordance with the threefold training which has included all the morality (*adhi-sīla-sikhā*), concentration (*adhi-citta-sikhā*) and wisdom (*adhi-paññā-sikhā*). This is to be a guideline for a couple's family life towards the true purpose of life that is Nibbāna. This is thus known as a true Buddhist, a wise person who is able to live a family life virtuously.

### 4.3.2 Reciprocal Behavior

Reciprocal behavior is behaviors that appear in the PARENTS-CHILDREN family. The importance of reciprocal behaviors among family members is to regularly focus on doing meritorious deeds for the other and strive to maintain that goodness without expecting for the others to do first. The important thing is to do without expecting anything in return. Filial Piety (*kataññūkataveditā*) in Buddhism best denotes such human behavior. In accordance with psychology, a perspective of Family Systems Theory permits one to see how a change in one component of the system affects the other components of the system, which in turns affects the initial component.<sup>200</sup> This means good actions among family members give positive impact to one another in a reciprocally manner. In

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<sup>199</sup> Interview with Ven. Dr. Khenpo Karjung, Tango Dorden Tashithang Buddhist University, Bhutan, March 25, 2019.

<sup>200</sup> William M. Fleming, "Family Systems Theory", **International Encyclopedia of Marriage and Family Vol. 2: Ea-Ju**, 2<sup>nd</sup> ed., ed. in Chief by James J. Ponzetti, Jr., (New York: Macmillan Reference USA, 2003): 642-645.

order to prove such claim, the Vasala Sutta of the Outcaste shows that one becomes an outcaste if one fails to give support and treat nicely to one's parents.

*Yo mātaraṃ vā pitaraṃ vā jīṇṇakaṃ gatayobbanam pahu santo na bharati, taṃ jaññā . . .*<sup>201</sup> Who (ever) (although) being able does not support his mother or father when they are old and past their youth, him one should know (to be) an outcaste.<sup>202</sup>

*Yo mātaraṃ vā pitaraṃ vā bhātaraṃ bhaginiṃ sasum hanti roseti vācāya, taṃ jaññā . . .*<sup>203</sup> Who (ever) strikes (or) angers with (his) words his mother or father or brother or sister or mother-in-law, him one should know (to be) an outcaste.<sup>204</sup>

The teaching mentioned above greatly helps to promote and increase filial piety within the cohabitated family. Ven. Dampahala Rahula points out good habits and behaviors within family establish psychological closeness to one another:

If one is possessed with good habits and behavior, there is a possibility of others wanting to be partakers/shares with him or her, and naturally they keep rotating around him or her. Here one could see a psychological point in this scenario and the psychological closeness to one another is stronger than other connections.<sup>205</sup>

The positive connections of the relationship between children and parents are as a domestic stage that gives children the opportunity to express their gratitude in the forms of virtuous behaviors to the parents who had patronized them.

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<sup>201</sup> Sn.22.

<sup>202</sup> K. R. Norman, **The Group of Discourses (Sutta-Nipāta)**, Vol. II, (Oxford: PTS, 1992), p. 14.

<sup>203</sup> Sn.22.

<sup>204</sup> K. R. Norman, **The Group of Discourses (Sutta-Nipāta)**, Vol. II, p. 14.

<sup>205</sup> Ven. Dampahala Rahula, "Buddhist Exegesis of Family Bondages and Stability of Social Cohesion", in **Buddhist Approach to Harmonious Families, Healthcare, and Sustainable Societies**, Eds. by Most Ven. Thich Nhat Tu and Most Ven. Thich Duc Thien, (Hanoi: Hong Duc Publishing House, 2019): 161-180.

In every cultural tradition, the affections between children and parents are often given prominence. This is a crucial standard in human personality and it is also a duty and a source of happiness to children<sup>206</sup> as well as to the parents in a reciprocally manner. Sakurai Yoshihide says “A sense of reciprocity has been created by the doctrine of Buddhism both in Thailand and Japan. This ethic also has been manifested in ancestor worship in East Asia”.<sup>207</sup> It is worth noting that the culture of expression of these ethics was largely evolved in the eastern world where Buddhism has influenced over the area.

Being thankful and expressing the gratitude is an important part of being happy in life. In this way, when we outline our life, parents are the most deserved ones to receive children gratitude. We should be grateful to them even with a fact that giving us a life to live in this world.<sup>208</sup>

In order for practicing filial piety even more steadfast, worship is the key principle to be fully aware. The intimate, extensive, and relatively enduring relationships characteristic of the family as a primary group make it an important context for the self-esteem of children as well as adults.<sup>209</sup> One should first have self-acceptance and self-respect, then respecting others.

As mentioned earlier, in Buddhism, there are three fires (*aggi*); “Three fires: the fire of those to be revered (*āhuneyyaggi*), of the householder (*gahapataggi*), of those worthy of offerings

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<sup>206</sup> Hoang Minh Phu, “Contributions of Buddhism to Improving Interpersonal Relationships”, in **Buddhist Approach to Harmonious Families, Healthcare, and Sustainable Societies**, Eds. by Most Ven. Thich Nhat Tu and Most Ven. Thich Duc Thien, (Hanoi: Hong Duc Publishing House, 2019): 181-195.

<sup>207</sup> Interview with Prof. Dr. Sakurai Yoshihide, Graduate School of Letters, Hokkaido University, Japan, January 27, 2020.

<sup>208</sup> Swe Swe Mon, “Overcoming Conflicts and Tension within Family: A Buddhist Response”, in **Buddhist Approach to Harmonious Families, Healthcare, and Sustainable Societies**, Eds. by Most Ven. Thich Nhat Tu and Most Ven. Thich Duc Thien, (Hanoi: Hong Duc Publishing House, 2019): 197-209.

<sup>209</sup> Viktor Gecas and Monica Longmore, “Self-Esteem”, **International Encyclopedia of Marriage and Family Vol. 3: Ke-Se**, 2<sup>nd</sup> ed., ed. in Chief by James J. Ponzetti, Jr., (New York: Macmillan Reference USA., 2003): 1419-1424.

(*dakkhineyyaggi*).”<sup>210</sup> In particular, the first two fires are related to the balance of PARENTS-CHILDREN family, are called “fires to be worshiped”. First, the fire of the venerable: Mother and father units are as fire worthy of reverential gifts (*āhuneyyaggi*) for their children to prior give fully respect to their mothers and fathers. He or she should profoundly worship the endless grace of them on the basis of filial piety. Second, the fire of the householder: Son and daughter unit is as fire of the householder (*gahapataggi*) for their parent to reciprocally honor his or her children on the basis of filial piety.

In most cases, gratitude for parents to teach children in the past was incorrect. That is, parents expected their children to be grateful first; they know nothing about the true meaning of gratitude. And many times parents forgot to show gratitude to their children in return. How can parents without gratitude teach their children how to be grateful? This question must be answered by having parents show gratitude to their children first under the principle “teaching by doing”. Parents should thus always be a good example for their children.

Biologically Asians have strong bonds with their families. Even when they get ordination, they have the same relationship with their monastic family. In lay families, not only in parental relationship but also between siblings there is a strong bond which promotes the attitude to help each other.<sup>211</sup>

### 4.3.3 Responsible Behavior

Responsible behavior is behaviors of human beings that appear both in SPOUSE and PARENTS-CHILDREN family.

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<sup>210</sup> D.III.217; A.IV.44; Maurice Walshe (tr.), **Thus Have I Heard: The Long Discourses of the Buddha (Dīgha Nikāya)**, p. 485; E.M. Hare (tr.), **The Book of the Gradual Sayings (Anguttara-Nikāya)**, Vol. IV (The Books of the Sevens, Eights and Nines), p. 26.

<sup>211</sup> Ramesha Jayaneththi, “The Buddhist Way of Living for the Sustainability: Harmonious Sri Lankan Family and Modern Challenges”, in **Buddhist Approach to Harmonious Families, Healthcare, and Sustainable Societies**, Eds. by Most Ven. Thich Nhat Tu and Most Ven. Thich Duc Thien, (Hanoi: Hong Duc Publishing House, 2019): 221-237.



Buddhism shows how their mutual responsibility and participation lead to a successful secular life.<sup>212</sup> The dependence among members of society can be strengthened only when all members of the family comply with their own roles and duties in which depending on their living conditions. Lacking of clear cut roles creates role ambiguity. Laurence L. Falk claims “People respond either by developing new roles or having a confused identity.”<sup>213</sup> In contrast, each member’s clear cut roles consequently create harmonious coherent coexistence where family members each have self-responsibility and will not interfere with each other’s roles and duties. In addition, the clearer the roles are, the more reconciliation among family members is.

In spouse family, if the husband and wife attend to their duties and responsibilities, their family experiences harmony and progress. This is the balance or the equilibrium conducive for the family to grow.<sup>214</sup> In the same manner, in the parents-children family also requires such obligations and accountabilities. The awareness of self-responsibility brings the prosperity of family. Pataraporn Sirikanchana emphasized on the Buddhist key instrument for the harmonious family and sustainable societies which is of duty with compassion “A harmonious family can exist because the head of the family and family members wisely understand their roles, are committed to their duties and treat one another with compassion.”<sup>215</sup>

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<sup>212</sup> Kavita Chauhan, “Managing Family Issues Concerning Householder: An Interpretation Based on Sigālovāda Sutta”, in **Buddhist Approach to Harmonious Families, Healthcare, and Sustainable Societies**, Eds. by Most Ven. Thich Nhat Tu and Most Ven. Thich Duc Thien, (Hanoi: Hong Duc Publishing House, 2019): 75-90.

<sup>213</sup> Laurence L. Falk, “Family Roles”, **International Encyclopedia of Marriage and Family Vol. 2: Ea-Ju**, 2<sup>nd</sup> ed., ed. in Chief by James J. Ponzetti, Jr., (New York: Macmillan Reference USA, 2003): 625-629.

<sup>214</sup> Sarath Chandrasekara, “Buddhist Emotional Quotient (Soft Skills) Used as Techniques for Buddhist Family Therapy”, in **Buddhist Approach to Harmonious Families, Healthcare, and Sustainable Societies**, Eds. by Most Ven. Thich Nhat Tu and Most Ven. Thich Duc Thien, (Hanoi: Hong Duc Publishing House, 2019): 109-129.

<sup>215</sup> Pataraporn Sirikanchana, “Duty and Compassion: Theravada Buddhist Approach to Harmonious Families, Health Care and Sustainable Societies”, in **Buddhist Approach to Harmonious Families, Healthcare, and Sustainable**

Self-responsibility for one's duties, when practicing together with compassion, they synergize the physical and mental union of family member units. It is the harmonization of great responsibility and compassion in physical, psychological and sociological aspects.

#### 4.3.4 Supportive Behavior

Supportive Behavior is behaviors of human beings that appear both in SPOUSE and PARENTS-CHILDREN family. Various behaviors which support to the family is an indispensable thing for family institutions are important to society and the nation. Because family is the very first basic institution in which family members are cultivated in their traditions, beliefs, values and religious beliefs. If family members are strong enough both physically and mentally, he or she will be immune in society as well. Supporting behaviors therefore play a crucial role in family members as positive behaviors in fulfilling one another's emotions and feelings, especially when they really need help in every area of their lives. This statement is supported by Phra Sutheerattanabundit's perspective:

In Buddhism, social service is considered an important factor in living. It is sustainable learning that an individual must practice throughout life. This is because no one can live in this world alone without help and dependency on others.<sup>216</sup>

Likewise, the opinion of Phra Methavinairos shows the significance of helping behavior "Strong bond within the family is important. It arises from helping each other without having to wait for requests"<sup>217</sup> Helping is a behavior that humans show compassion for others. It is a behavior that represents "Unselfishness" that is liberality and openness of humankind.

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**Societies**, Eds. by Most Ven. Thich Nhat Tu and Most Ven. Thich Duc Thien, (Hanoi: Hong Duc Publishing House, 2019): 211-220.

<sup>216</sup> Interview with Most Ven. Assoc. Prof. Dr. Phra Sutheerattanabundit, Director of Buddhist Research Institute, Mahachulalongkornrajavidyalaya University, Wang Noi, Ayutthaya, Thailand, January 17, 2019.

<sup>217</sup> Interview with Most Ven. Assoc. Prof. Dr. Phra Methavinairos, Mahamakut Buddhist University, Buddhamonthon, Nakhon Pathom, Thailand, February 28, 2020.

In recent years, the Positive Behavior Support (PBS) approach has been found to be highly effective for family especially to young children with disabilities and challenging behavior.<sup>218</sup> While the positive behavior support approach was alternatively implemented to the family to examine the efficacy, social validity, and durability.<sup>219</sup>

However, through the optimal matching model (OMM), five major types of supportive behaviors<sup>220</sup> have been identified, namely: - 1) Emotional support, 2) Esteem support, 3) Social network support, 4) Tangible support, and 5) Informational support. The details are as follows:

### **a. Emotional Support**

Emotional support deals with the expressions of care and empathy among family members. Studies have demonstrated differences in predictors of relationship quality and stability for married versus cohabiting couples.<sup>221</sup> Parents, as attachment figures, teachers, and role models, play particularly important roles in facilitating children's socio-emotional development. Regarding emotional development, the parent-child relationship is the most significant early context in which children learn about, understand, regulate, and appropriately express emotions.<sup>222</sup>

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<sup>218</sup> See G. Dunlap, "The Applied Behavior Analytic Heritage of PBS: A Dynamic Model of Action-Oriented Research", **Journal of Positive Behavior Interventions**, No. 8 (2006): 58-60.

<sup>219</sup> Joseph M. Lucyshyn; Richard W. Albin; Robert H. Horner; Jane C. Mann; James A. Mann and Gina Wadsworth, "Family Implementation of Positive Behavior Support for a Child With Autism", **Journal of Positive Behavior Interventions**, Vol. 9 No. 3 (July 2007): 131-150.

