

ANALYSIS OF GRATITUDE FOR PARENTS FOLLOWING THERAVĀDA BUDDHISM

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Abstract

As the unclear bound of kindness in Buddhist doctrines led to the continuous issues about the repayment for parents and patrons. Although Tripitaka has already guided to repay, some cultures apply it ineffectively that led to the social problems. As the solutions, understanding the core of gratitude and applying with the other dharma principles likes the middle path. Gratitude is related to family roles, the parents looking after the children, the children repay with the gratitude. The gratitude main target is representing love and relation between parents or patrons and child. This is important for all community.

Keywords: Buddhism, Gratitude, Theravāda Buddhism

INTRODUCTION

Peacefully living in community is very important. The main factor that building peaceful community has been created by human such as laws and morals. Law is the regulations and punishment to prevent the people commit any offense. On the other hand, moral is the way to live together, no any obvious penalty but use belief and social penalty as the punishment instead. There are plenty of morals in each human community. Most of moral depends on religious principles. There is a moral held by a group of people believing that the good action in building family relationship and making the peaceful for society is gratitude.

Gratitude is the common moral in many communities. It is the paying back somebody gave us or a helpful person feels grateful to help. As well as, appreciation is the way that somebody who was got helped feel thankful and repaying to the helper. The gratitude also corresponds to the happiness. It is important to definite and promote the well-being by improving thankfulness. (Sareh Behzadipour, Alireza Sadeghi, and Mojgan Sepahmansour(2018-2019), 70).Gratitude and appreciation can be cultivated. This cultivation cannot only feel the happiness, but also benefits to the communities or gives the good memories to someone. (Giacomo Bono, Mikki Krakauer, and Jeffrey J. Froh (2015), 570).Gratitude and appreciation are the basic of life. The benefactors such as parents, teachers, or any kind and compensated animals should be given the compensation in somehow and not be hurt in anyway. (Phra Dharmakosajarn (Buddhadasa Bhikkhu)(1993), 2). The definition of gratitude is thankful and grateful in responding from being given either things or kindness (Robert A. Emmons and Joanna Hill (2001), 15). If anyone experiences the bad situation, gratitude and appreciation can brought to use for giving thanks for everything in life, admiration, and felicitation. These are able to use for positive motivation. (Kate Lenhart (2013), 96).

Buddhism is the religion having the obvious principles about gratitude and appreciation. In Tripitaka, the definition of “filial piety” is ‘the first patron is parents’, one who reciprocates the done kindness (Dhātuk and Pp, 79/ 269/ 78). In Buddhism, the filial piety is the symbol of the good person. In contrast, the person who never knows the kindness is not worth to associate with, bad and unmoral person. As considering, the gratitude is a moral should be held and acted in the community well and beneficially.

In the Buddhism is respected by the most of people in society, the gratitude is considered as the very important thing, especially with the parents and patrons. In addition, some of Thai people who respecting Theravāda Buddhism has the thought that any child does not take care the parents when they get old and sick so much that unable to take care of themselves, or leaving the parents to face the difficulty in living, that person will be judged as the unfilial piety. Currently, there has been questioning about the gratitude for the parents and patrons, because the gratitude is a part of Buddhist dogmas. Hence, the Buddhist dogmas are affected and doubted that ‘does gratitude really bring the peaceful society?’. To consider the dogma of gratitude for parents and patrons in Buddhism, there are questions about bound and how to repay the kindness. Since Theravāda Buddhism is the major religion of Thailand, to clearly get the vision of context and belief in Thai community. Thai documents and Tripitaka were bought for references about the conditions of gratitude and appreciation in Theravāda Buddhism dogmas in aspects of definitions, the kindness of parents and patrons, repayment for parents and patrons following Theravāda Buddhism principles, advantages of gratitude for parents and patrons, and consequences of karma for the unfilial piety in Theravāda Buddhism. Next, study the problems from the dogma of gratitude for parents and patrons by looking through of Thai social context, the problems of kindness bound in parents and patrons, and repaying the kindness to parents and patrons.

