



ISSN: 0975-833X

Available online at <http://www.journalcra.com>

International Journal of Current Research
Vol. 11, Issue, 09, pp.7130-7132, September, 2019

DOI: <https://doi.org/10.24941/ijcr.36547.09.2019>

INTERNATIONAL JOURNAL
OF CURRENT RESEARCH

RESEARCH ARTICLE

FAMILY ETHICS: THAI BUDDHIST CULTIVATE SEEDS OF VIRTUES OF HUSBAND

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ARTICLE INFO

Article History:

Received 20th June, 2019

Received in revised form

11th July, 2019

Accepted 16th August, 2019

Published online 30th September, 2019

Key Words:

Family Ethics.

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Citation: Miss Netnapa Sutthirat, 2019. "Family Ethics: Thai Buddhist Cultivate Seeds of Virtues of Husband", *International Journal of Current Research*, 11, (09), 7130-7132.

ABSTRACT

The study is context analysis on fields of ethics especially in Thai Buddhist engaged Buddha Dharma into dairy life and towards in the society, the aim of study is to analyze Family Ethics: Thai Buddhist Cultivate Seeds of Virtues of Husband that a part encouraged the virtues and obvious role of husband in the Thai family. It finds the ethics of mole's Buddha Dharma seem 5 *Virtues of Husband* as 'I.D.S.F.C' stand for (1) I: intelligent, (2) D: decisively, (3) S: scholar, (4) F: fairness, and (5) C: conductor, and 4 *Cultivate Seeds of Virtues* as 'R.H.F.G.P' (1) R: to respect, (2) H: to honor, (3) F: to faithful, (4) G: to give greatness, (5) P: to provide.

INTRODUCTION

Although Buddhism aims to leave the house but seeing as the Lord Buddha praises the virtuous behavior. Because practicing is able to reach the end of suffering as the words in the ordination a *Bhikkhu* that was said 'Be a monk, come on, Dharma that I have said is good. You must behave virtuously in order to do the end of suffering just rightly'¹ (M. IV: 25) or in the passage as 'Laity confined as the way to the dust, Ordination is a clear way. In which the deputy may behave virtuously, in one part as in the conch shell is not easy to do.'² (A.V: 21; 87), these teachings are classified as a supermundane for those who ordain. There is a desire to be totally free from suffering but for the householder Buddhist does not deny possession or having a family. So there is another level of teaching called *Lokiya* or libidinous, which includes many teachings that can be applied to creating happiness in the family.

Configuration of family in buddhist concept

The family configurations could summarized from the 3 factors that cause the occurrence of childbirth or the occurrence of all animals, which cause the relationship between people and these relationships also occur with the word family³ (M. 12;443) as (1) Mother, father, live together,

(2) Mother has a monthly, (3) The animals come to fertilization (P.M. Phuphatan, 1998). Therefore, from this relationship families in Buddhist concepts mean parents and children in addition are other forms of relationships such as husbands and wives are the most important starting points in the family system. Because the relationship between husband and wife creates good relationships with one another, counseling, understanding and helping to solve problems together will make the family smooth and stable. Until causing other members to have happiness too and affect other members such as children and daughters etc. (Chinan Boonruangrat, 2006, p.19). Although Buddhism does not have provisions or doctrine directly related to the family but has separately explained the roles and responsibilities of family members as follows to follow their status as follows duties and roles of the husband. Husband is a character of a man who has a wife according to the terminology has the following meaning as

1. Possessing her own woman and women accepts that man as their own as their husband.
2. Greatness is a term that shows superiority to other members as the owner and finds property for use in family consumption.
3. To perform leadership status for family members which determines the direction of the life of family members be responsible to members In terms of Buddhism, the husband viewed the family head as follows:

- Family supported such working for correcting properties to encourage members in family.

¹ Majjhima Nikaya IV, 25.

² Anguttara Nikaya V, 21;87.

³ Majjhima Nikaya, 12: 408

- Take care of any members including responsible to the wife.