<sup>220</sup> See C. E. Cutrona, "Stress and Social Support: In Search of Optimal Matching", **Journal of Social and Clinical Psychology**, Vol. 9 No. 1 (1990): 3-14; C. E. Cutrona and D. W. Russell, "Type of Social Support and Specific Stress: Toward a Theory of Optimal Matching", In B. R. Sarason; I. G. Sarason; G. R. Pierce (Eds.), **Social Support: An Interactional View**, (New York: John Wiley, 1990): 319-366; C. E. Cutrona and j. Suhr, "Controllability of Stressful Events and Satisfaction with Spouse Support Behaviors", **Communication Research**, Vol. 19 No. 2 (1992): 154-174.

<sup>221</sup> S. L. Brown, "Relationship quality dynamics of cohabiting unions", **Journal of Family Issues**, Vol. 24, No. 5 (2003): 583-601.

<sup>222</sup> M. Spagnola, B. H. Fiese, "Family routines and rituals: A context for development in the lives of young children", **Infants & Young Children**, Vol. 20,

In the Puggala-paññatti scripture (Designation of Human Types) the Exalted One expounds “A man who strives after his own welfare as well as that of others.”<sup>223</sup> To this matter, the Buddha further explains about one who shared his benefit to others:

How does a person strive after his own welfare as well as after that of others? Here a person himself attains to the moral life and also encourages others to attain the moral life . . . meditation . . . insight . . . emancipation . . . the perception of a consciousness of emancipation . . . Such a person is one who strives after his own welfare as well as after that of others.<sup>224</sup>

From the Sutta, emotional support is not only just about helping one another to improve moods and quality, or the increasing the ability to control emotions; but it also helping support family members to enhance mental and emotional development according to religious guidelines as well. When the mood is stable, the mind is determined, and then the wisdom is augmented simultaneously.

Each member in a family should sincerely give emotional support to the other members at all times by expressions of care or empathy. It is in order to promote good relationship and build good trust among family members whether with a spouse, husband, wife, mother, father, son or daughters, etc.

### **b. Esteem Support**

Esteem support deals mainly with the expressions of respect and confidence among family members in one’s abilities. A person can truly respect others wholeheartedly only when he respects himself. Therefore, self-acceptance and self-respect is the first thing to do. Self-acceptance is the basic ability of one’s own good qualities. In Buddhist psychology the

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(2007): 284-299., K. R. Wilson, S.S. Havighurst, A. E. Harley, “Tuning in to Kids: An effectiveness trial of a parenting program targeting emotion socialization of preschoolers”, **Journal of Family Psychology**, Vol. 26, No. 1 (2012): 56-65.

<sup>223</sup> Bimala Charan Law (tr.), **Designation of Human Types (Puggala-paññatti)**, (Lancaster: PTS., 2006), p. 12.

<sup>224</sup> *Ibid.*, p. 75.

terms, self-respect (*attakāra*),<sup>225</sup> self-love (*attakāma*)<sup>226</sup> and self-appreciation (*attapiya*)<sup>227</sup> are always used by the Buddha in a positive sense. As in Dhammapada stated:

*attānañ ce piyaṃ jaññā rakkheyya naṃ surakkhitam,  
tiṇṇaṃ aññataram yāmaṃ paṭijaggeyya paṇḍito.*<sup>228</sup>

If one knew the self to be dear, one would guard it well.

A learned man would stay awake for one of the three watches.<sup>229</sup>

It is true as stated in the Dhammapada the beginning of love does not exist outside but within. It waits for one to be finally discovered. Self is therefore a very important dimension as the starting point for self-respect and respect for others. For example, in the case of the Buddha, he is a person with deep respect for himself and all things ranging from plants, trees, grasses, living animals, humans, sentient beings, ecological environment, to the universe. One thing that can prove the validity of this claim is the behavior of his whole life from birth as a human being with self-respect, a son who respects to his parents, a husband who respects to his wife, a father who respects to his son, a world population who respects to the world, a living being who respects to sentient beings, a pupil who respects to his masters, a monk who respects to the Dhammas, the Buddha who respects to the triple Gem, etc. This is just because the Exalted One was able to recognize the true value of him as a human being and then increased his potential to develop himself to the maximum level until he was able to turn himself respected by others by enlightenment himself or self-enlightenment. Such special character amongst the nine virtues or attributes of the Buddha (*navārahādiguṇa*) is so called “fully self-enlightened” or *sammāsambuddho*.<sup>230</sup>

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<sup>225</sup> S.I.75; Bhikkhu Bodhi (tr.), **The Connected Discourses of the Buddha A New Translation of the Saṃyutta Nikāya**, Vol. I, 2 vols. set, p. 171.

<sup>226</sup> A.II.21; Ibid., p. 22.

<sup>227</sup> Dh.157.

<sup>228</sup> Dh.157.

<sup>229</sup> K. R. Norman (tr.), **The Word of the Doctrine (Dhammapada)**, (Oxford: PTS, 1997), p. 24.

<sup>230</sup> M.I.37; A.III.285; Bhikkhu Ñānamoli and Bhikkhu Bodhi (trs.), **The Middle Length Discourses of the Buddha**, (Oxford: PTS, 2001), p. 118; Hare, E.M.

*Sabbā disānuparigamma cetasā  
nevajjhagā piyataram attanā kvaci  
evam piyo puthu attā paresaṃ  
tasmā na hiṃse param attakāmo ti*<sup>231</sup>

Having traversed all quarters with the mind,  
One finds none anywhere dearer than oneself.  
Likewise, each person holds himself most dear;  
Hence one who loves himself should not harm other.<sup>232</sup>

Even though “self” in some traditions it is called the spirit or the soul.<sup>233</sup> But here, the self represents the dimension of the individual, the origin of goodness. An example of high self-esteem is the resolute view towards love of the individually Enlightened One (*paccekabuddha*). He has wisdom and insight to view love as suffering. As he once said in the Cullanidesa of Khuddakanikāya:

*Saṃsaggajātassa bhavanti snehā  
snehanvayaṃ dukkham idam pahoti,  
ādīnavaṃ snehjaṃ pekkhamāno  
eko care khagga-visāṇa-kappo.*<sup>234</sup>

Love is only for one who related to  
This suffering is according to love  
Me [*Paccekabuddha*] who saw penalty caused by love  
Are now on my own, like a nose of a rhinoceros.

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(tr.), **The Book of the Gradual Sayings (Anguttara-Nikāya)**, Vol. III (The Books of the Fives and Sixes), p. 206.

<sup>231</sup> S.I.75.

<sup>232</sup> Bhikkhu Bodhi (tr.), **The Connected Discourses of the Buddha A New Translation of the Saṃyutta Nikāya**, Vol. I, 2 vols. set, p. 171.

<sup>233</sup> Steven Collins. “Self”. Guild to Buddhism A To Z. [online]. source: <http://www.buddhisma2z.com/content.php?id=367> [Retrieved on 2 January 2020].

<sup>234</sup> Nd<sup>2</sup>.57.

The Buddha suggests his disciple to respect and worship the three fires (*aggi*) in the Buddhist way: “Three fires: the fire of those to be revered (*āhuneyyaggi*), of the householder (*gahapataggi*), of those worthy of offerings (*dakkhineyyaggi*).”<sup>235</sup> The reason that family members should respect and worship those fire is that “. . . when esteemed, revered, venerated, respected must bring best happiness.”<sup>236</sup> According to the Buddha’s word, respect brings best happiness into family.

Therefore, in terms of esteem support, each member in a family should wholeheartedly give expressions of respect towards the other members regardless of ages, genders, whether young or old Female or male. Therefore, when parents and children, or husbands and wives respect for one-self and others respectively, it implies the esteem supports in a dimension that will fulfill all family members with respectfulness and become self-confident as well as confidence in others.

### c. Social Network Support

Social network support deals with belonging and communicating among family members with a group of similar others. Personal social networks are typically defined as “a collection of individuals who know and interact with a particular target individual or couple”<sup>237</sup>

Social network is critically needed in order to survive in the living in the present disruptive world. Today’s society is full of fully-evolved modern communication technologies. Unlike before, in an era when people were driving the animal carts across the country or using carrier pigeon just for the purpose of sending some message. In this radically changing social context, having a strong social network is

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<sup>235</sup> D.III.217; A.IV.44; Maurice Walshe (tr.), **Thus Have I Heard: The Long Discourses of the Buddha (Dīgha Nikāya)**, p. 485; E.M. Hare (tr.), **The Book of the Gradual Sayings (Anguttara-Nikāya)**, Vol. IV (The Books of the Sevens, Eights and Nines), p. 26.

<sup>236</sup> D.III.217; A.IV.44; Op.cit.

<sup>237</sup> R. M. Milardo, “Families and Social Networks: An Overview of Theory and Methodology”, In **Families and Social Networks**, ed. by R. M. Milardo, (Newbury Park: Sage, 1988): 20.

therefore an inevitable necessity for humans in order to live a life smoothly under such society. Humans need beliefs and desires as a basic. Gilles Deleuze and Felix Guattari argue:

“...in the end, the difference is not at all between the social and the individual (or inter-individual), but between the molar realm of representations, individual or collective, and the molecular realm of beliefs and desires in which the distinction between the social and the individual loses all meaning since flows are neither attributable to individuals nor overcodable by collective signifiers”.<sup>238</sup>

Preecha Changkhwanyuen stated about the significance of family towards the social system that family will create a system where natures are all well-coexistence:

When living together in the broader unit as society, family will create a good system. A system in which people cannot encroach on each other's rights or plunder their possessions is in accordance with nature and occurs naturally, and that is how it has become a society continued to be one, until trees became abundant, animals became abundant, and eventually human beings became abundant in the world.<sup>239</sup>

In Buddhism, one obvious example of supporting social networks is the Buddhist social structure established by the Buddha which has the form of helping and supporting among the 4 assemblies, namely: - *bhikkhu*, *bhikkhunī*, *upāsaka*, and *upāsikā*.<sup>240</sup> These good companies (*kalyāṇamittatā*)<sup>241</sup> create favorable social environment by living their lives on the basis of loving kindness (*mettā*) and compassion (*karunā*) for each other; interdependently help each other; supporting one another; interaction with one another including communicating in unity.

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<sup>238</sup> Gilles Deleuze and Felix Guattari, **A Thousand Plateaus**, (Minneapolis: University of Minnesota Press, 1987), p. 219.

<sup>239</sup> Preecha Changkhwanyuen, “Dhammic Socialism Political Thought of Buddhadasa Bhikku”, **Chulalongkorn Journal of Buddhist Studies**, Vol. 2, No.1, (2003): 118.

<sup>240</sup> A.II.132; Woodward, F.L. (tr.), **The Book of the Gradual Sayings (Anguttara-Nikāya)**, Vol. II (The Book of the Fours), p. 136.

<sup>241</sup> S.V.2-30; A.I.14-18; It.10.



Therefore, supporting individuals is equal to supporting the society to proceed smoothly. A properly supported social network will strengthen the groups of good friend (*kalyanamittatā*). In which it affects social strength in order to help the job, communication, interactions, or even daily life of family is smoother. Especially when encountered with emergency circumstances, these social networks can provide help from those hardships. Geeta Manaktala suggests:

Every person should have a companion, the one who can discuss or share everything. Husband and wife should act like a best friend. It should be friendly relationship rather than husband and wife companion in title.<sup>242</sup>

This means that husbands and wives should treat one another as good friends who support one another wholeheartedly. And when they have children together, they should thus also minister their children as good friends, who never lead them to do all evil things but always suggesting good things.

#### **d. Tangible Support**

Tangible support deals mainly with offering assistance and resources among family members. As to the implication of family, the family institution reflects a group of people living together sharing the same pattern of life which consists of more than one member, either just two spouses or a family with parents, husband, wife and their children. Both the description of the supportive behaviors and the meaning attributed to them were coded with regard to their instrumental versus emotional quality.<sup>243</sup> In fact, Instrumental support is also called aid, material support, and tangible support. In short, tangible support refers to instrumental support. Tangible support is significantly beneficial to people's health in a wide range of situations. Tangible support reduces

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<sup>242</sup> Interview with Prof. Dr. Geeta Manaktala, Panjab University, Chandigarh, India, March 25, 2019.

<sup>243</sup> Norbert Semmer; Achim Elfering; Nicola Jacobshagen; Tanja Perrot, "The Emotional Meaning of Instrumental Social Support", **International Journal of Stress Management**, Vol. 15 No. 3 (2008): 235-251.

stressors or alters the nature of the stressor itself.<sup>244</sup> Norbert Semmer proposed that the research results underscore the importance of giving instrumental support in a way that communicates care and esteem.<sup>245</sup> Tardy indicated that instrumental support helped individuals cope with difficult situations and was more significant than emotional support for dealing with stressful circumstances.<sup>246</sup>

According to the Buddha, tangible support may refer to offering assistance and resources among family members by practicing the four bases of sympathy (*saṅghaha-vatthus*) that are charity (*dāna*), kind speech (*piyavacā*), doing a good turn (*atthacariyā*) and treating all alike (*samānattatā*).<sup>247</sup> The Buddha says “Monks, there are these four bases of sympathy [*saṅghaha-vatthu*]. What four? Charity, kind speech, doing a good turn and treating all alike.”<sup>248</sup>

Therefore, submitting help when needed is a pleasurable kind of human behavior. Helping is to support other members who are in trouble both in the physical and mental areas. Especially in times of difficulty, tangible support from family members will help the one from hardship as if they are parents who wholeheartedly care of their own children. In terms of Psychology is to reduce stress that may cause a big problem if the problem is not resolved in a timely manner. Members should then provide immediate help by offering assistance or any resources.

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<sup>244</sup> B. L. Wilcox and E. M. Vernberg, “Conceptual and Theoretical Dilemmas Facing Social Support Research”, In I. G. Sarason and B. R. Sarason (Eds.), **Social Support: Theory Research and Application**, (Netherlands: Martinius Nijhotf Publishers, 1985), pp. 4-20.