Gratitude and Appreciation in Theravāda Buddhism dogma

Definition of gratitude and appreciation

Gratitude is one of the important dogmas of Buddhism. In Tripitaka which is the main doctrines of Theravāda Buddhism has given the meaning about gratitude that there are 2 kinds of people which hard to find that are 1) patronal person and 2) appreciative person. The words “pubbakārī” means the people who did patronize and “kataveti” means paying back to the people who patronized us. Parents are counted as pubbakārī and children are the filial pieties with thankfulness (kataveti). In the other words, the person who help, look after, or do something for us before we did anything to, is the patron as similar as parents because the kindness of these actions. They can be called as pubbakārī too (Dhātuk and Pp, 79/ 267-269/ 77-78).

Kindness of parents and patrons

Parents has a lot benevolence. For example, as the children were young, they played so much that got dirty, the parents cleansed the children, kissed with love. Although, this parental love has been put on the head for hundreds of years, it cannot repay this kindness of parents. As the parents take care of children, teach, and tell them, so they are children brahma (Khp, 39/ 188/ 6). Parents are the first teachers of the child. They have taught since the child was young, for instance, calling any name either things or family members, walking, eating, able or unable to do. Despite of the teachers teach everything later, or giving ordination and enlighten the Path of Stream-Entry in Buddhism. All teachers are not the first one of child. This is why the parents is similar as the child’s brahma and the child should respect and take care of them for repayment (AN, 34/ 105-109/ 470-471).

In brahma sutta, in the chapter of child’s brahma, this chapter mentions the parents who are taken care of the child in the house as the child’s brahma because the parents behaved the child following the doctrine Brahmavihāra (holy abidings; sublime states of mind) first. This principle is consisted of Mettā: loving-kindness), Karuṇā: compassion, Muditā: sympathetic joy, Upekkhā: equanimity (Phra Brahmaganabhorn (P.A. Payutto) (2016), 124). Since the child was an embryo, the parents have got the kindness mind that when we will see our child baring safely with the healthy body. Furthermore, the young child was a newborn, there was some insects flying around or restless sleep with crying, when the parents knew the compassionate would happen. On the other hand, as the child runs around and grow up as an adult, the parents will have the heart of sympathetic joy. In addition, it is the time to the child gets married and moves out, the parent will trust that is the time their child can live by oneself. At that time, the parents will get the equanimity (It, 45/ 670/ 286).

Repayment for kindness of parents and patrons following the principles of Theravāda Buddhism

Lord Buddha has said about repaying parents and patrons kindness which can conclude that the repaying the parents and patrons is not the thing that easy to do. It can illustrate with a child carries the father and the mother on each shoulder by they are 100 years old. The child serves them so much but it is not still counted as succeed the repayment for the parents' kindness because the parents have lots of kindness. They have given birth and taken care us until we are grown up. Thus, the appropriate repayments are: if the child has the faithless parents, must persist in Saddhā-sampadā (to be endowed with faith), the parents immoral, persist in Sīla-sampadā (to be endowed with morality), the parents are stinginess, persist in Cāga-sampadā (to be endowed with generosity), the parents are the outcast mentality, persist in Paññā-sampadā (to be endowed with wisdom). These actions are counted that the child has done repaying the parents' kindness (Phra Brahmaganabhorn (P.A. Payutto) (2016), 146-147).

Gratitude and appreciation in Theravāda Buddhism is the repayment for the kindness of our benefactors that are parents or somebody has done fostered since we were young by paying attention, giving love and kindness, teaching things, being the first teacher. Hence, the person who has the kindness for us, is called the patrons. There is a scholar who is recognized very much, P.A. Payutto (Phra Brahmaganabhorn) has explained that the things that the filial piety should treat the patrons following the Buddhist doctrines that "In five ways a child should minister to his parents as the eastern quarter (saying to himself): 1. Having been supported by them, I will support them in my turn. 2. I will do their work for them. 3. I will keep up the honor and the traditions of my family. 4. I will make myself worthy of my heritage. 5. I will make offerings, dedicating merit to them after their death." and "In five ways his parents, thus served as the eastern quarter, show their love for him: 1. they keep him back from evil. 2. They train him in virtue. 3. They have him taught arts and sciences. 4. They arrange for his marriage to a suitable wife. 5. They hand over his inheritance to him in due time." (Phra Brahmaganabhorn (P.A. Payutto) (2016), 191-192).