Ethics or Virtues of Husband in Buddhism

Therefore, the husband who is the head of that family must have principles or virtues of husband for governing the administration of the family and be able to govern and take care of members of the family, which are (P.M. Suchart Natkaro Buakkhunthod, 2002)

1. Intellectual: be intelligent in managing governance.
2. Decision: to be a brave person decisively made decisions regarding various problems that occurred.
3. Scholar: he has studied a lot as scholar that can give advice and suggestions.
4. Fairness: be a righteous person fair justice.
5. Conductor: be a righteous conducted, suitable for Dharma and can be a good example.

5 Ethics or Virtues of husbands who are the family's heads can also be applied to personal affairs on company, store, government administrates to gain efficiently as the Buddha said 'Anyone who is intelligent, courageous, scholars, conducts and fairness that is person, I call who is the greatest in a group even monks, nuns, laymen and laywomen, there are a complete believer with precepts, these polymers and inevitably still among the most beautiful people, there are the greatest person and making the greatest community.'

According to the doctrine of Theravada Buddhism, husband should treat his wife, who is existing and living together adjust their life excellent and properly. There are 5 aspects⁴ as follows (D. III., 21);

- 1) Respect to be a wife, e.g. the husband praises and honors their wives in front and behind the wife's back, without concealing and showing reveal to the general public. That the woman is his wife whatever among relatives or friends as well as to the meeting by giving loves, warmth, not neglected to be lonely. Some husbands like to leave there wives at the house alone. Letting the wife stay at home with the children only to leave the collapse as a result of the affair causing family members to unhappy because the wife doesn't trust or believing in husband and finally divorce.
- 2) To honor or secular and insult gossip, such as the husband insulting when compared to a wife who has done wrong should find opportunities to clarify later do not despise by provoking hurt. Husband must considerate each other always praised him, most husbands and wives while still being considerate lovers but once they got married. Both husband and wife will not be considerate of each other. Each person thinks that they are good. He was right Even if he was at fault, he would not accept and not apologize to this. Husband and wife should be careful.
- 3) To faithful by not conducting unfaithful wives, such as being honest with their wives, not acting unfaithful, being a womanizer, associating with other women, or other bad behaviors, etc.
- 4) To give greatness by granting greatness to the home, the husband and wife govern the children and look after the property and affairs in the house. Regarded as the mother

of the housekeeper, taking care of the business in the house instead without invading the duties of the housewife for example, to take care of the house and go over the husband, the wife should also be involved in family decisions that is not only the husband will be the only decision maker. Incidentally, that is commonly seen at this time, it seems that the power in the family falls to the husband. Especially in the law it is considered that the husband has power in the family. Head of the family that said the truth is more de jure than de facto. It is more apparent than it really is. The real power is in the hands of mothers. Children may be afraid of their fathers but the father often has to fear the mother and about the enormity of the women in that family, it is the power that occurs naturally and for real reason because in giving birth to humans. Females sacrifice and receive more suffering than men. In raising children each person to grow up is the work of the mother more than that of the father.

- 5) Providing by giving appropriate attire, such as the husband giving money to his wife in order to spend or buy some things and appliances on suitable occasions. Husband giving clothes means allowing his wife to dress appropriately. It is an expression of affection and respect to always look bright and the important thing that cannot be ignored is the encouragement of the wife because his wife increased the burden work indoor and outdoor, husbands should therefore give gifts on appropriate occasions like the proverb that 'pattapunñajmittiyā : husband is the grace of women'⁵(S.I.,25.).

Conclusion

The performance of the duties of the head of the family is regarded as a way of helping the wife. As a result, the family is happy and auspicious. One of the auspicious 38 is the auspicious items 12 and 13. Which is a blessing for goodness only to the husband, the father, and the leader of the family as per the view. Tolerant like grass Do the work that should be done with the strength of a man. That person does not deteriorate from happiness (T. Pa. 11/18/142) and the man's family. Children and wives would also be happy as well.

The study finds the ethics of mole's Buddha Dharma seem 5 *Virtues of Husband* as 'I.D.S.F.C' stand for (1) I: intelligent, (2) D: decisively, (3) S: scholar, (4) F: fairness, and (5) C: conductor, and 4 *Cultivate Seeds of Virtues* as 'R.H.F.G.P' (1) R: to respect, (2) H: to honor, (3) F: to faithful, (4) G: to give greatness, (5) P: to provide.

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⁴ Digha Nikaya. III, 21.

⁵ Samyutta Nikaya. I.,25.

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