<sup>245</sup> Norbert Semmer; Achim Elfering; Nicola Jacobshagen; Tanja Perrot, “The Emotional Meaning of Instrumental Social Support”, **International Journal of Stress Management**, Vol. 15 No. 3 (2008): 235-251.

<sup>246</sup> C. H. Tardy, “Assessing the Functions of Supportive Messages: Experimental Studies of Social Support”, **Communication Research**, Vol. 19 No. 2 (1992): 175-192.

<sup>247</sup> A.II.32.

<sup>248</sup> F. L. Woodward (tr), **The Book of the Gradual Sayings (Anguttara-Nikāya)**, Vol. II (The Book of the Fours), p. 36.

### e. Informational Support

Informational support deals with giving advice and sharing facts among family members. The information is accurate or distorted depends only on the messengers whether he is a moral person. The big problem of a spouse-family is extramarital affairs, which is strictly forbidden for a marriage life. When the husband or wife has an affair, data and information between spouse-family will be completely implicitly false. In Buddhism the Buddha promotes the concept of monogamy. As the king Suddhodana, the father of the Buddha, had two wives and as a prince he certainly could have had many wife as he wish, but he chose to have only one. In a discourse on marriage of the *Anguttaranikāya*,<sup>249</sup> the Buddha only states monogamy. This shows that he accepted monogamy as the best pattern of marriage life. He also said that if a woman lacks of merit she probably need to contend with a co-wife (*sapattī*).<sup>250</sup> The disadvantages of polygamy for women have been stated clearly in the *Therīgathā* as Kisāgotamī uttered:

*dukkho itthibhāvo akkhāto purisadammasārathinā  
sapattikaṃ pi dukkhaṃ appekaccā sakim vijātāyo*<sup>251</sup>

The state of women has been said to be painful by the charioteer of men-who-are-to-be-tamed; even the state of being a co-wife is painful; some, having given birth once<sup>252</sup>

The only conclusion here that has been made from the passage of Kisāgotamī Therī is “Being a co-wife is painful”. In addition, the *Jātaka* have mentioned “the woman’s worst misery is to quarrel with her co-wives”.<sup>253</sup>

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<sup>249</sup> A.IV.91-93; E.M. Hare (tr.), **The Book of the Gradual Sayings (Anguttara-Nikāya)**, Vol. IV (The Books of the Sevens, Eights and Nines), pp. 56-58.

<sup>250</sup> S.IV.249; Bhikkhu Bodhi (tr.), **The Connected Discourses of the Buddha A New Translation of the Saṃyutta Nikāya**, Vol. II, 2 vols. set, p. 1292.

<sup>251</sup> Thig.216.

<sup>252</sup> K. R. Norman (tr.), **The Elders’ Verses II Therīgāthā**, (Oxford: PTS, 1995), p. 24.

<sup>253</sup> JA.IV.316; W. H. D. Rouse (tr.), **Stories of the Buddha’s Former Births**, Vol. IV., (Oxford: PTS, 1995), p. 34.

Apart from those who are co-wives, they will experience inequality. She will also suffer from various forms of distorted data, information, unfaithful speech and lies. In other words, she may be fooling herself with such those lie that is bitter for life. This kind of living conditions make no different from living in hell with endless suffering.

In addition, the Jātaka, states “In this world, union without love is suffering” (*lokismim hi appiyasampayogo va dukkha*).<sup>254</sup> Therefore, it can be said that “union without love is suffering; union with double love is even more suffering”. On the other hand, the love between single husband and single wife brings happiness with accurate and creative information. The Buddha condemned the *brahmins* for buying their wives rather than coming together in harmony and out of mutual affection (*sampiyena pi samvāsam samaggaṭṭhāya sampavattenti*),<sup>255</sup> In addition, the statement in the Jātaka also supports the concept of monogamy “We do not violate with another’s wife and our wife does not violate against us. We relate to others’ partners as if we were celibate”<sup>256</sup>, so that a good wife should be “true to one husband” (*ekabhattakinī*).<sup>257</sup> At this point, it is true that only single husband and single wife can create complete Buddhist information system meaning that husbands and wives should use words that are sweet and right “speak loving words to each other” (*aññamañña piyaṃvādā*),<sup>258</sup> according to the principle of right speech (*sammā-vacā*) Ujjwal Kumar views: Recitations and, repetitions were with a pure mind and with *metta* and can certainly be treated as *sammāvācā*.<sup>259</sup> When the words speak out from husbands and wives in

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<sup>254</sup> JA.II.205; W. H. D. Rouse (tr.), **Stories of the Buddha’s Former Births**, Vol. II., p. 104.

<sup>255</sup> A.III.222; Hare, E.M. (tr.), **The Book of the Gradual Sayings (Anguttara-Nikāya)**, Vol. III (The Books of the Fives and Sixes), p. 163.

<sup>256</sup> JA.IV.53.

<sup>257</sup> JA.III.63.

<sup>258</sup> A.II.59; Woodward, F.L. (tr.), **The Book of the Gradual Sayings (Anguttara-Nikāya)**, Vol. II (The Book of the Fours), p. 69.

<sup>259</sup> Ujjwal Kumar, “Buddhist Approach to Harmonious Families: With Special Reference to Right Speech (*sammāvācā*)”, in **Buddhist Approach to Harmonious Families, Healthcare, and Sustainable Societies**, Eds. by Most Ven. Thich Nhat Tu and Most Ven. Thich Duc Thien, (Hanoi: Hong Duc Publishing House, 2019): 3-20.

the right view, then giving advice and sharing fact, can be behaviors that support to each other. This is not including just spouse-family alone, but including parents children-family either. The Jātaka convinces a husband and wife should live “with joyful minds, of one heart and in harmony” (*pamodamānā ekacittā samaggavāsam*).<sup>260</sup>

The above supportive behaviors bond together good relationship in all dimensions from internal to external, individual to social. Just as a wise man cannot endure with deception, families are not worthy of false or misrepresented data and information. Each family member must give informational support to others. One should try to share facts regularly, including helpful advices at the right time. According to the intimacy process model, when couples engage in behaviors that lead one another to feel understood, validated and cared for by their partner, feelings of intimacy deepen.<sup>261</sup> As a result, an important distinction should be made between positive problem-solving behavior and positive affect. Couple education programs have generally been developed around the notion that decreasing negative problem-solving behavior and increasing positive problem-solving behavior will improve couples communication, which will in turn increase relationship satisfaction and prevent relationship dissolution.<sup>262</sup> However, information support needs faithfulness of the husband and wife as the base according to the monogamy concept. When spouses do not cheat on each other, integrity in monogamy creates a system for communicating information within the family that constantly flows in a creative loop where only facts and information goes together without false and deceptive messages. And finally the information support behaviors are centered by truthfulness.

In addition to all of the above principles, Forgiveness or letting go is the Buddhist principle that is extremely valuable in developing cause of relationship and the first thing that has true happiness. One

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<sup>260</sup> JA.II.122.

<sup>261</sup> H. T. Reis, B. C. Patrick, “Attachment and intimacy: Component processes”, In E. T. Higgins & A. W. Kruglanski (Eds.), **Social psychology: Handbook of basic principles**, (New York: Guilford Press, 1996): 523-563.

<sup>262</sup> T. N. Bradbury, J. A. Lavner, “How can we improve preventive and educational interventions for intimate relationships?”, **Behavior therapy**, Vol. 43, No. 1 (2012): 113-122.

should say to the other quietly, gently and softly manner. Or just simple say sorry helps.<sup>263</sup> Phra Rajapariyatkavi (Somjin Wanjan) suggests that the key Dhamma is sense faculties' restraint:

The way to choose the wording to communicate within family counts. Good action in speech (*vacīsucarita*) should be practiced in all times regardless of pleasant or unpleasant. Thus the key issue is sense faculties' restraint (*indriyasamvarasīla*) to promote the communication skills within family.<sup>264</sup>

In conclusion, the VRRS human behaviors in promoting balance of family according to Buddhist Psychology can be divided into 4 types, which are: - (1) **V**: Virtuous Behavior, (2) **R**: Responsible Behavior, (3) **R**: Reciprocal Behavior, and (4) **S**: Supportive Behavior. Firstly, Virtuous Behavior is behaviors that appear in the SPOUSE family. Spouses need to be wise enough for self-training to achieve the positive behavior in terms of the Buddhist morality and ethics, which consists of two things; Having good qualifications for a spouse (*gharavāsa-dhamma*) and Equality of virtue between spouses (*samajīvidhamma*). Secondly, Reciprocal Behavior is behaviors that appear in the PARENTS-CHILDREN family. The important thing is to do without expecting anything in return. Filial Piety (*kataññūkataveditā*) in Buddhism best denotes such human behavior. Thirdly, Responsible Behavior is behaviors of human beings that appear both in SPOUSE and PARENTS-CHILDREN family. Self-responsibility for one's duties, when practicing together with compassion, they synergize the physical and mental union of family member units. It is the harmonization of great responsibility and compassion in physical, psychological and sociological aspects. Fourthly, Supportive Behavior refers to various behaviors which support to the family is an indispensable thing for family institutions are important to society and the nation. They are (1) Emotional support, (2)

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<sup>263</sup> Interview with Dr. Supriya Rai, Director, K. J. Somaiya Centre for Buddhist Studies, India, January 17, 2019.

<sup>264</sup> Interview with Most Ven. Prof. Dr. Phra Rajapariyatkavi (Somjin Wanjan), Rector of Mahachulalongkornrajavidyalaya University, Wang Noi, Ayutthaya, Thailand, January 17, 2019.

Esteem support, (3) Social network support, (4) Tangible support, and (5) Informational support.

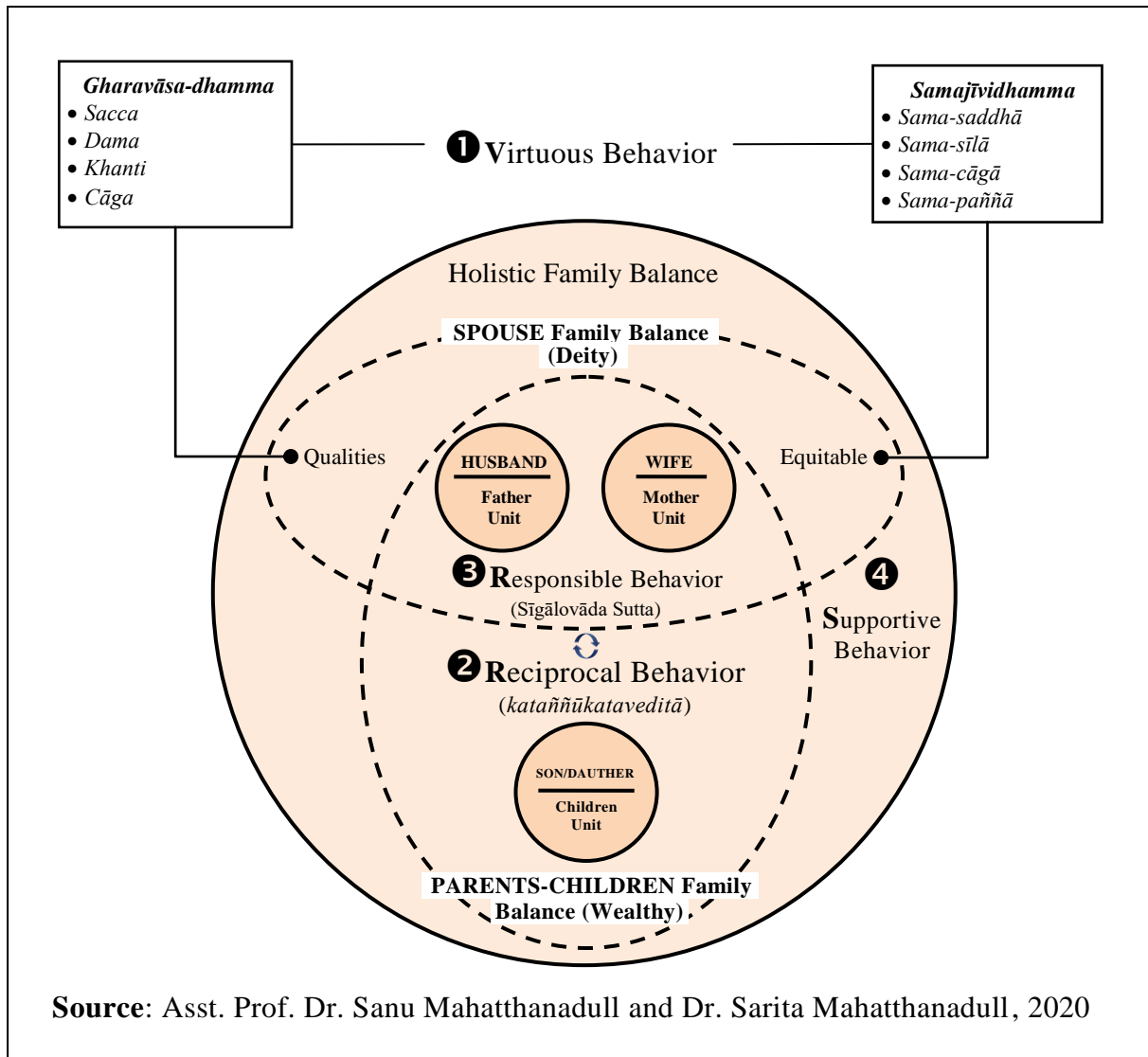
#### **4.4 Model of Human Behaviors in Promoting Balance of Family according to Buddhist Psychology**

At the end, the following model<sup>265</sup> “Human Behaviors in Promoting Balance of Family According to Buddhist Psychology” exhibits the human behaviors in terms of the three following ways. They are 1) Two Sub-Systems of Family, 2) VRRS Human Family Behaviors, and 3) Family Balance Identities. Details are as follow.