Advantage of gratitude for parents and patrons

It can say that, in Buddhism, the gratitude for parents and patrons is a self-practice to find out the happiness of life. Moreover, in Buddhism the filial piety is raised as the good person that "Anyone who has the gratitude and appreciation is a savant, a good friend, and a loyal and steadfast person, doing the assignment with respect on duty. The sage always says that person is a good person." Nidd II, 67/ 410/ 510). The filial piety who has raised by people, this person lives in anyone's house even a night, will get the treat with food and drinks. It should not have any mayhem to that person. Anyone who commit an offense to friend is the ingrate that will not see the growth (Pv, 49/ 253/ 106).

The ingrate's Consequence of Karma

Buddhism value the gratitude and appreciation as one of good person characters. In addition, if anyone is an ingrate, it has been mentioned in Buddhist doctrines. Lord Buddha explained some differences between the good and bad person that the bad person is surely an ingrate, but the good person is always a filial piety with the gratitude and appreciation (AN, 33/ 356/ 277). Due to the ingrate is the bad person symbol, in Tripitaka, and anyone makes some mistake to the parents, abuses the parents, there is some passage, for instance, "the parents are worthy to respect because they have the kindness to the child very much. As the child has already made some mistake to them, will bare in unhappy planes (DN, 16/ 305/ 363). Moreover, it mentions to consequence of karma that Moggallana had done the karma by killing his parents in the previous life. In spite of he had gone to hell and been tortured, he also made merit until he became Arahant and the left-hand side of Buddha. However, the fraction of karma that killed the parents let him died by beating (Ap, 70/ 495/ 4).

In Tripitaka which is the main doctrines of Theravāda Buddhism has given the meaning about gratitude that there are 2 kinds of people which hard to find that are 1) patronal person and 2) appreciative person. The words "pubbakārī" means the people who did patronize and "katavetī" means paying back to the people who patronized us. Parents are counted as pubbakārī and children are the filial pieties with thankfulness (katavetī). In the other words, the person who help, look after, or do something for us before we did anything to, is the patron as similar as parents because the kindness of these actions. They can also be called the patrons. As we were

young, the parents took care us with love, teach us, and protect us from any danger. Then, we have grown up, the parents are grateful because they have seen their child has the happy life. This indicates that love of parents and patrons are pure love because they have lots of kindness. There are various repayments for them that persisting in Saddhā-sampadā, Sīla-sampadā, Cāga-sampadā, or Paññā-sampadā. On the other hand, the five ways of repaying the parent are 1) Having been supported by them, I will support them in my turn, 2) I will do their work for them, 3) I will keep up the honor and the traditions of my family, 4) I will make myself worthy of my heritage, 5) I will make offerings, dedicating merit to them after their death. By the way, the parents must look after the child in five ways as well which are 1) Keep the child back from evil, 2)train the virtue, 3)Give the education, 4)arrange the marriage with a suitable spouse, 5)hand over his inheritance to him in due time. In addition, anybody takes care of parents with leading them to the threefold refuge faith and practices the canon or ordination, this person is the best of filial piety.

