



**THE INTEGRATED WAY FOR THE BALANCE OF
FAMILY LIFE BASED ON BUDDHIST DOCTRINES
AND BOWEN'S THEORY**

Mrs. Sarita Mahatthanadull

A Dissertation Submitted in Partial Fulfillment of
The Requirement for the Degree of
Doctor of Philosophy
(Buddhist Studies)

Graduate School
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The Graduate School Mahachulalongkornrajavidyalaya University has approved this dissertation entitled, “The Integrated Way for the Balance of Family Life Based on Buddhist Doctrines and Bowen’s Theory”, as a part of education according to its curriculum of Doctor of Philosophy in Buddhist Studies.

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Abstract

This qualitative research has three objectives, namely:- 1.To study the problems of family life and the theory in balancing family life based on Bowen's theory, 2.To study the Buddhist doctrines for the balance of family life in *Theravāda* Buddhism, 3. To propose the integrated way for the balance of family life based on Buddhist doctrines and Bowen's theory. The findings show how family problems significantly caused the undesirable results and lead to divorce. Bowenian theory points that the balance of a two-person relationship concerns with the individuality and the togetherness. In Buddhism, the doctrine of balanced livelihood (*samajīvidhamma*) thus plays a crucial role in perpetuating good living of a couple. Whilst the other doctrines are also very important for a couple. They are 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*). Finally, the threefold integrated way for the balance of family life suggests three underlined key elements to equilibrium a family life, namely: (1) Basic Qualifications, (2) Unity in Coexistence, (3) Diversity in Coexistence.

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March 31, 2018

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Abbreviations

A) Abbreviations of Scriptures

In this dissertation 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.11. refers to *Dīghanikāya* of the *Suttanta Piṭaka*, *Sīlakkhandha-vagga*, page number 11. In case of scriptures with only one book, the volume will be omitted. For instances, Thag. 980. refers to *Thera-Gāthā Khuddakanikāya* of the *Suttanta Piṭaka*, page number 980.

- A. : Aṅguttaranikāya (5 vols.)
- AA. : Aṅguttaranikāya Aṭṭhakathā (Manorathapūraṇī)
- Cp. : Cariyāpiṭaka
- Comp. : Compendium of Philosophy
(Abhidhammatthasaṅgaha)
- D. : Dīghanikāya (3 vols.)
- Dh. : Dhammapada (Khuddakanikāya)
- DA. : Dīghanikāya Aṭṭhakathā (Sumaṅgalavilāsinī)
- It. : Itivuttaka (Khuddakanikāya)
- J. : Jātaka
- JA. : Jātaka Aṭṭhavaṇṇanā Jataka
- KvuA. : Kathāvatthu Aṭṭhakathā
(Paramatthadīpani or pañcapakaraṇa Aṭṭhakathā)
- M. : Majjhimanikāya (3 vols.)

Mvu.	: Mahāvastu
Nd ¹ .	: Mahāniddeśa (Khuddakanikāya)
Nd ² .	: Cullaniddeśa (Khuddakanikāya)
PvA.	: Petavatthu Aṭṭhakathā (Paramatthadīpanī IV)
S.	: Saṃyuttanikāya (5 vols.)
Sn.	: Suttanipāta (Khuddakanikāya)
Thag.	: Theragāthā (Khuddakanikāya)
Thīg.	: Therīgāthā (Khuddakanikāya)
Vbh.	: Vibhaṅga (Abhidhamma)
Vin.	: Vinaya Piṭaka (5 vols.)

B) List of Common Scholarly Abbreviations

Single	Plural	Full Word/Meaning
ed.	eds.	editor (s), edited by
e.g.		example gratia, example
et al.		et alii/ and others
etc.		et cetera/ and others
ibid.		ibidem/ 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\
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)

CHAPTER I

Introduction

1.1 Background and Significance of the Problems

Problems on a marriage life seems universal to the societies. Husbands and wives live their directionless couple life which turns to family violence, stealing behavior, extramarital affair, deception between family members, and substance abuse. These international scale problems abducted a sustainable marriage life and caused divorce in which had arisen globally¹ and completely ripped apart a couple's marriage life.

The modern sciences, especially the Psychologists have been trying to help solve the divorce problem. Here the researcher would like to mention one particular thinker, whose theory was known as the family system theory, a distinguished psychological theory in which describing equal significance of each members in a family. As Murray 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.²

From above statement the "equilibrium" implies proper function of interrelated members of the family involving with emotional reaction, integration, and functioning.

¹ The percentage of divorced or separated women in Latin America and the Caribbean and in the developed regions has increased. In the developed regions, over 17 per cent of women aged 45 to 49 on average are divorced or separated, while in Latin America and the Caribbean, the prevalence is about 16 per cent. - United Nations, **The World's Women 2015: Trends and Statistics**, (New York: Department of Economic and Social Affairs, 2015), p. 18.

² Murray Bowen, **Family therapy in clinical practice**, (New York: Aronson, 1978), pp. 324, 335.

However, this theory can perfectly be integrated with the Buddhist doctrines as the theoretical support in terms of the significant roles and duties among husband and wife in order to suit the most effective cure the stated problematic issues concerning with this research.

According to the Buddhist view, four theoretical factors that make a marriage life shorten are said as faith (*saddhā*), precepts (*sīlā*), generosity (*cāgā*), and wisdom (*paññā*). The *Aṅguttaranikāya* explains the undesirable behavioral factors forming a bad family as follows:

one who abuses and reviles recluses and Brahmins [unmatched in faith]. . . one who takes life, steals, a wrong-doer in sense-desires, a liar, and one given to the use of liquor fermented and distilled which causes sloth [unmatched in precepts]. . . one who lives at home with a heart soiled by the taint of stinginess [unmatched in generosity]³

These problems of unsustainable arise when a couple does not share the same faith in religion, does not observe the five precepts, living together with different kinds of generosity. Besides, if a couple lacks of the same level of wisdom they surely cannot share the same goal of expanding their happy life together. 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 society they live even much worse. Thus we can say the serious problem for a marriage life is that they can no longer stay together as husband and wife. As a final state, the only serious problem is divorcement. 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. Therefore the analytical thinking about the sustainable of marriage life and family is what we really need.

In order to cope with these problems sustainably, Buddhism showed a special set of the useful doctrines for a couple to observe and practice. These approaches, under a virtuous frame, render a sustainable marriage life to husbands and wives in whom they live ordinary life smoothly and happily. A marriage life can either be short or long lasting one depending on some certain relative factors. One clear cut criterion to judge whether it is sustainable is the divorcement. Therefore the word “sustainable” in this context means the achievement of either of two

³ F. L. Woodward (tr.), **Aṅguttaranikāya: The Book of the Gradual Sayings**, Vol. 2, (London: PTS, 1982), p. 67.

benefits (*attha*). That is to say either the benefit for a marriage couple achieved in this life (*ditṭhadhammikattha*) or the benefit for a marriage couple which will be possibly expected for the life-to-come (*samparāyikattha*).

Starting with the most basic rules for general lay people, the five precepts as the *Dīghanikāya* stated; people should abstain from five prohibited, taking life; taking what is not given; sexual misconduct; lying speech; and consuming alcoholic drinks. So a good Buddhist couple is one who equipped with the observance of *pañca-sīla*.

The Buddhist doctrinal principles relevant to the creation of balance of life and family are the five precepts and ennobling virtues (*pañca-sīla/ pañca-dhamma*)⁴ reciprocally supporting to each other. They act as training rules to protect fearfulness 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.⁵ Another pivotal Buddhist doctrine to help building up perfect balance towards marriage families called Balanced Livelihood (*samajīvidhamma*). It is the most important key factors we are discussing in which lies in “*samajīvī sutta*” of the *Āṅguttaranikāya*. The Buddha addressed *Nakula Pitā* and *Nakula Mātā* thus:

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.⁶

From the *sutta*, husbands and wives who expect to live their marriage life sustainably must be matched in faith, virtue, generosity and 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” However, other doctrines may be used as a supplementary consideration, such as the ennobling virtues (*pañca-*

⁴ D.III.235; A.III.203, 275; Vbh.285.

⁵ E. M. Hare (tr.), **Āṅguttaranikāya: The Book of the Gradual Sayings**, Vol. 3, (London: PTS, 1973), p. 150.

⁶ F. L. Woodward (tr.), **Āṅguttaranikāya**, Vol. 2, p.70.

dhamma), the virtues for lay people (*gharāvāsa-dhamma*), and the six directions (*disā*), and so on.

From the above statements, the researcher particularly interested in studying “The Integrated Way for the Balance of Family Life Based on Buddhist Doctrines and Bowen’s Theory” in order to obtain findings not only serves as a guiding manual for those who have been suffering from latent internal problems in family but also make contribute to the world of Buddhist integrative method particularly the couples who seek for a happy marriage life sustainably.

1.2 Objectives of the Research

1.2.1 To study the problems of family life and the theory in balancing family life based on Bowen’s theory;

1.2.2 To study the Buddhist doctrines for the balance of family life in *Theravāda* Buddhism;

1.2.3 To propose the integrated way for the balance of family life based on Buddhist doctrines and Bowen’s theory.

1.3 Statement of the Problems

1.3.1 What are the problems of family life? And what is the theory in balancing family life based on Bowen’s theory?

1.3.2 What are the Buddhist doctrines in *Theravāda* Buddhism which make family life balanced?

1.3.3 What is the integrated way for the balance of family life based on Buddhist doctrines and Bowen’s theory?

1.4 Scope of the Research

The scope of the research is stipulated into the following five dimensions:

1.4.1 Scope of Sources of Scriptures

The research focuses on studying the original Buddhist teachings on the balance of family life that appeared in the primary source of *Tipiṭaka*, Commentaries and Sub-commentaries, by using the Pali Text Society’s English translations series. As well as the secondary source of Buddhist textbooks, research works and journals respectively both in Thai and English languages. In studying the Bowen's family system theory, the researcher will mainly focus on the two books named “Family therapy in clinical practice” and “Family Evaluation: An

Approach Based on Bowen Theory” as well as many texts and books composed by other scholars.

1.4.2 Scope of Content

This research focuses on “The Integrated Way for the Balance of Family Life Based on Buddhist Doctrines and Bowen’s Theory” by studying the problems of family life and the theory in balancing family life based on Bowen’s theory in the following respects: (1) Problems of Family Life; (2) Bowen’s Family System Theory.

Secondly, in studying the Buddhist doctrines for the balance of family life in *Theravāda* Buddhism, the researcher will focus on the following points: (1) The Meaning of Balanced Family Life in *Theravāda* Buddhism; (2) The Levels of Balanced Family Life in *Theravāda* Buddhism; (3) Principle Doctrine of Balanced Livelihood (*samajīvidhamma*); (4) The Other Related Doctrines for the Balance of Family Life.

Lastly, when proposing the integrated way for the balance of family life based on Buddhist doctrines and Bowen’s theory, the work will be focused only on the following extents: (1) Benefits from the Buddhist Doctrines and Bowen’s Theory; (2) The Ground Concepts before Integration between Buddhist Doctrines and Murray Bowen’s Theory; (3) The Conceptual Model and the Integrated Way for the Balance of Family Life.

1.4.3 Key Informants

The key informants appeared in this research denotes a group of scholars who will be interviewed in order to obtain the most flesh and new data and information. A population comprising of the following individuals:

- 1) Phra Rajapariyatkavi (Somjin Wanjan), Prof. Dr., Vice-Rector for Academic Affairs, MCU, Thailand;
- 2) Em. Prof. Dr. Premasiri Pahalawatlage, University of Peredeniya, Sri Lanka;
- 3) Prof. Dr. Frank Hoffman, Lecturer, IBSC MCU, Thailand;
- 4) Prof. Dr. Supriya Rai, Director, K. J. Somaiya Centre for Buddhist Studies, India.

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 Integrated Way refers to a Buddhist integrated approach between the two principles, namely: Buddhism and Bowen's theory;

1.5.2 Balance of Family Life means family members are able to harmonize their marriage life by employing the following doctrines. The mainly doctrine, as togetherness, is balance livelihood (*samajīvidhamma*) which the couple must equally have. While ennobling virtues (*pañca-dhamma*), virtues for lay people (*gharāvāsa-dhamma*), and the six directions (*disā*), as individuality, are supporting doctrines which the couple may individually have;

1.5.3 Buddhist Doctrines mean the teachings on balance livelihood (*samajīvidhamma*), ennobling virtues (*pañca-dhamma*), virtues for lay people (*gharāvāsa-dhamma*), and the six directions (*disā*) in *Theravāda* Buddhism;

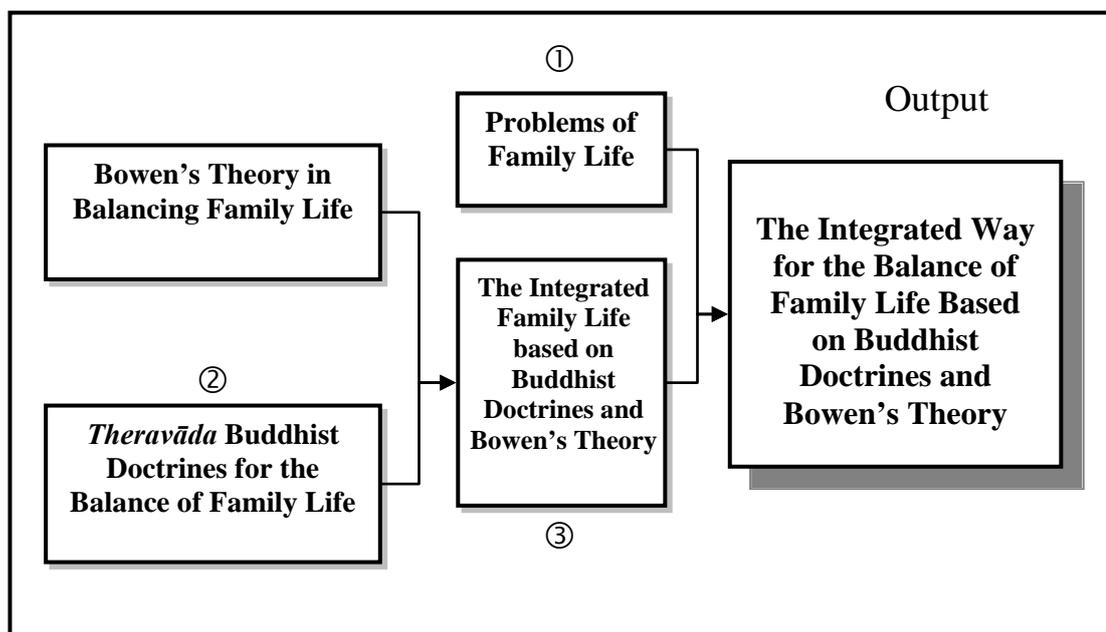
1.5.4 Family means a childless couple consisting of husband and wife;

1.5.5 Bowen's Theory means the Murray Bowen's family system theory by focusing on the following three concepts: Family Diagram, The Bowen's Five Concepts and The Balance of a Two-person Relationship.

1.6 Conceptual Framework

The conceptual framework of the research exhibits the significant research process in terms of input, process, and output as follows:

Chart1.1: Conceptual Framework



1.7 Review of Related Literature and Research Works

The researcher has reviewed the literatures, information together with research works which related to the study as follows:

1.7.1 Bhikkhu P.A. Payutto giving further explanation about well-matched couple (*samajīvīdhamma*) in a book named “**A Constitution for Living: Buddhist principles for a fruitful and harmonious life.**”⁷

In this book, he used the word *samajīvī-dhamma* or the compatible couple as the word “well matched” in *Tipiṭaka* and commentary. Moreover, he gives more explanation about the meaning of *samasaddhā*, *samasīlā*, *samacāgā*, and *samapaññā*. He also expounded *samasaddhā* as the couple who has the same faith. They believe in the same thing or having in the same attitude. *Samasīlā* means the couple who has the same level of morality. *Samacāgā* means the couple who is openhandedness and willing to help others. Lastly, *samapaññā* means the couple who has compatible intelligence. They are sensible and can understand each other.

⁷ Bhikkhu P.A. Payutto, **A Constitution for Living: Buddhist principles for a fruitful and harmonious life**, Bruce Evans (tr), (Bangkok: Sahathamika Co., Ltd., 2006), p. 49.

1.7.2 Michael E. Kerr and Murray Bowen have mentioned about concept of a two person relationship in their book named “**Family Evaluation: An Approach Based on Bowen Theory**”⁸

From the book, it can be inferred that the two person relationship is interplay between individuality and togetherness results in emotionally significant relationships existing in a state of balance. Relationships are in balance because each person invests an equal amount of energy to direct his life separate from the relationship.

1.7.3 F. D. Fincham & S. R. Beach have mentioned about positive behavior of a marriage couple at present society in their article entitled “Marriage in the new millennium: A decade in review.”⁹

From the article, it can be inferred that all of 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.

1.7.4 K. T. Sullivan et al. underlined positive behaviors of a marriage couple in an idealistic family in their article entitled “Social support, problem-solving, and the longitudinal course of newlywed marriage.”¹⁰

From the article, the authors claimed 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.

⁸ Michael E. Kerr, Murray Bowen, **Family Evaluation: An Approach Based on Bowen Theory**, (Ontario: Penguin Books Canada Ltd., 1988), p. 65.

⁹ 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.

¹⁰ 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.

1.7.5 C. E. Cutrona and D. W. Russell mentioned a theory of optimal matching in their book “Type of social support and specific stress: Toward a theory of optimal matching.”¹¹

In this book, there is an important theory that best describe the absolute matching of a soul mate living together and share many common things. Several types of support have been identified in the theory:

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)

These factors must be followed by each member of the family reciprocally.

1.7.6 C. E. Cutrona stated the relationship between positive emotional exchanges and a couple’s divorce in a book named “Social support in couples.”¹²

Moreover, there has been an emerging literature that has yielded consistent evidence for the importance of spousal support as a factor in relationship satisfaction especially intensely positive emotional exchanges contribute to relationship survival” 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” .

¹¹ 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.

¹² C. E. Cutrona, **Social support in couples**. Thousand Oaks, (CA: Sage, 1996), pp. 174, 179.

1.7.7 T. N. Bradbury and J. A. Lavner mentioned about intimate relationships among marriage life in an article “How can we improve preventive and educational interventions for intimate relationships?”¹³

The article points out 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.

From the above reviewed literatures and researches, it can be concluded the idea that Buddhism mentioned about *samajīvī-dhamma* is the compatible couple or the qualities that husband and wife should equally have. While Bowenian theory points the key concept of the two-person relationship which is interplay between individuality and togetherness. In additions, family theories mentioned that an idealistic family at present society must emphasize on positive behaviors. There are theories that mention about optimal matching, the relationships among marriage life and a couple’s divorce.

It is obvious that there is still no one ever studied on this particular matter. Therefore, the researcher would like to conduct this dissertation “The Integrated Way for the Balance of Family Life Based on Buddhist Doctrines and Bowen’s Theory” in order for the advantage of the family institute.

1.8 Research Methodology

This qualitative research work is a documentary research. The research methodology can be divided into three steps base on the objectives as follows:

1.8.1 Step One: To study the Problems of Family Life and the Theory in Balancing Family Life based on Bowen’s Theory

a. Issues for Search: Searching the problems of family life and Bowen’s family system theories.

¹³ 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.

b. Method: Documentary study from various documents and interviews.

c. Data Sources: In studying the problems of family life, all data sources are from the texts, books, encyclopedias, journals, etc. in order to explore the body of knowledge of the problems of family life for accurate description. In studying the Bowen's family system theory, all data sources are from Bowen's two main books named "Family therapy in clinical practice" and "Family Evaluation: An Approach Based on Bowen Theory" as well as many texts and books composed by later scholars.

Also interview the four salient Buddhist scholars to gain the contemporary of viewpoints of the family's problems. Name list as follows:

- 1) Phra Rajapariyatkavi (Somjin Wanjan), Prof. Dr., Vice-Rector for Academic Affairs, MCU, Thailand;
- 2) Em. Prof. Dr. Premasiri Pahalawatlage, Emeritus Professor of Pali and Buddhist Studies, University of Peredeniya, Sri Lanka;
- 3) Prof. Dr. Frank Hoffman, Lecturer, IBSC MCU, Thailand;
- 4) Prof. Dr. Supriya Rai, Director, K. J. Somaiya Centre for Buddhist Studies, India.

d. Instruments: Note paper and interview form.

e. Data collecting: Read and conclusion the whole concepts, and interviewing the Buddhist scholars.

f. Data Analysis, Synthesis, and Interpreting: Analyzing, synthesizing, and interpreting the data as well as systematizing the collected data in order to give a clear picture of the problems of family life and Bowen's family system theories.