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<sup>265</sup> The Model suggested is adapted from the “Family Systems Theory” in Jack O. Balswick; Judith K. Balswick, **The Family: A Christian Perspective on the Contemporary Home**, 4<sup>th</sup> ed., p. 24.

**Figure 4.2: Human Behaviors in Promoting Balance of Family According to Buddhist Psychology**



#### 4.4.1 Two Sub-Systems of Family

The psychological explanation based on family system theory makes us understand the 2 subsystems that interact with each other; that are the overlapping two dashed ovals, upper and lower. The upper oval represents the 1<sup>st</sup> subsystem is the SPOUSE family system consisting of only a husband and a wife.

The lower oval defines the 2<sup>nd</sup> subsystem is the PARENTS-CHILDREN system consisting of a husband (father unit), a wife (mother unit), and their son-daughter (children unit). In this system where a couple living with their children, a husband and a wife can alternatively



switch their roles, duties and responsibilities from spouses to a father and a mother in order to maintain a co-existence between parents and children.

Family Systems Theory also discussed that practitioners generally have focused on three primary subsystems: marital (or couple), parental, and sibling. Each subsystem is distinguished by the members who comprise the subsystem as well as the tasks or focus of the subsystem. Families may organize themselves into subsystems to accomplish the tasks and goals of the family.<sup>266</sup> Thus a husband and a wife could organize themselves into marital or parental subsystems in order to achieve the goal of the family where “Spouse Family Balance” exists. Whereas, a son or a daughter could organize themselves into sibling subsystems in order for achievement of the family goal where “Parents-children Family Balance” is arisen.

#### 4.4.2 VRRS Human Family Behaviors

The VRRS human family behaviors are presented in order for promoting balance of family according to Buddhist Psychology. They connote the behaviors of all family members that live together in the same family. They are widely distributed in the Model which is labeled with numbers from 1 to 4. It can be divided into 4 types: -

**a. Virtuous Behavior (V)** marked with [❶] refers to forms of behavior that appear only in the SPOUSE family domain which consists of 2 Buddhist practices. First, having good qualifications for a spouse (*gharavāsa-dhamma*). Second, equality of virtue between spouses (*samajīvidhamma*).

**b. Reciprocal Behavior (R)** marked with [❷] refers to all behaviors that appear only in the PARENTS-CHILDREN family domain. Normally this type of behavior is usually appeared in the manner of filial piety (*kataññūkataveditā*).

**c. Responsible Behavior (R)** marked with [❸] refers to all behaviors of family members that appear both in SPOUSE and

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<sup>266</sup> William M. Fleming, “Family Systems Theory”, **International Encyclopedia of Marriage and Family Vol. 2: Ea-Ju**, 2<sup>nd</sup> ed., ed. in Chief by James J. Ponzetti, Jr., (New York: Macmillan Reference USA, 2003): 642-645.

PARENTS-CHILDREN family domains. Husbands and wives may have to play both the role of parents and the role of children simultaneously depending on the type of family whether SPOUSE or PARENTS-CHILDREN. In the SPOUSE family domain, the husband and wife who have no children, even though they play no role and responsibility of being a parent, but they must also act as a good child of their parents as well. Since each of them has parents so they must take care and show gratitude including respecting and worshiping one's own parents according to their strength, religious beliefs and managed time regardless of whether one live with one's parents or not. This depends on the social and cultural context of each country. While in the PARENTS-CHILDREN family, the husband and wife with children have to play double roles: the role of parents and the role of children simultaneously.

**d. Supportive Behavior (S)** marked with [④] refers to all behaviors of family members that appear both in SPOUSE and PARENTS-CHILDREN family domains covering from emotional, esteem, social network, tangible and informational support. Supportive behavior based on psychological theory, as centered on the model, therefore plays a crucial role as a support for a balanced family to be formed quickly, strong, and sustainably.

#### 4.4.3 Family Balance Identities

According to family systems theory, families strive for a sense of balance or homeostasis. When such balance is not found, the rules or dynamics of the family may need to be adjusted to restore this balance.<sup>267</sup> For this research, the family balance shows the completion of series of Buddha Dhamma that are observed and practiced by family members. Therefore, when the family balances have attained, the family's identities will arise.

There are two types of identity here, namely SPOUSE family identity, and PARENTS-CHILDREN family identity. Firstly, the SPOUSE family balance identity includes "living together as deity spouse". The identity arises as soon after both family members (husband

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<sup>267</sup> Op.cit.

and wife) have attained the family balance by having these behaviors: (1) Virtuous Behavior -**V** by means of practicing qualities of the virtues for the laity (*gharavāsa-dhamma*) and equitable (*samajīvidhamma*); (2) Responsible Behavior -**R** by means of practicing self-responsibilities (*Sīgālovāda Sutta*); and (3) Supportive behaviors -**S**. As mentioned earlier that the two domains of the two sub-systems are linked together (dotted line). So when husbands and wives mutually have such said behaviors (**VRS**), the state of “SPOUSE family balance identity” will then arise within its domain.

In addition, the identity of “Deity-SPOUSE Family” companionship is a vital factor for an individual in the society. It is natural that all the member of the family from their childhood seeks mental or physical relief from their own family.<sup>268</sup> The Vasala Sutta of the Outcaste states that one becomes an outcaste if one fails to behave properly to one’s wife.

*Yo ñātīnaṃ sakhānaṃ vā dāresu patidissati sahasā sampiyena vā, taṃ jaññā . . .*<sup>269</sup> Who (ever) is seen (misbehaving) among the wives of relatives or friends, by force or with (their) consent, him one should know (to be) an outcaste.<sup>270</sup>

The teaching mentioned above greatly helps to promote and increase the creative and quality of the cohabitated family.

Secondly, the PARENTS-CHILDREN family balance identity includes “Family Wealth”. The identity arises as soon after all family members have attained the family balance by having these behaviors: Reciprocal Behavior -**R** by means of practicing filial piety (*kataññūkataveditā*) in a reciprocally manner; Responsible Behavior -**R** by means of practicing self-responsibilities (*Sīgālovāda Sutta*); and Supportive behaviors -**S**. And due to the fact that between sons and daughters there is a psychological relationship system. There is growing

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<sup>268</sup> Tilak Kariyawasam, “Religious minister: Vital Factor for the Composition of Family Unit”, in **Buddhist Approach to Harmonious Families, Healthcare, and Sustainable Societies**, Eds. by Most Ven. Thich Nhat Tu and Most Ven. Thich Duc Thien, (Hanoi: Hong Duc Publishing House, 2019): 61-73.

<sup>269</sup> Sn.I.22.

<sup>270</sup> K. R. Norman, **The Group of Discourses (Sutta-Nipāta)**, Vol. II, p. 14.

recognition that siblings play potentially important roles in socializing each other's social, emotional, and cognitive development.<sup>271</sup> And such relationships can also constantly flow to the parents. So that when they have such said behaviors (**RRS**), the state of "PARENTS-CHILDREN family balance identity" will then arise within its domain.

In addition, the identity as "Wealthy-PARENTS-CHILDREN Family" Healthy marriage is good for couples in mental and physical health. It is also good for children that growing up in a happy home protects children from mental, physical, educational and social problems.<sup>272</sup> Particularly in Buddhist countries where children wisely realize how they should possess sustainably their parent's property for a long time. This is in fact a wise way to preserve and maintain family lifespan. That is to say children should do whatever they can to protect their parents' possessions to remain as long as possible for the value that both of them have endeavored with difficulty. The Buddha called this children's virtue "Four Reasons for Lastingness of a Wealthy Family" (*kula-ciratṭhiti-dhamma*).<sup>273</sup> Rev. Pepiliyawala Narada views "Buddhism plays a major attention for a sustainable ideal society and the major role of it plays by the children."<sup>274</sup> The future of the nation depends upon the quality of the children.

At the end, **HOLISTIC BALANCE** may occur in the circumstance where both family sub-systems maintain their entities. With the emergence of such balance, the global equilibrium will then emerge in an ideal society where only the qualified family institutions are united.

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<sup>271</sup> Marilyn Ihinger-Tallman and Ying-Ling (Amy) Hsiao, "Sibling Relationships", **International Encyclopedia of Marriage and Family Vol. 4: Sh-Za, Index**, 2<sup>nd</sup> ed., ed. in Chief by James J. Ponzetti, Jr., (New York: Macmillan Reference USA., 2003): 1504-1511.

<sup>272</sup> Kyoung-Hee Lee, "Buddhist Approach to Harmonious Families in the Changing Society", in **Buddhist Approach to Harmonious Families, Healthcare, and Sustainable Societies**, Eds. by Most Ven. Thich Nhat Tu and Most Ven. Thich Duc Thien, (Hanoi: Hong Duc Publishing House, 2019): 131-144.

<sup>273</sup> A.II.249; Woodward, F.L. (tr.), **The Book of the Gradual Sayings (Anguttara-Nikāya)**, Vol. II (The Book of the Fours), pp. 254-255.

<sup>274</sup> Rev. Pepiliyawala Narada, "Child Preparation for a Sustainable Society Accordingly Buddhism", in **Buddhist Approach to Harmonious Families, Healthcare, and Sustainable Societies**, Eds. by Most Ven. Thich Nhat Tu and Most Ven. Thich Duc Thien, (Hanoi: Hong Duc Publishing House, 2019): 145-160.

The following chart exhibits the relationship among sub-Systems, VRRS behaviors and balance identities.

**Table 4.5: Relationship among Sub-Systems, VRRS Behaviors and Balance Identities**

Two Sub-Systems of Family	VRRS Human Family Behaviors									Family Balance Identities
	V <sup>275</sup>		R <sup>276</sup>	R <sup>277</sup>	S <sup>278</sup>					
	Qualities ( <i>Gharavāsa-dhamma</i> )	Equitable ( <i>Samajīvidhamma</i> )	Responsibilities ( <i>Siḅālovāda Sutta</i> )	Filial Piety ( <i>Kataññūkataveditā</i> )	Emotional Support	Esteem Support	Social Network Support	Tangible Support	Informational Support	
<b>1. SPOUSE</b>	V	V	R	-	S	S	S	S	S	Deity Spouse
<b>2. PARENTS-CHILDREN</b>	-	-	R	R	S	S	S	S	S	Family Wealth

Source: Asst. Prof. Dr. Sanu Mahatthanadull and Dr. Sarita Mahatthanadull, 2020.

From the chart, each type of family sub-systems has particular set of Buddhist doctrines in order for attaining to the specific family balance identities, namely “Deity Spouse” for SPOUSE family and “Family Wealth” for PARENTS-CHILDREN family. Even so, some of the doctrines that are not directly suggested may be practiced undoubtedly. For instance, SPOUSE family is not directly suggested for filial piety (*kataññūkataveditā*) in the sense of intra-practice between husband and wife. But they can practice it anyway regardless of the balance. In the same way that PARENTS-CHILDREN family can practice on the qualities Dhamma (*gharavāsa-dhamma*) by means of

<sup>275</sup> V = Virtuous Behavior.

<sup>276</sup> R = Reciprocal Behavior.

<sup>277</sup> R = Responsible Behavior.

<sup>278</sup> S = Supportive Behavior.

being a good laity. Lastly, the equitable Dhamma (*samajīvidhamma*) also be practice either regardless of the balance.

#### **4.5 Concluding Remarks**

The implication of Balance of Family reflects a group of persons who live together in relationships consisting either of spouse or parents and child. Family members will transmit or adopt a similar pattern of behavior existing in equal and mutually beneficial amounts that resulting in a good and balance relationship. There are, in this research, two categories of balance of family. First, SPOUSE Family Balance: the domain where husbands and wives live together without children. In order to make a balance family, they should both be equipped with qualities that are virtues for the laity or *gharavāsa-dhamma*; equitable in faith, morality, generosity and wisdom or *samajīvidhamma*; endowing with responsibilities as suggested in the Sīgālovāda Sutta; as well as living together as deity spouse not ghost to characterize the identity of the family. Second, PARENTS-CHILDREN Family Balance: the domain where parents and children reciprocally share the common Buddhist teachings, such as filial piety (*kataññūkataveditā*), as well as train themselves with self-responsibilities of parents and children as stated in Sīgālovāda Sutta. Maintaining family wealth should also be focused in order to characterize the identity of the family.

The theory of family behavior in psychology exhibits two dimensions: - (1) Psychological family problems are classified by two causal factors, namely: individual Behavioral and Socio-Economic Factor. Such problems are a representative of family imbalance that needs the Buddhist Psychology to explain for the perfect balance of family. (2) Criticism of Family Behavioral Theories towards Family Systems Theory and Planned Behavior Theory (PBT) has paved the way to show the knowledge on the family such as, family systems, family structure, family relationships, family member's belief, family member behaviors and equilibrium of the family.

The human behaviors in promoting balance of family according to Buddhist Psychology can be divided into 4 types abbreviated as

“VRRS”. They are: - (1) Virtuous Behavior, (2) Responsible Behavior, (3) Reciprocal Behavior, and (4) Supportive Behavior, respectively.

Model of Human Behaviors in Promoting Balance of Family according to Buddhist Psychology shows three dimensions: - (1) Two Sub-Systems of Family, it means the 2 subsystems that interact with each other. The 1<sup>st</sup> subsystem is the SPOUSE family system consisting of a husband and a wife. While the 2<sup>nd</sup> subsystem is the PARENTS-CHILDREN system consisting of a husband (father unit), a wife (mother unit), and their son-daughter (children unit); (2) VRRS Human Family Behaviors, they connote the behaviors of all family members that live together in the same family; (3) Family Balance Identities projects the image of the different family identities; they are the identity as “Deity-SPOUSE Family” and the identity as “Wealthy-PARENTS-CHILDREN Family” respectively. They arise as soon after family members have attained the family balance by having the VRRS behaviors.