Parental care is the repayment that they did before. This involves the relationship in family. This relationship is from the family members do the individual role well. The parents did the kindness to the child first. This makes the child feels the attachment with the parents, loves them. As they get old and cannot take care of themselves, the child will want to look after for letting them live longer happily. Buddhism value the gratitude and appreciation as one of good person characters. In addition, if anyone is an ingrate, it has been mentioned in Buddhist doctrines. Lord Buddha explained some differences between the good and bad person that the bad person is surely an ingrate, but the good person is always a filial piety with the gratitude and appreciation (AN, 33/ 356/ 277). Due to the ingrate is the bad person symbol, in Tripitaka, and anyone makes some mistake to the parents, abuses the parents, there is some passage, for instance, “the parents are worthy to respect because they have the kindness to the child very much. As the child has already made some mistake to them, will bare in unhappy planes (DN, 16/ 305/ 363). Moreover, it mentions to consequence of karma that Moggallana had done the karma by killing his parents in the previous life. In spite of he had gone to hell and been tortured, he also made merit until he became Arahant and the left-hand side of Buddha. However, the fraction of karma that killed the parents let him died by beating. It demonstrates that being an ingrate in one life even already achieve the one established in the Fruition of Arahantship, the fraction of karma from abusing the parents can torture Arahanta too.

The problem from the dogma of gratitude for parents and patrons by see through the context of Thai society

In Theravāda Buddhism counts the gratitude and appreciation is the basic of all humanities because it is the cause of awareness of duty and responsibility. It builds the good relation of community members and promote the family and community get strong. Gratitude is the moral which can bring the peace to the society more. In Thai society, the gratitude for parents and patrons is the major moral that is the social norm of good practice of people. As considering the gratitude, there is some problems about the bound of parental kindness and the bound of repayment for parents. Both of them are related to each other because there is no clear bound of parental kindness, the repayment cannot be success and proper.

Problem of the bound of parents and patrons

The gratitude for parents and patrons is from the dogma of Theravāda Buddhism. In Theravāda Buddhism counts the gratitude and appreciation is the basic of all humanities because it is the cause of awareness of duty and responsibility. It builds the good relation of community members and promote the family and community get strong. Gratitude is the moral which can bring the peace to the society more. In Thai society, the gratitude for parents and patrons is the major moral that is the social norm of good practice of people. Moreover, the gratitude is the social boundary with the parents (Poosub Khunchit (2005), Abstract). The gratitude and appreciation make the family and community steadfast that counting as the basic moral causes the people do their proper role. By starting self-responsibility, respond the family with the parents act in patrons and the child serves the parents (Phra Witool Yanathammo (Phunthumit) (2012), 91).Being the filial piety is counted as the important virtue for humanity (Amnuay Jun-Ngern (1996), Abstract).As considering the gratitude, there is some problems about the bound of parental kindness.

As the results, the parental kindness is spacious. The parents who look after the child well with giving birth, fostering, protecting, and healing. The real parents will not leave their child even they face any hardship or poverty. In contrast, they cover up the child from any danger, for example, the illness – parents do not leave, they try to cure by themselves, look for the doctor; the parents sometimes work hard until sweating. They are patient for their child to study, get the knowledge and intelligence as the same to the other (Phramaha Sakol (Doenchaban) (2017), 28). They teach doing the goodness, avoiding the badness, introducing the spouse, and handing over the inheritance in due time. These actions are the thing presenting love and boundary between parents and child.

In Tripitaka of Theravāda Buddhism mentioned to the kindness of parents and patrons that how they take care us, starting with giving birth, paying attention, teaching things, especially good and bad, this world, giving the education, selecting the spouse, and handing the inheritance in the right time. Due to the change of age, selecting spouse is not from the parents and patrons anymore, but from love and self-selecting more. The parents and patrons have the role to advice and teach doing the goodness, avoiding the badness, introducing the spouse, and handing over the inheritance in due time. These are the wise parents following the principles of Theravāda Buddhism should do to their child, and the child should repay them by looking after when they get old, running their errands, keep the family's honor, take care of inheritance, and make merits for them after they are pass away.