1.8.2 Step Two: To Study the Buddhist Doctrines for the Balance of Family Life in *Theravāda* Buddhism

a. Issues for Search: Searching the Buddhist doctrines for balancing family life.

b. Method: Documentary study from various documents and interviews.

c. Data Sources: All data sources are the primary source from Pali and English translations of *Tipiṭaka* in order to explore the body of knowledge of balance of family life in Buddhist scriptures for accurate

description. As well as the secondary source from Commentaries, Sub-commentaries, textbooks, research works, journals, together with the new interpretation from modern scholars respectively in Pali, Thai and English languages. This is to survey the viewpoint from later literatures in detailed explanation for clearer comprehension. Also interview the four mentioned Buddhist scholars to gain the contemporary of viewpoints.

d. Instruments: Note paper and interview form.

e. Data collecting: Reading and concluding the whole concepts, and interviewing the Buddhist scholars.

f. Data Analysis, Synthesis, and Interpreting: Analyzing, synthesizing, and interpreting the data as well as systematizing the collected data in order to give a clear picture of the Buddhist doctrines for the balance of family life in *Theravāda* Buddhism.

1.8.3 Step Three: To Propose the Integrated Way for the Balance of Family Life based on Buddhist Doctrines and Bowen's Theory

a. Issues for Search and Study: Integrative method and propose the integrated way for the balance of family life based on Buddhist doctrines and Bowen's theory.

b. Method: Documentary study from various documents.

c. Data Sources: All data sources are the primary source of English translations of *Tipiṭaka*. As well as the secondary source of Commentaries, Sub-commentaries, textbooks, research works, journals, together with the new interpretation from modern scholars respectively both in Thai and English languages.

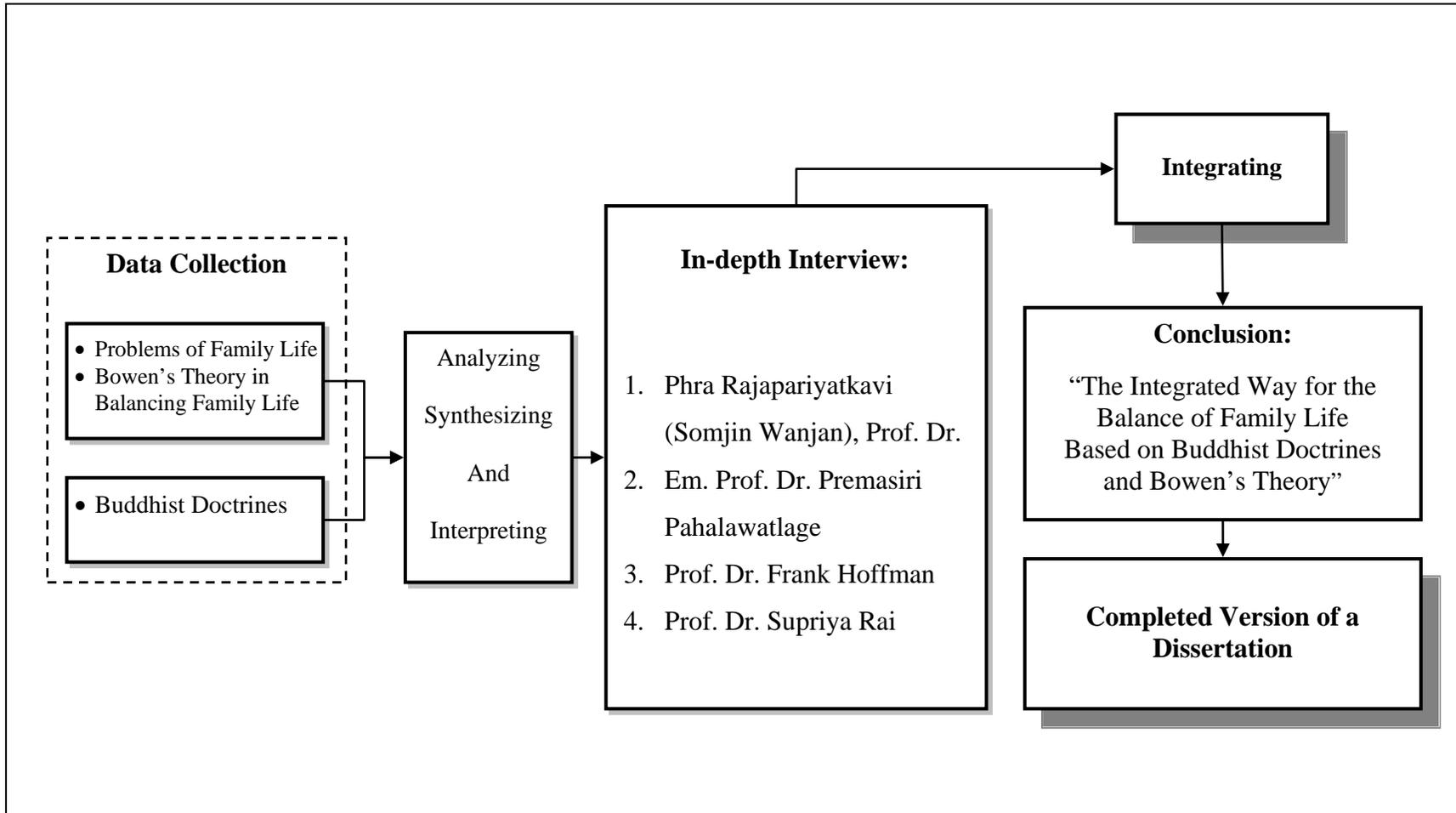
d. Instruments: Note paper.

e. Data collecting: Reading and concluding the whole concepts.

f. Data Analysis, Synthesis, and Interpreting: Analyzing, synthesizing, interpreting, and integrating all of the collecting data between two sides from *Theravāda* Buddhism and theory of Bowen as well as propose the integrated way for the balance of family life based on Buddhist doctrines and Bowen's theory. The integrative method will be suggested by using the Buddhist doctrines as a base, then integrate Bowen's theory into.

There are three Bowenian concepts, namely; (1) Family Diagram, (2) The Bowen's Five Concepts, and (3) The Balance of a Two-person Relationship. Of such, the body of knowledge gained from the above concepts can be classified in two levels: basic level (the first and the second concepts) and integrated level (the third concept). However, only the third concept will be integrated with Buddhism in order to propose the integrated way for the balance of family life based on Buddhist doctrines and Bowen's theory.

Therefore the research methodology can be shown in the form of the Research Process Chart as follows:

Chart 1.2: The Research Process

1.9 Advantages Expected to Obtain from the Research

This research paper contributes to the advantages as follows:

1.9.1 Acquisition of body of knowledge about the problems of family life, and the theory in balancing family life based on Bowen's theory;

1.9.2 Acquisition of body of knowledge about the Buddhist doctrines for the balance of family life in *Theravāda* Buddhism;

1.9.3 Acquisition of new body of knowledge about the integrated way for the balance of family life based on Buddhist doctrines and Bowen's theory.

CHAPTER II

Problems of Family Life and the Theory in Balancing Family Life Based on Bowen's Theory

In this chapter, the researcher will explore the problems of family Life in order to initially locate problems concerning to a couple, and also examine the theory in balancing family life based on Bowen's Theory. The chapter's framework is as follows; 1) Problems of Family Life, 2) Bowen's Family System Theory.

2.1 Problems of Family Life

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 are substantial body of evidences showing multitude imbalanced issues pertaining with members in family's structure and its associated problems, e.g., problem caused by unequal in believe, problem caused by unequal in virtues, problem caused by unequal in charity, problem caused by unequal in intelligent, etc. These undesirable imbalances can effectively easily diminishes the sanctity of marriage life. They eventually worsen a perfect balanced family life.

In examining the problems of family life, the following issues are to be comprehended: 1) Problem Caused by Inequality of Believe, 2) Problem Caused by Inequality of Virtues, 3) Problem Caused by Inequality of Charity, 4) Problem Caused by Inequality of Intelligent, 5) The other Problems. Details are as follows.

2.1.1 Problem Caused by Inequality of Believe

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.¹ 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 system² of marriage.

However, 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 felt³ in which they are the reason why inequality of belief can cause serious problems between husband and wife.

2.1.2 Problem Caused by Inequality of Virtues

Due to the fact that the family is the basic social unit and is a factor for social and national prosperity and security.⁴ 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.⁵ In which they can also worsen both family in the small scale and society in the larger scale.

Firstly, **Family violence** is a one of social problems committed by all members within our community. It does not distinguish between

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

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

³ Mary Helene Rosenbaum, "Interfaith Marriage", **International Encyclopedia of Marriage and Family**, ed. in Chief by James J. Ponzetti, Jr., 2nd ed., Vol.2: Ea-Ju, (4 Vol. Set), (New York: Thomson Gale, 2003): 907-912.

⁴ 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.

⁵ Laddawan Na Ranong, "Family Counseling for School Teacher's Adviser", **Veridian E-Journal**, Vol.10, No.2 (May-August 2017): 830-843.

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.⁶ According to Miller, it is regarded as an expression of conduct disorder or as an anti-social behavior⁷ in which we should not be overlooked because the problem of stealing has mostly been addressed alongside other problem behaviors⁸ 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.⁹ The marriage families living in the Era have been unawares misguided by currents of diverse shared social values. To this matter, Em. Prof. Dr. Premasiri Pahalawatlage said trust fidelity is very important in the marriage life or we can say engaging in adultery behavior (*aticarana*) should be avoided. It can lead to miss trust with in the partner that can lead to the collapse and create the family conflict.¹⁰ 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,

⁶ K. Ingamells and D. Epston, "A family and community approach to stealing", **Journal of systemic therapies**, Vol. 32, No.1 (2013): 43-56.

⁷ 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.

⁸ 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.

⁹ 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.

¹⁰ Interview with Em. Prof. Dr. Premasiri Pahalawatlage, University of Peredeniya, Sri Lanka, January 26, 2018.

the desire to avoid punishment, and individuals' attachment beliefs.¹¹ 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.¹²

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. There are more psychiatric problems that 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.¹³ These problems caused by inequality of virtues can be generally found in the family in modern society.

2.1.3 Problem Caused by Inequality of Charity

One problem that caused by inequality of charity or giving that may be that within a marriage, giving behavior of the couple converges as each partner is exposed to new social norms. It is worth noting that spouses are likely to have similar background characteristics, and once these are controlled for in the regression model.¹⁴ There is a research finding that confirmed the setting up a potential conflict for married couples.

¹¹ 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.

¹² National Institute on Drug Abuse, **Principles of Drug Addiction Treatment: A research-Based Guide**, 3rd ed., (NIH Publication, 2012), p. V.

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

¹⁴ Greg Piper, Sylke V. Schnepf. "Gender Differences in Charitable Giving", **IZA Discussion Paper**, No. 3242 (December 2007): 18.

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.¹⁵

The above finding show the psychologically complicated of charitable giving, especially in terms of religious charity, between man and woman in which it suggest that a couple should balance in charity equally. If they failed to balance, then a problem may arise. The concept of religious charity can be found as Qur'aan stated:

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 guard their chastity, and for men and women who engage much in Allah's praise - for them has Allah prepared forgiveness and great reward.¹⁶

It is so clear that Allah convinced Muslims to systemically have equality in charity or giving in order to avoid possible problems.

2.1.4 Problem Caused by Inequality of Intelligent

The wise person uses knowledge primarily to make balanced judgments about problems in the context of a field, whereas the creative person typically uses knowledge primarily in extending a domain, offer in a decidedly unbalanced and extreme way. The traditionally intelligent person is someone who has shown an ability to use knowledge that is as abstracted as possible from traditional context-rich domains.¹⁷ In contrast, an unintelligent person will not be able to cope with all kinds of marital problems neither small nor big.

¹⁵ 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.

¹⁶ Qur'aan 33:35.

¹⁷ Robert J. Sternberg, "A Balance Theory of Wisdom", **Review of General Psychology**, Vol. 2, No. 4 (1998): 347-365.

For example, as mentioned by Em. Prof. Dr. Premasiri Pahalawatlage:

The most obvious problem in Sri Lanka is a mutual understanding that is very common among the married couple. They get together without a proper understanding with each other. Even nowadays in Sri Lanka, the parents don't force the couple to get married. The parents give some guidance. However, the divorcement ratio of a married couple might not be different between both marriage and arranged marriage. Both types of marriage collapsed because there is no mutual understanding.¹⁸

Currently, there is a growing tendency to look for women who are faithful, understanding, responsible, and intelligent. The pattern reflects a new conceptualization of women and their role in couple relationships. At the same time, females have maintained their traditional search paradigm and are still looking for hard-working, faithful, good, understanding, and intelligent men.¹⁹ A survey of seventy-one married women in Panama²⁰ revealed fairly egalitarian beliefs concerning marriage. Large majorities believed that women

- (1) should have an education of equal quality as men;
- (2) should receive equal pay for equal work;
- (3) are just as intelligent as men;
- (4) are just as capable of making important decisions as are men; and
- (5) should express their opinions even if their husbands do not ask for them, and should voice their disagreements with their husbands.²¹

¹⁸ Interview with Em. Prof. Dr. Premasiri Pahalawatlage, University of Peredeniya, Sri Lanka, January 26, 2018.

¹⁹ Rozzana Sanchez-Aragon, "Mexico", **International Encyclopedia of Marriage and Family**, ed. in Chief by James J. Ponzetti, Jr., 2nd ed., Vol.3: Ke-Se, (4 Vol. Set), (New York: Thomson Gale, 2003): 1126-1130.

²⁰ N. Stinnett, P. Knaub, S. O'Neal, S., and J. Walters, "Perceptions of Panamanian Women Concerning the Roles of Women.", **Journal of Comparative Family Studies**, Vol. 14, No. 2 (1983): 273-282.

²¹ Bron B. Ingoldsby, "Latin America", **International Encyclopedia of Marriage and Family**, ed. in Chief by James J. Ponzetti, Jr., 2nd ed., Vol.3: Ke-Se, (4 Vol. Set), (New York: Thomson Gale, 2003): 1026-1031.

From all of the abovementioned statements, it can be said that the inequality of intelligent among a couple can chronically cause all kinds of marital problems.

2.1.5 The Other Problems

Apart from the said problems that rip apart happiness of a marriage life. There are some other problems that should not be overlooked. They are problems on, for instance, lacking of self-development²², intolerance²³, unawareness of their duties²⁴, etc.

As Dr. Supriya Rai mentioned the self-development problem in urban Indian cultural context:

The cultural in urban Indian contact, one of Indian women problems is asserting their independence. Women now educated. They are working and bring money to the family. So they want to spend that money. But earlier the certain family decision making in the society is to whatever the man or the joined family made which woman was just agreed. The woman herself was not in any way empowered. Thus, a self-developed husband who plays the important role in the family, should aware the said nature of his wife.²⁵

Furthermore, she also mentioned about the condition of living of modern urban Indian family:

From the point of view of the social context, what modern families faced are problem on the absence of a caring network from larger family. When we have a big family living nearby, there is a lot of support that the family will get benefits for their lives. But when a family with only two members, they need more caring towards each

²² In contrast to self-development (*Dama*), the 2nd element in *Gharāvāsa-dhamma*: virtues for a good household life, S.I.215; Sn.189.

²³ In contrast to tolerance (*Khanti*), the 3rd element in *Gharāvāsa-dhamma*: virtues for a good household life, S.I.215; Sn.189.

²⁴ Duties in this context refer to the duties as suggested by the Buddha in the *Sīgāḷaka Sutta*: the west direction denotes family dimension as mentioned in the chapter III, D.III.189; Maurice Walshe (tr.), **Dīghanikāya: Thus Have I Heard: The Long Discourses of the Buddha**, (London: Wisdom Publications, 1987), p. 466.

²⁵ Interview with Dr. Supriya Rai, Director, K. J. Somaiya Centre for Buddhist Studies, India, January 17, 2018.

other with much more sensitive. Alternatively, living with the big family, it has more positive.²⁶

In addition, the common problems for a family at present society are inter-communication skill and verbal misconduct as Phra Rajapariyatkavi (Somjin Wanjan), Prof. Dr. said.

The communication came from mental side especially the skill to choose the wording to communicate. When people satisfied they will conduct good action in speech (*vacīsucarita*), but when unsatisfied the verbal misconduct (*vacīduccarita*) will be conducted. By nature of human, it is impossible that man will be satisfying at all time, so Buddhism suggests us to be sense-restraint (*indriyasamvarasīla*) that is control of the six senses (seeing, hearing, smelling, tasting, touching, and thinking). In brief, the key problem is lacking of inter-communication methods and skills. 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”.²⁷

Lastly, conflict between spouses may be caused by our own mind as Prof. Dr. Frank Hoffman says:

Half people speak up about how to manage conflict between spouses. In order to manage the conflict, one needs to make one’s mind calm. That is the conflict between spouses primarily derived from our own mind.²⁸

However, some family problems may not have a complete solution. For example, a family in poverty may have many problems associated with not having enough resources to meet basic family needs. Or a parent may acquire a serious disability that prevents them from fulfilling their roles as spouse and parent. In such circumstances family members may have to accept that some of their goals cannot be attained. It is important to acknowledge that some problems have no solution and

²⁶ Interview with Dr. Supriya Rai, Director, K. J. Somaiya Centre for Buddhist Studies, India, January 17, 2018.

²⁷ Interview with Phra Rajapariyatkavi (Somjin Wanjan), Prof. Dr., Vice-Rector for Academic Affairs, Mahachulalongkornrajavidyalaya University, Thailand, January 17, 2018.

²⁸ Interview with Prof. Dr. Frank Hoffman, Lecturer, International Buddhist Studies College, Mahachulalongkornrajavidyalaya University, Thailand, January 17, 2018.

further efforts to solve them is counterproductive. Problem solving can still be used to find ways of making the best of the situation.²⁹

Living together with these unsolved problems, the spouses may be chronically miserable, yet they stay together. Divorce is not nearly as common as might be expected given the evident and continual misery. Disputes do not resolve either cognitively or emotionally. One or both in the marriage may threaten divorce without making convincing moves either to get out of the marriage or to make the marriage better. 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-psychic mechanisms.³⁰ 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.³¹ Then a harmonious marriage life will never be achieved.

In conclusion, problems on inequality of believe, virtues, charity and intelligent can be regarded as major problem while others problems of family life, for example, lacking of self-development, intolerance, unawareness of one's duties, etc. can also cause the undesirable results and lead to divorce at the end.

2.2 Bowen's Family System Theory

Family system theory of Bowen is a theory that believes in an emotional unit of family. Each member of the family is involved in the thoughts, feelings and behavior within the family relationship system. Also the theory pay attention to relationships inherited from many generations. It is believed that considering the relationships and patterns of inherited ancestry will help to understand the efficiency of the current generation. In studying the Bowen's family system theory, the three

²⁹ Sam Vuchinich, "Problem Solving", **International Encyclopedia of Marriage and Family**, ed. in Chief by James J. Ponzetti, Jr., 2nd ed., Vol.3: Ke-Se, (4 Vol. Set), (New York: Thomson Gale, 2003): 1281-1285.

³⁰ Melvin R. Lansky, **Fathers who fail: shame and psychopathology in the family system**, (New Jersey: The Analytic Press, Inc., 1992), p. 53.

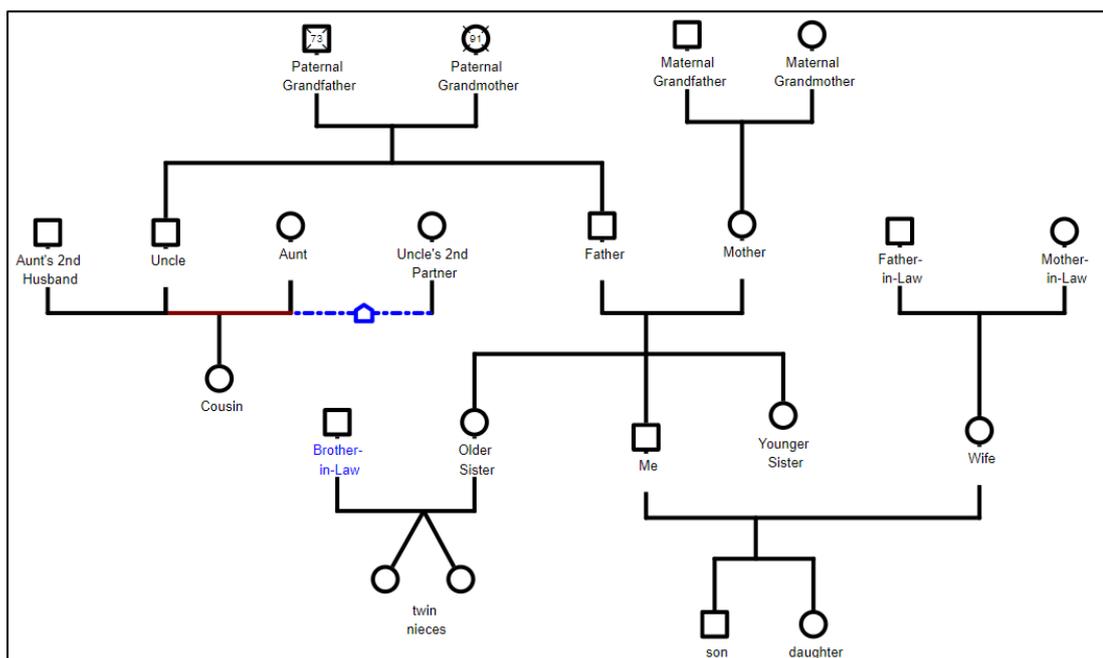
³¹ Azadeh Soltani et al., "A Study on the Effectiveness of Emotional Focused Couple Therapy on Intimacy of Couples", **Procedia-Social and Behavioral Sciences**, Vol. 82 (2013): 461-465.

following issues will be focused respectively: 1) Family Diagram, 2) The Bowen's Five Concepts, 3) The Balance of a Two-person Relationship.