## **Chapter V**

### **Conclusion Discussion and Suggestions**

The research entitled “Human Behaviors in Promoting Balance of Family according to Buddhist Psychology” consists of two objectives, namely: - (1) to examine the concept of balance of family in Buddhism and the theory of family behavior in Psychology, and (2) to suggest human behaviors in promoting balance of Family according to Buddhist Psychology. This research is a qualitative study using the qualitative method starting by collecting data from the primary source and secondary source. The methodology of the research has been designated employing the research materials and instruments. They are the collection and analysis of data both from primary and secondary sources, as well as in-depth interviews. The in-depth interview’s forms were examined in terms of the Item-Objective Congruence (IOC) by the 3 experts. The sample population that appeared in this research concerns with groups of 10 key-informants from 5 countries who are monks and Buddhist scholarly representatives with knowledge of Buddhism and Psychology. They are expertise in interdisciplinary integration into education and way of life sciences. Therefore, the researcher presents the three topics, namely: - (1) Conclusion, (2) Discussion, and (3) Suggestions.

#### **5.1 Conclusion**

There are two conclusions in accordance with the objectives to be presented, namely: - (1) the concept of balance of family in Buddhism and the theory of family behavior in Psychology, and (2) human behaviors in promoting balance of family according to Buddhist Psychology.



### 5.1.1 The Concept of Balance of Family in Buddhism and the Theory of Family Behavior in Psychology

The Concept of Balance of Family in Buddhism and the Theory of Family Behavior in Psychology are as follows:

**The Concept of Balance of Family in Buddhism:** The implication of Balance of Family reflects a group of persons who live together in relationships consisting either of spouse or parents and child. Family members will transmit or adopt a similar pattern of behavior existing in equal and mutually beneficial amounts that resulting in a good and balance relationship.

First, SPOUSE Family Balance: the domain where husbands and wives live together without children. In order to make a balance family, they should both be equipped with qualities that are virtues for the laity or *gharavāsa-dhamma*; equitable in faith, morality, generosity and wisdom or *samajīvidhamma*; endowing with responsibilities as suggested in the Sīgālovāda Sutta; as well as living together as deity spouse not ghost to characterize the identity of the family.

Second, PARENTS-CHILDREN Family Balance: the domain where parents and children reciprocally share the common Buddhist teachings, such as filial piety (*kataññūkataveditā*), as well as train themselves with self-responsibilities of parents and children as stated in Sīgālovāda Sutta. Maintaining family wealth should also be focused in order to characterize the identity of the family.

**The Theory of Family Behavior in Psychology:** Psychological family problems are classified by two causal factors, namely: individual Behavioral and Socio-Economic Factor. Such problems are a representative of family imbalance that needs the Buddhist Psychology to explain for the perfect balance of family.

Criticism of Family Behavioral Theories towards Family Systems Theory and Planned Behavior Theory (PBT) has paved the way to show the knowledge on the family such as, family systems, family structure, family relationships, family member's belief, family member behaviors and equilibrium of the family. For example, the Family

Systems Theory describes the equal significance of each member in a family and the equilibrium of the member unit. Then the Planned Behavior Theory (PBT) that links one's beliefs to human behaviors.

### **5.1.2 Human Behaviors in Promoting Balance of Family According to Buddhist Psychology**

The human behaviors in promoting balance of family according to Buddhist Psychology can be divided into 4 types abbreviated as "VRRS". They are: - (1) Virtuous Behavior, (2) Reciprocal Behavior, (3) Responsible Behavior, and (4) Supportive Behavior, respectively.

Firstly, Virtuous Behavior is behaviors that appear only in the SPOUSE family. Spouses need to be wise enough for self-training to achieve the positive behavior in terms of the Buddhist morality and ethics, which consists of two things; having good qualifications for a spouse (*Gharavāsa-dhamma*) and Equality of virtue between spouses (*Samajīvidhamma*). Secondly, Reciprocal Behavior is behaviors that appear only in the PARENTS-CHILDREN family. The important thing is to do without expecting anything in return. Filial Piety (*kataññūkataveditā*) in Buddhism best denotes such human behavior. Thirdly, Responsible Behavior is behaviors of human beings that appear both in SPOUSE and PARENTS-CHILDREN family. Self-responsibility for one's duties, when practicing together with compassion, they synergize the physical and mental union of family member units. It is the harmonization of great responsibility and compassion in physical, psychological and sociological aspects. Fourthly, Supportive Behavior refers to various behaviors which support to the family is an indispensable thing for family institutions are important to society and the nation. They are 1) Emotional support, 2) Esteem support, 3) Social network support, 4) Tangible support, and 5) Informational support.

Model of Human Behaviors in Promoting Balance of Family according to Buddhist Psychology shows three dimensions: - (1) Two Sub-Systems of Family, it means the 2 subsystems that interact with each other. The 1<sup>st</sup> subsystem is the SPOUSE family system consisting of a husband and a wife. While the 2<sup>nd</sup> subsystem is the PARENTS-CHILDREN system consisting of a husband (father unit), a wife (mother

unit), and their son-daughter (children unit); (2) VRRS Human Family Behaviors, they connote the behaviors of all family members that live together in the same family; (3) Family Balance Identities projects the image of the different family identities; they are the identity as “Deity-SPOUSE Family” and the identity as “Wealthy-PARENTS-CHILDREN Family” respectively. They arise as soon after family members have attained the family balance by having the VRRS behaviors.

## **5.2 Discussion**

The presentations of body of knowledge in this research reflect the Family Equilibrium. The balance of family discussed in this research is a special context based on Buddhist Psychology. That is to say, the specific character of balance to the family members’ behaviors in associate with the Dhamma set practiced by every member of the family.

On one hand, though the Buddhist doctrines are deep and sacred but they may encounter some problems in real life. That is the mystery in some sense where religious faith is necessary to be used in conjunction with these practices. On the other hand, family behavioral psychology theories which have been raised for discussion in this research, are so interesting and can be analyzed together with Buddhism practices.

The balance of family is of two categories: both for spouse and for parents and children. The different set of practices are specifically used for each categories, nevertheless such those are for the same balance. The spouse family must focus on getting away from the lack of balance, divorce. While the family of parents and children focuses on escaping from the broken family. The point is the key behavior is “The VRRS Human Behaviors” as the key in promoting balance of family.

## **5.3 Suggestions**

There are suggestions given from the research group in three fields, namely: - (1) Policy Suggestions, (2) Operational Suggestions, and (3) Suggestions for Further Research.

### **5.3.1 Policy Suggestion**

1. International psychology centers, International counseling centers, foundations and organizations that focus on studying and counseling in family should develop the series of knowledge and

publicize the body of knowledge to the family members in societies to the most widespread.

2. Government sectors, for example, Ministry of Social Development and Human Security, Department of Women's Affairs and Family Development, state-enterprises, and private sectors should develop the series of knowledge and publicize the body of knowledge to the interesting people to the most widespread.

### **5.3.2 Operational Suggestion**

1. Family members: spouses, parents and children should aware of knowledge in understanding and utilizing the particular set of doctrines for them in order to promote the balance of family in more tangible ways.

2. Mahachulalongkornrajavidyalaya University, Buddhist Research Institute of MCU, educational institutes, and related Units should utilize the research's finding for Buddhist Psychological activities particularly the course of Seminar on Buddhism and Modern Sciences.

3. International psychology centers, International counseling centers, foundations and organizations that focus on studying and counseling in family should utilize the body of knowledge in their treatments for the whole new standard of counseling and cure the patients.

### **5.3.3 Suggestion for Further Research**

In conducting this research, according to the objectives established including the scope of the research, there are some restrictions on the operation. However, the researcher team offers suggestions for further research as follows:

1. A Model of Buddhist Filial Piety (*kataññūkataveditā*) for the 21<sup>st</sup> Century Family;

2. A Constitution of Family Life according to Buddhist Psychology;

3. Buddhist Psychology for Family Responsibilities: Integration between *Sīgālovāda Sutta* and Psychology.

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**APENDIX I**  
Research Article

## **Human Behaviors in Promoting Balance of Family according to Buddhist Psychology**

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### **Abstract**

This paper presents the qualitative research which consists of two objectives, namely:- 1) To examine the concept of balance of family in Buddhism and the theory of family behavior in Psychology, and 2) To suggest human behaviors in promoting balance of Family according to Buddhist Psychology. The data were collected and analyzed together with the in-depth interviews were carried out with 7 key-informants.

The findings show balance of family implies a group of persons who live together in relationships consisting either of spouse or parents and child. Family members adopt a similar pattern of Buddhist virtuous behavior existing in equal and mutually beneficial amounts that result in a happy, good and balance relationship. Firstly, a Spouse family without children both needs to have (1) qualities of the virtues for the laity (*gharavāsa-dhamma*), (2) equitable (*samajīvidhamma*), (3) endowing with self-responsibilities as suggested in the *Sīgālovāda Sutta*, as well as (4) living together as deity spouse instead of ghost. Secondly, Parents and Children should reciprocally share the common Buddhist practices, such as (1) filial piety (*kataññūkataveditā*), and (2) self-responsibilities as in *Sīgālovāda Sutta*. However, the theories in psychology described relationships, beliefs, behaviors and equilibrium of the family. In addition, the fivefold supportive behavior is a key to promote the sustainable balance of family according to Buddhist Psychology. They are: Emotional, Esteem, Social Network, Tangible, and Informational support.

**Keywords:** Balance of Family; Buddhist Psychology; Human Behaviors; Promoting.



## Introduction

Family is the basic building block of the society. If one tiny element is destroyed, our society will collapse as well. Thus, to strengthen the society, family institutions must be reinforced to become balanced. However, there has been a substantial body of evidence showing multitude imbalanced issues pertaining to members in family's structure and its associated problems, e.g., domestic violence, stealing behavior among family members, extramarital affair, deception between family members, substance abuse leading to addiction of alcohol and drugs, etc. These undesirable conflicts can effectively easily diminish the sanctity of marriage life. They eventually turn a perfect balanced family life to separation and divorce affecting the children to become much worse.

Therefore, in order to eradicate such problems, the balance of family should be a precedent matter to study. The term "Balance" derived from a Pāli word "*samatā*" (Vin I.183; A III.375) which literally means equality, evenness or normal state (Davids, 1925). The term is usually translated in English as "balance" (Collin, 2007; Melino, 2010) or "equilibrium" (Parsons, 1991; Prigogine, 1984; Capra, 1988; Rogers, 2011a; Rogers, 2011b). It is clearly seen that the broad meanings cover various fields of extent, e.g., balance of payments in financial account, mathematical balance in statistics, human body's system balanced as Homeostasis theory in medical sciences, etc. Despite in the Socio-Family context, "balance" connotes a state of wellness of holistic health in which each interrelated members of the family mutually interact to each other in a perfect relationship to create a good living. The balance thus plays a vital role to the norm of living system of family members in social context.

In the light of Behavioral Psychology "behavior" signifies all of activities that living organism exhibits (Matsumoto, 2009). That is all the phenomenal activities or interacts occurred among members in the family, either negative or positive. The research on marriage in the new millennium has shifted to a focus on the impact of positive behaviors on marital outcomes (Fincham, 2010). This is due to the fact that positive

behaviors are desirable phenomena common to every single marriage life as “idealistic family”. Despite positive behaviors appearing in real life infrequently, the study indicates the change in negative behavior over the first year of marriage predicted later marital satisfaction levels and marital status (Sullivan, 2010). Moreover, there has been an emerging literature that has yielded consistent evidence for the importance of spousal support as a factor in relationship satisfaction (Lawrence et al., 2008) especially intensely positive emotional exchanges contribute to relationship survival” (Cutrona, 1996). More specifically, supportive behaviors can promote a positive emotional tone in the relationship and “prevent the gradual acceleration of negative interactions that often precedes divorce” (Cutrona, 1996). As a result, all of the imbalanced problems that have been occurred in the family institutions should be completely resolved in particularly reconsideration with an analytical thinking. By integrating Behavioral Psychology to the pivotal Buddhist doctrinal principle, perfect balance of family could be attained undoubtedly.

From the above statements, the researcher team is particularly interested in studying “Human Behaviors in Promoting Balance of Family according to Buddhist Psychology” in order to examine the principle of behavior and balance of family that appeared both in Buddhism and Psychology for promoting sustainable balance towards life and family of the world.

### **Objectives of the Research**

- 1 To examine the concept of balance of family in Buddhism and the theory of family behavior in Psychology,
- 2 To suggest human behaviors in promoting balance of Family according to Buddhist Psychology.

### **Research Methodology**

This is a qualitative research. In doing the Research, there are stages in the research process conducted altogether respectively. The following six steps outline a summary of steps in the whole research process:

1. Outline construction which signifies constructing the overall outline of the work in all related dimensions corresponding to the objectives. Then the problem discussion, among the research team led by the research adviser, is made by discussing the problems encountered according to the significance of the studies.

2. Data collection is preparation of data to be used in the research by gathering all useful data and information from various sources.

3. Examining the concept of balance of family in Buddhism, together with the theory of family behavior in Psychology.

4. Analytical studies together with synthesis and interpretation. They will be carried out carefully in accordance with the body of knowledge obtained in the previous step.

5. An analysis on such issue is to be carefully made using underlined Buddhist concepts and Psychology theories, together with information obtained from the in-depth interviews with 10 key informants which the interview forms were IOC evaluated by the 3 examiners: - (1) Most Ven. Prof. Dr. Phra Rajapariyatkavi (Somjin Wanjan), Rector of MCU, Thailand; (2) Most Ven. Assoc. Prof. Dr. Phra Sutteerattanabundit, Director of Buddhist Research Institute, MCU, Thailand; (3) Most Ven. Assoc. Prof. Dr. Phra Methavinairos, Mahamakut Buddhist University, Thailand; (4) Ven. Dr. Khenpo Karjung, Tango Dorden Tashithang Buddhist University, Bhutan; (5) Prof. Dr. Geeta Manaktala, Panjab University, India; (6) Em. Prof. Dr. Pahalawattage Don Premasiri, University of Peradeniya, Sri Lanka; (7) Prof. Dr. Sakurai Yoshihide, Graduate School of Letters, Hokkaido University, Japan; (8) Assoc. Prof. Dr. G Clinton Godart, Graduate School of International Cultural Studies, Tohoku University, Japan; (9) Assoc. Prof. Dr. Praves Intongpan, Department of Philosophy and Religion, Kasetsart University, Thailand; (10) Dr. Supriya Rai, Director, K. J. Somaiya Centre for Buddhist Studies, India.