Currently, there is some problems from the parents and patrons bringing the gratitude thought to use incorrectly. Because of unclearness and misunderstanding in this doctrine well. It causes some thought in the people about parental kindness such as looking after the parents when they get sick or old even must give the self-happiness up (Nithima Kunadilok (2006), 10). This cultivates from generation to the next one. Furthermore, there are some parent's thinks that they must have the child for taking care of them when they get old. In addition, being parents can assault the child in anyway because they give the money and take care of even the child is abused. (Krin Thanomkitti (n.d.)). Moreover, there are binary thoughts by some people that 'the parents give birth and the child must repay them for this' and the children think 'they do not ask for birth why they have to repay' (Sita (2021)). In case of the parents and patrons do not perform perfectly their own duty, how and how much the child has to repay successfully? Since Tripitaka does not scope the kindness of parents and patrons clearly, led to the questions about bound of kindness and continued with how much the child have to repay completely? The similar questions are more and more in Thai society. It is the Buddhist scholars should provide the descriptive answers about parental kindness clearly.

Problem of the bound of repayment for the parents and patrons

In Thai society, recently, the family becomes the single-family. The parents have to work outside to earn money for family expenses. Many children and youths do not live with the parents or the parents live apart because of economic and social problems which making some children not close to their parents (Benchawan Chayangkura Na Ayutthaya (2022), 170). Some parents leave the children to live with their grandparents because working far away, some couples transfer some money, some couples abandon. The Buddhism has provided the description that the one who take care of us, protect us, like the parents can call that person as the patron and the real parents who gave us birth are also the benefactors. Since the problem of the bound of parental kindness which does not clearly definite, affecting the question after then 'how long does the child have to repay completely?'. Because of the followed problem is the parents demanding the child when they get adults. Yet the parents have some deficient things in caring their child, how should the child repay? In behalf as the parents hold the giving birth is so huge that unable to repay all, according to Thai belief. As seeing in Buddhist principles, the birth of human has the factor that the mutual previous karma and the child cannot request or choose to bare. In this point of view, giving birth cannot use for demanding anything, especially the gratitude is unreasonable at all. If the parents would like to hold the giving the birth as the kindness to demand the repayment from the child to look after or take care. In this point, the parents should do their own duties completely which are caring, teaching to do the goodness, avoid the badness, handing the mammon, schooling, protecting, and loving. These are something more appropriate than how the child repays the parental kindness following the Buddhism. Additionally, the better family relation, particularly, parent-child relation.

In Buddhist doctrines said the child's repayment is from the parents do the kindness first with 5 ways of caring which are forbidding the child from badness, keeping the child persist in the goodness, schooling them, finding the suitable spouse, and handing the properties on the right time. As the parents who do not act the role completely, the child should consider that how much to repay the kindness. In behalf of each family is different in perfection and trigger, but the child has to remember about 3 kinds of child in Buddhism which are superior-born child who has moral more than the parents, like-born child is the child who has the moral as the same to parents and inferior-born child is the child who has the moral lower than parents. The parental care is good or not, can affects the repayment as in 3 kinds of children, this including the patrons.

According to the words of Lord Buddha, he praised the person who take care of parents and the filial piety. The person who takes care of the parents is a good person. The repayment for parents can be codified as taking care the parent is serving them with four requisites, sacrificing the life to protect the parents, and if the parents are immoral to faith, charity, morality, concentration and mental development, the child role is bringing them into the doctrine and practice it (Phra Plian Surakkho (Srinanon) (2015), 56-57). Advantages of taking care the parents lead the happy benefits in both 2 world which are current world, is the beginning point about the way of life that everybody needs that luck, honour, praise, happiness, wealth, status, friendship, good spouse, and good living in this world; and the kindly next world after dead from this world with the heavenly prosperity will be born in the Brahma world which has entered the Stream (Phra Thossathep Dhasadhammo (Wanichat), Chakkapan Wongpornpawan, Phra Rajpariyativimol, Prapas Kaewketpong and Phramaha Sakol Subharamedhi (2019), 249). The question, currently, will the person who taking care of parents be prosperity?