2.2.1 Family Diagram

The family diagram is a graphic method to display functioning and emotional processes in families.³² The diagram illustrates family connections, lineages and geometrical symbols:

Chart 2.1: Illustrates Family Diagram of Bowen Theory



The above diagram shows a living organisms and family emotional systems in multi-generation, which states the necessity to shift the paradigm to escape the pattern, cause, and effect of individual to multi-person systems in understanding human behavior.

Diagrams are read chronologically from left to right, while the oldest child in a family appears furthest to the left. Men are represented with a square, and women usually with a circle. A cross through the symbol indicates the individual is deceased. If the year of birth and death are known the age at death will be shown in the symbol. The diagram not

³² Robert J. Noone and Daniel V. Papero, **The Family Emotional System An Integrative Concepts for Theory, Science, and Practice**, (Maryland: Lexington Books, 2015), p. 66.

only shows the genealogy, but also the profound emotional connection between generations. When information about people's lives is collected, added to the basic diagram, and thought about, one's own life takes on a new understanding and meaning. People are born and die, but a family's past lives in the present.³³

One attempt of Bowen is that he tried to understand human beings and the function of family system for the sake of humankind's family therapy:

Bowen originally conceptualized a theory to understand human and family functioning and to treat families in clinical settings . . . almost from the very beginning; people understood the value of applying the theory to a variety of disciplines and human endeavors.³⁴

A useful Bowenian strategy is coaching or teaching family members to observe the patterns of their behaviors when anxiety and tension between members escalate. Another therapeutic technique is dialogue, which facilitates family members to make suggestions about future courses of action and changes to their current established reactionary behavior.³⁵

In conclusion, the family diagram shows a living organisms and family emotional systems in multi-generation that can be applied practically in the family therapeutic method in order for analysis on the functioning and emotional processes within families.

³³ **"Family Diagram"**. The Bowen Center for the Study of the Family. Online. [source]: <https://thebowncenter.org/theory/family-diagram/> [retrieved on Jan 23, 2018].

³⁴ Wayne F. Regina, **Applying Family Systems Theory to Mediation A Practitioner's Guide**, (Maryland: University Press of America, 2011), p. 7.

³⁵ Chris Farmer and Marcia Geller, "The integration of psychodrama with Bowen's theories in couple's therapy", **Journal of Group Psychotherapy, Psychodrama and Sociometry**, Vol. 58, No. 2 (2005), p. 70-85.

2.2.2 The Bowen's Five Concepts³⁶

Theories about families have been slower to develop elements that address loss and grief. Family systems theory (with its emphasis on viewing reactions to loss by the family group as a disruption in the family system's equilibrium and structure requiring reorganization of roles and functions; and the impact of reactions of one family member on another) appears well suited for examining loss. However, its emphasis on the present and current interactions appears to have slowed development along this line. There are a few notable exceptions, including Monica McGoldrick's (1991) elaboration of Murray Bowen's work on the legacy of loss. Bowen suggested that a family's history and experiences with loss influences how the family adapts to subsequent losses as well as the legacy of viewing themselves as either "survivors" or "cursed" (i.e., unable to rise above the losses) that they pass on to future generations.³⁷

A codependent marital relationship has been pointed out by Murray Bowen that these functional positions are, in actuality, only family "facades" rather than representative of the actual abilities of each of the spouses, each one appearing to occupy reciprocal positions in the family relative to the other. Thus, the over-adequate spouse presents a picture of an unrealistic facade of strength in the marriage. Likewise, the inadequate spouse presents a picture of helplessness in relation to the other. In actuality, spouses who have been married for any appreciable length of time usually have comparable emotional strength and maturity.³⁸

³⁶ "The Five Concepts are Bowen's original work. The sixth was based on the publication of Walter Toman's first edition of *Family Constellation: It's Effect on Personality and Social Behavior*, published in 1961, and which is now in the 4th edition. Two concepts, seven and eight, were added in 1975 (Bowen, 1976)", Carl V. Rabstejnek, "**Family Systems & Murray Bowen Theory**", Posted Articles (January 2009): 4. Online. [source]: www.HOUD.info [retrieved on Feb 8, 2018].

³⁷ Colleen I. Murray, "Grief, Loss, and Bereavement", **International Encyclopedia of Marriage and Family**, ed. in Chief by James J. Ponzetti, Jr., 2nd ed., Vol.2: Ea-Ju, (4 Vol. Set), (New York: Thomson Gale, 2003): 782-788.

³⁸ Douglas J. Scaturro, "Codependency", **International Encyclopedia of Marriage and Family**, ed. in Chief by James J. Ponzetti, Jr., 2nd ed., Vol.1: Ab-Du, (4 Vol. Set), (New York: Thomson Gale, 2003): 310-315.

Bowen was highly theoretical in his approach, and many of his concepts are so popular and endemic that they are considered to be the core concepts of the entire field. The five major concepts are as follows:

1. Differentiation of Self

Differentiation of self is explained as the ability to distinguish intellectual from emotional needs, desires, and responses. Young adults who feel guilty leaving their parents' homes are not even going to think about applying to a school 1,000 miles away if they have a low level of differentiation. With a high level of differentiation, they will be able to consider the pros and cons of schools both near and far.³⁹ Bowen used the term differentiation of self to describe the capacity of any individual to successfully balance two opposing natural forces: the force toward separateness that pushes each person toward being independent and unique, and the force that propels humans toward togetherness, that inherent desire for belonging to the group, for connecting with others who offer love and acceptance.⁴⁰

A successful marriage needs similar levels of differentiation as Bowen claimed:

There are levels of differentiations in marriage. A successful marriage is more likely when the spouses have similar levels of differentiation. Differentiation is not tied to gender but rather the position that each had in their families of origin and likely played a major influence in the choice of the other person as a partner.⁴¹

Differentiation of self involves separation of intellectual and emotional systems. This intra-psychic differentiation of intellect and emotion facilitates the concurrent differentiation of self from others within the family of origin. When intra-psychic differentiation occurs, the individual does not impulsively act out strong feelings, but rather reflects

³⁹ Linda Berg-Cross et al., "Therapy: Family Relationships", **International Encyclopedia of Marriage and Family**, ed. in Chief by James J. Ponzetti, Jr., 2nd ed., Vol.4: Sh-Za, Index, (4 Vol. Set), (New York: Thomson Gale, 2003): 1634-1642.

⁴⁰ Francine Shapiro, Florence W. Kaslow, Louise Maxfield, **Handbook of EMDR and family therapy processes**, (New Jersey: John Wiley & Sons, Inc., 2007), pp. 170-171

⁴¹ "Eight Concepts". The Bowen Center for the Study of the Family. Online. [source]: <https://thebowncenter.org/theory/eight-concepts/> [retrieved on Jan 23, 2018].

on these feelings and chooses a course of action. This frees the person to avoid repeating problematic, emotionally-driven interaction patterns associated with the family of origin.⁴²

On the other hand, there are some findings that do not support the Bowen hypothesis on Differentiation of Self. Day, H claimed:

In a test of M. Bowen's (1978) hypothesis that people marry at the same level of differentiation of self, both members of 36 heterosexual couples completed the Personal Authority in the Family System Questionnaire (PAFS-Q). The similarity of the actual couples' scores was compared with the similarity of randomly formed couples across 1,000 Monte Carlo replications of the pseudo-couple methodology for each of 7 PAFS-Q variables. Several indexes of couple similarity averaged across the replications revealed that the members of the actual couples were more similar than the members of the pseudo-couples on just 1 of the spousal measures and none of the measures of intergenerational relationships.⁴³

Even though the above findings did not support Bowen's assumption that a successful marriage needs similar levels of differentiation, but there are likely to have many factors that contribute to the success of marriage life.

2. Triangles

The concept of triangles is when two people have difficulty communicating with one another, it becomes much easier for both to focus on a third person and triangulate them into the relationship. Sometimes the third person has divided loyalties and must shift from side to side (as children in many divorce situations do); sometimes the third person simply aligns himself or herself with one person (e.g., when mother and daughter are on one side and father is alone on the other). There are also many triangles where the two parties who are at odds (usually the parents) decide to focus on and micro-manage the problems of a third person (usually one of the children) to have some interactions

⁴² Alan Carr, **Family therapy: concepts, process and practice**, (Chichester: John Wiley & Sons Ltd, 2006), p. 162.

⁴³ H. D. Day, Sally A. St. Clair, David D. Marshall, "Do people who marry really have the same level of differentiation of self?", **Journal of Family Psychology**, Vol. 11, No. 1. (Mar 1997): 131-135.

that do not touch the most explosive areas of the relationship.⁴⁴ Bowen believes the most common pattern is the father–mother–child triangle, with the tension being between the parents, the father moves to the outside position. Spreading the tension can stabilize a family system but does not resolve the source of the tension”.⁴⁵

3. Family Projection Process

Family projection process is explained as not all children in the family are treated similarly by the parents. The child who is most emotionally involved with the parents and the least likely to differentiate from them is the object of the family projection process.⁴⁶ Family projection process denotes the primary process where parents pass along their emotional problems to a child. Children inherit strengths as well as problems from parents. The projection process is three steps:

- 1) The parent focuses on the child, fearful there is something wrong;
- 2) The parent interprets the child’s behavior as confirming this fear;
- 3) The parent treats the child as if something is really wrong with the child.

Bowen maintains this is associated with maternal instinct and initiates as anxiety in the mother during infancy and childhood, and gradually develops into major symptoms during adolescence”.⁴⁷

4. Emotional Cutoff

When children have trouble successfully differentiating they sometime resort to avoiding any real psychological intimacy or self-disclosure with their parents. Sometimes, they will physically move to

⁴⁴ Linda Berg-Cross et al., “Therapy: Family Relationships”, **International Encyclopedia of Marriage and Family**: 1634-1642.

⁴⁵ “**Eight Concepts**”. The Bowen Center for the Study of the Family. Online. [source]: <https://thebowncenter.org/theory/eight-concepts/> [retrieved on Jan 23, 2018].

⁴⁶ Linda Berg-Cross et al., “Therapy: Family Relationships”, **International Encyclopedia of Marriage and Family**: 1634-1642.

⁴⁷ “**Eight Concepts**”. The Bowen Center for the Study of the Family. Online. [source]: <https://thebowncenter.org/theory/eight-concepts/> [retrieved on Jan 23, 2018].

another state or continent to avoid contact.⁴⁸ Emotional Cutoff exhibits family members unable to reduce or manage their unresolved emotional issues with parents or other family members totally cut-off emotional contact by moving away geographically or rarely going home. These unresolved emotional issues generally center on unresolved attachment and differentiation of self. Bowen asserts this running away does not indicate emotional independence but rather this person tends to see the problems being with the parent rather than with self”.⁴⁹

5. Multigenerational Transmission Process

Family functioning is passed on like many genetic traits. Psychological functioning is passed down through the generations by two mechanisms. First, individuals tend to marry someone at the same level of differentiation as themselves, so that poorly differentiated people marry one another and cannot really relate as independent adults. Then, through the family projection process, at least one of the children is pulled into their emotional neediness circle and can function even less as an independent adult.⁵⁰ Multi-generational transmission process means the family projection process continues through multiple generations. Small degrees of differentiation between parents and children occur through conscious teaching and unconscious shaping of the development of children. Children learn the patterns of emotional process similar to their patterns but with small differences. Bowen suggests these family traditions and family ideals can be either supportive or detrimental”.⁵¹

In conclusion, the five concepts of Bowen show firstly the differentiation of self is explained as the ability to distinguish intellectual from emotional needs, desires, and responses. Then suggested the successful marriage needs to have same level of differentiation. Secondly, triangles are the most common pattern is the father–mother–child. Thirdly, Family projection process denotes the primary process where

⁴⁸ Linda Berg-Cross et al., “Therapy: Family Relationships”, **International Encyclopedia of Marriage and Family**: 1634-1642.

⁴⁹ “**Eight Concepts**”. The Bowen Center for the Study of the Family. Online. [source]: <https://thebowncenter.org/theory/eight-concepts/> [retrieved on Jan 23, 2018].

⁵⁰ Linda Berg-Cross et al., “Therapy: Family Relationships”, **International Encyclopedia of Marriage and Family**: 1634-1642.

⁵¹ “**Eight Concepts**”. The Bowen Center for the Study of the Family. Online. [source]: <https://thebowncenter.org/theory/eight-concepts/> [retrieved on Jan 23, 2018].

parents pass along their emotional problems to a child. Fourthly, emotional cutoff exhibits family members who unable to manage their unresolved emotional issues with parents totally cut-off emotional contact. At last, multigenerational transmission process means that family functioning is passed on like many genetic traits.

2.2.3 The Balance of a Two-person Relationship

The interplay of individuality and togetherness is important in every relationship in which people have emotional significance to one another. Emotional significance means that a person is affected on an emotional, feeling, and subjective level by what another person thinks, feels, says, and does or by what is imagined another person thinks, feels, says, and does. Systems theory does not assume that everything in relationships can be accounted for on the basis of the interplay of these forces. Family system is a theory about an emotional process that governs relationships, but people also form relationships for such non-emotional reasons as conducting business. If relationships remain on an intellectually determined or contractual level, then the individuality and togetherness balance is not a significant influence.

1) Individuality is a biologically rooted life force (more basic than being just a function of the brain) that propels an organism to follow its own directives, to be an independent and distinct entity. A human is assumed to have various biological and psychological systems that permit him to function as a separate person and to follow his own compass. This force toward being distinct is reflected in the motivation to feel, think, and act for oneself and a lack of concern about whether others feel, think, and act the same. While individuality is anchored in biological processes that are part of every person, the extent to which a person's individuality is developed is based primarily on learning. This learning appears to occur at many levels, ranging from the conditioning of emotional responses to the intellectual acquisition of knowledge.⁵²

2) Togetherness is a biologically rooted life force (more basic than being just a function of the brain) that propels an organism to follow the directives of others, to be a dependent, connected, and indistinct entity. A human being has various biological and psychological systems that incline him to function as part of a group and to follow the groups' compass. These internal systems not only orient the person to the

⁵² Michael E. Kerr, Murray Bowen, **Family Evaluation: An Approach Based on Bowen Theory**, (Ontario: Penguin Books Canada Ltd., 1988), p. 64.

directives of the group but also send out signals that orient others to self. This force to be connected is reflected in the striving to act, feel, and think life oneself. While the togetherness force is rooted in biological processes. Its intensity in a given person is heavily influenced by learning. This learning ranges from the conditioning of emotional and feeling responses to the acquisition of values and beliefs.

The interplay between individuality and togetherness results in emotionally significant relationships existing in a state of balance. Relationships are in balance because each person invests an equal amount of energy to direct his life separate from the relationship. If this is not the case, the relationship will not develop. People gravitate to those who are willing to make the same investment. The investment of “life energy” in a relationship is reflected in the amount of thinking, feelings, emotions, fantasies, verbalizations, dreams and actions that people direct at one another and in their responsiveness to having that energy directed at themselves. Negative thoughts and feelings serve the same function as positive ones because they also represent a relationship focus. While it may sometimes appear that one person’s relationship focus is greater than the others, appearances are deceiving. The person who seems more indifferent is just as dependent on and influenced by the relationship as the person who seems preoccupied with it.⁵³

The relationship-based patterns, humans have an ability to think independently in the face of relationship reactions, to use the brain in new ways, to see reactions and change them, and to think for self. The capacity to develop and maintain one’s own intellectual activity, somewhat separate from relationships that shape the brain, varies among individuals.⁵⁴ The family problems may be cured by using the Family Counseling Theory such as Family Systems Therapy or Bowenian System Theory⁵⁵

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,

⁵³ *ibid*, p. 65.

⁵⁴ 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.

⁵⁵ Laddawan Na Ranong, “Family Counseling for School Teacher’s Adviser”, **Veridian E-Journal**, Vol.10, No. 2 (May-August 2017): 830-843.

ethnicity, and culture. It is not the variables themselves that define the capacity for differentiation, but rather one's relationship to those variables.⁵⁶

In conclusion, the balance of a two-person relationship starts from individuality is reflected in the motivation to feel, think, and act for oneself; then togetherness is reflected in the directives of connecting to others. One's relationship defines the capacity for differentiation. Both are important in every relationship in which people have emotional significance to one another.

2.3 Concluding Remarks

Problems on inequality of believe, virtues, charity and intelligent can be regarded as major problem while others problems of family life, for example, lacking of self-development, intolerance, unawareness of one's duties, etc. can also cause the undesirable results and lead to divorce at the end.

The five concepts of Bowen show firstly the differentiation of self is explained as the ability to distinguish intellectual from emotional needs, desires, and responses. Then suggested the successful marriage needs to have same level of differentiation. Secondly, triangles are the most common pattern is the father–mother–child. Thirdly, Family projection process denotes the primary process where parents pass along their emotional problems to a child. Fourthly, emotional cutoff exhibits family members who unable to manage their unresolved emotional issues with parents totally cut-off emotional contact. At last, multigenerational transmission process means that family functioning is passed on like many genetic traits.

The balance of a two-person relationship starts from individuality is reflected in the motivation to feel, think, and act for oneself; then togetherness is reflected in the directives of connecting to others. Both are important in every relationship in which people have emotional significance to one another.

⁵⁶ Wayne F. Regina, **Applying Family Systems Theory to Mediation A Practitioner's Guide**, p. 101.

CHAPTER III

Buddhist Doctrines for the Balance of Family Life in *Theravāda* Buddhism

In this chapter, the issues to be discussed primarily start how Buddhism stated a special set of the useful doctrines for a couple to observe and practice. These doctrines, under a virtuous frame, render a sustainable marriage life to husbands and wives in whom they live ordinary life smoothly and happily. The said underlined doctrinal principles will be shown accordingly in this sequence: 1. The Meaning of Balanced Family Life in *Theravāda* Buddhism; 2. The Levels of Balanced Family Life in *Theravāda* Buddhism; 3. Principle Doctrine of Balanced Livelihood (*samajīvidhamma*); 4. The Other Related Doctrines for the Balance of Family Life. Details are as follows.

3.1 The Meaning of Balanced Family Life in *Theravāda* Buddhism

In examining the meaning of a balanced family life, firstly we need to know the crucial word “balance” then the meaning of “family life”, and is followed by “balance family life” finally. Therefore the following issues are to be comprehended: 1. The Meaning of Balance, 2. The Meaning of Family Life, 3. The Meaning of Balanced Family Life in *Theravāda* Buddhism. Details are as follows.

3.1.1. The Meaning of Balance

Before getting to understand the meaning of balance family life as a whole, we firstly need to know the meaning of the crucial word “balance” in this particular context as the term is extensively used in various fields of study, educational sciences, social sciences, mathematics, science, physiology, biology, etc.

The English term “balance” in this contextual study, according to Venerable Phra Dhammakittivaṃsa (Thongdī Suratejo) in his book named Dictionary for Buddhist Studies: Analytical Terminologies, he defined it has been originated and translated from the Pali term “*Tulaya*”

which can also translated as match or equal¹. This is so true when the Buddha mentions this word in the connected discourses of the Buddha, the *Samyuttanikāya Nidāna Vagga*: “*natthi kāyasmiñ tulayatā*”². Whereas Bhikkhu Bodhi rendered those passages in *The Connected Discourses of the Buddha A New Translation of the Samyutta Nikāya*:

“Geese, herons, and peacocks,
Elephants, and spotted deer,
All are frightened of the lion
Regardless of their bodies’ size”³

From the above translation, even though he did translated word *tulayatā* textually as “Regardless of their bodies’ size” which synonymously refers to the “balance” in the sense that the Buddha suggests there is no physical balance among the various kinds of animals who live together in the jungle. In addition, Phra Dhammakosācāra (Prayoon Dhammacitto) also mentioned that “balance” contextually can also derived from another Pali word “*samatā*”⁴

In the same way Bhante Shravasti Dhammika exhibits *samatā* (or *samatta*) as “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 . . .”⁵

¹ Phra Dhammakittivaṃsa (Thongdī Suratejo), **Dictionary for Buddhist Studies: Analytical Terminologies**, (Thai Version), (Bangkok: Lieng Chieng, 2550 BE.), p. 299.