6. Finalizing a completed version of the research project report, starting by identifying significant research findings; compilation of bodies of knowledge and insights. Then it is formulating conclusions,

conducting discussions, as well as suggesting useful information for possible further researches.

## Findings

### 1. The Concept of Balance of Family in Buddhism and the Theory of Family Behavior in Psychology

Balance of Family means a happy, good and balance relationship of a group of persons who live together consisting either of spouse or parents-children. Family members adopt a similar pattern of Buddhist virtuous behavior existing in equal and mutually beneficial amounts.

First, Balance of Family for a Spouse, where husbands and wives live together without children. The term “spouse” here particularly denotes a marriage family where a husband and a wife living together with no children. Therefore the term “marriage” or *Āvāhana* (nt.) [*ā + vshana, of vah*] may possibly be rendered into two meanings: 1. Marriage or taking a wife (D.I.11; “*āvāha - karaṇa*” - DA.I.96; Walshe, 1987) 2. getting up or bringing together (Davids, 1921).

In Buddhism, a type of marriage was mentioned in the *Jātakas* was called *Svayamara* wherein usually a girl but sometimes a boy chose a partner from a number of suitors. Such ceremonies would usually take place at a public gathering. The *Tipiṭaka* mentions the Buddha’s wife and his son *Rāhula* so we know he was married, but it provides no information about what kind of marriage he had or his wedding ceremony. However, later fictional biographies of the Buddha usually portray him as having a *Svayamara* marriage which suggests that this was the type of marriage that early Buddhists thought of as the ideal (Law, 1926).

Therefore, in order to make a balance family, a spouse needs to have both qualities, equitable and responsibilities of husbands and wives according to the Buddhist teachings, for instance, they should both have virtues for the laity or *gharavāsa-dhamma* (S.I.215; Sn.189; Bhikkhu Bodhi, 2000), *samajīvidhamma* (A.II.61; Woodward, 1982), endowing with responsibilities as suggested in the *Sīgālovāda Sutta* (D.III.189-192; Walshe, 1987), and living together as deity spouse instead of ghost (A.II.57; Woodward, 1982).

Second, Balance of Family for Parents and Children, where parents and children mutually share the common Buddhist teachings, such as filial piety (*kataññūkataveditā*) as the saying in the Anguttara-Nikāya: “These two persons are hard to find in the world. What two? The one who is first to do a favour and he who is grateful for what is done.” (A.I.87; Woodward, 1979). This shows that both parents and children are convinced to practice filial piety. In addition, they should also train themselves with responsibilities of parents and children as same ways as stated in the Sīgālovāda Sutta (D.III.190; Walshe, 1987).

**The Theory of Family Behavior in Psychology:** Psychological Family Problems shown there are more psychiatric problems that can damage the feeding relationship, for example, maternal depression, social isolation, alcohol use and substance abuse, domestic violence, etc. (Dawson, 2003). Since the introduction of divorce and separation is marital conflict and if not controlled by a way to solve this problem, marriage ends in divorce.

Criticism of Family Behavioral Theories gives way to various theories relating to family behaviors. For example, the Parson’s theory that says about structural-functional perspective, in which society was viewed as an organism striving to resist change and to maintain itself in a state of equilibrium. Then the Planned Behavior Theory (PBT) that links one’s beliefs and behavior (Ajzen, 1991). Next the Family Systems Theory (Bowen, 1978) describes the equal significance of each member in a family and the equilibrium of the member unit. This combination of different perspectives of each theory elaborates on the family matter in terms of systems, structure, compositions, behaviors, relationships, and interactions among members. It is a challenge to the multidisciplinary education that combines psychology, anthropology, science, sociology etc. that are waiting to be integrated into vital science in religion and philosophy.

## **2. Human Behaviors in Promoting Balance of Family according to Buddhist Psychology**

Various behaviors which support to the family is an indispensable thing for family institutions are important to society and the

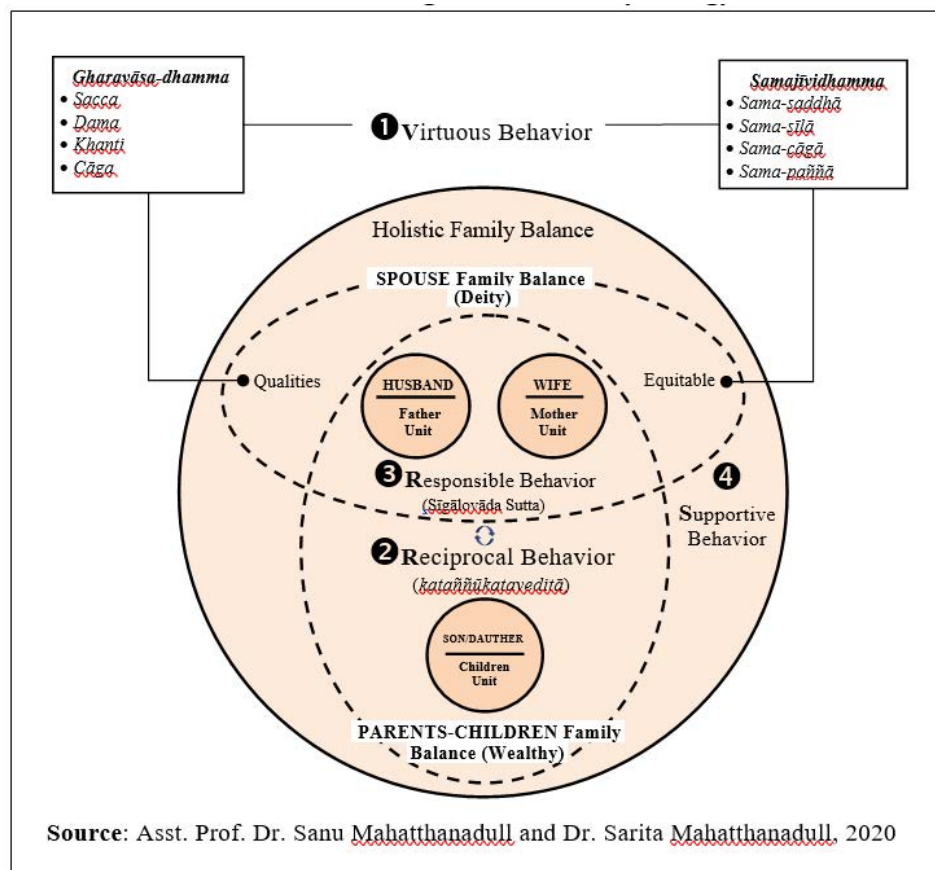
nation. Family is the very first basic institution in which family members are cultivated in their traditions, beliefs, values and religious beliefs. If family members are strong enough both physically and mentally, he or she will be immune in society as well. Supporting behaviors therefore play a crucial role in family members as positive behaviors in fulfilling one another's emotions and feelings, especially when they really need help in every area of their lives. However, through the optimal matching model (OMM), there are five major types of supportive behaviors (Cutrona, 1990; Cutrona and Russell, 1990; Cutrona and Suhr, 1992).

First, **Emotional Support:** Each member in a family should sincerely give emotional support to the other members at all times by expressions of care or empathy. It is in order to promote good relationship and build good trust among family members whether with a spouse, husband, wife, mother, father, son or daughters, etc. Second, **Esteem Support:** A person can truly respect others wholeheartedly only when he respects himself. Therefore, self-acceptance and self-respect is the first thing to do. Self-acceptance is the basic ability of one's own good qualities. Each member in a family should wholeheartedly give expressions of respect towards the other members regardless of ages, genders, whether young or old Female or male. Third, **Social Network Support:** A properly supported social network will strengthen the groups of good friend (*kalyanamittatā*). In which it affects social strength in order to help the job, communication, interactions, or even daily life of family is smoother. Especially when encountered with emergency circumstances, these social networks can provide help from those hardships. Fourth, **Tangible Support:** Submitting help when needed is a pleasurable kind of human behavior. Helping is to support other members who are in trouble both in the physical and mental areas. In terms of Psychology is to reduce stress that may cause a big problem if the problem is not resolved in a timely manner. Therefore, members should provide immediate help by offering assistance or any resources. Fifth, **Informational Support:** supportive behaviors bond together good relationship in all dimensions from internal to external, individual to social. Just as a wise man cannot endure with deception, families are not worthy of false or misrepresented data and information. Each family

member must give informational support to others. One should try to share facts regularly, including helpful advices at the right time.

At the end, the following model is adapted from the “Family Systems Theory” (Balswick; Balswick, 2014) for use in this research to exhibit the human behaviors in terms of the relationship among Buddhist virtuous practices, family systems and family’s state of balance.

*Figure 1: Human Behaviors in Promoting Balance of Family According to Buddhist Psychology*



Explanation based on family system theory makes us understand the 2 subsystems that interact with each other; that are the overlapping two dashed ovals, upper and lower. The upper oval represents the 1<sup>st</sup> subsystem is the SPOUSE family system consisting of a husband and a wife. Both members will be able to access the family balance only when the compulsory balancing elements are fulfilled, namely: - (1) qualities of the virtues for the laity (*gharavāsa-dhamma*),

(2) equitable (*samajīvidhamma*), (3) self-responsibilities (Sīgālovāda Sutta), and (4) living together as deity spouse. The lower oval defines the 2<sup>nd</sup> subsystem is the PARENTS-CHILDREN system consisting of a husband, a wife, and their son-daughter (children unit). In this system where a couple living with their children, a husband and a wife will immediately change their roles, duties and responsibilities from spouses to a father (father unit) and a mother (mother unit) in order to maintain a co-existence between parents and children. All members will be able to access the family balance only when the compulsory balancing elements are fulfilled, namely: - (1) filial piety (*kataññūkataveditā*) in a reciprocally manner between parents and children, and (2) self-responsibilities (Sīgālovāda Sutta). Supporting behavior based on psychological theory, centered on the model, plays a crucial role as a support for a balanced family to be formed quickly, strong, and sustainably. Holistic balance may occur in the circumstance where both family sub-systems maintain the virtue and goodness of living their own family lives. With the emergence of such balance, the global equilibrium will then emerge in an ideal society where only the qualified family institutions are united.

## **Conclusion**

The implication of Balance of Family reflects a true meaning of how a group of persons living together in harmony. The two categories of balance of family, namely: - balance of Family for a Spouse and balance of Family for Parents and Children, represent the equilibrium of living together with the virtue of each member within the family. Such those balances help strengthen the behaviors of the family members to far away from violence, stealing behavior, having affair, deception, substance abuse, etc. as well as those negative behaviors.

In additions, the theory of family behavior in psychology exhibits the family problems relating to individual ethics, such as, domestic violence and sexual misconduct, etc. Such problems are family imbalance that needs the Buddhist Psychology to explain for the perfect balance of family. As there are five types of supportive behaviors dealing with family, namely: - 1) Emotional support, 2) Esteem support, 3) Social network support, 4) Tangible support, and 5) Informational support. Buddhist families literally need this knowledge to strengthen their family balance.



## Suggestions

### Policy Suggestions

1. The international psychology centers, International counseling centers, foundations and organizations that focus on studying and counseling in family should develop the series of knowledge and publicize the body of knowledge to the family members in societies to the most widespread.

2. The Government sectors, for example, Ministry of Social Development and Human Security, Department of Women's Affairs and Family Development, state-enterprises, and private sectors should develop the series of knowledge and publicize the body of knowledge to the interesting people to the most widespread.

### Suggestions for Further Research

In conducting this research, according to the objectives established including the scope of the research, there are some restrictions on the operation. However, the researcher team offers suggestions for further research as follows:

1. A Model of Buddhist Filial Piety (*kataññūkataveditā*) for the 21<sup>st</sup> Century Family;

2. A Constitution of Family Life according to Buddhist Psychology;

3. Buddhist Psychology for Family Responsibilities: Integration between *Sīgālovāda Sutta* and Psychology.

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**APENDIX II**  
Research Instruments

Form number 

## In-depth Interview Questions Form

- Objective:** To collect data from key informants about the Human Behaviors in Promoting Balance of Family according to Buddhist Psychology
- Key Informants:** Buddhist monks and Buddhist scholarly representatives with knowledge of Buddhism and Psychology
- Research Title:** Human Behaviors in Promoting Balance of Family according to Buddhist Psychology
- .....

### Instructions

1. Objectives of the Research
  - 1) To examine the concept of balance of family in Buddhism and the theory of family behavior in Psychology,
  - 2) To suggest human behaviors in promoting balance of Family according to Buddhist Psychology.
2. All data obtained from this interview will be particularly used only to this research.
3. The researcher may conduct interviews and collects the data by using a voice recorder.
4. This interview form consists of three parts;
  - Part I: General Information of the Key Informant
  - Part II: Information about opinion on specific issues
  - Part III: Suggestions

Thanking you for your courtesy on this interview

(Asst. Prof. Dr. Sanu Mahatthanadull)  
The Research Project Leader  
Vice Director, IBSC, MCU.

<b>Part I: General Information of the Key Informant</b>
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1. Name / Family name \_\_\_\_\_
2. Age \_\_\_\_\_
3. Occupation \_\_\_\_\_
4. Academic Position \_\_\_\_\_
5. Institute \_\_\_\_\_
6. Fields of Expertise \_\_\_\_\_

<b>Part II: Information about Opinion on Specific Issues</b>
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**Question 1:** In your opinion, what are the problems found in the SPOUSE family and the PARENTS-CHILDREN family in recent day? Please give at least 3 items and prioritize them.

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**Question 2:** What Buddha Dhammas do you think are necessary for husbands and wives as family members in order to create the balance of SPOUSE family life?