In the doctrines of Theravāda Buddhism referred to the taking care of parents and patrons is one of the good person qualities and will get the prosperity. It appears in Tripitaka that taking care of parents will get much merit and praise from the sages in this world, after dying in this world will get the heavenly prosperity (SN, 25/ 294/ 713-715). Buddhism has the doctrine telling the auspicious thing is the good thing. Dharma leads the happiness and benefit which called Maṅgala. There are 38 numbers which 2 numbers involved the taking care of parents that are number 11 - looking after parents and number 25 – gratitude (Khp, 39/ 117-118/ 5-6). Those who have done these things see no defeat and go in safety everywhere. To them these are the highest blessings. (Phra Brahmaganabhorn (P.A. Payutto) (2016), 277). The person who has already take care and repay the parental kindness is praised as the auspicious by Lord Buddha (Khp, 39/ 189/ 6).

Recently, based on the social and economic conditions, self-response is quite difficult. Furthermore, the person who has the big family with many people, is the only one pillar that hard to make all of members get the life stability. Hence, it causes the problem of the abandonment of parents. The word 'a person who taking care of parents' does not assure that the life will get either peace or prosperity. It depends on the individual consideration that what things can do, should do, and always keep the mind that do not make the self-inflicted or get the trouble. As the middle path dogma is everything is neither too strict not too lax, if taking care of the parents with self-inflicted, gratitude could turn to a sin. Some children do not think the repaying the parents is the owned duty. This is the consequence of karma that the parents had done to their child. It is the karma from bad action to the child and never completely do the role. It is the sole consequence of karma that reasonable cause unless get the kindness. Only if the child has the good heart that look them as the parents, then repay them. This action results the goodness to the acter because Buddhism believes that every result comes from the cause. The cause is poor child care and incompletely do the role of parents, will make the child doubt the care of parents. In addition, as the people do not bring the Dharma using beneficially leading the question about the gratitude to the society to raise it as a basic virtue in nowadays.

According to above, it can be seen that gratitude should be based on two principles. The first is the principle of gratitude to people who did patronize. And the second is to apply the principles of Middle Path into consideration in order to make the virtue of gratitude the most effective in practice. The first problem is arisen from the unclear aspect of the boundary of gratitude that makes the bound of the repayment for parents and patrons becoming a problem when implemented. Since the practical application in some society which that social culture has applied the principle of gratitude in practice by giving importance to makes the bound of repayment for parents and patrons. Particularly the children must repay to their parents as the first of the list. The next issue, unless the parents adopted or acted the role as they should do, but the children have to take care

the parents who attending the repayment. In addition, some families value that the parents can do anything with their children freely either good or bad aspects, leading to the issue ‘family is not the safe zone’ both physically and mentally for all family members. Some parents have the thought that the children do not take care of them when they get old because they are bad and ungrateful. Perhaps, they have forgot that it is not from the children’s fault but possible to the abusive behaviour of parents in the past.

However, everybody cannot live solely and deny to help from the other in the society. Somebody may get help from relatives, friends, or anyone who has the reaction with in their life which become the patron either physically or mentally. As interpreting from Theravāda Buddhist doctrines, ‘pubbakārī’ is someone who patronized us with the kindness, normally means the parents. On the other hand, the person who is not the parents helped us or made us happy either physically or mentally, we should repay them for their kindness. Furthermore, the middle path should be applied in practical repayment for parents and patrons too.