² S.II.279.

³ 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. 718.

⁴ Phra Dhammakosācāra (Prayoon Dhammacitto), **Educating for Balance: A Buddhist Perspective**, (Thai Version), 4th 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.

⁵ Bhante Shravasti Dhammika. “**Balance**”. Guild to Buddhism A To Z. [online]. source: <http://www.buddhisma2z.com/content.php?id=35> [Retrieved on 21 December 2017].

In general way, as appeared in the Dictionary of Science and Technology, Simon Collin gives 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
6. A device for weighing, made with springs or weights⁶

The above meanings from the Dictionary can be analyzed and optimized that “Balance” thus generally means “A state that two sides of substances are equal in terms of proportion, weight, force and correctness that make a proper staying in an attractive way”. Moreover, the use of the word balance according to the various fields of modern sciences can also be extensively used as “equilibrium”⁷ which is still maintain its same context⁸ as well.

In conclusion, Buddhism views balance synonymously as match, equal or equilibrium in which has been originated and translated from the three Pali terms “*Tulaya*”, “*samatā*” or “*samatta*”. The balance refers to “a situation or state in which different two or more things exist

⁶ Simon Collin, **Dictionary of Science and Technology**, 2nd 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.

⁷ 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.

⁸ Prof. Dr. Vidya Thiengburanadham, **Nation’s Most Comprehensive Dictionaries: Medical Sciences Dictionary**, (Thai Version), 41st ed., (Bangkok: Duang Ka Mol Publishing, 2556 BE.), p. 366.

in equal in terms of proportion, weight, force and correctness that make a proper staying in an attractive way 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”. This meaning indicates the multiple sides of entities not just something with only one single side that is the two members sharing their life together as a family.

3.1.2. The Meaning of Family Life

What is family life in Buddhism? This is such an interesting quest that needs to be clarified further. In Buddhism, a person who have a household life is recognized 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”.⁹ Whereas T.W. Rhys Davids and William Stede have explained more in further details that *Gharavāsa* comprised of two terms (*Ghara* + *Āvāsa*) the term *Ghara* refers to a house (*gahaṭṭhā gharam āvasantā*)¹⁰ whereas *Āvāsa* refers to the household life (as contrasted with the life of a mendicant)¹¹ as appeared as a Pali term in various *suttas* “*gharāvāsattam*”¹². 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.¹³

One character of *Gharavāsa* a householder that obviously different from *pabbajita* a recluse is one can marry another one to share their life together. This is called “marriage” or *Āvāhana* (nt.) [*ā* + *vshana*, of *vah*] which can be rendered into two meanings: 1. Marriage or taking a wife;¹⁴ 2. getting up or bringing together.¹⁵ Marriage (*āvāhana*) is the

⁹ Phra Brahmaganabhorn (P.A. Payutto), **Dictionary of Buddhism**, (Dhamma Compilation Edition) (Thai Version), 30th ed., (Bangkok: Pli Dham Printing, 2558 B.E.), pp. 320-321.

¹⁰ AII.68; Sn.43.

¹¹ Vin.II.180.

¹² 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**, (London: PTS, 1921), p. 289.

¹³ Phra Brahmaganabhorn (P.A. Payutto), **Dictionary of Buddhism**, (Dhamma Compilation Edition) (Thai Version), 30th ed., p. 333.

¹⁴ D.I.11; “*āvāha - karaṇa*” - DA.I.96.

¹⁵ T.W. Rhys Davids and William Stede (eds.), **The Pali Text Society’s Pali-English Dictionary**, p. 128.

formal and legal staying of a man and a woman which usually takes place in a ceremony called a wedding. From the Buddhist perspective marriage is a worldly institution. Upon the mutual agreement, an arrangement between two people or two families will be set up.

One of the stories that mentioned about a marriage life of the *Vessantara* Bodhisattva is *Vessantara Jātaka*.¹⁶ Whereas a type of marriage was mentioned in the *Jātakas* was called *Svayaṃvara* 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 *Svayaṃvara* marriage which suggests that this was the type of marriage that early Buddhists thought of as the ideal.¹⁷

In conclusion, family life in Buddhism denotes “one who lived a household life and married to another one in order to establish a secular institution”.

3.1.3 The Meaning of Balanced Family Life in *Theravāda* Buddhism

At this point of studies, both of the terms “balance” and “family” have now been interpreted and clarified. Balance family life in Buddhism literally means “a couple who married and lived a household life together in which they both equally have virtuous qualities in order for the development of a healthy and growing spiritual practice”. But what are those mentioned virtuous qualities that desirable to a couple? Even though The Buddha did not clearly stated about exactly what is a balanced family life in one single *sutta*, but numbers of *suttas* will be

¹⁶ 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.” - Robert E. Buswell, Jr. (Chief ed.), **Encyclopedia of Buddhism Vol. One A-L**, 2 Vol. Set, (New York: Macmillan Reference, 2004), p. 46.

¹⁷ 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 21 December 2017].

analyzed in this study. However, the following issues are to be presented: 1. A Balanced Family Life as Monogamy, 2. A Balanced Family Life as Love and Faithfulness (*anubbata*), 3. A Balanced Family Life as the Buddhist Middle Way.

a. A Balanced Family Life as Monogamy

In Buddhism, a perfect and completed marriage life must be a monogamy one. 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*,¹⁸ 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*).¹⁹ The disadvantages of polygamy for women have been stated clearly in the *Therīgathā* as “Being a co-wife is painful”²⁰ In addition, the *Jātaka* have mentioned “the woman’s worst misery is to quarrel with her co-wives”²¹. So as we have learnt from the abovementioned *suttas*, a balanced family life can only be achieved in term of monogamy.

b. A Balanced Family Life as Faithfulness (*anubbata*)

It is agreeable when the *Jātaka* states that “In this world, union without love is suffering” (*lokismiṇ hi appiyasampayogo va dukkha*).²² This is the originated idea of a secular happiness. A marriage without love cannot be happy. The Buddha condemned the *brahmins* for buying their wives rather than coming together in harmony and out of mutual affection (*sampiyena pi saṁvāsaṃ samaggaṭṭhāya sampavattenti*),²³ denoting that he suggested a couple should have love as a ground motivation for marriage; but only love cannot make them last forever without loyalty or faithfulness.

Faithfulness is one of the most important factors for a balanced marriage. The Buddha suggest to *Sigala*, son of a Buddhist family, in *Sigalovadasutta Pātikavagga* of *Dīghanikāya*:

¹⁸ A.IV.91-93.

¹⁹ S.IV.249.

²⁰ Thig.216.

²¹ JA.IV.316.

²² JA.II.205.

²³ A.III.222.

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

1. By honoring her.
2. By being courteous to her.
3. By being faithful to her.
4. By handing over authority to her.
5. By providing her with ornaments.²⁴

In five ways his wife, thus served as the western quarter, shows her love for him:

1. The household affairs are to be well managed.
2. She should be hospitable and helpful to friends and relations of both hers and his.
3. She should be faithful to him.
4. She should take care of the goods he brings home.
5. She should be skillful and industrious in all her duties.²⁵

The above *sutta* suggests both husband and wife should have one quality in common that is “being faithful to each other”. As faithfulness is a basic quality for a good family member to have. That is to say a husband should not be unfaithful to his wife and a wife to her husband. Moreover, an issue in the *Jātaka* states “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”²⁶, so that a good wife should be “true to one husband” (*ekabhattachinī*).²⁷

According to the Buddha’s teaching of *kamma*, 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.²⁸ Moreover, the strong affinity that two people feel towards each other is caused by them having had a strong love in a previous life as in the *Jataka* “By living together in the past and by affection in the present, love is born as surely as a lotus is born in

²⁴ Sigalovāda Sutta, D.III.189-192.

²⁵ Sigalovāda Sutta, D.III.189-192.

²⁶ JA.IV.53.

²⁷ JA.III.63.

²⁸ A.II.61-62.

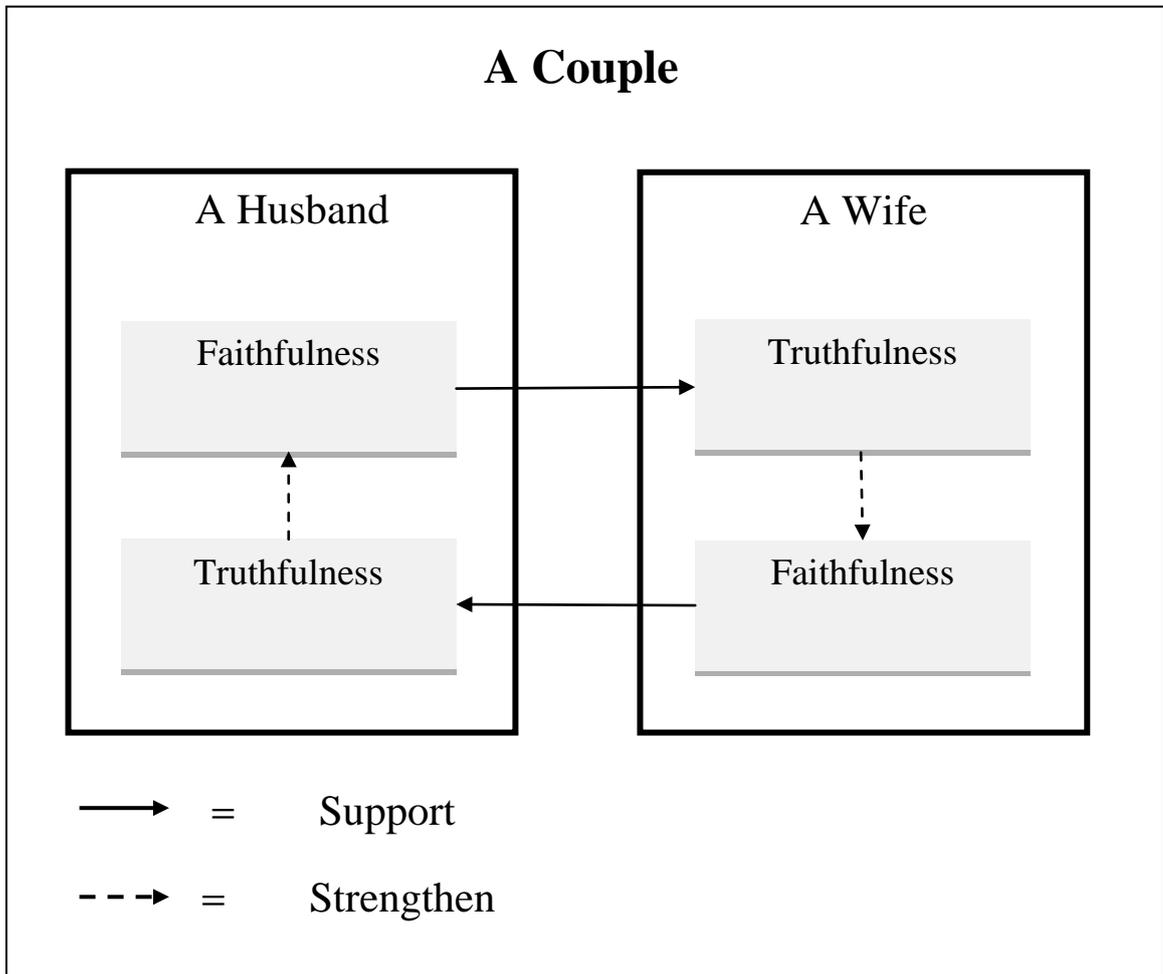
water”²⁹. The same way that is explained in the *Mahāvastu* “When love enters the mind and the heart is joyful, the intelligent man can say certainty, this woman has lived with me before.”³⁰ Therefore it is true to say faithfulness is a good *kamma* that creates the trustfulness mutually from each other. They are such reciprocally actions done by a couple in a two-way action, in which its direction goes backward and forward.

The above idea suggests how significant good actions (bodily, verbally and mentally) can be created by our own good willing. In order to perfectly balance the family life, a couple must develop more a crystal clear relationship by being emphasis on the faithfulness. The underlined concept is that faithfulness is a good action that supports trustfulness while the trustfulness strengthens the faithfulness. The following chart shows the reciprocal actions between a husband and a wife:

²⁹ JA.II.235.

³⁰ Mvu.III.185.

Chart 3.1: Showing Reciprocal Actions between a Husband and a Wife



From the Chart, it can be inferred that when a husband delivers his faithfulness to his wife, that faithfulness of the husband transforms to be truthfulness of wife. In the same way of a wife, if she delivers her faithfulness reciprocally to her husband, that faithfulness of the wife also transforms to be truthfulness of husband. This phenomenon is called, in Buddhism, “a reciprocal action”, that is to say the reciprocal actions between a husband and a wife indefinitely backward and forward in this manner.

In other words, a couple who are such who are following the *Dhamma* will not only “speak loving words to each other” (*aññamañña piyaṃvādā*,)³¹ but will treat nicely to each other by means of bodily and

³¹ A.II.59.

mentally. That is why the *Jātaka* convinces a husband and wife should live “with joyful minds, of one heart and in harmony” (*pamodamānā ekacittā samaggavāsam*).³² Since a good wife is the best companion (*bharyā va paramā sakhā*)³³ to a husband, and a good husband is also the best companion to a wife.

c. A Balanced Family Life as the Buddhist Middle Way

At the highest level of what the meaning of a balanced family life can be interpreted. The balance of family life can also be inferred as the Middle way. Due it deals directly with what is called virtuous qualities a couple must both equally have. Amongst them, the quality of intellectually realizing all forms of the suffering as well as seeing *Dhamma* as they really are is an underlined purpose of Buddhism. The individually Enlightened One (*Paccekabuddha*) once said in the *Culanidesa* of *Khuddakanikāya*:

*Saṃsaggajātassa bhavanti snehā
snehanvayaṃ dukkham idam pahoti,
ādīnavaṃ snehjaṃ pekkhamāno
eko care khagga-visāṇa-kappo.*³⁴

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.

From the above quoted *Paccekabuddha's* verse, a husband and a wife must not only live their secular life both in terms of *Sīla* observation and the concentration development, but they must be able to augment their wisdom to the highest level in order to meet the ultimate goal the Buddhism has ever suggested. On the other hand, being a qualified Buddhist, they must balance properly between a secular and ultimate life by means of walking on the Middle Way.

We will first getting to know what the Middle Way exactly is by understanding the Buddha' verse in the first Setting the Wheel of *Dhamma* in Motion (*Dhammacakkappavattanasutta*) of the

³² JA.II.122.

³³ S.I.37.

³⁴ Nd².57.

Samyuttanikāya. The discourse that shows the eight constituents of Noble Path namely;- “right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, and right concentration”³⁵ However, such Path is recognized as the Middle Way due to the fact that it escapes from the two extremes. The two extremes are, on the one side, sensual indulgence, on the other, self-mortification;

Bhikkhus, these two extremes should not be followed by one who has gone forth into homelessness. What two?

1. The pursuit of sensual happiness sensual pleasures, which is low, vulgar, the way of worldlings, ignoble, unbeneficial

2. and the pursuit of self-mortification, which is painful, ignoble, unbeneficial.³⁶

It is evident that Buddha suggests his disciple to avoid of the two extremes. The Exalted One then says this word:

Without veering towards either of these extremes, the *Tathāgata* has awakened to the middle way, which gives rise to vision, which gives rise to knowledge, which leads to peace, to direct knowledge, to enlightenment, to *Nibbāna*³⁷

In addition, *Phussa* elders’ verse also shows; “develop the eight-fold way,³⁸ attaining the undying state.”³⁹

Thus the Noble Eightfold Path is called the middle way. Because it escapes from the two despicable extremes, moreover it gives a common sense of “proper” that is neither too strict as extreme asceticism nor too lessen as extreme hedonism. As a consequence, a husband and a wife with common virtuous quality in wisdom must follow the middle path. They need to help each other to get out from the round of existence (*samsāra*) by keeping balance between precepts (*sīla*), concentration (*samādhi*) and wisdom (*pañña*) according to the Buddhist Middle Way.

³⁵ S.V.421; 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.

³⁶ S.V. 421; Op. cit.

³⁷ S.V. 421; Op. cit.

³⁸ *Aṭṭhaṅgika-magga*.

³⁹ Thag. 980; K.R. Norman (tr.), **The Elders’Verses I Theragāthā**, (Oxford: PTS, 1995), pp. 91, 260.

Finally, they will together can attain the ultimate knowledge of the nature.

In conclusion, the balanced family life in Buddhism signifies a couple who married and lived a household life together in which they both equally have virtuous qualities in order for the development of a healthy and growing spiritual practice. The mentioned qualities are as Monogamy, Love and Faithfulness (*anubbata*) and the Buddhist Middle Way.

3.2 The Levels of Balanced Family Life in *Theravāda* Buddhism

In this study, the structural study has been set up based on the levels of balanced family life in *Theravāda* Buddhism, namely: 1) The Balance of Life: An Individual Level, 2) The Balance of Life: A Family Level.

3.2.1 The Balance of Life: An Individual Level

Due to the fact that an individual is building block of family, and a family is building block of society respectively. Therefore, before we will study on a family level, let's understand the Balance of life on an individual level based on the three aspects: 1) Individual and Self, 2) Self-acceptance, 3) Self-Financial Management.

a. Individual and Self

In Buddhism, the English term: person or individual are literally translated from *puggala* in Pali language. According to the *Abhidhamma* viewpoint, the individual has no real existence. The term '*puggala*', in this context, does not mean anything real. It is only *sammutisacca* (conventional truth) as opposed to *paramatthasacca* (ultimate or absolute truth).⁴⁰ Therefore, an individual in the context of this study refers to *puggala* in the sense of conventional truth. It specifically signifies to a husband and a wife who surely must have their own personal life.

In addition, Buddhism also mention about "self" in two types: the empirical self (*atta paṭilābhā*) and the metaphysical self. The empirical self is the self as the individual experiences it in his or her thoughts and feelings, traits and dispositions, and the feeling of being autonomous and separate from others. This self clearly exists, although it is constantly changing and evolving. The metaphysical self is believed to

⁴⁰ AA.I. 95; KvuA.34.

be unchanging substrata which is the essence of the individual. In some traditions it is called the spirit or the soul.⁴¹

The individual-level of balance of life thus signifies the ability of an individual; either husband or wife, to empirically achieve personal freedom and lasting happiness comes from seeing the truth of *anattā*, that there is no metaphysical self.

b. Self-acceptance

Self-acceptance is the basic ability of one's own good qualities. In Buddhist psychology the terms self-appreciation (*attapiya*)⁴², self-respect (*attakāra*)⁴³ and self-love (*attakāma*)⁴⁴ are always used by the Buddha in a positive sense. The Buddha himself has one very special character among the nine virtues or attributes of the Buddha (*navārahādiguṇa*) that is 'fully self-enlightened' or *Sammāsambuddho*.⁴⁵ Theravadin tradition believed the perfect type of the Buddha is such, in the same way, the perfect type of Buddhist is that one must first enlighten oneself before enlighten other. In order to do so, self-acceptance must be practiced as first priority.

The practice of self-acceptance can easily be conducted through loving-kindness meditation. The very first step is to give love towards oneself. One can hardly love, respect and care about others unless one has such feelings towards oneself. As the Buddha's verse:

*Sabbā disānuparigamma cetasā
nevajjhagā piyataram attanā kvaci
evam piyo puthu attā paresaṃ
tasmā na hiṃse param attakāmo ti*⁴⁶

Having traversed all quarters with the mind,
One finds none anywhere dearer than oneself.
Likewise, each person holds himself most dear;

⁴¹ Steven Collins. "Self". *Guide to Buddhism A To Z*. [online]. source: <http://www.buddhisma2z.com/content.php?id=367> [Retrieved on 2 January 2018].

⁴² Dh.157.

⁴³ S.I.75.

⁴⁴ A.II.21.

⁴⁵ M.I.37; A.III.285.

⁴⁶ S.I.75.

Hence one who loves himself should not harm other.⁴⁷

From the above passage, the Buddha confirmed the importance of balanced life in the level of individual that one must love oneself properly first before loving others.