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**Question 3:** What Buddha Dhammas do you think are necessary for parents and children as family members in order to create the balance of PARENTS-CHILDREN family life?

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**Question 4:** Please suggest some of the human behaviors that you think can promote the balance of Family according to Buddhist Psychology.

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<b>Part III: Suggestions</b>
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Do you have any suggestions or recommendations for the research team?

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(End of question form)



**APENDIX III**  
Invitation Letters



## Memorandum

**Division:** International Buddhist Studies College, **Tel.** 0 3524 8000, **Ext.** 7210

**No.** AW 8013/W 038

**Date** 10 January 2019

**Subject:** Kindly asking for in-depth interview for research

**Enclosed:** Interview form 1 copy

**Dear** Most Ven. Prof. Dr. Phra Rajapariyatkavi (Somjin Wanjan), Rector of MCU

According to the research project under the title “**Human Behaviors in Promoting Balance of Family according to Buddhist Psychology**”, was granted for the research funding from Mahachulalongkornrajavidyalaya University, fiscal year 2560 B.E. by the Buddhist Research Institute, contract number 262/2560

As you are considered an expert in this area, **Asst. Prof. Dr. Sanu Mahatthanadull**, Head of the said research project, would like to in-depth interview you in order to collect the data to use in the research. Therefore, if you please to allow **him** interview you for the abovementioned purpose, the details in interview form are already enclosed herewith. Time and date of interview are subject to your availability and convenience.

So we, the International Buddhist Studies College, many congratulate on your rendering helps and thanks you very much for kingly cooperation at this time.

Yours in the Dhamma,

(Venerable Phramaha Hansa Dhammahāso, Assoc. Prof. Dr.)

Director, International Buddhist Studies College



## Memorandum

**Division:** International Buddhist Studies College, Tel. 0 3524 8000, Ext. 7210

**No.** AW 8013/W 038

**Date** 10 January 2019

**Subject:** Kindly asking for in-depth interview for research

**Enclosed:** Interview from 1 copy

**Dear** Most Ven. Assoc. Prof. Dr. Phra Sutheerattanabundit, Director of Buddhist Research Institute, Mahachulalongkornrajavidyalaya University

According to the research project under the title “**Human Behaviors in Promoting Balance of Family according to Buddhist Psychology**”, was granted for the research funding from Mahachulalongkornrajavidyalaya University, fiscal year 2560 B.E. by the Buddhist Research Institute, contract number 2.262/2560

As you are considered an expert in this area, **Asst. Prof. Dr. Sanu Mahatthanadull**, Head of the said research project, would like to in-depth interview you in order to collect the data to use in the research. Therefore, if you please to allow **him** interview you for the abovementioned purpose, the details in interview form are already enclosed herewith. Time and date of interview are subject to your availability and convenience.

So we, the International Buddhist Studies College, many congratulate on your rendering helps and thanks you very much for kindly cooperation at this time.

Yours in the Dhamma,

A handwritten signature in black ink, appearing to read "P. Dhammo."

(Venerable Phramaha Hansa Dhammahāso, Assoc. Prof. Dr.)

Director, International Buddhist Studies College

No AW 8013/w 069



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10 January 2019

**Dear** Most Ven. Assoc. Prof. Dr. Phra Methavinairos, Mahamakut  
Buddhist University  
**Subject:** Kindly asking for in-depth interview for research  
**Enclosed:** Interview form 1 copy

According to the research project under the title “**Human Behaviors in Promoting Balance of Family according to Buddhist Psychology**”, was granted for the research funding from Mahachulalongkornrajavidyalaya University, fiscal year 2560 B.E. by the Buddhist Research Institute, contract number 262/2560

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So we, the International Buddhist Studies College, many congratulate on your rendering helps and thanks you very much for kindly cooperation at this time.

Yours in the Dhamma,

(Ven. Phramaha Hansa Dhammhaso, Assoc. Prof. Dr.)  
Director of International Buddhist Studies College

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10 January 2019

**Dear** Ven. Dr. Khenpo Karjung, Tango Dorden Tashithang Buddhist University, Bhutan  
**Subject:** Kindly asking for in-depth interview for research  
**Enclosed:** Interview from 1 copy

According to the research project under the title “**Human Behaviors in Promoting Balance of Family according to Buddhist Psychology**”, was granted for the research funding from Mahachulalongkornrajavidyalaya University, fiscal year 2560 B.E. by the Buddhist Research Institute, contract number 2.262/2560

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Yours in the Dhamma,

(Ven. Phramaha Hansa Dhammhaso, Assoc. Prof. Dr.)  
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10 January 2019

**Dear** Prof. Dr. Geeta Manaktala, Panjab University, Chandigarh, India  
**Subject:** Kindly asking for in-depth interview for research  
**Enclosed:** Interview form 1 copy

According to the research project under the title “**Human Behaviors in Promoting Balance of Family according to Buddhist Psychology**”, was granted for the research funding from Mahachulalongkornrajavidyalaya University, fiscal year 2560 B.E. by the Buddhist Research Institute, contract number 2.262/2560

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URL : [www.mcu.ac.th](http://www.mcu.ac.th)

10 January 2019

**Dear** Em. Prof. Dr. Pahalawattage Don Premasiri, University of Peradeniya, Sri Lanka  
**Subject:** Kindly asking for in-depth interview for research  
**Enclosed:** Interview form 1 copy

According to the research project under the title “**Human Behaviors in Promoting Balance of Family according to Buddhist Psychology**”, was granted for the research funding from Mahachulalongkornrajavidyalaya University, fiscal year 2560 B.E. by the Buddhist Research Institute, contract number 262/2560

As you are considered an expert in this area, **Asst. Prof. Dr. Sanu Mahatthanadull**, Head of the said research project, would like to in-depth interview you in order to collect the data to use in the research. Therefore, if you please to allow **him** interview you for the abovementioned purpose, the details in interview form are already enclosed herewith. Time and date of interview are subject to your availability and convenience.

So we, the International Buddhist Studies College, many congratulate on your rendering helps and thanks you very much for kindly cooperation at this time.

Yours in the Dhamma,

(Ven. Phramaha Hansa Dhammhaso, Assoc. Prof. Dr.)  
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**10 January 2019**

**Dear** Prof. Dr. Sakurai Yoshihide, Graduate School of Letters,  
Hokkaido University, Japan  
**Subject:** Kindly asking for in-depth interview for research  
**Enclosed:** Interview form 1 copy

According to the research project under the title “**Human Behaviors in Promoting Balance of Family according to Buddhist Psychology**”, was granted for the research funding from Mahachulalongkornrajavidyalaya University, fiscal year 2560 B.E. by the Buddhist Research Institute, contract number 262/2560

As you are considered an expert in this area, **Asst. Prof. Dr. Sanu Mahatthanadull**, Head of the said research project, would like to in-depth interview you in order to collect the data to use in the research. Therefore, if you please to allow **him** interview you for the abovementioned purpose, the details in interview form are already enclosed herewith. Time and date of interview are subject to your availability and convenience.

So we, the International Buddhist Studies College, many congratulate on your rendering helps and thanks you very much for kindly cooperation at this time.

Yours in the Dhamma,

(Ven. Phramaha Hansa Dhammhaso, Assoc. Prof. Dr.)  
Director of International Buddhist Studies College

**Office of Academic Affairs**  
International Buddhist Studies College  
Home phone 0 3524 8000 Ext. 7212  
Email: [ibsc@mcu.ac.th](mailto:ibsc@mcu.ac.th)



**No AW 8013/w 069**



MAHACHULALONGKORNRAJAVIDYALAYA UNIVERSITY  
79 Group 1 Lamsai, Wang Noi,  
Ayutthaya 13170, THAILAND  
Tel. (6635) 248-000-5  
Fax (6635) 248-034  
URL : [www.mcu.ac.th](http://www.mcu.ac.th)

**10 January 2019**

**Dear** Assoc. Prof. Dr. G Clinton Godart, Graduate School of  
International Cultural Studies, Tohoku University, Japan  
**Subject:** Kindly asking for in-depth interview for research  
**Enclosed:** Interview form 1 copy

According to the research project under the title “**Human Behaviors in Promoting Balance of Family according to Buddhist Psychology**”, was granted for the research funding from Mahachulalongkornrajavidyalaya University, fiscal year 2560 B.E. by the Buddhist Research Institute, contract number 262/2560

As you are considered an expert in this area, **Asst. Prof. Dr. Sanu Mahatthanadull**, Head of the said research project, would like to in-depth interview you in order to collect the data to use in the research. Therefore, if you please to allow **him** interview you for the abovementioned purpose, the details in interview form are already enclosed herewith. Time and date of interview are subject to your availability and convenience.

So we, the International Buddhist Studies College, many congratulate on your rendering helps and thanks you very much for kindly cooperation at this time.

Yours in the Dhamma,

(Ven. Phramaha Hansa Dhammhaso, Assoc. Prof. Dr.)  
Director of International Buddhist Studies College

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URL : [www.mcu.ac.th](http://www.mcu.ac.th)

10 January 2019

**Dear** Assoc.Prof. Dr. Praves Intongpan, Department of Philosophy and Religion, Faculty of Humanities, Kasetsart University  
**Subject:** Kindly asking for in-depth interview for research  
**Enclosed:** Interview form 1 copy

According to the research project under the title “**Human Behaviors in Promoting Balance of Family according to Buddhist Psychology**”, was granted for the research funding from Mahachulalongkornrajavidyalaya University, fiscal year 2560 B.E. by the Buddhist Research Institute, contract number ร.262/2560

As you are considered an expert in this area, **Asst. Prof. Dr. Sanu Mahatthanadull**, Head of the said research project, would like to in-depth interview you in order to collect the data to use in the research. Therefore, if you please to allow **him** interview you for the abovementioned purpose, the details in interview form are already enclosed herewith. Time and date of interview are subject to your availability and convenience.

So we, the International Buddhist Studies College, many congratulate on your rendering helps and thanks you very much for kingly cooperation at this time.

Yours in the Dhamma,

(Ven. Phramaha Hansa Dhammhaso, Assoc. Prof. Dr.)  
Director of International Buddhist Studies College

**Office of Academic Affairs**  
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URL : [www.mcu.ac.th](http://www.mcu.ac.th)

10 January 2019

**Dear** Dr. Supriya Rai, Director, K. J. Somaiya Centre for Buddhist Studies, India  
**Subject:** Kindly asking for in-depth interview for research  
**Enclosed:** Interview form 1 copy

According to the research project under the title “**Human Behaviors in Promoting Balance of Family according to Buddhist Psychology**”, was granted for the research funding from Mahachulalongkornrajavidyalaya University, fiscal year 2560 B.E. by the Buddhist Research Institute, contract number 262/2560

As you are considered an expert in this area, **Asst. Prof. Dr. Sanu Mahatthanadull**, Head of the said research project, would like to in-depth interview you in order to collect the data to use in the research. Therefore, if you please to allow **him** interview you for the abovementioned purpose, the details in interview form are already enclosed herewith. Time and date of interview are subject to your availability and convenience.

So we, the International Buddhist Studies College, many congratulate on your rendering helps and thanks you very much for kindly cooperation at this time.

Yours in the Dhamma,

(Ven. Phramaha Hansa Dhammhaso, Assoc. Prof. Dr.)  
Director of International Buddhist Studies College

**Office of Academic Affairs**  
International Buddhist Studies College  
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No 6113/2019



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10 January 2019

**Dear** Ven. Phra Methavinairos, Assoc. Prof. Dr. Vice-Rector for Academic Affairs, Mahamakut Buddhist University

**Subject:** Invitation to be an IOC expert in the research

**Enclosed:** 1. Item-Objective Congruence (IOC) Form 1 copy  
2. Interview Form 1 copy

According to the research project under the title "**Human Behaviors in Promoting Balance of Family according to Buddhist Psychology**", was granted for the research funding from Mahachulalongkornrajavidyalaya University, fiscal year 2560 B.E. by the Buddhist Research Institute, contract number a.262/2560

As you are an expert in this area, you are cordially invited to be an IOC expert in examining the Interview Form in this research. The researchers would like to congratulate on your rendering services and thanks you very much for your kind cooperation at this time.

Yours in the Dhamma,

(Asst. Prof. Dr. Sanu Mahatthanadull)  
Head of Research Project,  
Vice-Director of International Buddhist Studies College

**Contact:** Asst. Prof. Dr. Sanu Mahatthanadull  
Mobile phone 081 407-9000  
Email: [petchsanu@gmail.com](mailto:petchsanu@gmail.com)



No 6113/2019



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 URL: [www.mcu.ac.th](http://www.mcu.ac.th)

10 January 2019

**Dear** Assoc. Prof. Dr. Praves Intongpan, Department of Philosophy and Religion, Faculty of Humanities, Kasetsart University.

**Subject:** Invitation to be an IOC expert in the research

**Enclosed:** 1. Item-Objective Congruence (IOC) Form 1 copy  
 2. Interview Form 1 copy

According to the research project under the title “**Human Behaviors in Promoting Balance of Family according to Buddhist Psychology**”, was granted for the research funding from Mahachulalongkornrajavidyalaya University, fiscal year 2560 B.E. by the Buddhist Research Institute, contract number ร.262/2560

As you are an expert in this area, you are cordially invited to be an IOC expert in examining the Interview Form in this research. The researchers would like to congratulate on your rendering services and thanks you very much for your kind cooperation at this time.