The middle path, the second dharma principle, should be applied with the gratitude when the family cannot provide the members either physical or mental security. Moreover, there is the cultural trap which driving a member have to interact the other members. The trap is the child must take care of the parents following the dharma of gratitude in Buddhist doctrine. This trap is not from the religious doctrine but bought to use ineffectively. The repayment for parents and patrons is not only taking care when they get old, but also thinking of the middle path along. Some of parents did not treat the children well when the children were young, but need love, care and attention from the children when they get old. Some children may take the duty that they need to face, but not all can take it. Some parents had never treated their children but when their children achieve the success, they need to claim the achievement and sometimes also be taken care when they get old. This situation sometimes occurs some family and leads to the family issues. If the family members know and act their own, there are very few issues occur. The elders should understand that their children also have the duty and family to take care. The children should understand their role too. The middle path should be considered for the adequacy on duty in family. If the parents require so much that can make the children get difficulty. As well as the children should take care the parents so that they do not suffer too much either physically or mentally. In case that, besides, the parents treat the children badly, the children should think of the middle path as the same. In case of the parents do not treat the children appropriately, the children do not want to take care when they get old. These can occur because of the karma that they did to their children in the past. It is individual karma and not deserved to the children whom abused in either physically or mentally. The children have to critically decide how to deal with and think over the own feelings first. Besides, the decision, in case that it is possible, should consider in ethical view that the children look after their parents even they are not perfect in parental, at least, they gave us the life. The gratitude is a goodness in humanity and the person whom get repaid is their patrons, parents at the most. Some patrons are ‘pubbakārī’ the one had supported and patronized.

According to above, it is not the favour to leaving the parents, but promoting the thought that ‘do the children should repay the parents, don’t they?’ It should come from the way that the parents and the patrons did in the past. The Theravda Buddhist doctrines about how the parents do to their children. If the parents have already seen that the gratitude is the good dharma principle and did it to their child, the family relationship will reflect the results. If the parents act the children well, the relation between parents and child will also be good. As the good relationship appears, the parents do not worry that the children will take care of them or not. Because the relation between children and parents is so deeper than any relation. Besides, the beloved parents get old, any child will mercy and think of the happiness and the love of parents in the past. There is no any child will leave the parents get difficulty, with the love of good parenthood will result the children need to repay without the requirement.

CONCLUSION

The gratitude in Theravāda Buddhism is repaying the kindness that the parents has done to us. As the child who repay the kindness is appreciation. In addition, anyone who help us, care us, and do the kindness things for us without getting any kindness from us. Because of this person has the kindness, so we can call this person as the patron too. There are five ways of repayment for the parents and patrons which are 1) looked after first, get the

care back, 2) help to run the errands, 3) keep the family honor, 4) take care of inheritance next, and 5) dedicate the merit after dead. As the parents have to care the child in these five ways well first, consisted with prohibiting the child from the badness, making the child persist in goodness, schooling, selecting the good spouse, and handing the inheritance in the right time. Buddhism focuses the gratitude as one of a good person quality and the ingratitude is the bad person symbol. Caring the parents is the repayment for the kindness which got from the parents that involving the family relationship. This relationship is from the family members do their own duty well until the boundary and love created to the parents. As the parents get old and cannot take care of themselves as the same, the child will want to take care and look after for keeping them live with us longer happily.

In case of Tripitaka does not definite the bound of parents and patrons' kindness clearly, so it causes the problems about the bound of kindness and continuing with how much does the child have to repay completely. According to the Buddhist doctrines, the child should repay that must from the parents do the kindness with good care first. The child should consider how much repayment is suitable because each family is different in perfection and trigger. In addition, the children always keep the mind that do not make the self-inflicted or get the trouble. As the middle path dogma is everything is neither too strict not too lax, if taking care of the parents with self-inflicted, gratitude could turn to a sin. As the parents care the child well, makes the child feel love and connection. This connection makes the child happy when close to the parents that the child certainly wants to look after when they get old. On the other hand, some children do not think the repaying the parents is the owned duty. This is the consequence of karma that the parents had done to their child. It is the karma from bad action to the child and never completely do the role. It is the sole consequence of karma that reasonable cause unless get the kindness. Only if the child has the good heart that look them as the parents, then repay them. This action results the goodness to the actor because the most important thing is family relationship. The good family has to begin with the family members live together with love. Parents and patrons are the good models to the child. Moreover, it should be noticed that the child will repay and take care the parents and the patrons, even it is the child's duty, it must come from the feeling that want to take care the parents. This feeling is built from love and connection. It can hand over to the next generation too. Hence, if Thai society needs the gratitude get along, the family should be the beginning point of this moral correctly.

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