In conclusion, the self-acceptance (self-appreciation, self-respect and self-love) should be practiced by either husband or wife in order for the balance of life on an individual level.

c. Self-Financial Management

One thing that is clearly different between secular and monk life, is asset and money. A recluse is not supposed to live with money, unlike a house holder that his or her main career is earning money for living in everyday life. Apart of that is to donate the four necessities to recluses for sustaining the religions. It is the matter of money that is very important for individuals to have a balanced lifestyle with financial management. This means one has to live within ones means. The Buddha suggests in the sutra named, *Dīghajānu* or ‘Conditions of Welfare’:

“..... a householder knowing his income and expenses leads a balanced life, neither extravagant nor miserly, knowing that thus his income will stand in excess of his expenses, but not his expenses in excess of his income. Just as the goldsmith, or an apprentice of his, knows, on holding up a balance, that by so much it has dipped down, by so much it has tilted up; even so a householder, knowing his income and expenses leads a balanced life, neither extravagant nor miserly, knowing that thus his income will stand in excess of his expenses, but not his expenses in excess of his income.”

The world’s financial crisis can best show how difficult the householders have been facing with. In the 19th and early 20th centuries, many financial crises were associated with banking panics, and many recessions coincided with these panics. Other situations that are often called financial crises include stock market crashes and the bursting of other financial bubbles, currency crises, and sovereign defaults. We cannot reject that this serious problem can affect the householder’s life whose main mission deals directly with finance. Therefore, the Buddha’s teaching pertaining with this issue seems very relevant at the moment. A husband or a wife must have potential in self-financial management for the balance of life in the individual level.

⁴⁷ Bhikkhu Bodhi (tr.), **The Connected Discourses of the Buddha A New Translation of the Saṃyutta Nikāya**, Vol. I. 2 vols. Set, p. 171.

In conclusion, the Balance of life on an individual level is basically based on three aspects that either husband or wife should personally have: 1) Individual and Self: the ability to empirically achieve personal freedom and lasting happiness comes from seeing the truth of no-self (*anattā*), that there is no metaphysical self, 2) Self-acceptance: the practice of self-appreciation, self-respect and self-love, 3) Self-Financial Management: the potential in self-financial management. These aspects form the life balance in the individual level.

3.2.2 The Balance of Life: A Family Level

The findings obtained from the previous study show how crucial individuals affect the Balance of life in the individual level. Now, the balance of life on a family level will be examined in a broader sense under the concept of “a family is building block of society”. The three main issued will be presented: 1) Family as Gratitude (*kataññūkataveditā*), 2) Family as Socialism, 3) Family as Shared Common Activities (SCA).

a. Family as Gratitude (*kataññūkataveditā*)

Family, a social institution signifies gratitude (*kataveditā* or *kataññutā*) of each member. Gratitude is one of the most powerful practices for living the *Dhamma* in a marriage life. It is the most easily cultivated, requiring the least sacrifice for what is gained in return. It is particularly effective for a couple who have depressed or self-defeating feelings, or those who habitually notice everything that's wrong in life.

As a Pali quoted: “*nimittam sadhurūpanam kataññūkataveditā*” in which 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.⁴⁸ He also suggested that gratitude is something that is not easy to find in the world: “These two types of people are very hard to find in the world. What two? One who will do a favor first and one who is grateful for a favor done.”⁴⁹ The gratitude thus reflects the balance of life on a family level.

b. Family as Socialism

Family is a social institution in the society. Gilles Deleuze and Felix Guattari stated about the difference between individual and social:

⁴⁸ Vin.I.61.

⁴⁹ A.I.87.

“...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”.⁵⁰

From this point, family in a sense of social unit sometimes is very difficult to be differentiated from individual. However 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.⁵¹ In conclusion, family is a social unit that plays a crucial role as socialism.

c. Family as Shared Common Activities (SCA)

The clearest picture of family is that family membership imposes obligations on social actors. 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.”⁵² 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.⁵³

The next chart will best describe the concept of a couple who keep encourage their partner and to build Shared Common Activities (SCA).

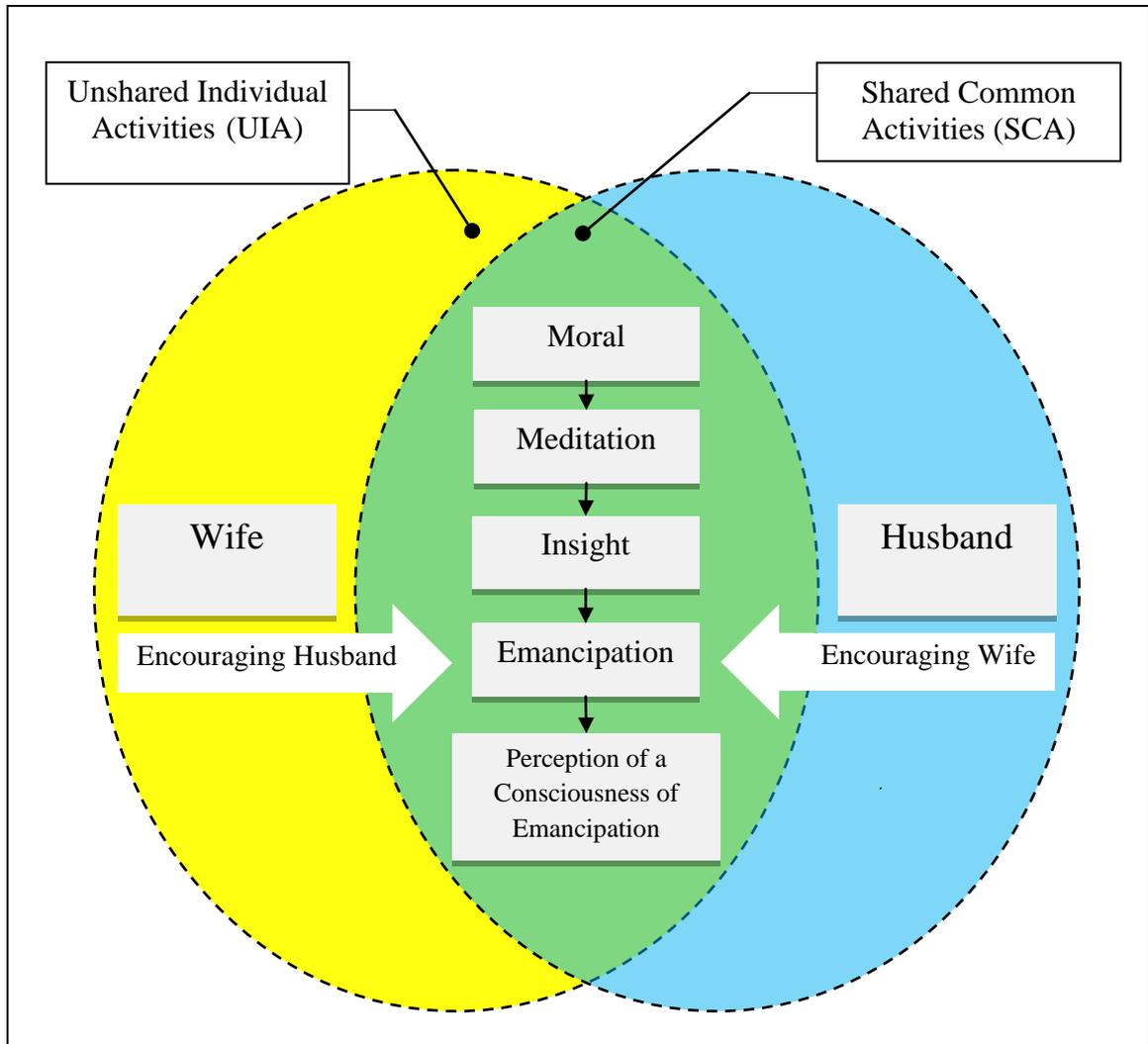
⁵⁰ Gilles Deleuze and Felix Guattari, **A Thousand Plateaus**, (Minneapolis: University of Minnesota Press, 1987), p. 219.

⁵¹ Preecha Changkhwanyuen, “Dhammic Socialism Political Thought of Buddhadasa Bhikku”, **Chulalongkorn Journal of Buddhist Studies**, Vol. 2, No.1, (2003): 118.

⁵² Bimala Charan Law (tr.), **Designation of Human Types (Puggala-paññatti)**, (Lancaster: PTS., 2006), p. 12.

⁵³ *Ibid.*, p. 75.

Chart 3.2: Exhibiting a Couple who keep Encourage their Partner



The key concept to perfectly Balance the Life in a Family Level is “Shared Common Activities-SCA”. It is crucial necessary that husbands and wives must have something in common. Even though those things in common can be in either good or bad ways, but the Buddha always convince us to do only good deeds, not the bad one. This is the main reason why the chart mentioned about SCA in terms of the emancipation from sufferings by practicing the threefold training (*tisikkhā*) as follows:

Moral (*sīla*) → Meditation (*samādhi*) → Insight (*pañña*) → Emancipation (*nirodha*) → Perception of a consciousness of Emancipation (*nirodha sañña*)

However, the Unshared Individual Activities (UIA) is necessary for them in terms of the personal life that every human beings also need. The UIA is recognized as a personal isolated area in which it must go in line and support practically to the SCA. On the other hand, it must not give any kinds of negative effects to the SCA in any cases.

In conclusion, There are two levels of balanced family life: the balance of life on an individual level is basically based on three aspects that either husband or wife should personally have:- 1) Individual and Self: the ability to empirically achieve personal freedom and lasting happiness comes from seeing the truth of no-self (*anattā*), that there is no metaphysical self, 2) Self-acceptance: the practice of self-appreciation, self-respect and self-love, 3) Self-Financial Management: the potential in self-financial management. These aspects form the life balance in the individual level. Meanwhile, the balance of life on a family level is based on The three main issued a couple should mutually be:- 1) Family as Gratitude (*kataññūkataveditā*): the most powerful practices for living the *Dhamma* in a marriage life, 2) Family as Socialism: Family is a social institution in the society, 3) Family as Shared Common Activities (SCA): The key concept to perfectly Balance the Life in a Family Level is “Shared Common Activities-SCA”: It is crucial necessary that husbands and wives must have something in common.

3.3 Principle Doctrine of Balanced Livelihood (*samajīvidhamma*)

A pivotal Buddhist doctrine to help building up perfect balance towards marriage families called Balanced Livelihood (*samajīvidhamma*). It is the most important key factors we are discussing in which lies in “*samajīvī sutta*” of the *Aṅguttaranikāya*. 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.
 So in this world, living as *dhamma* bids,
 The pair, in goodness matched, i'the deva-world
 Rejoicing win the bliss that they desire.⁵⁴

From the *sutta*, 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”. To be more specific on this, the Longknee, the *Koḷiyan* or the *Dīghajāṇu sutta* of the *Aṅguttaranikāya* gives a clearer explanation that; husbands and wives who expect to live their marriage life sustainably must be: 1. Balance in faith (*sama-saddhā*), 2. Balance in virtue (*sama-sīlā*), 3. Balance in generosity (*sama-cāgā*), 4. Balance in wisdom (*sama-paññā*) as follow:

3.3.1 Balance in Faith (*sama-saddhā*)

Firstly, to be achieved in faith means one must believe in the Buddha and believe in the awakening of the *Tathāgata* (*arahant*), fully awakened (*sammāsambuddho*), adept in 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*).⁵⁵, the nine characteristic of the Buddha.

In the commentary to *Aṅguttaranikāya* to *samajīvī sutta*, *Manoratha-pūraṇī*, *Buddhaghosacāra* gave an explanation but did not explain in details about the balance in faith “*samasaddhā ti saddhāya samā ekasadisā. . .*”⁵⁶. That is to be matched in faith, to be equal in faith.

⁵⁴ F. L. Woodward (tr.), **The Book of the Gradual Sayings (Aṅguttaranikāya)**, vol. 2, (London and Boston: Routledge & Kegan Paul Ltd., 1982), p.70.

⁵⁵ Look in The Longknee, the Koḷiyan (Dīghajāṇu Sutta) - E. M. Hare (tr.), **Aṅguttaranikāya: The Book of the Gradual Sayings**, vol 4, (PTS: London,1978), p. 187.

⁵⁶ AA. III. 96.

He also stated the significance that practices for householders even worthy to the Stream-Enterer (*sotāpanna*) and the Once-Returner (*sakadākāmi*) laity too.

Phra Brahmaganabhorn (P.A. Payutto) mentioned *samajīvī sutta* as in a book named, *A Constitution for Living: Buddhist principles for a fruitful and harmonious life*. In this book, he used the word *samajīvī-dhamma* or the compatible couple as the word “well matched” in *Tipiṭaka* and commentary. Moreover, he expounded *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.⁵⁷

To the researcher’s opinion 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 as mentioned earlier 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*)⁵⁸, woeful state, animal kingdom, hungry ghost sphere, host of demon.

In conclusion, balance in faith refers to the sameness of believe of wife and husband towards the nine characteristic of the Buddha. They must be matched or equal in faith and attitude in two-way dimensions either good or bad that worthy for the Stream-Enterer and the Once-Returner laity.

3.3.2 Balance in Virtue (*sama-sīlā*)

Secondly, to be achieved in virtue means 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,

⁵⁷ 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. 49.

⁵⁸ It. 93; Comp.137.

4. Refraining from lying speech,
5. Refraining from strong drink and sloth-producing drugs.⁵⁹

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.⁶⁰

In the commentary, *Buddhaghosacāra* expounded the meaning of the balance in virtue “*samasaddhā ti saddhāya samā ekasadisā sīladisu pi es’ eva nayo. . .*”⁶¹. That is to be matched in moral conduct, to be equal in moral conduct. This practice is even worthy to the Stream-Enterer (*sotāpanna*) and the Once-Returner (*sakadākāmi*) laity too.

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.⁶²

However the balance in virtue can be two-way dimensions either good or bad as well. Trust fidelity is very important in the marriage life. For example, if a husband violates the third *sīla* (*kamesumicchacāra*) or having an affair with the other woman the trusted in him will be destroyed that can lead to the state of divorcement. Em. Prof. Dr. Premasiri Pahalawatlage said:

Trust fidelity is very important in the marriage life or we can say engaging in adultery behavior (*aticaraṇa*) should be avoided. It can lead to miss trust with in the partner that can lead to the collapse and create the family conflict.⁶³

In one hand, these basic practices ensure that each member in family will not violates others human rights. On the other hand, they also protect member by means of “marriage life insurance”. The life, asset,

⁵⁹ Maurice Walshe (tr.), **Dīghanikāya: Thus Have I Heard: The Long Discourses of the Buddha**, (London: Wisdom Publications, 1987), p. 495.

⁶⁰ E. M. Hare (tr.), **Aṅguttaranikāya: The Book of the Gradual Sayings**, Vol 3, p. 150.

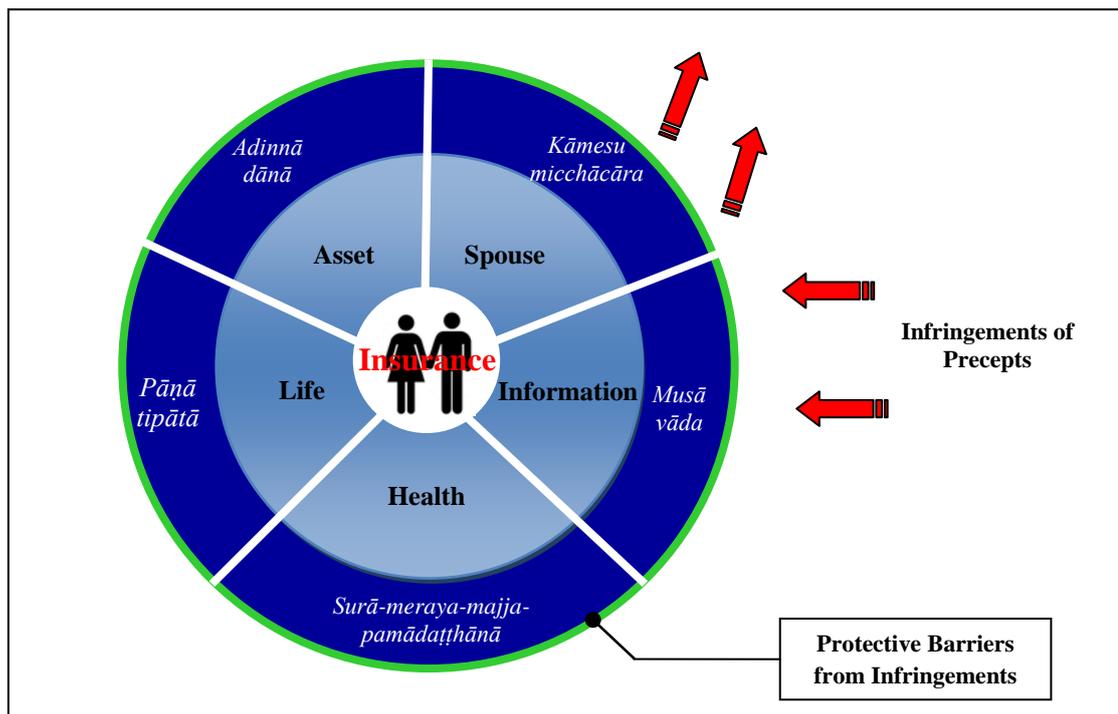
⁶¹ AA. III. 96.

⁶² Bhikkhu P.A. Payutto, **A Constitution for Living: Buddhist principles for a fruitful and harmonious life**, Bruce Evans (tr), p. 49.

⁶³ Interview with Em. Prof. Dr. Premasiri Pahalawatlage, University of Peredeniya, Sri Lanka, January 26, 2018.

spouse, information and health will be, in sequence, safely protected and framed based on the concept of *pañca-sīla* and its functions. As a barrier to those undesirable devil behaviors, they can effectively protect member in a family from all infringements. As stated below, the functions of the five precepts as insurances to a marriage couple:

Chart 3.3: Showing Functions of the Five Precepts as Marriage Life Insurance



In conclusion, balance in virtue refers to the sameness of believe of wife and husband towards the abstinence of the five precepts. They must be matched or equal in moral conduct and harmonious ethics.

3.3.3 Balance in Generosity (*sama-cāgā*)

Thirdly, to be achieved in generosity means having 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.⁶⁴

⁶⁴ Look in The Longknee, the Koliyan (Dīghajāṇu Sutta) - E. M. Hare (tr.), *Āṅuttaranikāya: The Book of the Gradual Sayings*, vol 4, p. 187.

In *Manoratha-pūraṇī*, the balance 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 Brahmaganabhorn (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.⁶⁵

If wife and husband understand the concept and significance of donation, they will make a living together for a long time because wealth is important in family life. It is the essential for the household life to make money and manage it properly. Therefore, in Buddhism donation is a practice of stinginess, which is a mental training that is not attached to the materials and objects especially to the money they gained. If wife and husband do not agree, they may always have an argument. That is why the Buddha highlights on giving (*dāna*) and generosity (*cāga*), especially to recluses.

To the researcher's opinion the balance in generosity can be two dimensions either good or bad. For example, a couple who does not believe in the goodness of the Buddha as mentioned earlier can even live longer a family life together but it will definitely not be a quality one. Finally their lives after death will be those unhappy existences (*apāya-bhūmi*)⁶⁶, woeful state, animal kingdom, hungry ghost sphere, host of demon.

In conclusion, balance in generosity means both of wife and husband are having mind free of the stain of meanness that should be matched and equivalent in *cāga*. They are openhandedness, willingness, and readiness to help others.

3.3.4 Balance in Wisdom (*sama-paññā*)

Lastly, to be achieved in wisdom means being endowed with wisdom as to the way to the utter destruction of ill.⁶⁷ The wisdom in this context refers to the Buddhist wisdom which is intellectual ability to realize the *Dhamma* thoroughly understanding the world and life. Apart

⁶⁵ Bhikkhu P.A. Payutto, **A Constitution for Living: Buddhist principles for a fruitful and harmonious life**, Bruce Evans (tr), p. 49.

⁶⁶ It. 93; Comp.137.

⁶⁷ Look in The Longknee, the Koḷiyan (Dīghajāṇu Sutta) - E. M. Hare (tr.), **Āṅguttaranikāya: The Book of the Gradual Sayings**, vol 4, p. 187.

from that the said ability must also be one's incompetence to classify things what is good, what is bad, and what is benefits that can lead one out from suffering.

In the commentary, Buddhaghosacāra gave an explanation that is to be matched in wisdom or to be equal in wisdom. He also stated that the significance of practices for householders even worthy to the Stream-Enterer and the Once-Returner laity.

Meanwhile, Phra Brahmaganabhorn (P.A. Payutto) added *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.⁶⁸ That is “mutual understanding”.⁶⁹ Dr. Supriya Rai additionally mentioned about relationship between *paññā* and *karunā*:

Paññā is the efficiency way for the couple to deal with the conflict. Because *paññā* themselves are the ability to articulate our expression in the way that gives the best effect especially when using together with *karunā* which is high valuable human virtue. It helps them to forget their own troubles. When one sees the others' troubles, one can extend some cares, so that one has to always balance *karunā* with *pañña*. If we look at Buddhist principle and understand the Buddhist way of how a person is, and how a person is changing everyday, then we have to also change and response in different ways. The Buddhist principles are extremely valuable for us in developing cause of relationship and the first thing that has true happiness.⁷⁰

From all of the above statements, it may be inferred that having equal wisdom does not signify only the worldly knowledge, for example, wisdom in using rational for understanding others sincerely and harmoniously, but also necessary refers to the ultimate knowledge. Due to the fact that either wife or husband is a human being a part of nature. In order to understanding the nature they should be truly understood as well. They are living together as a good friend (*kalayānamitta*).