Yours in the Dhamma,

(Asst. Prof. Dr. Sanu Mahatthanadull)

Head of Research Project,  
 Vice-Director of International Buddhist Studies College

**Contact: Asst. Prof. Dr. Sanu Mahatthanadull**  
 Mobile phone 081 407-9000  
 Email: [petchsanu@gmail.com](mailto:petchsanu@gmail.com)

Approved  
 P.V. Intongpan  
 10 January, 2019

No 6113/2019



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 URL : [www.mcu.ac.th](http://www.mcu.ac.th)

10 January 2019

**Dear** Dr. Amnart Buasiri  
**Subject:** Invitation to be an IOC expert in the research  
**Enclosed:** 1. Item-Objective Congruence (IOC) Form 1 copy  
 2. Interview Form 1 copy

According to the research project under the title “**Human Behaviors in Promoting Balance of Family according to Buddhist Psychology**”, was granted for the research funding from Mahachulalongkornrajavidyalaya University, fiscal year 2560 B.E. by the Buddhist Research Institute, contract number 262/2560

As you are an expert in this area, you are cordially invited to be an IOC expert in examining the Interview Form in this research. The researchers would like to congratulate on your rendering services and thanks you very much for your kind cooperation at this time.

Yours in the Dhamma,

A handwritten signature in blue ink, appearing to read 'Sanu Mahatthanadull'.

(Asst. Prof. Dr. Sanu Mahatthanadull)  
 Head of Research Project,  
 Vice-Director of International Buddhist Studies College

**Contact:** Asst. Prof. Dr. Sanu Mahatthanadull  
 Mobile phone 081 407-9000  
 Email: [petchsanu@gmail.com](mailto:petchsanu@gmail.com)

Accepted,  
 Amj Bui

## **APENDIX IV**

### **Item-Objective Congruence (IOC) Examination Forms**

## The Item-Objective Congruence (IOC) Form

**Explanation:** Please read the following interviewing questions then kindly give the scores according to the table of Item-Objective Congruence (IOC) whereas it is used to evaluate the items of the interviewing questions based on the score range from -1 to +1 as shown below:-

<b>Clearly understand (Congruent)</b>	=	<b>+1</b>
<b>Unclear (Questionable)</b>	=	<b>0</b>
<b>Not clearly understand (Incongruent)</b>	=	<b>-1</b>

No.	Objectives and Interviewing Questions	IOC Score			Remarks
		+1	0	-1	
<b>Section I: Balance of Family</b>					
Q.1	In your opinion, what are the problems found in the SPOUSE family and the PARENTS-CHILDREN family in recent day? Please give at least 3 items and prioritize them.				
<b>Section II: Promoting Balance of Family</b>					
Q.2	What Buddha Dhammas do you think are necessary for husbands and wives as family members in order to create the balance of SPOUSE family life?				
Q.3	What Buddha Dhammas do you think are necessary for parents and children as family members in order to create the balance of PARENTS-CHILDREN family life?				
Q.4	Please suggest some of the human behaviors that you think can promote the balance of Family according to Buddhist Psychology.				

**Remarks:** The items that have scores lower than 0.5 will be revised. On the other hand, the items that have scores higher than or equal to 0.5 will be reserved.



## **APENDIX V**

### **The Utilization of the Research Findings**



**A Certifying Letter of the Utilization of the Research or Creative Work  
Mahachulalongkornrajavidyalaya University**

November 26, 2019

Topic: The Utilization of the Research

To: Asst. Prof. Dr. Sanu Mahatthanadull

I, Venerable Phramaha Hansa Dhammhaso, Assoc. Prof. Dr. Director of International Buddhist Studies College (IBSC), Mahachulalongkornrajavidyalaya University, has utilized the research entitled “**Human Behaviors in Promoting Balance of Family according to Buddhist Psychology**”

I hereby certify that the research findings of **Asst. Prof. Dr. Sanu Mahatthanadull et al.** are utilized as follows:

- Utilization of academic benefits, such as lectures, teaching and the development of teaching styles.
- Utilization of knowledge in Buddhism
- Commercial utilization, such as research and/or creative work to develop inventions
- Policy or national level utilization
- Objectives-based utilization / goals of the research / creative work

The period of utilization from November 2018 up to the present, in which the use of this research caused in good results as follows:

- As a guide line in applying the research findings to the teaching and learning process and activities in Buddhism and modern sciences for the students of the International Buddhist College (IBSC), MCU both monks, nuns, novices and laymen.

- As the body of knowledge that the faculty members at the International Buddhist College (IBSC) can productively apply to their everyday life in many dimensions.

- The faculty members, researchers and students can use the body of knowledge of the research to further develop with their academic work in many dimensions.

I certify that the above statements are true in all respects.

..... Utilizer  
(Venerable Phramaha Hansa Dhammhaso, Assoc. Prof. Dr.)  
Director of International Buddhist Studies College  
Mahachulalongkornrajavidyalaya University



## A Certifying Letter of the Utilization of the Research or Creative Work Mahachulalongkornrajavidyalaya University

November 01, 2019

Topic: The Utilization of the Research

To: Asst. Prof. Dr. Sanu Mahatthanadull

I, Asst. Prof. Dr. Nun Krissana Raksachom, Director of Master of Arts Program in Buddhist Studies, Graduate School, Mahachulalongkornrajavidyalaya University, has utilized the research entitled “**Human Behaviors in Promoting Balance of Family according to Buddhist Psychology**”

I hereby certify that the research findings of **Asst. Prof. Dr. Sanu Mahatthanadull et al.** are utilized as follows:

- Utilization of academic benefits, such as lectures, teaching and the development of teaching styles.
- Utilization of knowledge in Buddhism
- Commercial utilization, such as research and/or creative work to develop inventions
- Policy or national level utilization
- Objectives-based utilization / goals of the research / creative work

The period of utilization from January 2019 up to the present, in which the use of this research caused in good results as follows:

- Integrating the research findings to the teaching and learning process both in the subjects “Seminar on Buddhism” and “Buddhism in English” for graduate school M.A. students.

- The faculty members and students can use the body of knowledge of the research in terms of their academic references both M.A. theses and research works.

I certify that the above statements are true in all respects.

*asst. prof. Dr. Krissana Raksachom*

..... Utilizer

(Asst. Prof. Dr. Nun Krissana Raksachom)

Director of Master of Arts Program in Buddhist Studies,  
Graduate School, Mahachulalongkornrajavidyalaya University



**A Certifying Letter of the Utilization of the Research or Creative Work  
Mahachulalongkornrajavidyalaya University**

October 20, 2019

Topic: The Utilization of the Research

To: Asst. Prof. Dr. Sanu Mahatthanadull

I, Dr. Orachorn Kraichakr, Assistant Managing Director, Samrong Medical Hospital, has utilized the research entitled “**Human Behaviors in Promoting Balance of Family according to Buddhist Psychology**”

I hereby certify that the research findings of **Asst. Prof. Dr. Sanu Mahatthanadull et al.** are utilized as follows:

- Utilization of academic benefits, such as lectures, teaching and the development of teaching styles.
- Utilization of knowledge in Buddhism
- Commercial utilization, such as research and/or creative work to develop inventions
- Policy or national level utilization
- Objectives-based utilization / goals of the research / creative work

The period of utilization from January 2019 up to the present, in which the use of this research caused in good results as follows:

- As a guide line in applying the research findings to the family therapeutic activities in Buddhist Psychology for the doctors, medical personnel and professional nurses of Samrong Medical Hospital.

- As the body of knowledge that the medical personnel at Samrong Medical Hospital can practically apply to their everyday life in many dimensions.

I certify that the above statements are true in all respects.

*Orachorn Kraichakr*

..... Utilizer

(Dr. Orachorn Kraichakr)

Assistant to Managing Director, Samrong Medical Hospital

**APENDIX VI**

Comparison Table of Output, Outcome, and Impact of  
the Research Project

### Comparison Table of Output, Outcome, and Impact of the Research Project

Objective 1	Objective 2	Objective Achieved	Output	Outcome	Impact
✓		To examine the concept of balance of family in Buddhism and the theory of family behavior in Psychology	Body of knowledge in Buddhist Psychology	A complete version of the research report /Five Chapters	Family members are fully aware of the balance of family life in Buddhist Psychology and be able to apply to their family life
			Dual languages of academic articles and research work	Publication of academic articles and research report both in English and Thai version	Both International and Thai family members are fully aware and ability in applying of the balance of family based on Buddhist Psychology
✓		To suggest human behaviors in promoting balance of Family according to Buddhist Psychology	Body of knowledge in Buddhist Psychology	A complete version of the research report /Five Chapters	Family members are fully aware of the balance of family life in Buddhist Psychology. And be able to apply to their family life
			Dual languages of academic articles and research work	Publication of academic articles and research report both in English and Thai version	Both International and Thai family members are fully aware and ability in applying of the balance of family based on Buddhist Psychology

# Biography of the Researchers

## 1. Researcher's Curriculum Vitae (Head of the Research Project)

### 1.1 Name-Surname

(In English)

Asst. Prof. Dr. Sanu Mahatthanadull

(In Thai)

ผู้ช่วยศาสตราจารย์ ดร. ซานุ มหัทธนาดุลย์

### 1.2 Identification Number N/A

### 1.3 Present Position

Vice Director

### 1.4 Institute

International Buddhist Studies College,  
Mahachulalongkornrajavidyalaya  
University. 79 Mu 1 Lamsai Sub-District  
Wang Noi District Phranakorn Si  
Ayutthaya Province 13170

Tel. 035-24800-5 X 8505, 8502

Mobile Phone 081-407-9000

E-mail: [petchsanu@hotmail.com](mailto:petchsanu@hotmail.com)

Website: [ibsc.mcu.ac.th](http://ibsc.mcu.ac.th)

### 1.5 Educational Background

B.A. (Advertisement) Bangkok University.  
(2538)

Certificate of Proficiency in English, School  
of Language and Communication, the  
National Institute of Development  
Administration (NIDA) (2544)

M.A. (Buddhist Studies) MCU. (2553)

Ph.D. (Buddhist Studies) MCU. (2556)

### 1.6 Areas of Expertise

Area of Buddhist Sciences, Buddhist  
Integration, Buddhist Ecology, Buddhist  
Biology, Cultural Studies.

## 1.7 Experiences Related to the Research

### 1.7.1 Head of the Research Project

- 1) “Buddhist Biology: Life-Supporting Factors According to the Seven Suitable (*Sappāya*)” (Thai Edition). Research funded by the National Research Council of Thailand (NRCT) fiscal year C.E. 2014.
- 2) “The Five Precepts: Criterion and Promotion of Individual and Social Peace” (Thai Edition). Research funded by Thai Health Promotion Foundation, fiscal year C.E. 2015.
- 3) “A Study of the Holistic Well-beings Promotion for Balanced Way of Life according to Buddhist Psychology”. Research funded by the National Research Council of Thailand (NRCT) fiscal year C.E. 2016.
- 4) “Human Behaviors in Promoting Balance of Family according to Buddhist Psychology”. Research funded by the National Research Council of Thailand (NRCT) fiscal year C.E.2017.
- 5) “A Conceptual Model of Bi-dimensional Development for Happiness Access by Biofeedback Process”, Research funded by the National Research Council of Thailand (NRCT) fiscal year C.E.2017.

### 1.7.2 Co-researcher

- 1) “Strengthening the Emotional Strength of Professional Nurses: Principle and Buddhist Ideal, fiscal year 2016.



**1.8 Address** 59/229 Visuddhaville Village Soi 13 Rama  
Indra Road 103/1, Kan Na Yao Sub-district,  
Kan Na Yao District, Bangkok 10230.

## **2. Researcher's Curriculum Vitae (Co-researcher)**

### **2.1 Name-Surname**

(In English) Dr. Sarita Mahatthanadull

(In Thai) ดร. สริตา มหัทธนาตุลย์

**2.2 Identification Number** N/A

**2.3 Present Position** Independent researcher

Mobile Phone 089-667-8048

E-mail: sari\_tarn@hotmail.com

### **2.4 Educational Background**

B.Econ. Thammasat University. (2542)

MS. (Organizational Communication)

Murray State University, KY., U.S.A. (2546)

Ph.D. (Buddhist Studies) International  
Buddhist Studies College (IBSC), MCU.  
(2561)

**2.5 Areas of Expertise** Economics, Family Studies, Theravāda  
Buddhism.

### **2.6 Experiences Related to the Research**

1) Co-researcher of project “The Five Precepts: Criterion and Promotion of Individual and Social Peace” (Thai Edition). Research funded by Thai Health Promotion Foundation, fiscal year C.E. 2015.

2) Co-researcher of project “A Study of the Holistic Well-beings Promotion for

Balanced Way of Life according to Buddhist Psychology”. Research funded by the National Research Council of Thailand (NRCT) fiscal year C.E. 2016.

3) Co-researcher of project “Human Behaviors in Promoting Balance of Family according to Buddhist Psychology”, Research funded by the National Research Council of Thailand (NRCT) fiscal year C.E.2017.

4) Co-researcher of project “A Conceptual Model of Bi-dimensional Development for Happiness Access by Biofeedback Process”, Research funded by the National Research Council of Thailand (NRCT) fiscal year C.E.2017”, Research funded by the National Research Council of Thailand (NRCT) fiscal year C.E. 2018.

### **3. Researcher’s Curriculum Vitae (Project Adviser)**

#### **3.1. Name-Surname**

(In English) Phra Rajapariyatkavi, Prof. Dr.

(In Thai) พระราชปริยัติกวี, ศ. ดร.

#### **3.2 Identification Number** N/A

**3.3 Present Position** Rector of Mahachulalongkornrajavidyalaya University

**3.4 Institute** Office of the Rector,  
Mahachulalongkornrajavidyalaya  
University. 79 Mu 1 Lamsai Sub-District  
Wang Noi District, Phranakorn Si  
Ayutthaya Province 13170  
Tel. 035-24800-5 X 8034  
Mobile Phone 081-899-4107

E-mail: pmsomjin@gmail.com

Website: ibsc.mcu.ac.th

### **3.5 Educational Background**

Palī Study Grade IX

B.A. Sukhothai Thammathirat University.

M.A. (Buddhist Studies) MCU.

Ph.D. (Palī & Buddhist Studies) BHU, India.

### **3.6 Address**

Wat Pak Nam, Pak Klong sub-district,  
Bhasicharoen district, Bangkok, Thailand  
10160.

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