⁶⁸ Bhikkhu P.A. Payutto, **A Constitution for Living: Buddhist principles for a fruitful and harmonious life**, Bruce Evans (tr), p. 49.

⁶⁹ Interview with Em. Prof. Dr. Premasiri Pahalawatlage, University of Peredeniya, Sri Lanka, January 26, 2018.

⁷⁰ Interview with Dr. Supriya Rai, Director, K. J. Somaiya Centre for Buddhist Studies, India, January 17, 2018.

In conclusion, being as the main principle for a couple to balance their marriage life, the teaching on the doctrine of balanced livelihood thus plays a crucial role in perpetuating good living of a couple as the meaning of the doctrine named *samajīvidhamma*. Of such, the four following elements are balance in faith, balance in virtue, balance in generosity, and balance in wisdom.

3.4 The Other Related Doctrines for the Balance of Family Life

Apart from the above mentioned doctrine, there are three more doctrines that related to this matter, namely; 1) Ennobling virtues (*pañca-dhamma*), 2) Virtues for lay people (*gharāvāsadhhamma*), 3) The six directions (*disā*).

3.4.1 Ennobling Virtues (*pañca-dhamma*)

Enjoying by the mentioned five precepts, the abstinences, the ennobling virtues (*pañca-dhamma*) should also be emphasized by the abstainers. They are loving-kindness and compassion (*mettā-karuṇā*), right means of livelihood (*sammā ajīva*), sexual restraint (*kāmasaṁvara*), truthfulness or sincerity (*sacca*), and mindfulness and awareness (*sati-sampajañña*).⁷¹

Looking from the different angle, the ennobling virtues work as a supporter to the precepts respectively;

<i>mettā-karuṇā</i>	supports	the first precept
<i>sammā ajīva</i>	supports	the second precept
<i>kāmasaṁvara</i>	supports	the third precept
<i>sacca</i>	supports	the fourth precept
<i>sati-sampajañña</i>	supports	the fifth precept

The following chart indicates relationship between the five precepts and the five ennobling;

⁷¹ Phra Brahmaganabhorn (P.A. Payutto), **Dictionary of Buddhism**, (Dhamma Compilation Edition) (Thai Version), pp. 175-176.

Table 3.1: Indicating Supportive Relationship between the Five Precepts and the Five Ennobling Virtues

<i>Pañca-dhamma</i> (Practices)	<i>Pañca-sīla</i> (Abstinences)
1. <i>Mettā-Karuṇā</i>	<i>Pāṇātipātā</i>
2. <i>Sammā ājīva</i>	<i>Adinnādānā</i>
3. <i>Kāmasaṁvara</i>	<i>Kāmesu micchācāra</i>
4. <i>Sacca</i>	<i>Musāvāda</i>
5. <i>Sati-sampajañña</i>	<i>Surā-meraya-majja-pamādaṭṭhānā</i>

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.

3.4.2 Virtues for Lay People (*gharāvāsa-dhamma*)

Another doctrinal principle which supports the balance of family life is taken from the *Samyuttanikāya* is *gharāvāsa-dhamma*, the four qualities for a good household life or virtues for lay people. In order to achieve a happy marriage life, this practical principle cannot be overlooked. It is stated that;

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.⁷²

It is so clear that Buddhism emphasizes on the good conduct. Good and proper behaviors always being advised for laypeople to practice their secular life especially wife and husband. Plus they also need to realize their duties in living various carriers. Therefore, in this context a family member should perform truthful and honest to his or her spouse since the truthful information will maintain the trustfulness among others.

One must also be self-developed in every possible way towards one's volitional conduct, through one's bodily, verbal, and mental action. By regularly taming and training oneself or adjustment of one's weak points in order to improve all the undesirable behaviors. This is because humans can indigenous do mistake in everyday living so that if one knows intelligently how to deal with this nature, one will be called a self-developed person and always be a desirable spouse. This is where wisdom taking part in self-developing mission.

Then one should be tolerated to any hard circumstances. Like an examination, an indefinable number of unpredictable tests in which one will counteract in a real marriage life. One must endows with endeavor as great as one can in passing through those hard times smoothly and flawlessly. At last, after earning income or any asset honestly, one should give them back to society. The generosity can make us free from the stinginess. Thus not only can develop one's mind to become a generous one but one can make contribution towards society in a broader sense.

All of the above *Dhamma* elements, adjustment (*dama*) is focused on wisdom (*paññā*), while steadfastness (*khanti*) is focused on effort (*virīya*).⁷³ Phra Rajapariyatkavi (Somjin Wanjan), Prof. Dr. pointed out the significance of using loving kindness as a basement of Virtues for Lay People:

As a primary principle, a sole loving kindness smoothen a family life. Using loving kindness as a base, a family member can express more effectively the truth, adjustment, steadfastness and generosity. Besides, he or she will not express any bad or negative manners

⁷² S.I.215; Sn.189; Bhikkhu Bodhi (tr.), **Saṃyuttanikāya: The Connected Discourses of the Buddha**, vol 1, (Oxford: PTS, 2000), p. 316.

⁷³ Phra Brahmaganabhorn (P.A. Payutto), **Dictionary of Buddhism**, (Dhamma Compilation Edition) (Thai Version), p.114.

caused by anger to others. Therefore, a couple must regularly give loving kindness.⁷⁴

From the above statement, loving kindness can be used as a platform of the four said Virtues in order to absorb and regulate the power of anger from the negative side to the positive side. It also appeared in many doctrines, for example, the four *brahmavihāras*: *mettā*, *karunā*, *muditā*, *upekkhā* are necessary for true love in the Buddhist view and hence they are necessary for family life.⁷⁵

In conclusion, Virtues for Lay People supports the balance of family life. If a family member used loving kindness as a base, he or she can express the four *gharāvāsa-dhammas* more effectively. In addition, the four *brahmavihāras* are also necessary for true everlasting love.

3.4.3 The Six Directions (*disā*)⁷⁶

As mentioned earlier, the members in a marriage family consisted of wife and husband. Speaking of how should one acts to his or her couple. The Buddha suggests a number of responsive duties particularly for husbands and wives as appeared in the *Sīgālovāda Sutta*⁷⁷ of the *Dīghanikāya*. The Buddha says;

⁷⁴ Interview with Phra Rajapariyatkavi (Somjin Wanjan), Prof. Dr., Vice-Rector for Academic Affairs, Mahachulalongkornrajavidyalaya University, Thailand, January 17, 2018.

⁷⁵ Interview with Prof. Dr. Frank Hoffman, Lecturer, International Buddhist Studies College, Mahachulalongkornrajavidyalaya University, Thailand, January 17, 2018.

⁷⁶ In the *Sīgālaka Sutta*: To *Sīgālaka* Advice to Lay People. The Buddha suggests the way the *Ariyan* disciple protect the six directions. There are six things are to be regarded as 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. Among the six directions, it can be inferred that the west direction denotes family dimension which will be mainly focused in this research. D.III.189; Maurice Walshe (tr.), **Dīghanikāya: Thus Have I Heard: The Long Discourses of the Buddha**, p. 466.

⁷⁷ Sometimes also appeared as *Sīgālaka Sutta*.

“There are five ways in which a husband should minister to his wife:

- By honoring her,
- By not disparaging her,
- By not being unfaithful to her,
- By giving authority to her,
- By providing her with adornments.

In the same way that a good wife will reciprocate her husband;

- “By properly organizing her work,
- By being kind to the servants,
- By not being unfaithful,
- By protecting stores,
- And by being skilful and diligent in all she has to do.”⁷⁸

From the *sutta*, we clearly saw that the Buddha pointed out how husbands and wives treat one another in a moral and ethical way to generate the perfect relationship into the family. In this way, a couple will be sheltered with peace and freed from any fear in their happy marriage life. Having served by these moral and ethics as foundation of conduct, a couple 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 build the religious atmosphere to the family by encouraging her husband and all family members to practice the good conduct, together with augmenting the wisdom in order to develop it to the highest level. One time a lay female disciple, *Visākhā*, who succeeded to bring her family to the *Dhamma*. Due to greatness of her as a 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 wife and husband 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.

⁷⁸ Maurice Walshe (tr.), **Dīghanikāya: Thus Have I Heard: The Long Discourses of the Buddha**, p. 467.

Looking from one aspect, these responsive duties are established based on nature of differences in humans. Venerable Walmoruwe Piyaratana states:

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.⁷⁹

Having shared a common side and leaving all of those differences aside is what good couples should practice in their life. And duty of responsible based on the *sutta* can be reliable guarantee that both wife and husband have shared the rules and regulations as one thing in their common.

In conclusion, the other doctrines that related to the balance of family life are very important for a couple. While the ennobling virtues (*pañca-dhamma*) suggest the five practices that go in line with the five precepts, the virtues for lay people (*gharāvāsa-dhamma*) point out how householders should conduct in their life virtuously. Finally the six directions (*disā*) specify the exact duties of both wife and husband.

3.5 Concluding Remarks

From the study of this chapter, it can be concluded firstly as, the Balance family life in Buddhism signifies a couple who married and lived a household life together in which they both equally have virtuous qualities in order for the development of a healthy and growing spiritual practice. The mentioned qualities are as Monogamy, Love and Faithfulness (*anubbata*) and the Buddhist Middle Way.

Secondly, there are two levels of balanced family life: the balance of life on an individual level is basically based on three aspects that either husband or wife should personally have:- 1) Individual and Self: the ability to empirically achieve personal freedom and lasting happiness comes from seeing the truth of no-self (*anattā*), that there is no metaphysical self, 2) Self-acceptance: the practice of self-appreciation, self-respect and self-love, 3) Self-Financial Management: the potential in self-financial management. These aspects form the life balance in the individual level. Meanwhile, the balance of life on a family level is based on the three main issued a couple should mutually be:- 1) Family as

⁷⁹ Walmoruwe Piyaratana, Dr., **Sigālovādasutta: How to Strike a Perfect Balance in Society**, 2nd ed., (Dehiwala: Buddhist Cultural Centre, 2015), pp. 55-56.

Gratitude (*kataññūkataveditā*): the most powerful practices for living the *Dhamma* in a marriage life, 2) Family as Socialism: Family is a social institution in the society, 3) Family as Shared Common Activities (SCA): The key concept to perfectly Balance the Life in a Family Level is “Shared Common Activities-SCA”: It is crucial necessary that husbands and wives must have something in common.

Thirdly, being as the main principle for a couple to balance their marriage life, the teaching on the doctrine of balanced livelihood thus plays a crucial role in perpetuating good living of a couple as the meaning of the doctrine named *samajīvidhamma*. Of such, the four following elements are balance in faith, balance in virtue, balance in generosity, and balance in wisdom.

Lastly, the other doctrines that related to the balance of family life are very important for a couple. While the ennobling virtues (*pañca-dhamma*) suggest the five practices that go in line with the five precepts, the virtues for lay people (*gharāvāsa-dhamma*) point out how householders should conduct in their life virtuously. Finally the six directions (*disā*) specify the exact duties of both wife and husband.

CHAPTER IV

The Integrated Way for the Balance of Family Life Based on Buddhist Doctrines and Bowen's Theory

In this chapter, the integrated way for the balance of family life based on Buddhist doctrines and Bowen's theory will be mentioned in the following manners: 1) Benefits from the Buddhist Doctrines and Bowen's Theory, 2) The Ground Concepts before Integration between Buddhist Doctrines and Murray Bowen's Theory, 3) The Conceptual Model and the Integrated Way for the Balance of Family Life. Details are as follows.

4.1 Benefits from the Buddhist Doctrines and Bowen's Theory

There are two topics to present respectively as: 1) Benefits from the Buddhist Doctrines, 2) Benefits from the Bowen's Theory.

4.1.1 Benefits from the Buddhist Doctrines

In Buddhism, there are *suttas* and doctrines that mentioned about various kind of the benefit that related to the human life which can explain as follow: 1) Benefits based on person and time (*attha*), 2) Benefits based on the fourfold achievement (*samparāyikattha-saṁvattanika-dhamma*), 3) Benefit based on *Apaṇṇaka Sutta*.

a. Benefits based on Person and Time (*attha*)

Searching from the Buddhist *suttas*, it is found that the benefits (*attha*) are defined as two aspects as based on person and time. Due to the fact that a family institute constitutes more than one member together; wife and husband. Only single person cannot make a family. Thus from this point the first kind of benefit based on person starts from self then others which focusing on the individual significance in the sense of each member is equally important. In the same way benefit based on person signify individualism or personal benefit. As many *suttas* stated that person-based benefit consist of three items: first, gain for oneself (*attattha*); second, gain for other (*parattha*); third, gain both for oneself and for others (*ubhayattha*).¹ In conclusion, not only viewing on family as a individually single piece, but when living together, it can be also

¹ S.II.29; S.V.121–5; A.I.9; A.III.64; Nd¹.168; Nd².26.

viewed as a whole. In addition, a mutual benefit can be known as the final view where every member can share said benefit together .

Whereas the second kind of benefit which based mainly on time views on the all benefit for all members as a single family. It is by considering the happily coexistence recently now in this life, the life to come, and even the highest benefit can also be finally attained. If they both follow the right practice as well as living in a Buddhist middle way. As evidence shown in the *Mahā Nidesa* scriptures “*Diṭṭhadhammiko vā attho samparāyiko vā attho . . . paramattho vā attho*”.² In the *Khuddakanikāya Mahāniddesa* and *Cūlaniddesa* scriptures, Venerable *Sarīputta* the great expounded the three benefits as: firstly, the good to be one in this life (*ditthadhammattha*); secondly, the good to be one in the life to come (*samparāyikatta*); lastly, the highest good (*paramattha*).³ We can say that they can join hand together in order to receive the fruit from this time-based benefit at all time.

b. Benefits based on the Fourfold Achievement (*samparāyikattha-saṁvattanika-dhamma*)

In Longknee, the *Koḷiyan [Dīghajāṇu Sutta]* of *Aṅguttara Nikāya*⁴ stated about benefits in which based on the four achievements. They are as follow:

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.⁵

Furthermore, the *Dīghanikāya* explained term *sampadā* as;

Five kinds of gain (*sampadā*) : Gain of relatives, wealth, health, morality, [right] view. No begins arise in a happy, heavenly state after

² Nd¹. 168-169.

³ Nd¹.169, 178, 357; Nd².26.

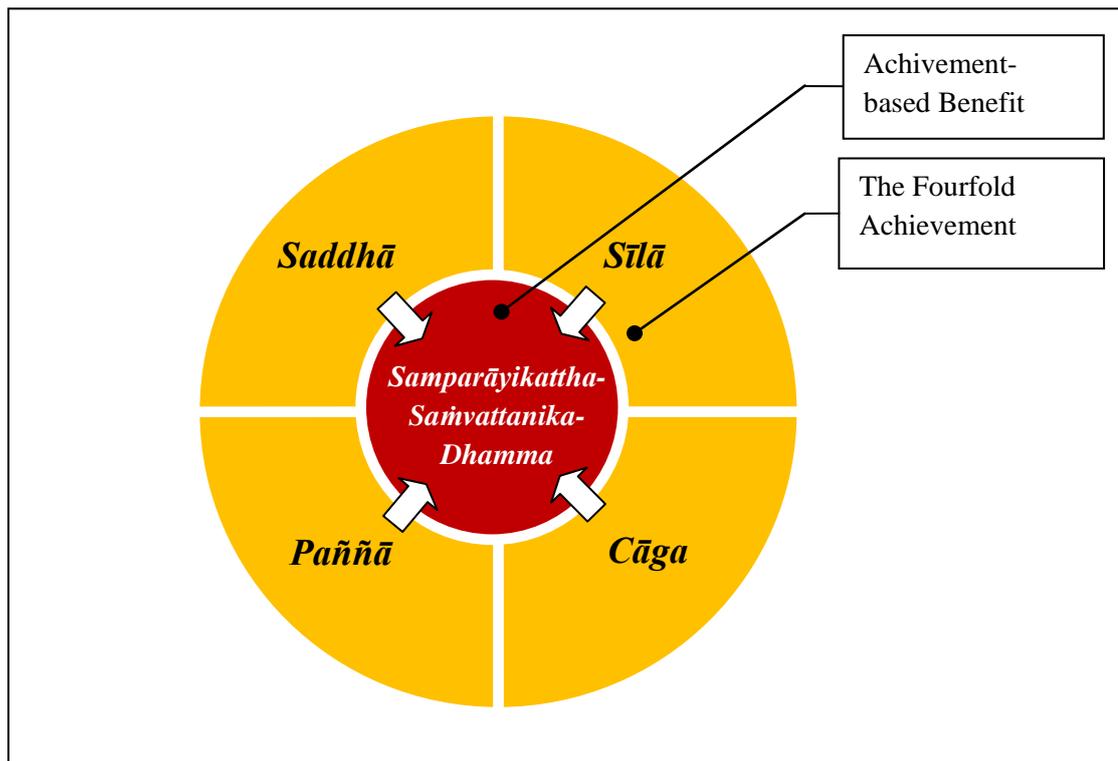
⁴ *Dīghajāṇu* was the nickname; his family name was *Byagghapajja* (Tigerfoot), See A.IV.279-283; Look in The Longknee, the *Koḷiyan (Dīghajāṇu Sutta)* - E. M. Hare (tr.), **Aṅguttaranikāya: The Book of the Gradual Sayings**, vol 4, (PTS: London,1978), pp.187-191.

⁵ A.IV.283; Look in The Longknee, the *Koḷiyan (Dīghajāṇu Sutta)* - E. M. Hare (tr.), **Aṅguttaranikāya: The Book of the Gradual Sayings**, vol 4, p. 190.

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.⁶

From the above statement, achievements of wife and husband bring benefit to arise in a happy, heavenly state after their death. The following chart exhibits benefits based on the four achievements:

Chart 4.1: Exhibiting Benefits based on the Fourfold Achievement



A marriage life can either be short or long lasting one depending on many related factors. One clear cut standard to consider whether it is sustainable is the divorcement. Therefore the word sustain in this context which means the achievement of future benefits that is gained by having four factors: *saddhā*, *sīlā*, *cāga*, and *paññā*. That is to say a couple will get the benefit for a marriage couple achieved in the life-to-come (*samparāyikattha*).

⁶ A.III.235; Maurice Walshe (tr.), **Dīghanikāya: Thus Have I Heard: The Long Discourses of the Buddha**, (London: Wisdom Publications, 1987), pp. 495-496.

c. Benefit based on *Apaṇṇaka Sutta*

We have so far discussed one kind of benefit that is not located within this life but next life. It is something that really hard to believe especially to those people who do not have enough faith to believe things that can not be seen and proved empirically. Particularly to the mentioned doctrine *samparāyikattha* that specifically mentioned about next life or life after death.

Even though the existence of next life cannot be empirically proved, but the Buddhism convinced us to believe in the next life as appeared in the worldly right view;

And what, *bhikkhus*, is right view that is affected by the taints, partaking of merit, ripening in the acquisitions? There is what is given and what is offered and what is sacrificed; there is fruit and result of good and bad actions; there is this world and the other world; there is mother and father; there are beings who are reborn spontaneously; there are in the world good and virtuous recluses and Brahmins who have realized for themselves by direct knowledge and declare this world and the other world” This is right view affected by taints, partaking of merit, ripening in the acquisitions.⁷

From the *sutta*, believing in the existence of the other world is a belief amongst the tenfold worldly, right view is frequently admonished by the Buddha in the sense of “if one have right view towards these matters of life, one will live one’s life safely and will have no risk to fall under the unhappy existence (*apāya*)”⁸.

In contrast, the *Dīgha Nikāya* stated about the one who does not believe in the next life as the worldly wrong view;

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

⁷ M.III.73; Bhikkhu Ñānamoli and Bhikkhu Bodhi (tr.), **The Middle Length Discourses of the Buddha**, Part Three The Final Fifty Discourses (Uparipañāsapāli), (Oxford: PTS, 2001), p. 935.

⁸ “*Apāya*” means states of loss and woe or low states of existence, namely; hell, the animal kingdom, realm of hungry ghosts and frightened ghosts”, IT. 93.

have attained, who have perfectly practiced, who proclaim this world and the next, having realized them by their own super-knowledge.⁹

The following chart exhibits the worldly right view and worldly wrong view for easy understanding;

Table 4.1: Exhibiting the Worldly Right View and Worldly Wrong View

	Worldly Right View <i>(Lokīya Sammādiṭṭhi)</i>	Worldly Wrong View <i>(Lokīya Micchādiṭṭhi)</i>
1	There is what is given	There is nothing given
2	There is what is offered	There is nothing bestowed
3	There is what is sacrificed	There is nothing offered in sacrifice
4	There is fruit and result of good and bad actions	There is no fruit or result of good or bad deeds
5	There is this world	There is not this world
6	There is the other world	There is not the next
7	There is mother	There is no mother
8	There is father	There is no father
9	There are beings who are reborn spontaneously	There are no spontaneously arisen beings
10	There are in the world good and virtuous recluses and Brahmins who have realized for themselves by direct knowledge and declare this world and the other world	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

From the chart, it is noticeable that the two aspects of comparison between worldly right view and worldly wrong view. The one who does not believe in the next life was set into the worldly wrong

⁹ D.I.55-57; Maurice Walshe (tr.), **Dīgha Nikāya: Thus Have I Heard: The Long Discourses of the Buddha**, pp. 95-96.

view, which is not a correct view. In fact, there is only one available way to prove the next life is that one needs to die and evidence the life-after-life by oneself. So as long as we still alive, the life to come will always impossible to our experience. This is because the view of life in human beings birth and death is so complicated; they do not appear to be very easy towards our understanding.

In Buddhism, there is one interesting doctrinal principle located in a *sutta* that we should try to understand, namely; the Incontrovertible Teaching (*Apaṇṇaka*). This *sutta* contains a good method named “*Apaṇṇaka* method”. The Buddha taught *Apaṇṇaka*-practice to the *Sāleyyaka brāhmins*, a *brāhmaṇa* 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
3. Non-causation
4. Denial of formless existences
5. Denial of the extinction of becoming¹⁰

To be more specific, Nihilism means the tenfold wrong view such as this world does not exist, the next world does not exist. While, no-action view means to deny of the effects of good and bad actions. Then, non-causation means to believe that purification and defilement of beings take place uncaused or for no reason. Next, denial of formless existences means to deny the existence of the formless worlds. Last, denial of the extinction of becoming means to except the existence of the formless world but to deny the existence of nirvana.

Base on our daily life we might face with many difficulty situations that are so hard to believe. Therefore the application of *Apaṇṇaka* method can help us in dealing with those difficulties as Dr. Veerachart Nimanong said;

The *apaṇṇaka sutta* is an epistemic psychological attitude form of interpretation of all kinds of doubts on the Buddha’s teachings. The

¹⁰ M.I.401; Bhikkhu Ñānamoli and Bhikkhu Bodhi (tr.), **The Middle Length Discourses of the Buddha**, Part One The Root Fifty Discourses (*Mūlapaṇṇāsapāḷi*), p. 506.

apaṇṇaka which does not involve logical reasoning cannot be inference; but inference is an aspect of *apaṇṇaka*.¹¹

Thus the *Apaṇṇaka* method is the Buddhist practice which is very useful and helpful for us to apply in our daily life. In the same way Venerable Hegoda Khemananda considered the following steps how is it possible for us to make use of it in order to determine any uncertain circumstances, for example- the Buddha visited Sri Lanka;

1. (According to the folk-lore) it is possible that the Buddha visited Sri Lanka.
2. (In the opinion of those who deny folk-lore) it is also possible that the Buddha did not.
3. We pay homage to Sripāda with the belief that the Buddha visited Sri Lanka.
4. If the Buddha had visited Sri Lanka in actuality we would gain “merit”.
5. If the opposite was true and the Buddha did not visit Sri Lanka still the religious practice motivated by the belief would result in both generating “merit” and spreading a good name for us.
6. In this manner, we gain irrespective of the factuality of the belief that the Buddha visited Sri Lanka.

In this manner, an intelligent person would conclude that it is right to pay homage to the Buddha whether he visited Sri Lanka or not. This method which is truly a Buddhist method may be applied to any situation.¹²

In applying the *Apaṇṇaka* method into the mentioned case of the longevity of balance livelihood can possibly be as follows;

1. It is possible that the life to come existed.
2. It is also possible that the life to come did not exist.
3. Husbands and wives live their couple life virtuously with the belief that they will meet again in the next life.

¹¹ Dr. Veerachart Nimanong, “Theravāda Methods of Interpretation on Buddhist Scriptures”, **International Journal of Buddhist Thought and Culture**, Vol. 6, (February 2006): 77-120.

¹² Ven. Hegoda Khemananda, **Logic and Epistemology in Theravāda (Theravāda Nyāya)**, (Sri Lanka: Karunaratne & Son Ltd., 1993), p. 105.

4. If the life to come does exist they would be together.
5. If the opposite was true and the life to come does not exist still the living together virtuously motivated by the belief would result them in a quality couple living.
6. In this manner, they gain irrespective of the factuality of the belief that the life to come existed.

In this manner, an intelligent person would conclude that it is right to live their couple life virtuously whether the life to come exist or not. However, different application of *Apaṇṇaka* method can be shown by the following concluding table;

Table 4.2: Applying the *Apaṇṇaka* Method to the Longevity of Balance Livelihood

	Analytical Issues	<i>Apaṇṇaka</i> Method	The Longevity of Balance Livelihood
1.	Folk-lore	The Buddha visited Sri Lanka	The life to come existed
2.	Deny folk-lore	It is possible that the Buddha did not visit Sri Lanka	It is possible that the life to come did not exist
3.	Our belief	We pay homage to Sripāda with the belief that the Buddha visited Sri Lanka	Husbands and wives live their couple life virtuously with the belief that they will meet again in the next life
4.	If the belief is true	If the Buddha visited Sri Lanka we would gain the merit	If the life to come does exist they would be together
5.	If the belief is false	If the Buddha did not visit Sri Lanka would result in both generating merit and spreading a good name for us	If the life to come does not exist still the living together virtuously motivated by the belief would result them in a quality couple living.
6.	Neither true nor false	An intelligent person would conclude that it is right to pay homage to the Buddha whether he visited Sri Lanka or not	An intelligent person would conclude that it is right to live their couple life virtuously whether the life to come exist or not

The *Apaṇṇaka* method thus an effective means and *Apaṇṇaka Dhamma* is the Buddha *Dhamma* in application to our daily life in order to protect all possible mistakes in our life. It is so true to say this is a “Buddhist Risk Management” because it suggests us to conduct good things regardless of our belief to the fact in life. Thus this Buddhist method should be applied to any uncertain circumstances due it to convince us to reinforce the power of faith through the mental dimension in doing good action in all channels: mental, verbal and action based on the Law of *Kamma*.

In order to attain the Longevity of Balance Livelihood, wife and husband need to stay together in a perfect balance based on a Buddhist principle *samajīvidhamma*. According to the said principle, when a couple is equalized with *saddhā*, *sīla*, *cāga* and *pañña*, not only this life they can live together until the last day of life but after they dead they can also live together again in the life to come.

The only question we need to examine here is the life to come does exist or not. And this is how the *Apaṇṇaka* method plays a crucial role as an effective means to clarify all jeopardy in life of couples especially for those who have some doubt in the next life, an indemonstrable matter. It is so true to say this is a “Buddhist Risk Management”. That is to say this Buddha *Dhamma* contributes to our daily couple life in order to protect all possible mistakes in their life.

In conclusion, benefits based on person and time (*attha*) signifies two types of benefits: person and time. Benefit based on person consisting of three characters: gain for oneself, gain for other, and gain both for oneself and for others. Benefit based on time consisting of three characters as well: this life and next life. Meanwhile, benefits based on the fourfold accomplishment (*samparāyikattha-samvattanika-dhamma*) comprises of four factors: faith, virtue, generosity and wisdom. Finally, benefit based on *Apaṇṇaka Sutta* suggest a very practical method called *Apaṇṇaka* method. This method is the logical way of think for one who do not have strong faith to believe whatsoever can not be proved.

4.1.2 Benefits from the Bowen’s Theory

Benefits are not to be gained from only the Buddhist side, but also can be gained from the viewpoint of Bowen’s Theory. There are:- 1) Understanding on the Family System and its Relationships, 2) A Tool for Managing Differences among Family Members.

a. Understanding on the Family System and its Relationships

As the situation of the world today. For growing numbers of people, Murray Bowen's work has given them an important, systemic understanding of their personal and professional lives, and a way to consciously and intentionally advance their work in the world.¹³ One benefit of studying the Bowen theory is the ability to better understand the overall system of the family including its relationships, as Alan Carr stated:

It is a paradox of Bowenian therapy that it aims to enhance family relationships primarily not by focusing on relationship building but by focusing on the opposite: the promotion of autonomy and the differentiation of self.¹⁴

Even though the body of knowledge obtained mainly from Buddhism plays a crucial role in examining way for the balance of family life, but to explore family theory of Bowen could integrately reinforce with Buddhism in terms of the understanding of the family system and its significant relationships.

b. A Tool for Managing Differences among Family Members

Bowenian theory suggested effective ways to resolve the problem of conflict in the family. It also promote peace to an individual member of a family in an individual level, and to the family in a family level:

As we seek to find more and more effective ways to help resolve conflict and promote peace, Bowen theory offers us a powerful tool for creating new and better opportunities for managing differences through self-determination, compassion, fairness, justice, and collaboration.¹⁵

Speaking of a family, Bowen theory suggests that marriages work this way, with parties selecting each other at about the same degree

¹³ Wayne F. Regina, **Applying Family Systems Theory to Mediation A Practitioner's Guide**, (Maryland: University Press of America, 2011), p. X.

¹⁴ Alan Carr, **Family therapy: concepts, process and practice**, (Chichester: John Wiley & Sons Ltd, 2006), p. 163.

¹⁵ Wayne F. Regina, **Applying Family Systems Theory to Mediation A Practitioner's Guide**, p. 151.

of emotional maturity.¹⁶ It can be concluded that Bowen gave us a tool for managing differences among family members by balancing the two following points: differences and sameness.

4.2 The Ground Concepts before Integration between Buddhist Doctrines and Murray Bowen's Theory

In order for integration between the two ground concepts both on the underlined doctrines from Buddhism and the vital modern theory from Murray Bowen, firstly the definition of integration must be clarified. The term "integration" is an English word that derived from the Pali term *Pūraṇa* (adj. n.) [*fr. pūreti*] means (adj.) filling¹⁷ It implies, in the context of psychology, bringing mental and emotional "energies" together so that attention is not fragmented or divided. This is usually achieved by bringing attention to an object. Psychotherapy and Buddhism initiates a conversation between these two modern methods of achieving greater self-understanding and peace of mind.

As a lot of doctrines were explained in the Chapter III. At this point, they are to be briefly revised once again in this Chapter in order to clarify some significant points, and to finally use for the integration between the two following concepts both on Buddhist doctrines and Psychological Murray Bowen:

4.2.1 The Ground Concept of Buddhist Doctrines

As the researcher has exhibited earlier in the Chapter III, there were three main body of knowledges that will be mentioned again here in this Chapter. They are:-1) The Concept Taken from Meaning of Balance Family Life, 2) The Doctrine of Balanced livelihood, 3) The Three Supportive Doctrines.

a. The Concept Taken from Meaning of Balance Family Life

The first ground concept of Buddhist doctrines firstly deal with the Meaning of Balanced Family Life itself. Family members must have basic qualities of three: (1) A Balanced Family Life as Monogamy, (2) A Balanced Family Life as Love and Faithfulness (*anubbata*), (3) A Balanced Family Life as the Buddhist Middle Way. The above concept plays a crucial role in terms of the basic qualifications of a married family that directly show the true meaning of balance family life

¹⁶ *ibid*, p. 57.

¹⁷ T.W. Rhys Davids and William Stede (eds.), **The Pali Text Society's Pali-English Dictionary**, Part V (P-Ph.), (London: PTS, 1923), p. 94.

b. The Doctrine of Balanced Livelihood

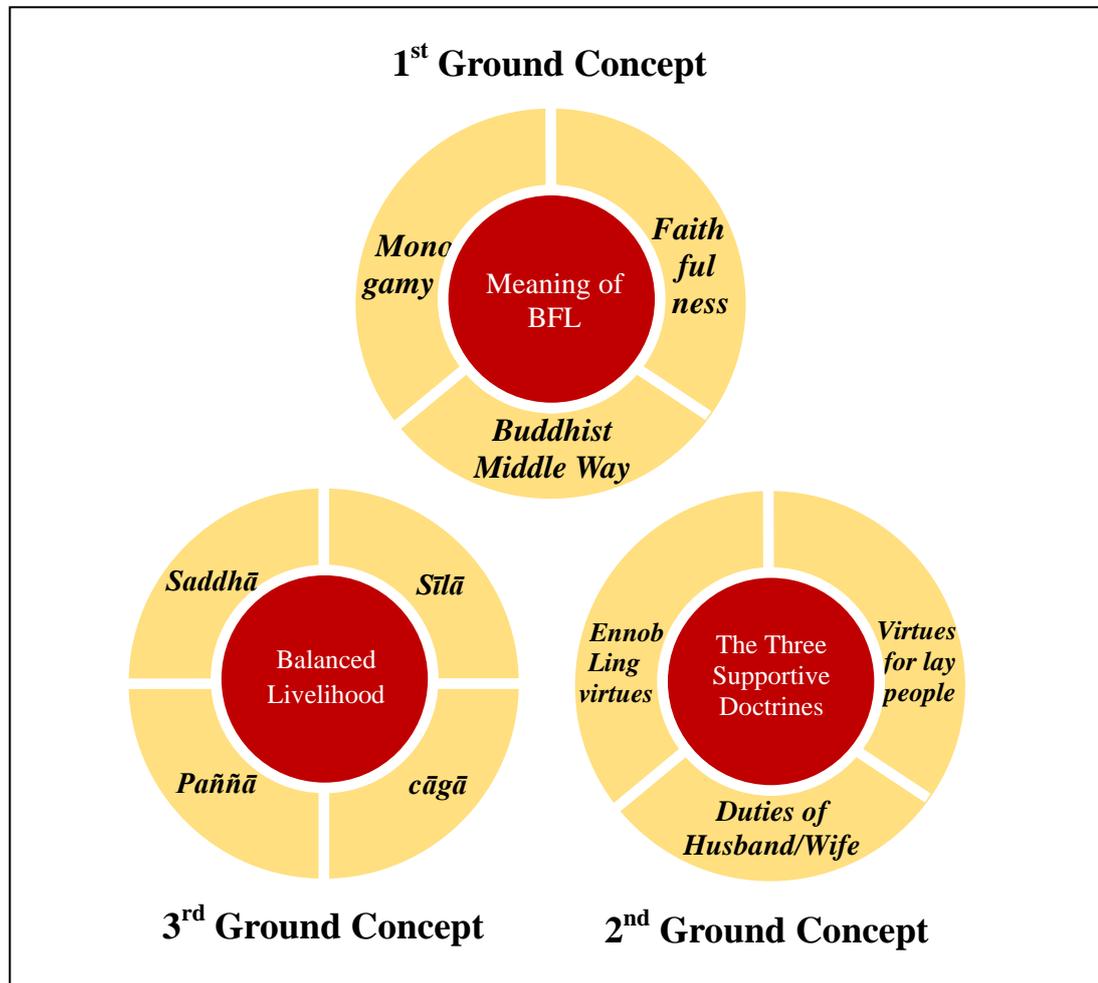
The next ground concept refers to the four factors contributing to a balanced family (*samajīvīdham*): balance in faith, virtue, generosity, and wisdom. It plays a crucial role in regard to a primary practice for husband and wife in a family need to equally have. It also denotes the same level of the fourfold factors that family members must balance.

c. The Three Supportive Doctrines

The last ground concept refers to the supplementary practices which are also necessary that are ennobling virtues (*pañca dhamma*), virtues for lay people (*gharāvāsadhmma*), and the six directions (*disā*) to support the primary practice. Of such, , *pañca dhamma* is the root or fundamental rules in everyday life which is a basic practice pararelled to *pañca sīla*. *Gharāvāsadhmma* is virtues for a good household life. *Disā* is the responsive duties.

At last, the researcher will demonstate the abovementioned ground concept of Buddhit doctrines in the following chart:

Chart 4.2: Exhibiting The Ground Concept of Buddhist Doctrines

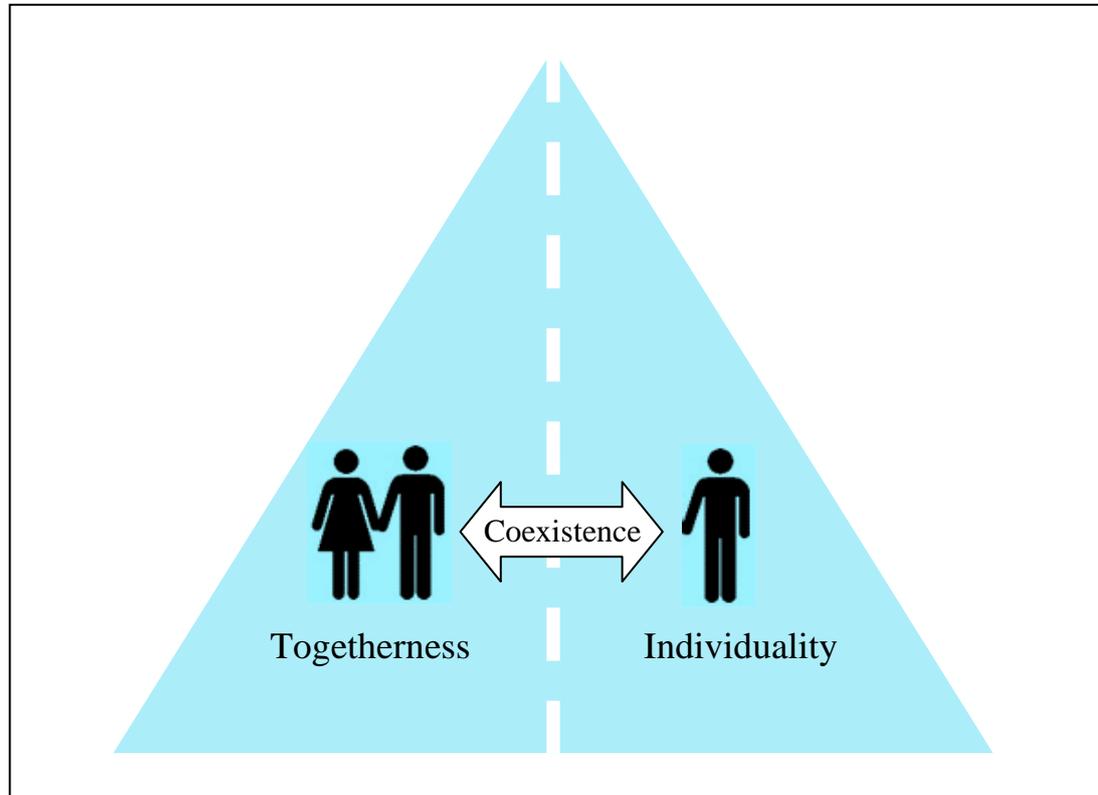


4.2.2 The Ground Concept of Murray Bowen's Theory

Apart from the the ground concept from the Buddhist side, from the viewpoint of Murray Bowen, there are a theoreticall concept called "the Two-person Relationship" that best explain the relationships between the two members in a family.

The interplay of individuality and togetherness is important in every relationship in which people have emotional significance to one another. While the "Individuality" is an independent and distinct entity, the "Togetherness" is a dependent, connected, and indistinct entity. These inter-relationships of the two entities can be shown in the following chart:

Chart 4.3: The Ground Concept of Murray Bowen's Theory



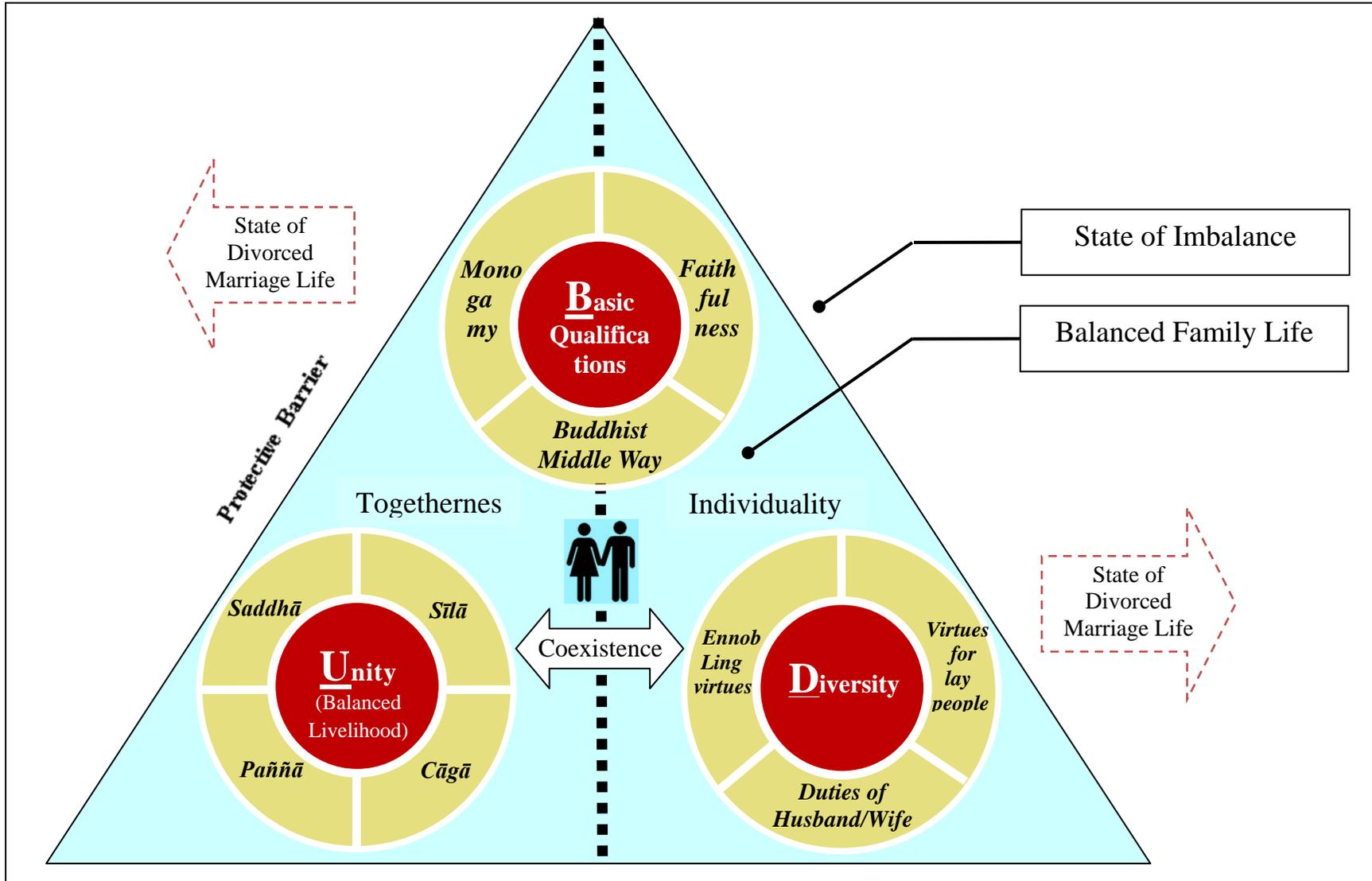
4.3 The Conceptual Model and the Integrated Way for the Balance of Family Life

In examining this issue, the researcher shall primarily show the conceptual Model for the balance of family life in order for conceptualize the whole underlined ideas. Then will further analyze the integrated way for the balance of family life.

4.3.1 The Conceptual Model for the Balance of Family Life

Before the proposing of the integrated way for the balance of family life, at this stage, the researcher discusses about a conceptual model. In order to achieve a good marriage life, first of all, wife and husband should follow the balanced livelihood as a primary doctrine. They also need to practice other related doctrines which are ennobling virtues, virtues for lay people, the six directions. As a result, the following conceptual model will clearly depict not only the outlook of the Buddhist doctrines for the balance family life according to *Theravāda* Buddhist perspective, but also the face of the key theory from Murray Bowen:

Chart 4.4: The B-U-D Model: A Conceptual Model for the Balance of Family Life



The model's name BUD stands for a compact knob-like growth on a plant which develops into a leaf, flower or shoot. In this context, it represents the blossom or growing of a good relationship in marriage life of a couple.

From the model, a round shaped figure floated on the top part inside the triangle represents the threefold **Basic Qualification** explaining that a couple must primarily have three qualifications to be a qualified member. Monogamy is not only be focused here, but a couple must also concentrates on Faithfulness and living his or her life based on the Buddhist middle way. That is, said by the Buddha, they need to understand the true meaning of right view, right intention, right speech, right action, right livelihood, right effort, and right concentration. The Buddhist middle way is the only spiritual path that uplifts a couple's secular life to the noble couple life.

Then two round shaped figures footed at the ground inside the triangle represent respectively the two ways of coexistences. They are (1) The **Unity Coexistence**, (2) The **Diversity Coexistence**. To best explain this, the former one, the unity coexistence, represents the primary practice on the four factors contributing to a balanced family (*samajīvīdham*): balance in faith, virtue, generosity, and wisdom. The key concept is each member of the family must have the said four Dhammas. If the four factors do not in the stage of balance, the family life will be disintegrated. The latter one, the diversity coexistence, represents the supplementary practices which are ennobling virtues (*pañca dhamma*), virtues for lay people (*gharāvāsadhama*), and the six directions (*disā*) to support the primary practice.

Right at the center of the three circles is a dash-line triangular area where a couple (a husband and a wife) is living together peacefully as long as they stay within. It works as a frame in maintaining a couple's balance of family life protecting a couple from being divorced. A luminous name "**Protective Barrier**" is used in best explaining the functions of them. In addition, the dashed-line triangle indicates the extent of a comfort zone that family members both staying together. Within that triangle area, there is a verticle dash-line that divided territory between the two types of Bowenian relationships: togetherness and individuality. The Bowenian's **togetherness** significantly close related to a couple's unity in balance livelihood in the sense of each family members must have in common. Whereas the Bowenian's **individuality** significantly close related to a couple's sole individual in balance

livelihood in the sense of each family members may not necessary to have something in common.

4.3.2 The Threefold Integrated Way for the Balance of Family Life

At this very critical point, after the conceptual model has been clarified. The integrated way that Buddhism and Bowen's both suggested in order for the balance of family life can be practically follow. There are three underlined key elements to equilibrium a family life. The mentioned threefold integrated way for the balance of family life, namely: 1) Basic Qualifications, 2) Unity in Coexistence, 3) Diversity in Coexistence. Details are as follows.

a. Basic Qualifications

In order to achieve the desirable state of balance in a marriage family, members in the family need to have common agreement on basic qualifications. That is to say they must firstly realize on the true meaning of "balance family life" then they must have the same awareness on basic qualifications to live a marriage life happily together. As clarified in the third chapter, a couple who married and lived a household life together must mutually set up the same goal in achieving the balance of family life in which they must both equally have virtuous qualities. Not only they have to be monogamy, but love, faithfulness (*anubbata*) and the Buddhist Middle Way are what they need to practice. Therefore, it is crucial necessary that husbands and wives must have something in common.

Bowen theory have validated the above concept by mentioned that the relationship-based patterns, humans have an ability to think independently in the face of relationship reactions, to use the brain in new ways, to see reactions and change them, and to think for self. The capacity to develop and maintain one's own intellectual activity, somewhat separate from relationships that shape the brain, varies among individuals.¹⁸ Thus the above basic qualifications should definitely are crucial in these manner.

¹⁸ 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.

b. Unity in Coexistence

Aside from the key first element is a couple must mutually set up the same goal in which they can extend the consensus to the common lifestyle activities. The next element called “unity in coexistence” also a vital consideration. Even though when people living together, it is mere impossible that the two people will have totally a hundred percent matched, in terms of both physically entity (sex, age, etc.) and their habit, belief, tradition, culture, ways of thinking, etc. But at least they must have some thing in common that is “unity” as the Buddha suggests the Balanced Livelihood (*samajīvidhamma*) as being as the main principle for a couple to balance their marriage life. Thus it is so simply to say that a couple need to have four common things, they are Balance in Faith (*sama-saddhā*), Balance in Virtue (*sama-sīla*), Balance in Generosity (*sama-cāga*), and Balance in Wisdom (*sama-paññā*).

From the psychological point of view, diversity in coexistence significantly refers to “Bowenean Togetherness” that pointed out a human being has various biological and psychological systems that incline him to function as part of a group and to follow the groups’ compass. These internal systems not only orient the person to the directives of the group but also send out signals that orient others to self. Therefore, this is a good reason to understand why the Buddha suggest the fourfold Dhammas for a couple to prolong their quality of a family life to the longest extent of time frame. It is truly Bowenean concept of togetherness.

c. Diversity in Coexistence

Lastly, the last thing that a couple should understand is the diversity in coexistence. Diversity can be in various aspects, biodiversity denotes degree of variation of life forms within an ecosystem; species diversity connotes the number of species represented in a data set; genetic diversity refers to the total number of characteristics of genetic of a different species; nucleotide diversity points out a measure of the degree of polymorphism within a population; phylogenetic diversity means a measurement of biodiversity which incorporates phylogenetic difference amongst species; ecosystem diversity explains the diversity of a place at the level of ecosystems, etc.

Human beings are in ecosystem where many species live together. When living together, it is necessary to adjust oneself to the environment. Similar to husband and wife who come from

different family, the self-adjustment should be carefully practiced by each members to balance a coexistence under the underlined concept “Diversity in Coexistence” However, Buddhism suggested that one who live a household life should use the three doctrines, namely: 1) Ennobling virtues (*pañca-dhamma*), 2) Virtues for lay people (*gharāvāsa-dhamma*), 3) The six directions (*disā*).

Firstly, the ennobling virtues work as a supporter to the precepts respectively; Loving kindness and compassion (*mettā-karuṇā*) supports the first precept, right livelihood (*sammā ajīva*) supports the second precept, sexual restraint (*kāmasamvara*) supports the third precept, truthfulness (*sacca*) supports the fourth precept, mindfulness and awareness (*sati-sampajañña*) supports the fifth precept. Secondly, the Virtues for lay people play a role on the individual’s basic qualifications; they are Truth (*sacca*), adjustment (*dama*), steadfastness (*khanti*) and generosity (*cāga*). Lastly, the six directions (*disā*) served as a couple’s manual of conduct or “duties of husband and wife” as confirmed by the Buddha:

Duties of a good husband

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.

Duties of a good wife

1. By properly organizing her work,
2. By being kind to the servants,
3. By not being unfaithful,
4. By protecting stores,
5. And by being skilful and diligent in all she has to do.¹⁹

From the psychological point of view, diversity in coexistence significantly refers to “Bowenean Individuality” that pointed out a human is assumed to have various biological and psychological systems that permit him to function as a separate person and to follow his own compass. This force toward being distinct is reflected in the motivation to feel, think, and act for oneself and a lack of concern about whether others feel, think, and

¹⁹ Maurice Walshe (tr.), **Dīghanikāya: Thus Have I Heard: The Long Discourses of the Buddha**, p. 467.

act the same. Therefore, this is a good reason to understand why the Buddha suggest the said Three doctrines for a couple just to support their household life. It is truly Bowenian concept of individuality.

4.4 Concluding Remarks

Benefits from the Buddhist Doctrines and Bowen's Theory: 1) Benefits from the Buddhist Doctrines. Benefits based on person and time (*attha*) signifies two types of benefits: person and time. Benefit based on person consisting of three characters: gain for oneself, gain for other, and gain both for oneself and for others. Benefit based on time consisting of three characters as well: this life and next life. Meanwhile, benefits based on the fourfold accomplishment (*samparāyikattha-samvattanika-dhamma*) comprises of four factors: faith, virtue, generosity and wisdom. Finally, benefit based on *Apaṇṇaka Sutta* suggest a very practical method called *Apaṇṇaka* method. This method is the logical way of think for one who do not have strong faith to believe whatsoever can not be proved. 2) Benefits from the Bowen's Theory. Benefits are not to be gained from only the Buddhist side, but also can be gained from the viewpoint of Bowen's Theory. There are:- (1) Understanding on the Family System and its Relationships, (2) A Tool for Managing Differences among Family Members.

The Ground Concepts before Integration between Buddhist Doctrines and Murray Bowen's Theory:- 1) The Ground Concept of Buddhist Doctrines. As exhibited earlier in the Chapter III, there were three main body of knowledges that will be mentioned again here in this Chapter. They are:- (1) The Concept taken from Meaning of Balance Family Life, (2) The Doctrine of Balanced livelihood, (3) The Three Supportive Doctrines. 2) The Ground Concept of Murray Bowen's Theory. Apart from the the ground concept from the Buddhist side, from the viewpoint of Murray Bowen, there are a theoreticall concept called "the Two-person Relationship" that best explain the relationships between the two members in a family. (1) Individuality, (2) Togetherness.

The Conceptual Model and the Integrated Way for the Balance of Family Life:- 1) The Conceptual Model for the Balance of Family Life. In order to achieve a good marriage life, first of all, wife and husband should follow the balanced livelihood as a primary doctrine. They also need to practice other related doctrines which are ennobling virtues, virtues for lay people, the six directions. As a result, the

following conceptual model will clearly depict not only the outlook of the Buddhist doctrines for the balance family life according to *Theravāda* Buddhist perspective, but also the face of the key theory from Murray Bowen. 2) The Threefold Integrated Way for the Balance of Family Life. The integrated way that Buddhism and Bowen's both suggested in order for the balance of family life can be practically follow. There are three underlined key elements to equilibrium a family life. The mentioned threefold integrated way for the balance of family life, namely: (1) Basic Qualifications, (2) Unity in Coexistence, (3) Diversity in Coexistence.

CHAPTER V

Conclusion and Suggestion

This Dissertation entitled “The Integrated Way for the Balance of Family Life Based on Buddhist Doctrines and Bowen’s Theory” is of three objectives, namely: - 1) To study the problems of family life and the theory in balancing family life based on Bowen’s theory, 2) To study the Buddhist doctrines for the balance of family life in *Theravāda* Buddhism, 3) To propose the integrated way for the balance of family life based on Buddhist doctrines and Bowen’s theory. In this chapter, the researcher has some conclusion as well as suggestions to make here respectively.

5.1 Conclusion

Based on the three objectives in which have been systematically designated. There are three topics to present as follows; 1) Problems of Family Life, and the Theory in Balancing Family Life Based on Bowen's Theory, 2) Buddhist Doctrines for the Balance of Family Life in *Theravāda* Buddhism, 3) The Integrated Way for the Balance of Family Life Based on Buddhist Doctrines and Bowen’s Theory.

5.1.1 Problems of Family Life, and the Theory in Balancing Family Life Based on Bowen's Theory

Family problems are problems on inequality of believe, virtues, charity and intelligent which can be considered as major problems while others problems of family life, for example, lacking of self-development, intolerance, unawareness of one’s duties, etc. can also cause the undesirable results and lead to divorce.

Bowen’s family system theory is a theory that believes in a family emotional unit. The system of family relationship involve with the thoughts, feelings and behavior of each family member. **The family diagram** shows a living organisms and family emotional systems in multi-generation that can be applied practically in the family therapeutic

method in order for analysis on the functioning and emotional processes within families. **For Bowen's five concepts**, firstly the differentiation of self is explained as the ability to distinguish intellectual from emotional needs, desires, and responses. Then suggested the successful marriage needs to have same level of differentiation. Secondly, triangles are the most common pattern is the father–mother–child. Thirdly, Family projection process denotes the primary process where parents pass along their emotional problems to a child. Fourthly, emotional cutoff exhibits family members who unable to manage their unresolved emotional issues with parents totally cut-off emotional contact. At last, multigenerational transmission process means that family functioning is passed on like many genetic traits. Additionally, **the balance of a two-person relationship** starts from individuality is reflected in the motivation to feel, think, and act for oneself; then togetherness is reflected in the directives of connecting to others. One's relationship defines the capacity for differentiation which both is important in every relationship in which people have emotional significance to one another.

5.1.2 Buddhist Doctrines for the Balance of Family Life in Theravāda Buddhism

Firstly as, the balance family life in Buddhism signifies a couple who married and lived a household life together in which they both equally have virtuous qualities in order for the development of a healthy and growing spiritual practice. The mentioned qualities are as Monogamy, Love and Faithfulness (*anubbata*) and the Buddhist Middle Way.

Secondly, there are two levels of balance family life: the balance of life on an individual level is basically based on three aspects that either husband or wife should personally have:- 1) Individual and Self: the ability to empirically achieve personal freedom and lasting happiness comes from seeing the truth of no-self (*anattā*), that there is no metaphysical self, 2) Self-Acceptance: the practice of self-appreciation, self-respect and self-love, 3) Self-Financial Management: the potential in self-financial management. These aspects form the life balance in the individual level. Meanwhile, the balance of life on a family level is based

on the three main issues a couple should mutually be:- 1) Family as Gratitude (*kataññūkataveditā*): the most powerful practices for living the *Dhamma* in a marriage life, 2) Family as Socialism: Family is a social institution in the society, 3) Family as Shared Common Activities (SCA): The key concept to perfectly Balance the Life in a Family Level is “Shared Common Activities-SCA”: It is crucial necessary that husbands and wives must have something in common.

Thirdly, being as the main principle for a couple to balance their marriage life, the teaching on the doctrine of balanced livelihood thus plays a crucial role in perpetuating good living of a couple as the meaning of the doctrine named *samajīvidhamma*. Of such, the four following elements are balance in faith, balance in virtue, balance in generosity, and balance in wisdom.

Lastly, the other doctrines that related to the balance of family life are very important for a couple. While the ennobling virtues (*pañca-dhamma*) suggest the five practices that go in line with the five precepts, the virtues for lay people (*gharāvāsa-dhamma*) point out how householders should conduct in their life virtuously. Finally the six directions (*disā*) specify the exact duties of both wife and husband.

5.1.3 The Integrated Way for the Balance of Family Life Based on Buddhist Doctrines and Bowen’s Theory

Benefits from the Buddhist Doctrines and Bowen’s Theory: 1) Benefits from the Buddhist Doctrines. Benefits based on person and time (*attha*) signifies two types of benefits: person and time. Benefit based on person consisting of three characters: gain for oneself, gain for other, and gain both for oneself and for others. Benefit based on time consisting of three characters as well: this life and next life. Meanwhile, benefits based on the fourfold accomplishment (*samparāyikattha-samvattanika-dhamma*) comprises of four factors: faith, virtue, generosity and wisdom. Finally, benefit based on *Apaṇṇaka Sutta* suggest a very practical method called *Apaṇṇaka* method. This method is the logical way of think for one who do not have strong faith to believe whatsoever cannot be proved. 2) Benefits from the Bowen’s Theory. Benefits are not to be gained from only the Buddhist

side, but also can be gained from the viewpoint of Bowen's Theory. There are:- (1) Understanding on the Family System and its Relationships, (2) A Tool for Managing Differences among Family Members.

The Ground Concepts before Integration between Buddhist Doctrines and Murray Bowen's Theory: - 1) The Ground Concept of Buddhist Doctrines. As exhibited earlier in the Chapter III, there were three main body of knowledge that will be mentioned again here in this Chapter. They are: - (1) The Concept taken from Definition of Balance Family Life, (2) The Doctrine of Balanced livelihood, (3) The Three Supportive Doctrines. 2) The Ground Concept of Murray Bowen's Theory. Apart from the ground concept from the Buddhist side, from the viewpoint of Murray Bowen, there is a theoretical concept called "the Two-person Relationship" that best explains the relationships between the two members in a family. (1) Individuality, (2) Togetherness.

The Conceptual Model and the Integrated Way for the Balance of Family Life: - 1) The Conceptual Model for the Balance of Family Life. In order to achieve a good marriage life, first of all, wife and husband should follow the balanced livelihood as a primary doctrine. They also need to practice other related doctrines which are ennobling virtues, virtues for lay people, and the six directions. As a result, the following conceptual model will clearly depict not only the outlook of the Buddhist doctrines for the balance family life according to *Theravāda* Buddhist perspective, but also the face of the key theory from Murray Bowen. 2) The Threefold Integrated Way for the Balance of Family Life. The integrated way that Buddhism and Bowen's both suggested in order for the balance of family life can be practically follow. There are three underlined key elements to equilibrium a family life. The mentioned threefold integrated way for the balance of family life, namely: (1) Basic Qualifications, (2) Unity in Coexistence, (3) Diversity in Coexistence.

5.2 Suggestion

The suggestion may be presented in two ways: - 1) General Suggestion, 2) Suggestion for Further Researches.

From the study, findings show how significance balanced family life truly is. Nowadays, there is one problem that a couple in the 21st century society encountered with. It is they did not follow all of the doctrines that have mentioned in this research, the Balance Livelihood Doctrine for instance. Thus, a Buddhist couple should firstly open their mind, and then make a self-examination and study harder on these Buddhist doctrines for the sake of a family life and better society.

Due to some limitations about objectives and the scope of the study, there are some suggested research titles that are possible to conduct further. They are as follows;

1. Manual for a Selection of a Couple based on Buddhist Perspective
2. An Integrated Approach on the Responsive Duties for Family Members
3. Buddhist Way for a Solution of Family Conflict

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